The tongue of time, and star of the states : a system of human nature, with the phenomena of the heavens and earth. : American antiquities, remains of giants, geology, volcanoes, Egyptian and Indian magic, diet, dress, drinks, diseases, sleep, somnambulism, trances, resuscitation. : Also an account of persons with two souls, and of five persons who told colors by the touch / by Joseph Comstock, M.D.

Contributors

Comstock, Joseph.
Emory University. General Libraries

Publication/Creation

Hartford : [publisher not identified], 1840.

Persistent URL

https://wellcomecollection.org/works/rfxw3nwm

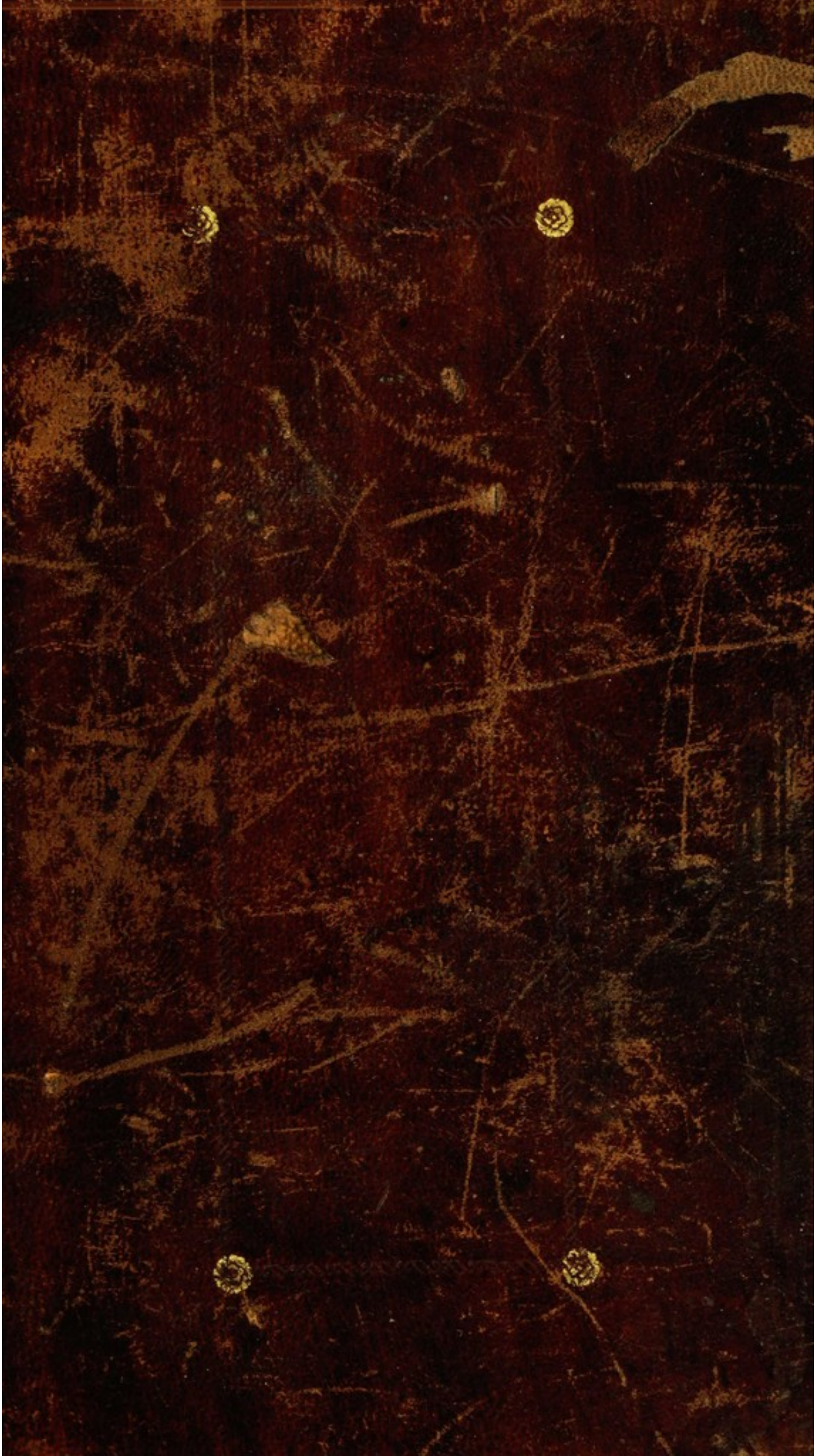
License and attribution

This material has been provided by This material has been provided by the Woodruff Health Sciences Center Library at Emory University, through the Medical Heritage Library. The original may be consulted at the Woodruff Health Sciences Center Library, Emory University. where the originals may be consulted.
This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.

wellcome collection

Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
https://wellcomecollection.org



THE
ABNER WELLBORN CALHOUN
MEDICAL LIBRARY
1923

EMORY UNIVERSITY
PRUDENTIS POSSIDEBIT SCIENTIA
1836 · 1915

CLASS R

BOOK

PRESENTED BY

Daniel Wadsworth

Daniel Wadsworth

East Hartford.

East Hartford

THE

TONGUE OF TIME,

AND

STAR OF THE STATES:

A SYSTEM OF HUMAN NATURE, WITH THE PHENOMENA OF THE HEAVENS AND EARTH.

AMERICAN ANTIQUITIES,
REMAINS OF GIANTS,
GEOLOGY,
VOLCANOES,
EGYPTIAN AND
INDIAN MAGIC,
DIET,
DRESS,
DRINKS,
DISEASES,
SLEEP,
SOMNAMBULISM,
TRANCES,
RESUSCITATION.

ALSO

AN ACCOUNT OF PERSONS WITH TWO SOULS, AND OF FIVE PERSONS WHO TOLD COLORS BY THE TOUCH.

BY JOSEPH COMSTOCK, M. D.

HARTFORD:
1840.

CONTENTS.

CHAPTER I.

Preliminary Address, to all people who *read, reflect*, and *reason*. Varieties of style. Chaucer. Cicero. Biography. Milton. Addison. Celebrated Women. The Chinese. National Characters. Literature. Languages. Use of evil. The Crusades. The Holy Land. The refutation of atheism. Page 9—76.

CHAPTER II.

Man, Matter, and Mind. Prolongation of Life. Fossils. Remains of Giants. Volcanoes, and submarine Volcanoes. Geology. Niagara Falls. Theories of the World. Falling stones. Showers of stars. Formation of solids in the air. Stumps of trees ninety feet below the surface. Rafts. Coal beds. Mounds. Skeletons. The Deluge. American Antiquities. Page 77—121.

CHAPTER III.

Ancient Mounds and Fortifications. Remains of work shops, Walls, Pyramids, Palaces, and Cities. The Flood. Mr. Evans. Gov. Pownal. The Potatoe. Tobacco. Creation. Page 122—189.

CHAPTER IV.

Superstition. Idolatry. Witchcraft. Dreams. Egyptian and Indian Magic. Somnambulism. Judicial Astrology. Phrenology. Animal Magnetism. Death of Julius Cæsar. Salem Witchcraft. Cases of Nancy Hazard, Jane C. Rider, Mrs. Cass, and Miss M'Evoy, who told colors by the touch. Seeing with the fingers. Hearing with the eyes. Optics. Sir Isaac Newton. Dr. Newton. Mr. Locke. Page 190—261.

CHAPTER V.

Of burying, embalming, and burning the dead. Of visions, voices, and impressions. Cromwell. Lord Herbert. Pausanias. Anaxagoras. Roscommon. A premonition defeated. Prediction of snow in June, fulfilled. The Indian and his tamed snake. Page 262—276.

CHAPTER VI.

Enthusiasm. Buonaparte's Russian Campaign. French and American Revolutions. Roger Williams. William Penn. Edmund Burke. Robert Morris. Page 277—285.

CHAPTER VII.

Of Sleep. Dreams. Sleep watching, sleep working, and sleep talking. Hippocrates. Question of the legality of telling certain dreams. Remarkable cases. Opium and the Poppy. Page 286—301.

CHAPTER VIII.

Universality of deception. Fascination of serpents. Inquiry after universal opinions, and the common lot of mankind. Bishop Heber. The Veddahs. Mr. Marsden. Locke. Reid. Stuart. Brown. The Craniology of Gall. The Quaker. Evil Spirits. Socrates. Plato. Page 302—317.

CHAPTER IX.

Life. Health. Death. The Soul. Sudden death of a Beauty. Page 318—326.

CHAPTER X.

Theology. Ethics. Diet. Dress. Drinks and Diseases. Alcohol. Exercise. Famine. Priestley. Johnson. Josephus. Bishop Beveridge. Trances. Resuscitation. Heat and Cold. Page 327—368.

CHAPTER XI.

Of the Senses, passions of the mind, memory, judgment, association. The Will. Mr. Alexander Alexander, and Point no Point. Page 369—382.

CHAPTER XII.

Something of Politics. Vattel. Patrick Henry. John Randolph. Volcanic Waters. Thorlakson. Comets. Stimulus of Necessity. Uses of the Spleen. Page 383—410.

CHAPTER XIII.

Some further notice of the sleeping preacher. Different opinions of her sleeping and waking soul. Herod the Great. The Gymnosophists. Case of William Blatchford, Jr. Women bearing children at sixty years of age. Page 411—457.

CHAPTER XIV.

History and anecdotes of women. Of the best method of females managing property, and preserving their estates. Of prayer. Deceit. Singular case. Hortense on optics. Conclusion. Page 458—483.

REFERENCES.

We would refer gentlemen of all professions—the presidents, professors, and members of the several colleges, ministers of all denominations, and people of every religious sect, to the following pages. And indeed all, who would enlarge the bounds of knowledge, respecting their own country, and its phenomena, and of Human Nature itself, and its system, are included in this reference.

Whether in the shape of praise or blame, extension, contraction, or alteration, every thing is desired which will tend to improve the subjects upon which the present writer has touched, and they are many.

In most things our country is still an infant Hercules, which time, and taste, and talents, is fast ripening into manhood.

Most of our chapters contain so much of variety, as cannot fail to interest the professional reader, the general reader, the matron, and the miss.

But to his fair readers the writer would more particularly refer:—

Ladies have minds of philosophic cast,
Which thrill at rainbows, Rome and ruins vast;
Which comets scan, and northern lights survey,
Nor fiery clouds, nor trembling earth dismay.
Pleased with the western realms, once claimed by waves,
With Alleghany's heights, Kentucky's caves,—
With the Atlantic shores, and sounding seas,
And mighty rushing winds, that bend the trees,—
Missouri's grapes, the sweetest of all kinds,
Dressed with the sand, pruned by the desert winds,—
The lily of the lake,—the lily's queen,—
The falling flood—Niagara, is seen.
The water rainbow cloud, their eye delights,
As the vast lakes pour o'er the mountain heights.
Around the Isle, the hasty rapids move,
Pushed on by Erie, and the lakes above;
The rolling, rushing, restless torrent pours,
Between the King's and freedom's firmer shores;
And hastens on with deep and dashing flow,
To find the broad, the grand, Ontario.

Yet ere it ends and ocean-rest enjoys,
It flows anew, and forms the Iroquois.
River of thunder! with thy thousand isles,
Where cascades leap, and where the vortex boils;
Poets must soar sublime, thy scenes to sing,
Yet still the MISSISSIPPI is thy king;—
Great rolling remnant of the ancient sea,
The world affords no parallel to thee.
Such scenes will elevate the soul sublime,
And open vistas to remotest time;
Scenes that will transport female hearts on high,
And brighten views that reach beyond the sky.
STAR OF THE STATES, display thy native land,
Bid taste, imagination, truth, expand,
And pay a tribute worth a lady's hand.
'Twas Solomon, of cedar trees who spake,
The lofty tree, more lofty could he make;
But lofty subjects were not his alone,
The humble hyssop's heard of from his throne.*
The female mind must high and broad expand,
To rear a race to fit this lofty land;
Sons from their mothers, most their talents take,
Mothers the first and last impressions make.
He who would raise his country's glories high,
Must on the fair with fervent faith rely.
The Spartan matrons taught the world the truth,
That martial spirits must be formed in youth;
Hence, when their sons marched for the tented field,
"Bring back, or be brought back, upon your shield"—
Was the farewell, the soul, nerve-steeling speech,
Which last of all their ears was wont to reach.
Our country owed to HER our Washington!—
Who bore and bred and marshalled such a son.
Statesmen and soldiers on the sex depend—
Ah! mother, sister, lover, female friend!!

Whoever lays aside our volume without attentively perusing our tenth chapter, will deprive himself of much utility and entertainment. We make this remark from our knowledge that some who buy books do not read them, and designate that chapter, as containing much, as we think, that will interest the general reader, and lead him to look further into the present volume. Perhaps, however, there are others who may find other chapters more interesting to them.

* "And he discoursed of trees, from the cedar of Lebanon, to the hyssop that grows out of the wall."

The religious inquirer, who would renew and revive his ideas, and who would find new food for pious aspirations, who would be a partaker of purity in doctrine, and piety in dispensation, and who would behold temples glitter with glory, coronets and crowns studded with diamonds, and all sweetly reclining upon religion, are referred to extracts in this work, from those who had adorned the summit, the spire, the pinnacle of their profession. We would, in this connection, mention Bishop Beveridge; and in our thirteenth chapter, what is said of the sleeping preacher, Miss Baker.

THE TONGUE OF TIME.

CHAPTER I.

PRELIMINARY ADDRESS, TO ALL WHO READ, REFLECT, AND REASON. VARIETIES OF STYLE. CHAUCER. CICERO. BIOGRAPHY. MILTON. ADDISON. CELEBRATED WOMEN. THE CHINESE. NATIONAL CHARACTERS. LITERATURE. LANGUAGES. USES OF EVIL.

No book was ever written by any one man exactly so as to please another, much more, all others.

Dr. Goldsmith said, that the best way to please the whole world, was to try to please only one half of it. What is written in beauty, must be felt in a song.

Those writers have done most good by their writings, who have combined the pleasurable with the profitable,—who have exhibited the honey and the rose, and who have left the sting and the thorn to exhibit themselves.

But the empire of veracity never ought to be invaded; when truth can be discovered, it must always be portrayed, and the extensive domain of deception, left to shift for itself.

A spot which would be invisible upon the sail of a ship, would be apparent on a lady's frock. Every writer should dress himself in white satin, that if there be soils, he may discover them first himself.

The delusions of duplicity, should have no place, and if the fairy flights of fancy, must be ever introduced, they should be well digested.

We have heard, from philosophers, of a certain kind of lightning, which melted the sword, but singed not the scabbard.

A discriminating sort of heavenly fire, which should teach us to seize the strong point of every case, and to hold on to it with never ceasing effort and exertion, and never remit our embrace, till death enfeebles our grasp.

In the cases of the five ladies, who told colors by the touch, and some of whom appeared to have double minds, or souls, our testimony is of such a kind as to set incredulity at defiance.* We had not admitted them unless they had been based upon indubitable testimony. Nor not at all, except with a view of throwing around them a halo of such philosophical and physiological light, as our present knowledge, feeble as it is, affords.

The same observations apply to the Salem witchcraft, to Indian sorcery, Egyptian magic, and the tricks of mountebanks and jugglers.

We have inquired with much care, into the geological part of our subject, as also into what is known of the phenomena of the heavens, and the antiquities of the earth.

We were led more particularly to the latter subject, by seeing the publication of a most extraordinary opinion, that the mounds and fortifications of America were natural productions! And this, not by any common writer, but by a professed geologist, and a professor also in one of our colleges.

We never knew an opinion of greater absurdity ever promulgated, nor one at which we were more utterly astonished. We have in consequence, been at much pains to collect, and to concentrate, such evidence upon the subject as we could obtain, both as relates to the western states and to Mexico.

Every person of the least pretensions to knowledge, to geography, geology, travels, or history, ought to know something of these New-World-wonders, so as not to send abroad opinions disgraceful to the very name of an American.

These structures of the ancient unrecorded ages of America, are no where in the known world to be matched, except in Egypt alone.

We have said something upon a variety of subjects, in a short space, and of course have not talked, when we had nothing to say.

* In order to steer clear of the doctrine of Materialism, it is requisite to adopt the opinion of double souls, minds, or spirits.

Those writers are fatiguing in the extreme who attempt to say every thing that can possibly be said upon a subject—who write as if they thought that their readers knew nothing, and that they themselves knew every thing. Our citizens are too well informed to need prolixity, or to be pleased with monotony of this kind.

There is another class of writers, who will pretend that they have something to tell of the most paramount, magnificent, and vital importance, and begin with a long, every day, tedious detail about winds, weather, sunshine, clouds, time of day, or time of year, and what, and where their hero ate and drank; things that have been told over and repeated more than five hundred thousand times.

The world has too many things to be seen, and too many good writers in it to be read, and too many good speakers in it to be heard, to listen to repetitions and non-essentials.

We have heard to our full satisfaction, that the sun rose in all its glory, or that it rose in silver and sat in gold—that the air was bland, balsamic and delicious, the morning beautiful, the sky serene, and the dew-drops diamonds—that there were singing choirs, flitting from tree to tree, and grove to grove, cooing doves, and nightingales mellifluous—that the earth had a green carpet of grass, or a white coverlet of snow, or a painted cushion of violets—that there were little rills, singing and dancing over pebbles of crystal, or large rivers pouring thunder over the rocks—that there was a calm lake, which painted the stars in its placid bosom, and laid down the blue spangled sky, as a carpet in its waters. All well enough to be sure, if told but once, and stale enough if eternally repeated.

And then we have other condiment dishes, into which every one dips his spoon; such as Alexander's weeping for another world to conquer; of places dark as Erebus, or frowning as a mountain thunder cloud; of the soft tinge of tender melancholy; of tears like stars, glittering in the eye; of tears like rain, falling to the earth; and of tears like rills, furrowing the cheek.

Of the sea, we hear of its colors of black, of blue, of green, of purple, and of white; of its chafing with its sandy strand, or throwing its bellowing billows upon the wavy shore, or of its

mounting up in mountain heights; and of its lying untroubled in placid repose.

So we have flowery fields, beaming beauties, lovely ladies, charming creatures,

> And waves that wind their watery way,
> And blustering blasts that blow,
> And locks that lovely, loosely lay,
> And well wrought words of woe,

not for poetic purpose, nor for the necessity of the narrative, but for the display of the author's alertness at alliteration.

How does it add to the interest of an incident, for the writer to tell that it was a dark cold night, with chill damp winds, which blew the rain against the windows, when he had to go only a few steps, in a lighted city?

Dean Swift said of the British ministers, that he used them like dogs, because he expected that they would use him so. This dogged kind of treatment seems to be adopted by many authors, and reciprocated by their readers.

§ 2. With our respect for great men, we are often obliged to mingle our regret for their errors. This regret is, however, sometimes misapplied. Lord Brougham has been censured for holding the opinion, that belief is independent of the will. But in this respect, his lordship agrees with other great philosophers, and his censurers must prove him in an error, or prove themselves greater philosophers, and more correct judges than he is, in order for their opinions to have much weight. But they have done neither.

Some great men are only great on great occasions, but it is dangerous for a great man not to be great on *small* occasions; for those who take hold of embroidery, do not expect to find it ever to end in a web; and if ever a great ox dwindles down to a frog, all frogs will think themselves great oxen.

A philosophy which hides its head in the clouds, is as useless as the ignorance which buries its face in a mole-hill; and little better than either, are those writers who deal in skipping, short-winded, asthmatic, unpolished truisms, impossible to be applied or remembered.

There are others prone to dole out matters of small consequence, in a strutting style, to blow up great bubbles filled with air, which burst and leave nothing behind but a drop of impure water.

There is another kind of style, which is smart and snappish, the writers of which, find out that the world and every thing in it has gone amiss from Adam, till it was so lucky at last, as to find *them* with pens in their hands. Such writers make every thing as lucid as a cake of ice, but at the same time as frigid, hard and repulsive. They cannot be brought within the pale of General Washington's remark, that "GOOD HUMOR MAKES ONE DISH OF MEAT A FEAST."

Our free constitution permits Christians to do all the good they can, and infidels all the evil they can, provided neither commit a breach of the peace. It hence becomes all-important, that the young should be educated and moralized, and that no poison be cast into the springs from which they drink, and from which the mighty rivers of freedom are to flow. Still, with education we always connect reproof, admonition, and rigid rules of discipline. But we are convinced that these are often, very often, carried too far; for the judgment can only gain a manly and adequate strength, by its being suffered to undergo much exercise of itself. It is from this very circumstance that the constellation of the northern bear is so often, in Congress, eclipsed by the stars of the south.

Education, without good judgment, never made a Cicero. Great learning, and even great wisdom, may sometimes be found in an individual, with very little judgment. We suspect that even Cato was deficient in the latter, from his having been impeached by his countrymen, no less than *fifty times*, and the last time, at the age of *eighty-six*.

Such men as Herod, Alexander the Great, and Napoleon, who acted upon the thunder and lightning principle, achieved every thing by fear and force, and cannot be subjected to the rules of other mortals. Cowper thought that there was somewhere in infinite space, a world that did not roll within the precincts of mercy. Those men appear to have belonged to that world.

Some writers, and some preachers, have been thought very great, because their readers and hearers could not understand them. Aristotle is supposed to have written with affected obscurity. Hence the world sought after him with respect and reverence, for an explanation; every one thinking that he should himself become wise, if he could but comprehend Aristotle. But it is impossible to understand that which has no meaning. The air of mystery, with an occasional clear, terse, and pithy axiom, however, ever made him venerable.

It is thought that if Homer could be so translated as to give the true and elegant simplicity of his meaning, that he would be as entertaining even to children, as is Robinson Crusoe, because he wrote according to the uncontaminated principles of nature. Homer was no metaphysical writer. These write, in order to reconcile contradictions, and as they cannot do this, they so involve their sentences as not to have their failures very apparent, as they have no meaning at all.

We have some modern writers, with whom every thing is delicate and delightful, and if honey never cloyed, their style would never tire. But as Plutarch observes, that every kind of wickedness produces its own particular torment, so we may say, that every kind of sweet, brings with it its own satiety. Gold may, however, be often told over without soiling the fingers, and we can hardly conceive of the period when the style of Johnson, Addison, Mr. Jefferson, and Washington Irving, will not be held in esteem.

§ 3. The Mahometans, call a tavern-haunter, a worshipper of fire—and to such, the language of Sir William Jones, well applies, viz. that he resembles a coal, which when hot burneth the hand, and when cold blacketh it.

§ 4. Every one who visits a library, may well be surprised, if he pleases to turn over many thick and ponderous volumes, which are written upon subjects unattainable, or which if attained, would not be applicable to any useful purpose. Yet a library, as Dr. Johnson observes, is a melancholy place, when the number of writers, with their bright anticipations of fame, and their subsequent blasted prospects, is considered. For who ever wrote a

book, which its author did not entertain a more exalted opinion of, than its readers and the public?

It is not always the most elegant writer that leaves the deepest impression on his reader. We sometimes find bad grammar, obsolete terms, and ancient authors, making deep, or pleasant, or striking indentations on the mind. Thus *Chaucer* says,

> For libertie is thing that women looke,
> And truly els the matter is acrooke.*

The English language has varied so much in less than 700 years, that to understand Robert Glocester, who wrote in the reign of Henry II., we require the glossary of a dead language.

Wiclif, who translated the Bible, about 200 years later, is more intelligible, but still very obscure. He probably wrote in all the elegance of his day, as he was professor of Divinity at Oxford. His translation of a verse or two of the Bible, follows, being the most intelligible of any that we could select.

"Men schulen louynge hemsillf coucitouse; high o berynge, proude, blasfemeris; not obedient to fadir and modir, unkynde cursid, withouten *affeccioun*." (2 Tim. iii. 2.)

"And anon the damysel roos and walkide, and she was of twelve year, and thei weren abayschid with a great stoneying." (Mark v. 42.)†

§ 5. To study human nature in all its phases, is a curious and not a useless study. There are some persons who are extremely careful of their *health*, who are yet ever ready to risque their *lives* in duels, or any romantic or dangerous enterprise.

And there is another class, consisting of the lower order of people, who are recklessly careless of their health, and yet the most fearful of death of any mortals in the known world.

Individuals of each class, will sometimes strike the beholder dumb, not with admiration, but with unaccountable surprise.

There are some prosing, jury-confounding arguers, who travel all sorts of courses excepting straight ones, and who can throw a

* Richardson's Dictionary, Art. Acrook.

† Richardson's Dictionary, Art. Affection.

shade of darkness upon all subjects, and never a ray of light upon a single one.

Who ever saw, without a thrilling emotion of sympathy, a beautiful woman, suddenly thrown into deep, painful, and unfeigned distress? Such an exhibition, beheld unmoved, would denote an inhabitant of that world which *rolls without the precincts of mercy.* And yet you will find a jury-confounding-limb of the law, arrayed against her. But judges will see that justice is done, and let it be done, though the heavens be dissolved. It is a happy trait in human nature, that it leans towards the feeble and frail, and that conscience sustains the bearing. For Cicero said, that he did not consider that man the most virtuous who committed *no* faults, but him whose conscience accused him with the fewest.

The judge on the bench, often suffers more from the load of responsibility upon his feelings, than the criminal at the bar, from the load of guilt upon his conscience.

What a difference in the physiognomy of the judge and the soldier! The face of the former, who is only about to send a convict to prison, is *longer* than that of the latter, who is about to be killed himself.

Were we to see nobody but officers of the army and navy, we should at once conclude that this world was made up of roses and honey-suckles, and nightingales, and humming birds—of suns by day, and stars by night, and milk and honey every where—and that mountains of dead bodies, and seas of blood, and bleached bones, and clotted gore, had never any place in it.

The face of the dead who die suddenly, or by violence, is less changed than that of those who linger life away, by slow decline. It is those dead of consumption, who have lost all looks of life in some instances, not in all. But the careless head which was bound around with laurels, and the brave heart, which was ready to shed its blood for its country, bear the physiognomy of death, if the body falls, without a murmuring look, or frowning brow.

The pen of the poet, and the pencil of the painter, brothers in allegory, have done the most justice to the minds and bodies of the human race. They have exhibited pictures to the life, and to

the death, and both are required for a full portrait of human nature.

Of all truths, theological truths are of the most consummate importance; and the common sense, and the common people, who always finally decide right, of all nations, have, in this case, so decided. The reason is, that such truths have an intimate relation with both life and death—with here and hereafter—with time and eternity.

§ 6. Biographers, who write of the living, dare not tell what they know, and those who write of the dead, find many paramount facts unknown or forgotten, so that no man's life was ever fully written. What one man has been doing, during his whole life, it would take another man his whole life to find out and to tell.

Dr. Johnson wrote the life of Milton, with much care and attention. Yet he was unapprized of one of the most extraordinary events of his, or of almost any other man's life.

Milton, who had been Cromwell's Latin Secretary, was considered as rebelling, in that and many other respects, against the legitimate monarch. Yet to the surprise of Dr. Johnson, he went unpunished.

The fact was, that when others were being arrested and tried for their treasonable practices, Milton pretended to be dead, and actually had a funeral procession in public.

The facetious and merciful monarch, Charles II., did not disapprove of his escaping death "by a seasonable show of dying," and still suffered him to enjoy his liberty and life.*

It is not improbable, however, that Charles might have approved of some of Milton's religious writings, or have viewed them more favorably, than he did those in which he contended for the liberties of the people. For it is a fact, that those who have no religion themselves, sometimes hold in the highest estimation those who have. Whilst those who have, and those who take the most

* The reader can consult Cunningham's History of Great Britain, Vol. I., for more particulars of this affair. Milton's hiding place was Bartholomew Close, near Smithfield.

unbounded liberties, disapprove of any one else enjoying or taking any at all.

One of Milton's political works, was, however, seized and ordered to be burnt, by the common hangman.

It would be perhaps, difficult to find two great writers more unlike, than were Milton and Addison. For whilst the latter was ridiculed, for his endless mention of the *fair sex*, in the Spectator, and was himself one of the most inoffensive men in the world, with respect to the government under which he lived. Milton, in the language of Dr. Johnson, thought man only created to rebel, and woman to obey. In fact, Milton's treatment of women, puts us in mind of what old Chaucer says, that "they weren wont lightly to slaken her hunger at euin with *akehornes* of okes."

The writings of Milton and Addison are as different as were their notions concerning women. The former, we never read except as a duty, or a study; we speak more particularly of his Paradise Lost, which is a work of fiction, founded on the Bible. Now, in every work of fiction, delight is constantly given to the fancy, by the plausible face of the narrative; and by our being persuaded, as we float along the placid stream, that we are on the real current of life, or that we shall find, at the end of our voyage, stranger things than real life ever made us familiar with.

But a work of fiction, founded on the Bible, we know must be false, if it disagrees with its source. And when never so true, it cannot be truer than the Bible, and hence unnecessary.

The writings of Addison are pure, elegant, lively, and never deviate from the purest morality.

Time obliterates hypothesis, but confirms nature. There is nothing of nature in the personification of *Sin* and *Death*, by Milton, nor in his making Satan enter into a toad, and hiding in the reptile, his spear and shield. Besides, blank verse, in which he writes, is poetry only to the eye, and a kind of harsh prose to the ear. To the understanding, it is a block of stumbling, and a rock of offence. There is no exception, no not a single one, except one, and that is Shakspeare.

Time, common opinion, and popularity, have confirmed this decision—as they have Addison's Spectator, in public favor, al-

though it so often mentions the fair sex, as to have drawn upon it the ridicule of Swift.

Still, we think that the different numbers of the Spectator have pretty well exhausted the subject, and that the frequent articles in our present periodicals, headed WOMAN, are legitimate subjects of ridicule. Not because they may not be well written, but because the subject is thread bare.

§ 7. The conclusion of one of Lord Byron's letters to Dr. Drury, will find a response by many, as a truth spoken in jest. It is as follows:—"Remember me to yourself, when drunk: I am not worth a sober thought." Yet Byron's poetry had more of mind, more of exquisite and elevated description, more of imagination, and poetic imagery, and tenderness of feeling, than that of any one of his giant contemporaries, Sir Walter Scott not excepted.

And it is still doubtful whether he ever intended to throw the gauntlet at Christians and Christianity, considering his extreme sensibility; for he confessed, in the plenitude of his fame, that "the depreciation of the lowest of mankind was more painful to him, than the applause of the highest was pleasing."

His strength was Herculean; but its government, use, and application, were like Napoleon's, not always directed to the right end.

The arguments of the one, and the arms of the other, were like bomb-shells, which they were determined should burst their glare of light on the world, let the destruction which they scattered round, be what it might.

It could not be said of Byron and Buonaparte, what the latter said of Voltaire, that "he was considered the great man of the age, because all around him were pigmies." *Their* era abounded with diamond geniuses, male and female, of the very first water. Among the latter, Miss Hannah Moore, Madame De Stael, and Miss Edgeworth, were such a trio as this world never upheld, at the same time, since it had historians to write its history. The appearance on the globe, of such a feminine genius as either of them, once in a thousand years, would ever have been considered as sufficient to mark the era.

We suspect that if Napoleon had competitors of antiquity, that could compare with him in arms, that when as a soldier, a politician, and especially as a shrewd and wise remarker upon general subjects, he is considered, that the world, in any one man, never produced his equal, in times ancient or modern, distant or near at home.

The beacon set up by Madame De Stael, warning us to beware of such persons as have once proved themselves capable of committing bad actions, experience daily proves to us all, the vast utility of.

A fourth female of fine endowments, we must not omit to mention, in the person of the empress Josephine. Her words were like apples of gold in pictures of silver, for they were fitly spoken. She ranked the qualities of submission, obedience, and compliance, in her sex, as upon a level with political address in men.

A proof of her fine qualities, was, her obtaining such a man as Buonaparte for a husband. And it is remarkable that his star did not wane till he left this excellent woman for the daughter of Austria, Maria Louisa. And to this latter alliance he imputed his ruin. He remarked of Josephine, that it was foretold of her in her infancy, that she would wear a crown. That a mind that had such a load of living things upon it, as Napoleon's, should find time to read, and taste to admire, the Iliad, is a mark of its vast powers.

Of this work of Homer, he remarked, that it was like the books of Moses, the token and pledge of the age in which it was produced. He observed of Homer also, that in that epic poem, he had proved himself a poet, an orator, a historian, a legislator, geographer, and theologist. And he adds, that he might be called the encyclopedist of the period in which he flourished.

He observed, that one thing particularly struck him; which was, the combination of the rudeness of manners, with refinement of ideas. Heroes were described as killing animals for their food, cooking their meat with their own hands, and yet delivering speeches distinguished for regular eloquence, and denoting a high degree of civilization.

He remarks of his own policy, that it was led on by the spirit of the age, and the circumstances of the moment.

He denied that the face was an index of the mind. He thought that popular opinion always decided right, however obscure the subject, complicated the business, or profound the mystery.*

He said that he did not ascend the throne by pushing another from it—that he found the crown fallen, that he snatched it up, and that the nation placed it on his head.

He said that he could appear before the tribunal of God and await his judgment without fear. This will doubtless be considered by some, rather as a proof of the Emperor's courage, than as a mark of his piety.

As a reasoner, Buonaparte was erect in his positions, precise, and not extravagant in his facts, and never blundering, but generally very correct in his conclusions. Observation and history had taught him, that those who had achieved great changes in the world, had not succeeded by gaining over the chiefs, but by exciting the common people. He carried the key which unlocked the hearts of the multitude, and this accounts for his unbounded popularity, as well as for the ardor, energy, and alacrity of his armies.

But then his hundred victories could only have been obtained by a very superior degree of skill in the art of war, an intuitive promptness of discovering facts, and all their bearings and relations, and a quickness in executing his plans, which even exceeded that of Julius Cæsar.

He appears to have been a believer in God, and his providence, as he observed, that to HIM alone it must belong to pronounce upon what is no longer within the reach of the judgment of men.

The remark in relation to Talleyrand, that he was a man who could fit himself for any station on the eve of his appointment to it, was, perhaps, equally applicable to himself.†

Buonaparte's adage was, that it was not for a circumstance to regulate policy, but rather for policy to govern circumstances.

He refused to receive the communion, because he did not think he had sufficient faith in it for it to be beneficial to him, but too much to allow him to be guilty of sacrilege.

* Las Casas' Napoleon.

† We believe that this remark was first made by Talleyrand, in relation to a certain minister of Buonaparte's.

His views of mankind appear to have been rather favorable. He did not think men were so ungrateful as was generally supposed. Of women he said, that a handsome woman pleased the eye, but a good woman pleased the heart.

§ 8. Of national characters, not protestant, we admire that of the Chinese the most, and that of Spain the least.

We have an extract from a placard, posted up on the walls of Canton, during a great drought in China, which has reminded us more of Bishop Butler's opinion, that Christianity is the universal religion, than any thing which we have ever seen, coming from a pagan country. The extracts are as follows:

"There is now a great drought, calamities and misfortunes are heaped up, and it is a time of sorrow and grief. Prayers are of no avail—all these misfortunes proceed from ourselves. Our hearts have long been hardened, and we have been discontented with our lots; the uneradicated roots of error are many. Evil dispositions burst out like torrents, overthrowing mountains; therefore heaven is annoyed with our repeated supplications. I offer advice to the men of age. It is necessary they should examine themselves—and let no one think himself guiltless, and accuse others. Let all at once excite their hearts, and from their own feelings, conjecture those of others; constantly be contented in your stations.

Cherish with the greatest care filial duty and brotherly love; then, the harmony of relations, friends, youth and manhood.

In affairs do not indulge your own temper and wishes; depend not on talent and ability; presume not on riches, and treat people contemptuously, and on high station to insult them. Be not covetous of ill-gotten wealth. Think not on unlawful pleasures. Presume not on strength and power. Cherish not revengeful feelings. In all affairs consult your heart and hold fast by reason. Constantly correct yourselves, and be indulgent to the thoughts of others. Certainly then you will be able to repent and renovate yourselves, and draw back the favorable will of heaven.

Seek and do this, all this, with real sincerity, and it cannot be but the calamities will be changed into blessings."

Whoever reads the foregoing and does not find many senti-

ments in agreement with those of the Gospel, will be suspected of not having paid a proper attention to the study of his Bible.

§ 9. The Spaniards were the first to make slaves of the Africans. They are a nation who wear daggers, and assassination is a revolting feature in their national character. Besides, they are cruel, vindictive, and malevolent. If they have religion, it is without morality.

The barbarous treatment of Cortez, to the poor Indians of Mexico, was of the most horrid and accursed kind. If private enormities are visited on the nation to which the individual belongs, his barbarities were sufficient to blast the prosperity of the Spaniards for a thousand years to come.

The national character of the English, is of two kinds—the legitimate, or royal, and the puritanical. These divisions are very distinct, and retain their features among those, and the descendants of those, who emigrated long since from the Mother Isle. Those states in America, which were settled upon puritanical principles, are still different in their manners, customs, habits and notions, from other states.

The soldiers and officers of Cromwell's army, when they halted, after their marches, were wont to enter the pulpits of the churches, and to hold forth in discourses and sermons, to the people, in the place of clergymen.

This teasing inclination to preach, is evidenced to this day in the laymen of the puritanical states. Nothing suits them better, than to get into a meeting house, and to deliver temperance, abolition, and education addresses—in which, all that they know about religion, is brought in also. Centennial, independence, and funeral orations, are all occasionally made to bear the style, and to introduce the subjects, of sermons.

We knew one of these pseudo-orators, after he had ended, thanked by the minister in whose pulpit he had been standing, for his *sermon*, to his no little chagrin, or at any rate, surprise. His oration was upon the landing of the pilgrim fathers at Plymouth, in New England.

It is supposed that all the seeds of no one class of plants that ever flourished on the surface of the globe, is ever entirely lost.

They may be covered in the sands of the ocean, or buried by earthquakes, in the heart of the earth, to be washed on shore, or thrown out centuries of ages hence, or be found about the dust of those who died three thousand years ago. From the lead mines of Missouri, seeds, from which shrubs have sprung, have been disinhumed, in the mining operations,* a great many feet from below the surface. This retentive and renovating quality, of the vegetable world, is found to exist in the animal and moral, also.

Ancestral customs, spring up in posterity, when congenial circumstances present, and this at great distances of time, after their supposed total loss.

It is true the *outer*, may sometimes supersede the *inner* man, in producing impressions.

Cromwell, who was the very greatest hypocrite that the whole creation ever bore, with a heart black and corrupt as can be found in the deepest hell, had religion and morality, and mildness on his tongue, and placability in his demeanor.

The character of Richard Cromwell, his son, was formed from the *surface sweets* of his father, and did not partake of his *heart malignity* at all. He was of course too good a man to occupy the Protector's place. He could not, like him, live upon poisons, and yet not swell, nor turn livid, nor look pale. Too good to be a hypocrite himself; he was too good also to suspect his father of hypocrisy, and had no conception that he was unlike him in heart, when he had his exterior.

It is supposed, however, that Cromwell did something by his rebellion in favor of English Liberty. This may be true. But a remark contained in a letter to a mercantile house in London, from Gen. WASHINGTON, although applied by him to another subject, may, we think, be with propriety applied to the present, so far as relates to Cromwell. That it was "MEAN IN QUALITY, BUT NOT IN PRICE."

A feminine holder forth in the pulpit, has been compared to two females boxing in the street, as to the effect that each phenomenon has upon the spectator—he being equally displeased if a gen-

* Mr. Schoolcraft.

tleman, and equally gratified if a ruffian. Dr. Johnson compared these female preachers to a dog standing up on his hind legs.

We look upon one of these *Cromwell-preachers* as equally disgusting. They have never too much religion for themselves, and never any to dispense to the public, if they knew themselves.

But *O'Connell* has promulgated lately the clue by which we are to be guided into the political labyrinth of such patriots as was Cromwell, and as is himself—by saying, that '*consistency*' *is a rascally doctrine.**

It is doubtful whether the prince of the infernal regions, has held communion with a viler politician since the days of Cromwell, than this O'Connell. A wretch, who would have the slaves liberated, to murder women and children.

"And the Lord said unto Satan, The Lord rebuke thee, O Satan." Satan is said to have three forms of temptation. The roaring lion, the subtile serpent, and the angel of light. We should place Cromwell and O'Connell in the serpent class.

§ 10. We are taught that among all nations, savage and civilized, Christian and pagan, Jews or Gentiles, that there were certain occurrences which were mysterious, and which puzzled the best minds, and the best men, even such as Newton and Locke. That as one deception decayed, and one imposture vanished, by time or by detection, that another and another arose. And that there always has been in the world, from the witch of Endor and the Salem witchcraft, to Swedenborg and the Animal Magnetists, persons who were susceptible of splendid, but imposing conceptions, and misconceptions. Persons who could first delude themselves, and then a few others, and at last the world.

But look at the effects. Keep the results, the end in view. Mark the consequences, and the failure of all beneficial consequences. Note the permanency or the transitoriness of the issue. The permanency as to place and people, or the emigrant and migratory habits of the actors, and their evanescent consequences.

No one would now believe, with Cotton Mather, in the reality of melted brimstone being poured down a young woman's throat

* In his answer to Dr. Doyle.

in the same room wherein he himself was at the same time, and of which he could discern nothing at all. The reply is, no; and that no person in our days would for a moment credit such monstrous absurdity. But the continuation of the reply is, that the world is changed, and that neither the actors nor the actions are alike; and that the animal magnetists, and the Swedenborgians, and the phrenologists are men of science. So we reply, were Mr. Locke and Sir Isaac Newton. And as to the acts and doings of the parties, if we are to believe the spectators, they are equally unaccountable, in some instances, upon any known natural or scientific principles, as were the pranks of the Salem witchery.

We therefore must, as friends to the world, and to the good of society, and to the best interests of the community, disapprove of secret societies, and strange practices, and hidden mysteries. We spurn occult sciences, and protest against guides who are blind themselves, or who would make us blind, in order to lead us astray. The world has now stood long enough to have its eyes wide open.

The progress of true knowledge, and genuine wisdom, cannot be aided by imposition or imposture. But that the general good may be injured by attempts to pry into futurity, and by gipsies, and supposed witches, and fortune telling, seems to be admitted, by nations, ancient and modern, enacting laws against them.

We have no more faith in the modern editions of these works, than in their first impressions.

Wave after wave, and cataract after cataract of absurdities have passed away, and yet a mountain of them remain to be removed.

§ 11. Our view of the world is, that its continents and islands all once joined, and formed only one division of land, without any intervening seas. Can we be allowed to infer, that this state of things will again occur? And may these words, which we find in the Bible, be supposed to allude to the subject, and to be a confirmation of this theory? The words to which we have reference are these: "And there shall be no more sea."* No

* In the time of the flood, as Josephus observes, the dry land was turned into sea.

more sea to divide the dry land into islands and continents. If they have reference to the things of earth, they are to be taken literally.

§ 12. Mahometanism has long been supposed to have borrowed something from Judaism, and something from Christianity. A prize question was made at Berlin upon the subject.

The prize was awarded to the Rabbi Geiger, who, as it related to Judaism, proved to the satisfaction of the judges, that all those parts of the Old Testament found in the Koran, were derived from those sources from whence the Jews formed their *Mishna* and *Talmud*.

The Gospel and the Koran agree in their injunctions with respect to giving alms to the poor, but make no special provision for the payment of Priests. And in this latter respect, both disagree with the Books of Moses, or Pentateuch, which established tithes for that special purpose.

In this respect, we see the ameliorating effects of toleration, for the modern clergy are more in number, and are probably better paid, than were the ancient Priests.

It has been a query in my own mind, from whence Mahomet obtained any knowledge of the Bible; for the Arabians were pagan idolaters at the time he promulgated his new religion. He however destroyed their idols, and enjoined the worship of one, and only one, true God.

It is an erroneous supposition, that the Mahometans actually worship their Prophet. This they are prohibited to do, although they make pilgrimages to Mecca, and hold the birth place of their lawgiver, as did the Jews Jerusalem, in very great veneration. It has been said, but we have not been able to trace to any competent authority the fact, that Mahomet forbade wine to his followers, because it was enjoined by Christianity, and used by Christians in his day to excess. But there is still a doubt upon the subject; for it does not appear, that there were any Christians in that part, if in any part of Arabia, in the times in which he lived, except renegades.

There is one passage in the Koran that is not a little curious, as in its objects of benevolence, it agrees with the Gospels, and

in the amount to be given, it exactly agrees with the Pentateuch. It is as follows: "Let us not defraud the poor of a tenth of our goods." Tithes, or tenths, being the proportion allotted to the Jewish priests, and giving to the poor enjoined by the Christian religion.

There certainly is something in Mahometanism superior to paganism, as it enjoins frequent prayer, and fasting, and almsgiving. And indeed in many respects its rules so much resemble those given in the New Testament, as to have led to the supposition, that they must have been derived from it. But the answer to the Berlin prize question, nor the Life of Mahomet, by the Rev. Mr. Bush of New York, throws no light upon this matter. The latter, indeed, speaks directly of the Koran's "plagiarisms from our Scriptures," but if we recollect aright, he offers no opinion as to the source from whence they were obtained, or even asserts that Mahomet ever saw a Bible in his life. We were not a little surprised, however, that Mr. Bush should decide that the Koran was a worthless, dishonest book, although founded, as he thinks, on the Bible!!

But it is clear that Mahomet, from some source or other, had some knowledge of the Scriptures, as he acknowledges that both Moses and Jesus were true prophets, and that they gave correct doctrines originally, but that their original revelations are lost, and that our present Bible does not contain them. But we must leave these subject to those who make divinity their profession, to which class we have not the honor to belong—although we may again refer to them.

§ 13. China, and Hindostan, are highly civilized countries, but neither Jewish, Christian, nor Mahometan. We must rank Mr. Graham with the Hindoos, as he and his followers would dispense with all animal food, and have nothing eaten but vegetables. If they claim affinity with any class at home, they must take their stand among the *skeleton makers.*

The Chinese eat animal food when they can get it, but it seldom falls to the lot of the common people. That people, have been supposed by Europeans to be boastful of their numbers, their country, and institutions. By a late census, the inhabitants of

the Celestial Empire amounted to three hundred and sixty-nine millions. And Mr. Gutzlaff, the Prussian missionary to China, who had a better opportunity of judging than perhaps any other European ever had, thinks the amount not over rated. And yet, as to longevity, they make four persons only of this immense number to be one hundred years old! Whilst by our last census, (that of 1830,) out of a population of less than thirteen millions, there were in the United States, two thousand five hundred and fifty-six persons of one hundred years old, or upwards! This is pretty sufficient proof that animal food is favorable to longevity, for there are no people in the known world who eat so much animal food as the Americans. Many of these centenarians were colored people, which shews that they are well treated in this country.

§ 14. The animal magnetists, the phrenologists, the Swedenborgians, and the vegetable eaters, all agree in making strong cases out of scanty materials. Their minds appear to have been chaotic, but hissing, by which they raised a steam, which first blinded themselves, and then others.

They could pull down a cathedral, but could not erect a wigwam. It is they who make us think of what Cecil says of the Jacobins in England—that they have poisoned Watts' Hymns for children. One says, that he who thinks that all mankind are wrong, and always have been from Adam, must keep his thoughts to himself, or be prepared to die a martyr. Animal food is coeval with man; and it would be equally reasonable and consistent to forbid water, as to forbid meat.

It is a maxim with the Jewish Rabbins, that the love that is not accompanied with reproof is not genuine. But this must have its limits, and not be extended to those in whom there is nothing to reprove.

§ 15. Some one observes, that great writers are rare, and the necessity for them very rare. There have been very few who were able to present excellent sentiments, adorned with all the sweets and perfumes of pure, smooth, chaste, and elevated language.

Some things are rejected from prejudice, and others for the reason that they are used by those who are disliked. The Papist has the books of the Apocrypha in his canon, whilst the Protestant pays less respect to them than to works known to be the works of profane authors.

Do good to your friend, that he may be more wholly yours—to your enemy, that he may become your friend, is one of the finest sentiments of antiquity.*

Every man is proud, but few are, as should be the chairmen or speakers of Congress and of Parliament, *prompt*, *patient*, and *proud*.

It is *bark* and *steel* for the *mind*, to take some one of the great luminaries of antiquity, and to write upon any subject, our conjectures of what he would say upon it.

Cicero composed themes upon imaginary topics, which he rehearsed every day. Such eloquence as was that of Demosthenes and Cicero, was learned in no school. Men of their stamp, are always self-educated; and never, like sciolists, say that they have finished their studies, for they remain students during life. Instead of relying on the brightest torches which the world ever displayed, they lighted one of their own, of superior lustre, upon which the eyes of the world have been fixed ever since.

Let the aspirant for excellence at the forum, the bar, or the senate, figure to himself a model of Ciceronean excellence—which never shall give an opponent the advantage in an argument, nor ever fail of taking it when given—which shall select the strong point of every case, and seize every object by the right handle, and so present the prominent features of every subject, as to enforce admiration, and to compel conviction, that every thing to the purpose, has been said that could be said.

Let Cicero's manly piety, poetic fancy, philosophic profundity, scholastic acuteness, his selections in youth, of what was most proper to practice in mature age, his speaking well, and acting better, be models embalmed in the heart of every young American. It is a pure heart that makes the tongue impressive.

* A sentiment derived from Cleobulus.

Such men as Demosthenes and Cicero, although buried, are not dead, for they live in fame forever.

Edmund Burke, and Patrick Henry, perhaps came the nearest of any of the moderns, in concentrating their excellencies.

With all these bright luminaries before them, we may expect to see our youthful aspirants, in the language of Milton, springing upward like a pyramid of fire. Still, those who fly too high, too far, or too fast, may find their pinions fail.

The motto on Goethe's ring—*ohne haste, ohne rast*, HASTE NOT, REST NOT—is the proper one for every scholar, and every aspirant to adopt. Of all the German writers, no one is to be more admired than GOETHE. One of his views has particularly struck us, as evincing his candor, and self-knowledge. He thought he could promise to be *upright*, but not *impartial*. Impartiality, in his opinion, being more than could always be possible. His character is, as every ones should be, not only pure, but bright. TIME only respects what it has finished. The wood of the tall tree, whose growth is rapid, rapidly decays.

Every one owes obedience to the laws, but a still higher obligation is due to morality ; and when it so happens that both cannot be complied with, it is better to do an illegal act, than an immoral one.

In China, in one respect, morality and legality, are made to converge to a point. There, a man is directed, at a fixed period by law, to take a wife, and he obeys. Every thing there is a matter of legislation, and marriage is not excepted.

Milton was of opinion, that those who made men abhor marriage, committed a diabolical sin.

Fortune usually knocks at the door of every man once during his life, but if she does not find him at home, she does not call again. But when a man marries, he secures her an abode in his own house.

Many females have rejected the first matrimonial knock at the door, to their lasting regret in after times.*

* It is said of a certain lady whose husband is, or has been in the alms house, that she refused an offer of marriage from a gentleman who afterwards was chosen President of the United States.

Let novel and romance writers say what they will, the greatest number of happy marriages have ensued from interest, expediency, necessity, and the choice of friends.

In all these cases, the creation, ripening, increase, and security of affection, are more sedulously sought, than in love matches.

Marriage and money are in some respects alike. Those who do not look well to small incidents, will not be happy, and those who do not look to small sums, will not be wealthy.

Nothing is so dangerous as for the parties to think that they love so much, that they never can hate, as is the case in love matches. And nothing is so sure a road to poverty, as for any one to think that he is so rich that he never can become poor. Love, like money again, is easier gotten than kept.

The best garden in the world must have care and cultivation, or fine fruits and flowers will not be produced, and the most excellent dispositions and sweetest tempers, must be cherished, and will certainly change for the worse, by improper management. There is no danger in our happy land, of persons entering into the married state if they are not rich, provided they have industry, good morals and economy.

Let there be no amalgamation—no mixture of races—no Ethiopian changing his skin. Let this, all this, be avoided for the sake of heaven, pity, and decency, but let other matrimonial barriers be few, if not entirely broken down. It was antichrist who forbade to marry.

§ 16. There was magnanimity in the reply of lord Nelson, when requested to prosecute one for ill behavior. His blunt answer being, that there was no need of ruining a poor devil, who was sufficiently his own enemy to ruin himself. Those who despise marriage, are of this description.

There are few who of choice break into that domicil whose pillars are bone, whose covering is flesh, and whose garniture is blood, let their *belligerent bump* be never so fully developed.

We often meet with those who have acquired renown for having seen the world, and every thing in it, in their travels; and who yet can scarce enlighten us on any thing we wish to know, or tell us what we cannot see ourselves, that their mouths have been

open, and their eyes shut, when absent, just as we find them at present. They pass the world without experience, just as some judges on judicial benches, decide cases by precedent, whether it does justice or injustice, in the case on trial.

Mr. Burke said that kings were fond of low company. But this is just what most men would be if they dared to show their true inclinations.



Garrick stole away from high company, into a wood-yard, where he was found, aping and mocking a cock turkey, to amuse a young negro, who was laughing most boisterously.

But how did Mr. Burke know that kings were fond of low company? Had he ever seen them in it—had he ever known them manifest a predilection of the kind? Probably not. We presume that it was only an inference drawn from a general view of mankind, from which he did not except kings.

The disposition of men and women to be amused, is with few exceptions, universal. The natural bent of every child is to play rather than study. And the reason that travellers bring home so few things from abroad, of intrinsic value, is, that they are satiated with amusing stories and unimportant trifles.

We seldom see a person too much engaged to stoop and pick up a pin. And a strange trifle will stop any gentleman's coach on the road, and stay the proceedings of Congress and Parlia-

ment. Most men manifest a pleasure at hearing high words, however low the contending parties. In the interval of courts of justice, we do not hear the judges and counsellors talking of the great and intricate points of law. The blunders or eccentricities of a witness, is ten to one more apt to engross their hours of conversation.

The bent brow, and the studious look of the divine and physician, are not carried out of the pulpit and sick room.

Babes mourn when they see other persons weep, not knowing what the cause of grief may be; and men laugh when others laugh, though bearing loads of misery.

It is an unpleasant task to talk of grief. Human pride induces every one to wish that he may be thought fortunate and lucky, and that if he has had a mountain in his way, that he has removed it himself. This is one universal principle. It is a hard task to keep another life in constant view. It makes the heart beat hard, and shortens the sweets of this. Light hearts alone beat long. Those monks who have dug their own graves, by throwing a shovel full of earth from them every day, have soon supplied the narrow house with a tenant.

Respect your end, by making this life useful to yourself and others, and agreeable to all. That kind of pride is most nauseous which disdains to give pleasure to others, and that moroseness most unenviable which is never pleased itself.

There is a common saying in one of the States of the Union, that it takes all kinds of people to make a world.

The literary, refer to Shakspeare to prove temporal things, just as divines to the Bible, to prove spiritual. The vast and unlimited survey, which that philosophic poet took of all sorts of people, and the critical acumen which he manifested in pointing to the inmost recesses of their hearts, has not less astonished than entertained the world.

The king is made to say of Armado, the fantastical Spaniard, that he *loved to hear him lie*. Whether Mr. Burke had this, or any other of Shakspeare's writings in view, when he said that *kings loved low company*, is not apparent.

Minds that feast the world at the expense of the emaciation of their own bodies, discover many things which pampered

bodies do not discover, nor highly relish when discovered by others.

Such minds had Shakspeare and Edmund Burke. Without labored volumes, we find historic scraps from such writers, which throw more light upon the world than tomes of extracts and compilations.

§ 17. Sir Walter Raleigh, in his History of the World, Dr. Grey, Decker, and Ben Johnson, must all be referred to, to complete the history of one man and his horse! It is an extraordinary case, however, and is worth notice of itself, and as a characteristic of the times of 1609. Banks, an Englishman, had a horse, which he had trained to follow him wheresoever he went, even over fences, and to the roofs of buildings. At home, Banks and his horse went to the top of that immensely high building, St. Paul's church. The horse and his master then went to Rome, where they performed feats equally astonishing. But the result was, that both master and horse were burnt, by order of the Pope, for enchanters. Sir Walter Raleigh observes, that had Banks lived in olden times, he would have shamed all the enchanters of the world, for no beast ever performed such wonders as his. The burning of this poor man and his extraordinary horse, was disgraceful to the age; but acts, equally disgraceful, have been perpetrated long since.

§ 18. There are things which may be talked of, which can not be thought of. We may talk of a globe, or a flower, or a circle without any kind of color whatever, but we cannot possibly think of them. We may, however, both talk and think of a mighty wind, which is without shape or color, except in fancy.

What odd fantastic things we women do, was said or fancied of women, by a woman. But the most fantastic being of which we ever heard, was a Spaniard, of the other sex, who apologized to the sky, which he termed *sweet welkin*, for breathing in its face.

The false dignity of the Spaniards, is as notorious as their cruelty. Their national character is Arabian. They derived it from the Moors, who were in fact Arabs, and once, and long, had possession of Spain. The Spaniards expelled them at last, but re-

tained their manners. Or at least they expelled those whom the Inquisition could not convert, or did not burn, or reduce to poverty and ruin. The amount of those expelled was six hundred thousand, the remnant of a race, once numerous and powerful.*

The Jews, who at one time formed a large proportion of the population of Spain, were almost totally extirpated by the Inquisition. After this court of blood and murder, had gotten rid of the Moors and Jews, their vengeful eyes were turned upon the Christians themselves.

What scenes of horror, barbarity and death, have the three nations of Moors, Jews, and Indians, suffered from this incarnate race of devils, the Spaniards. The blood chills, humanity shudders, and mercy faints, at the recital. If the spirits of persons unjustly and cruelly destroyed, are permitted to retaliate their injuries upon the Spanish nation, its prosperity must be blasted for centuries to come. And it is now suffering one of the greatest of earthly calamities, that of civil war.

It is agreeable to turn away from the black acts and the diabolical actors, to a few redeeming qualities, in the writers and poets of that nation. *Cervantes*, the author of Don Quixote, is one of the principal of these. He, as a writer, produced as much laughter in the world as any author who ever wrote. Shakspeare can hardly be excepted. Yet it is unpleasant to think how strongly the misfortunes of his life, contrasted with the merriment of his celebrated work. The first part of it was written by him at the age of 56, whilst confined in prison for debt. He lost his left hand, when young, and a common soldier, at the battle of Lepanto. He was captured on his return homeward, from thence by water, by the Algerines, and for five years kept a prisoner, or more properly speaking, a slave, by them. He died April, 1616, aged 67 years.

The romances and plays of the Spaniards, exceed those of all other nations, in giving wit and success to rogues and robbers.

A striking feature of their plays is still more indicative of the national character. It is the *frequency* of murder, and the *infrequency* of its punishment. In one of their plays, however, the

*M Sismondi.

devil, who is one of the dramatic persons, is punished pretty well, by being compelled to become a preacher, in the city of Lucca, in order to make some atonement for the evil he had done to the Capuchins, in that place. But there is still one objectionable feature in this play, for the manner in which this is brought about; it being by the descent of the infant Jesus to the earth, with St. Michael, who compel the devil to clothe himself in the habit of St. Francis, and to become a preacher of righteousness.*

It is said of one of their dramatic writers, that he wrote no less than 2200 theatrical pieces. This was *Lope de Vega*, who must, as it is calculated, have given the world a new play, once in eight days from the beginning of his life to the end of it. Besides which, we are told that he wrote twenty-two volumes quarto, of poetry.

There are some sentiments of extreme delicacy occasionally found in both the poetry and prose of the Spanish writers. The representation of the ermine, by *Calderon*, suffering itself to be caught by its pursuers, rather than to be wounded, for fear its beautiful fur should be soiled, is of this kind. Every one will consider the account fabulous, but it shows a delicacy of invention.

Whoever does not feel a tearful emotion, or a throb of sensibility, at reading the following pathetic lines, let him read them over again. They are from a Spanish poet, named *Garcilaso.*

Poor lost Eliza! of thy locks of gold,
One treasured ringlet in white silk I keep
Forever at my heart, which when unroll'd,
Fresh grief and pity o'er my spirit creep,
And my insatiate eyes, for hours untold
O'er the dear pledge will like an infant weep:
With sighs more warm than fire anon I dry
The tears from off it, number one by one,
The radiant hairs, and with a love-knot tie;
Mine eyes; this duty done,
Give over weeping, and with slight relief,
I taste a short forgetfulness of grief.

* See M. Sismondi.

It is related of one of the kings of Spain, that he wished to marry a certain beautiful lady, and that after his overtures were made, that he was rejected. Much surprise at her conduct was manifested, and it was not until after much solicitation, that she could be induced to tell, what she called, the *hidden* and *fatal* reason, why she could never become the king's wife. It was, that in coming down a certain stair-case, in company with the king's brother, his lips and her's came in contact. The fact was that she liked the king's brother better than she did the king, and him at last she married. And creditable it is, though strange it sounds of a Spaniard, the king had magnanimity enough to forgive them both.

§ 19. Melancholy sensibility is a more common mark of the poetry of the north, than of the south of Europe. The pleasant, the beautiful, and praiseworthy things of Spain, are fitful in their appearance, and evanescent in their stay. The ferocity of the soldiers, and the vindictive spirit of the citizens, were probably produced by the revolting spectacle of seeing persons burned to death by the Inquisition. The Mexican national character is Spanish. The ancient national character of the country, in the time of the Romans, does not appear to have had the bloody stains upon it which are apparent in modern times. But the Visigoths, who were the conquerors of Spain, the popes, and the *autos da fe*, were all then unknown.

There never was a character which more disgraced a crown, except Nero, than Philip II., of Spain. He had, as we are told by M. Sismondi, a savage disregard of the miseries of war and famine. His perfidy was most shameful and fiendlike, and his ambition to do evil, unbounded. As an expiation for such monstrous crimes, he introduced a new one, still more monstrous. This was the Inquisition, a cruel, unjust court, which was first invented in the twelfth century. As he had shut the gates of mercy on mankind, in civil matters, he made the mild religion of Christians, a sanguinary engine of torture in religious ones. He calculated to expiate his own crimes, by exquisitely punishing those who were innocent of any crime whatever. We feel disgusted, and a contempt beyond all the powers of expression, at a kingly wretch, who could so transform a religion of mildness,

purity and benevolence, as to make it the engine of bonds, imprisonment, chains, torture, and the faggot.

We are told that some of the ruthless ancients, not very justly called *Fathers*, struck out of the Bible that passage, *Jesus wept;* they thinking, as appears by the testimony of Epiphanius, that his weeping was a degradation of his character. But it was the very text that ought to have been noticed by such persons as Philip II.; as denoting for his imitation, a disposition touched with human infirmities, merciful, benevolent and forbearing, mild and placable. In all things the very antipodes of Philip II., that monster of iniquity, is that character which this text designates.

It seems doubtful whether the Spaniards derived from the Moors, the true characteristics of Arabic poetry. The aim of the Arab, was to make a bold and brilliant use of the most gigantic images. Their poetry never aims to express the tender emotions of the heart, but the most ardent passion, emotion, and hyperbole of the soul. Hence the very best poets that Europe ever produced, from Homer to Byron, would not be esteemed worth translating by them. They are all too tame—too smooth, and in their view, quite insipid and timid.

By what a Tartarian monster such cruelty ought to be punished, as was that of Nero and Philip II., we will introduce a few couplets, of what may be deemed the Arabic description.

THE SERPENT OF HELL.

A fiery serpent with a red hot tongue,
And blue-flame breath, his boiling poison flung,
A thousand feet his length, twice two his tails,
Like red-hot pitchforks sharp; his teeth red nails;
Brimstone his food, of boiling pitch he drank,
He darts aloft, or coils into a bank;
His flaming breath, blows white the red-hot coals,
And whirlwind sparks, fly high, when he unrolls:
All his delight to torture damned souls,
On Nero now his flaming breath is spent,
Through Philip's head his red-hot tongue is sent,
While with his tails, all hell with wonder sees,
Their bodies thrown, high as the highest trees.

A Spanish lady of fashion, was surprised by her lover, with another lover; and to his furious reproaches, she calmly answer-

ed, that she was persuaded that he did not love her, since he believed his own eyes in preference to her word.

It would seem that the Roman Catholic laity, although they so highly reverence their priests, are not entirely blind to their luxury, laziness, and sensuality. One of the Spanish writers says of them, that to live pleasantly, to buy good fish, the whitest bread, and the finest wine, is their object, the whole year round. And he adds, God willing, I would be of this order, if I could purchase my salvation at this price.

Another says of them, that he held Saint Peter, and Saint Andrew, to have been egregious fools, for suffering so many torments for the sake of God, since all these people also are to be saved, meaning the clergy of the Romanists, of his time.

Love, and a nice sense of honor were the leading characteristics of Arabian manners, which the Moors introduced into Spain. They regarded the habitation of their wives as a sanctuary, and any reflection cast upon their females, as blasphemy.

O! I must write to you my dear upon asbestos: my sighs, and tears, and flaming breath of love, would destroy paper, like a blaze of the hottest fire.

Mr. Burke said, that there could be no virtue where there was no wisdom. Were this rule applied to love-letters, they would be condemned as without the limits of wisdom and virtue; they generally being most insufferably nonsensical, in the opinion of all, except those for whom they are designed.

The romances, and poetry, and novels of Europeans and Americans, must keep within the limits of some kind of probability, although they are pictures of what might have been true, rather than truth itself. But Arabian stories, as in the Arabian Nights, keep not within any such bounds.

A tale, which does not astonish, surprise and confound, and which does not set at defiance all sober calculation, and rational theory, is with that imaginative people, dull, lifeless, and unworthy of notice.

A *kill-sky* salutation, a *thunder-tongued* speech, and an *Ossa* on *Pelion* description, alone have charms for them.

All the east partakes of this inflated taste. A Turkish paper tells that, "a soul-animating rose-bush, bud and blossom yielding,

in the happy imperial rose-garden, has exhibited signs of vegetation;" by which it is understood that the Sultan is expecting an addition to his family.

They loved to hear of flying against tornadoes, of breasting floods, fires, furies and fears, and of scaling the towering Ararat.

The Turkish Sultan, when the French under Buonaparte, invaded Egypt, called upon all true believers, to take arms against those swinish infidels, the French, that they might deliver their blessed habitations from their accursed hands.

§ 20. The Sultan holds a feast upon a curious occasion every year. It is on the 17th of May, and is celebrated at the Sweet Springs. It is on account of the cattle being turned to green pasture at that time of year. A pleasant feast, at a pleasant place, and for a pleasant cause.

The beginning of a letter lies before me to the Grand Sultan, which is a fair sample of eastern style; it is thus:—My Sublime, Magnanimous, Awe-inspiring Mighty Great Sovereign, our benefactor and the benefactor of all mankind; may God grant to your sublimity a life without end.*

An Arab describing a giant.—A giant stood behind the highest pyramid of Egypt, looking over its top, towards the river. He had been to the city of Alexander, and came from the utmost springs of the river Nile. His shoes were of wood; they had formerly been two large canoes; he had one of them on each foot, which it completely fitted and filled. His walking cane was the mast of a seventy-four gun ship, which he had hauled on shore from the harbor of Alexandria, and then pulled out. His course from the pyramid, was towards the Nile, which he seemed inclined to cross. I doubted whether he would wade, or swim, or sail the river; but he did neither; he jumped over from the eastern to the western shore, at a single bound, but split his shoes by the leap.

A blazing fire, made of human bodies, of dried, well seasoned *mummies*, from the catacombs of Egypt, warms the Arab by night, and the milk of his mare, sustains him by day.

* From Ibrahim Bey, Pasha of Egypt.

§ 21. Mr. Warburton,* speaks of the Egyptians as having *animalized* the *asterisms.* But the aborigines of America, had done the same before the continent was discovered. The constellation of the Great Bear, bore the same name in the Indian language, as that of *great bear* in English.

> "The very silliest things in life,
> Create the most material strife."

The world is, in this respect, in modern, as it was in ancient times. Mr. Hume observes, "what can be imagined more trivial than the difference between one color of livery and another, in horse races? yet this difference begat two most inveterate factions in the Greek empire, the PRASINA and VENETI, who never suspended their animosities till they ruined that unhappy government."†

Lope de Vega, would confine all rules of art under six locks and keys, when he was about to write a play, before he began a line of it. But poets, and authorities, and judges, and all sorts of people, may, like the Spaniard, defy and deny all rules occasionally, and thus gain more credit from those who pay, that is, the vulgar, than by observing them; and more applause from those who applaud, that is, fools.

One of *Lope de Vega's* characters, Tello, says that his father, when he died, gave particular directions for one of his hands to be left out of the grave, that he might be able to receive, what any one was disposed to give him.

The horse of the Arab knows his master as well as the dog of the Frank, and is attached to him as affectionately.

We keep in view the Arab and Spaniard, as having many things in common, as to customs and literature. We were told not many years ago, and for aught that we know, it may be the case now, that the Spanish popular preachers, adorned their sermons, or rather speeches, with images drawn from the ancient mythology. And that they would not have thought that they had much success in their vocation, unless they had been cheered with repeated bursts of laughter. Jests, a play on words, and

* Divine Legation, b. iv. s. 4.

† See pt. 1 Ess. 8.

scandalizing episodes, with a romantic sporting style, were characteristics of the pulpit, as well as of the play-house. And even blasphemous expressions were sometimes used, and afterwards explained away by their clergy.

We have been present at religious assemblies, in which violent bursts of grief, instead of laughter, were considered by the speaker, as a token of his success. This excessive anxiety to rarify the passions, is of Arabic origin. It was most apparent in Spain, and there it was directly derived from the Moors. But it had spread into other kingdoms, and was arrested in England, by the Puritans and Presbyterians; who with a view to check the abuses apparent in external religion, endeavored to deprive it of all worldly colors and colorings, and to fix its basis on the heart and understanding alone. A sober, sad, unyielding demeanor, which was not altered by either joy or grief, blessings or judgments, mercies or afflictions, luck good or bad, jests or dirges, was a mark of puritanism.

A Chinese, who knew nothing of Christians, should he visit Europe, and have a Bible put into his hands, which had been translated into his own language, would have no idea that the Spanish priests were Christian ministers, by their sermons, nor the Puritans a Christian people, by their looks.

The extremity of puritanism was reached by the Quakers, who abjured all external religion, except as evidenced by a religious life and conduct. Hence they seldom preached; they prayed in secret, or mentally, and never sang at all.

The pure principles of equality, were advocated by them: hence they had neither bishops, priests, ministers, elders, nor deacons. In civil government, they would have no governors. They even carried these principles of equal rights, so far as to extend them to inanimate objects, and would, at one time, have none of their books printed, with any capital letters in them!*

To the house of Bourbon, M. Sismondi awards the credit of abolishing the burning of heretics in Spain. The last *Auto de fe*, was in the time of Charles II.

* London Quarterly Review.

A rich imagination, with a whimsical style, is a mark of Spanish writers, and this, one of their own poets might have had in view, when he wrote the following lines:

"Let every candidate for fame,
Rely upon this wholesome rule,
Your work is bad, if wise men blame,
But worse, if lauded by a fool!"

After all, it cannot be denied but that the style of many parts of the Bible is highly figurative, and that all the eastern nations retain to this day, some resemblance in their style, to that which is found in the sacred writings.

It has been thought strange, that the most western nations of Europe, should have had more resemblance to the Asiatics, than any other part of it. But the solution is to be found in the consideration, that this part of Europe, lies nearest to Africa, the northern coasts of which derived its inhabitants from Asia—to the Moors once having been in possession of Spain, and to the Portuguese having first doubled the Cape of Good Hope, and visited India in their voyages.

The East Indies were first visited by the Portuguese, as were the West Indies by the Spaniards.

To the inhabitants of the Peninsula, we must therefore award the credit of having discovered new countries, or countries before unknown to Europe, and of having invented new and noble ideas in their writings. To the English, and to their descendants, the palm must, however, be awarded, for their immense improvements in each—improvements which would have never been made by their original discoverers.

Much that is done in all Roman Catholic countries, is rather to be gazed at than admired.

§ 22. Alfonso I. of Portugal, is supposed to have been the founder of that kingdom. He had for his arms, five escutcheons ranged in form of a cross, on which were represented the thirty pieces of silver, the price for which Jesus was betrayed.

The city of Lisbon, if the Portuguese are to be believed, was founded by ULYSSES.

A trait of the Portuguese literature is the bringing of religious plays upon the stage. At one period they made St Anthony, their patron-saint, Generalissimo of their armies, but the church, in his name, received the pay for his military services.

The warring world, has presented the road to heaven, black with clotted, and red with gushing blood, and never were spectacles of horror more apparent than in those wars undertaken purely for the sake of religion. Whoever casts his eyes upon the pages of history, as they relate to the wars of the Saracens, which were undertaken to establish Mahometanism, and to the crusades, cannot fail to find out this.

§ 23. The crusades, when their objects are considered, cannot but strike the mind, and thrill the heart, and accelerate the pulse, and raise the soul, to sublime emotions. They were *holy wars*, whose aim was to rescue a holy land, a holy city, a holy sepulchre, from the hands of infidels—a region where the holy prophets had dwelt and had prophesied: where the holy people had fought the Philistine, the Assyrian, and the Jebusite—a city where the throne of the LORD had been established on earth—a *city of our God below*—a city to which the child Jesus had been carried, in order to be presented to the Lord—a city where Isaiah had prophesied; where David had reigned and written, and where Solomon had recorded the never ending words of wisdom, and had erected a temple for the residence of the Divinity. How rich the recollections—how redolent the rehearsal—how fruitful of food to the feelings of every thing connected with our religion! A region in its associations most lovely—the loveliest of the lovely; and yet in its reversal of events, most austere and terrible: for in this same city, one million, one hundred thousand of the chosen people perished, by the Roman armies, under Vespasian and Titus, or rather by their own suicidal superstition; those humane Emperors, not wishing to destroy either the city or the citizens, had they not been compelled by the wicked obstinacy of the Jewish leaders.

The inhabitants were reduced to such extremity by famine, that the young nursing mother's breasts afforded nothing but

blood for her infant's support; which offspring of her own, she was at last constrained by hunger to kill and to eat.

It is not wonderful that a land producing such vast and varied events, should have a language of interjections. When Asia is visited, the garden of Eden is approached: when at Jerusalem, the river Jordan, and Galilee, and the lake Genneseret, Capernaum, Chorazin, Bethsaida, the mount of Olives, and mount Calvary are approximated—names of places which preach sermons by their bare mention, as the mention of Egypt, and Babylon, and Jericho, place historical volumes before our eyes.

The Saracens considered the voice of heaven, through its prophet Mahomet, and its word in the Koran, to have pointed out the only pathway of salvation for their souls, in the subjugation of the world to the tenets of Islamism; and that every one who fell fighting in a cause so glorious, was sure of eternal glory; whilst the Crusaders believed that the honor of the only true religion was sullied, by the theatre upon which its founder was born and crucified, baptized, preached, and wrought miracles, being in the possession of unbelievers.

Each party believed itself the worshippers of the true God; and each party had many prodigies to adduce, as having been performed by heaven's hand in its own favor. That the king of heaven was on their own side, each party was fully persuaded; and that He did not give them the entire and total victory, was imputed to the agency of demons and evil spirits, who opposed the will of heaven, and caused success to sometimes lean towards their enemies.

The Crusaders imagined that they were combatting the powers of hell in incarnate forms, when they fought the Saracens; and both parties, at that period of time, supposed that a war was waged between spirits, good and bad, just as on earth betwixt armies and nations.

The dark and dreadful powers of enchantment, had much to do against the knights, and Godfrey and Baldwin, the leaders of the Christians, in the crusades.

§ 24. The manners and customs of eastern nations never change. Modern travellers discover features of character among

the present inhabitants, which serve to throw light upon some things mentioned in the Bible. The inhabitants of Spain, and Portugal, having their national characters based upon eastern models, likewise retain their enduring propensities.

The reformation altered the religious nationality of those countries which adopted it; but prior to that period, Europe in her other kingdoms, was much as is the Peninsula now. We have referred to the burlesque, introduced into the sermons of the Spanish priests; but Dr. Robertson, in his Life of Charles V., mentions the same thing in regard to Luther himself; of whose cotemporaries he says, "nor were they offended at the gross scurrility with which his polemical writings are filled, or at the low buffoonery which he sometimes introduces into his gravest discourses." And he adds, that "no dispute was managed in those rude times without a large portion of the former; and that the latter was common even on the most solemn occasions, and in treating the most sacred subjects."*

Nothing is more probable than that Mahomet, when he affirmed that Moses and Jesus gave true revelations at first, but that they were lost, founded this opinion upon the conduct, and mode of worship, which he had learned that the Christians had adopted in his day. It is not on the whole, very probable, that he ever learned any thing directly from the Bible, or ever saw one at all. Printing was then unknown, and copies of the Scriptures very scarce, and very dear. The whole Christian world was then Papistical, for even the Greek church, which was the earliest seceder from the Roman, did not leave the *holy mother* until about two hundred years after Mahomet.

With the greatest reason imaginable, might he then conclude, that true and genuine revelation was unknown, when he beheld, or heard of the enormities of that world denominated *Christian*, in the dark ages of the Romish church; a period when monkish superstition was combined with heathenish idolatry. The Visigoths had overrun Spain. There was, or had lately been a civil war in France. The Jews at Antioch, had revolted and murdered the Christians. The Sclavonians and Avari, had lately ravaged

* See Vol. II. p. 159.

Italy; and the Persians had taken Jerusalem, and carried off the cross of Christ.

The Jews, whom foreign nations confounded with the Christians, were about the same period, banished from both France and Spain. The barbarians at Rome, had done away the vernacular use of the Latin language; and the power of the Popes had lately begun or been increased in the same city.

There is no proof that Mahomet understood either Greek or Hebrew, and therefore, if he could have obtained a copy of the Bible, he could not have read it; for it never was translated into Arabic, till more than eight hundred years after Mahomet.

Had the prophet of Mecca lived in the time of Luther, and had he understood the Bible as well, he might have embraced christianity, and been an able promulgator of the true faith; the moral precepts which he has given in the Koran, being many of them very similar to those contained in the New Testament, as before observed.

But the greatest wonder, enigma, and problem, is from whence the Koran was derived; it being superior in the splendor of its composition, and sublimity of its ideas, to any thing known to have been composed in the seventh century, in any part of the world, Christian, Pagan, or Mahomedan. This no one will deny. We find the same elevated sentiments respecting the Deity, which Cicero, Plato, and even which the Bible itself expresses, in the Psalms; and the same moral rules respecting anger, the forgiveness of injuries, and giving to the poor, which are found in that greatest of all sermons, the sermon on the mount.

But after noticing these things, and examining the evidence respecting Mahomet's ever having had the Bible, or ever having received any oral assistance, the external evidence is lacking, and the internal evidence strongly against it; for in the first place, let it be considered, that the Bible, in those days, what few volumes of it was in the world, was not in the hands of the common people, but that it was sedulously kept from them by the Popes.

Secondly, that there were no Arabic Bibles, in the world at all.

Thirdly, those parts of the Bible to which the Koran bears so near a resemblance, are such parts of it as have been approached to, the nearest, by a few wise Greeks and Romans, by Seneca,

and the Chinese; and are just such parts of the sacred writings as vagabond Jews and monks, would be least likely to retain, and to communicate. They are passages too sublime for the vulgar, or the vagabond, and no others, who had any knowledge of the Scriptures, are even pretended to have conveyed any oral knowledge of them to Mahomet.

Sergius, a monk, is mentioned as an assistant in the composition of the Koran. There is no kind of authority for so saying, and if there was, the internal marks of the Koran would go to prove that he could have been nothing more than an amanuensis, a thing not very probable for a foreigner. There is nothing of monkish superstition in the Koran.

§ 25. The Great Author of the Christian system, said of himself, that he was the light that lighteth the world. That the light that he introduced into the world, should have shone into Arabia—that it should have illuminated parts of the world where the written word had not been sent, nor Gospel preachers ever reached, is the position, in regard to the matter, which we assume, in this *sui generis* instance. Consonant is this, to the cessation of oracles in the world, since his advent, and the miracles of healing performed by Vespasian, as related by Josephus.

From the Rev. Mr. Buck's Theological Dictionary, we will introduce some extracts from the Koran, in proof of what we have said.

"God! there is no God but he; the living, the self-subsisting; neither slumber nor sleep seizeth him; to him belongeth whatsoever is in heaven and on earth. Who is he that can intercede with him but through his good pleasure? He knoweth that which is past, and that which is to come. His throne is extended over heaven and earth, and the preservation of both is to him no burden. He is the high, the mighty."*

This passage of the Koran is said to be engraved on the ornaments, recited in the prayers, and much admired by the Mussulmen.

Relating to moral duties, we have the following precepts:—"show mercy, do good to all, and dispute not with the ignorant."

* Sale's Koran, Vol. II. p. 30—Theological Dictionary.

"Seek him who turns thee out; give to him who takes from thee; pardon him who injures thee; for God will have you plant in your souls the roots of his chief perfections."*

As an instance of their precepts, reduced to practice, and as evincive of the knowledge of the Koran, even among Mahometan slaves, we give the following anecdote.



The caliph Hassan, son of Hali, being at table, a slave let fall a dish of meat, reeking hot, which scalded him severely. The slave fell on his knees, rehearsing these words of the Alkoran; "Paradise is for those who restrain their anger." "I am not angry with thee," answered the caliph. "And for those who forgive offences against them," continues the slave. "I forgive thee thine," replies the caliph. "But above all, for those who return good for evil," adds the slave. "I set thee at liberty," rejoined the caliph; "and I give thee ten dinars."†

Could it be proved that sentiments and deeds such as these, were actually derived from our Scriptures, many would hold them in higher estimation; but as these Mahometans give all the glory to one only true God, the reference is to the same ultimate source to which it belongs.

* Buck's Dictionary, Art. Koran.

† Theological Dictionary, by the Rev. Charles Buck.

We have already noticed, that the passages of the Koran, which bear the greatest analogy to the Bible description of the Deity, and to its moral precepts, were such as were not exclusively found in it. And in proof of this, we will introduce, instead of giving our own words, a passage found in the works of an eminent divine. It contains, it is true, admissions which we did not expect to have seen; but still, they are, in part, undeniably correct. He says, "In reality the necessity of forgiving injuries, though frequently inculcated in the Alkoran, is of later date among the Mahometans than among the Christians; among those later than among the heathens; and to be traced originally among the Jews. (See Exodus xxxiii, 4, 5.)" What is incorrect in the above quotation is, that the Rev. writer sends us to a part of the Bible for proof that the forgiveness of injuries is a Jewish doctrine, when the place to which he sends us, says not a single word, nor gives a remote hint of any thing of the kind, or any way connected with the subject at all! We felt but little disappointment on this occasion however, when we recollected that it was not a new thing for the Rev. author to treat his readers in this way. His volume abounds with such deceitful references. Indeed, on the present occasion, before examining that part of the Bible to which reference is made, we felt a kind of indefinite surprise; for it came to mind, that the Jewish doctrine was an eye for an eye, and a tooth for a tooth, and that this rule was referred to in the Sermon on the Mount, in order to be corrected. As a matter of curiosity, we will here give one of this Rev. author's references. It is in relation to the subject of baptism; and he says, "That infants are to be received into the church, and as such baptized, is also inferred from the following passages of Scripture." We are then referred to sundry chapters and verses, none of which mention the subject of infant baptism, and one, which may stand as an example for the remainder, is as follows: "And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning them."*

* Mark, ix, 14. Had we not examined other passages, and found them equally irrelevant, we should have thought that here was some mistake, in the Rev. author's *stereotype edition*.

§ 26. It was a remark of Sir George Lyttleton, that the greatest mischief which can be done to religion is to pervert it to the purposes of faction. But we think that equal injury has been suffered by the overdoings of its friends; especially when they have dared to use dissimulation. The consequences have been direful and extensive from this source, and are apt to so alienate the mind, as to produce in it an incurable malady.

We view the Scriptures as of divine origin, and that they will stand the test of scrutiny, and that any attempt to obviate their intricacies, by subterfuge, will do more injury than all that professed infidels can accomplish.

They cheated a man and killed him, said a little boy to his father. The father was about to remonstrate, and to inform the child that cheating was not killing. But the child continued his story—that one of his schoolfellows informed him, that several men had combined to make another man believe that they were drinking gin, when in fact it was only water; and that the man fell a victim to the imposture, by continuing to drink as much gin as his companions did of water, till he killed himself. Thus cheating turned out to be killing the body, and we fear has sometimes killed the soul.

There is no way of obtaining a correct view of things, but by ascending to an eminence, to a height, so high that objects may be viewed and reviewed in their true attitudes.

We are sometimes bedazzled, and sometimes bewildered, by comments and commentators.

Chateaubriand tells of his sleeping upon the banks of the river Eurotas, with his saddle for a pillow, where the light of the milky way was so great that he could see to read by it. But what was his star-light? To what did the illumination of these common people of the skies amount, when their king, the sun, appeared among them? There is much of this *night-light* in the world, which depends upon darkness for its existence, and vanishes when *day-light* appears.

It is not the number, but the magnitude of things which is glorious and admirable. One star may differ from another star in glory, but no star can compare with the sun. But here, however, the moral and physical worlds are at variance. For although

all the stars of heaven combined cannot make one great luminary, yet all the people of the earth combined can make a great man. Great men, and great authors, owe their celebrity to great combinations of the common people in their favor. It is the community, the majority, which makes, or unmakes a man. The TONGUE OF TIME decides correctly, but is slow of utterance, so that a man is often laid low in his grave, before his reputation is raised high among the living. Dr. Harvey, and Mr. Milton, and even Shakspeare himself, may be noticed as instances. Dr. Harvey who made the greatest anatomical, physiological, and medical discovery which the world has ever known, by demonstrating the circulation of the blood, instead of being benefited, was injured in his practice by it, so long as he lived. And Milton's Paradise Lost, afforded him neither fame nor money during his life. Shakspeare, the great poet of nature, whose works seem likely to endure as long as the English language lasts, had some dawnings of royal patronage from Queen Elizabeth, but they were evanescent and illiberal.

Those rapturous acclamations, which England, France, Germany, with the other kingdoms of Europe, and America, have awarded to his productions, have only been uttered since death had put him past hearing them, or of them.

On the subject of reputation, a quaint old author speaks to this effect:—That the good or bad repute of men, in a great measure depends on mean people, who carry their stories from family to family, and propagate them very fast.

And he then goes on to illustrate his subject, by a reference to little insects, which the smaller they be, the faster they multiply.

Perhaps upon a thorough examination, it will turn out to be a fact, that those who have risen the very highest in reputation, have paid the least attention to those whose tongues have been employed to deprive them of any credit at all. Who have followed the advice of Epictetus, which was, that when any one was told that another had spoken ill of him, to make no apology, but only to answer, that if he had not been ignorant of many other faults, which you had committed, he might have increased the catalogue. We know that this passes with many for apathy and

meanness of spirit; but old Chaucer says, *Think not on smart, and thou shalt fele none.*

§ 27. We are told in the Spectator, of a lady who never missed one constant hour of prayer, but yet who spent six or eight hours of the twenty-four at cards. When her hour of prayer arrived, she gave her cards to another person to hold, during her absence. And when her devotions were over, she returned to her game, as the writer expresses it, with no little *anxiousness.**

Such an anecdote sounds much worse than it in reality ought perhaps to do, there being no passage in the Bible prohibiting the amusement of cards. And experience seems to have established the fact, that light hearts beat the longest. Human nature is so constituted, that it requires, and will have, some hours of recreation. This lady's spending so much of her time at cards, we would not attempt to justify. But one thing at least was commendable—which was, that she did not suffer any thing to interfere with her hours of prayer.

That puritanical principle, which would annihilate the bright orb of day, and blot out the stars from the firmament, and make all creation one incessant period of gloomy darkness, is not authorised by the Great Author of nature.

He made the feathered songsters with an appetency to spend a great part of their time in leisure and singing. And so far as the sources of heavenly bliss are revealed, they are to consist in caroling unceasing praises, in a place fitted for exquisite and rapturous enjoyment.

If then the joys of heaven are to be begun on earth, they cannot be made to consist of gloomy misanthropy, nor in a sullen renunciation of every pleasure and amusement.

Besides, the example of him, whose example was of paramount authority, whilst on earth, did not sanction the creed of gloomy worshippers, who disfigure their faces. And we find him giving directions to one of the chief Pharisees, at whose house he was at meat, who were the proper persons to be invited to his feasts—and to the company generally, how they were to behave, when bidden to a wedding. And it was, when he himself was

* Spectator, No. 79.

one of the guests at the latter, that his first miracle was wrought. There is a most unlicensed latitude taken in the interpretation and application of the Scriptures.

Sectarians explain away, and in reality render null and void, such texts as do not happen to suit their own particular creeds. We have been horror-struck at the latitude of some of their perversions of Scripture.

Indeed, we can produce the books of Christian writers, and of Christian ministers, in which express and explicit passages of the Bible are denied to mean what they assert and purport, even when there is no pretension that they were spoken as parables—whilst other texts are made to mean what they do not say, nor even give any intimation of whatever. Obscure and difficult scriptures are plain to such writers, whilst those that are plain, are made dark, or of no meaning at all. And in one instance, at least, we could point to a certain text, which the sectarian writer finding so much in his way that he could not remove it, has treated with sneers and downright ridicule.

Every part of Scripture is not equally plain, and it is our method, to regard the literal expressions as conveying the true meaning, where no metaphor, hyperbole, similitude, nor parable is used. But there are certain sects who incline to make a Bible for themselves, and to unmake that which is made for them.

Those acquainted with the matter need not be told, that some parts of the Gospel itself, are never quoted by some sectarians, nor any weight given to them, whilst others seem to regard such neglected texts, as containing all that is necessary to be known, taught, or studied, and as a substitute for the whole of divine revelation.

But Milton tells of those who will do almost any thing, if they do not *smell* within themselves the *brimstone of hell.*

§ 28. We find now and then, in scattered and detached fragments, and at great distances apart, those things which most we wish to know.

Ministers are men, and like other men, reluctantly speak of knotty points; and when we come to one of them who is eminent

in his profession, and who speaks upon intricate subjects, we listen to him with much interest. We will notice some of these.

"It is well worth remarking upon this place, that the promise, *ye shall sit on twelve thrones, judging the twelve tribes of Israel*, was made to the *Apostles*, at that time when Judas was yet one of the number; and consequently, the promise was as much made to him as to any of the rest: from whence it follows undeniably, that he was not predestinated to be a traitor, but fell from his apostleship, and from his right to this promise, by his after voluntary transgression."*

This writer appears to us to have spoken as sensibly in sentiment, and as soundly in doctrine, as any one that we have read, upon this point. The apocryphal books, so deemed by protestants, are considered canonical by papists.

Mr. Burke, speaking upon the book of Ecclesiasticus, says that he does not determine whether it be canonical, but of this he is sure, that "it contains a great deal of sound sense and truth."†

"The Mosaic law was intended for a single people only, who were to be shut in as it were, from the rest of the world, by a fence of legal rites and typical ceremonies; and to be kept by that means separate and unmixed, until the great *antitype*, the Messiah, should appear, and break down this fence, and lay open this inclosure."‡

Of the resurrection, it has been said, that Job believed that the soul slept with the body until the resurrection. This was the Egyptian opinion. The mention of any resurrection at all, is no where so explicitly made in the Old Testament, as by Job. The New Testament teaches that a general day of judgment is to be held, at the end of the world, when the solemn decision is to be made, where, and to which region, every individual is to be assigned.

But in the interval, the space between death, and the period when this ultimate determination and final award is to take place, the state and location of the soul, seems to stand without any ex-

* Clarke, Vol. II. Ser. 138. Richardson's Dictionary, Art. Apostle.

† Burke on the French Revolution.

‡ Atterbury, Vol. I. Ser. 4.

plicit mention. Nor do we know the general opinion of divines upon this point.

In our common-place book, we notice the following extract, in which the eminent writer refers or tells what others believed; but without at last giving any very definite opinion, that we discover, of his own. He tells us, that "the fathers believed that they who die in the Lord, rest from their labors, and are in blessed places, and have *antepasts* of joy and comforts; yet in those places they are reserved unto the judgment of the great day."*

Tyndal, in his *Worke*, tells of "*sophisters* with an *antheme* of half an inch, out of which some of them draw a thread of nine days long." We do not wish quite so protracted a discourse upon the present subject, but should have been better satisfied, if Bishop Taylor had given us his own ideas, instead of those of the fathers only.

A divine with whom we was lately in company, expressed his own view, which was, that the soul remained in the same state, as it is, when during life, a person sleeps. He was of the Baptist denomination.

There have been some very sensible men, who believed in impressions, and premonitions of future events; and the great wit of England, would appear to have been one of those. He says, "why hath not my soul these apprehensions, these presages, these changes, those *antedates*, those jealousies, those suspicions of a sin, as well as my body of a sickness."†

Angels, which were called in Saxon, God's *errand ghosts*, the heathen philosophers are supposed by Bishop Bull, to have acknowledged the existence of, although they called them by other names, such as demons, genii, or the like.‡

We learn that the ancient Hebrews styled the resurrection of the body, the *angelical* clothing of the soul.§

We read, in one and the same chapter, of an angel having smote Peter on the side, and liberated him from prison; and of an angel having smote Herod so that he died.

* Bishop Taylor. Dissuasive from Popery, p. iv. part ii. sec. 2.

† Dr. Donne. Devotions.

‡ Bishop Bull, Vol. I. ser. 2.

§ See Cudworth's Intellectual System, p. 797.

It seems to have been the idea entertained by the people, who lived in those times, that every person had his *guardian angel*, which not only represented him in person, but also in voice; for when Peter, after his release from prison, knocked at the gate, the damsel inside, knew him by his voice, and instead of opening it, ran in and told the people of the house. These disbelieved her. And when she constantly affirmed that it was Peter, although she had not, as it appears, seen him, and only knew that it was he by his voice, they said *it is his angel.*

It would seem that Peter's knocking was accompanied with his hailing or hallooing; as we are told, that Rhoda, the damsel, came to *hearken.* This *hearkening* must have been for the purpose of learning who the person was that wished admittance. To *hear*, and not to wait to *hearken*, is usually thought sufficient, when any one knocks; sufficient, we mean, for those within to open the door, or to bid the person to *walk in*, and thus to give him the liberty to open the door for himself. But the custom of the times when the Acts were written, appears to have been for the person wishing admittance, to announce himself at the gate or door, or *door of the gate*, before it was opened.

Angelic agency, good and evil, seem distinctly portrayed, by the liberation of Peter from prison, and the knocking off of his chains, and by the killing of Herod. A German divine, to whom Adam Clarke refers, would ascribe the deliverance of Peter, to the friendship of the jailer, or prefect of the prison, and thus deny any supernatural interposition. German infidelity has become almost proverbial, and Dr. Clarke thinks this poor divine, an object of pity.

§ 28. It would seem, that the Persian Magi, in their *Arimanius*, and the Egyptians, in their *Typhon*, personated evil, or evil angels only. And it is said of the Greeks, that they did, at one period of their history, like the Indians of America, sacrifice to evil demons.

Typhon, was the son of *Tartarus* and *Terra*, or of earth and hell; a giant, with a hundred heads, resembling those of a dragon, or serpent. Flames of devouring fire, are said to have darted from his mouth and eyes. He was no sooner born than he waged

war against heaven and its gods, and so frightened them, that they assumed the shapes of various brute animals, in order to conceal themselves from his fury. Typhon was regarded by the Egyptians, as the source of every evil, and in consequence, represented as a wolf, or a crocodile. He was at last put past doing harm by the father of the gods, who crushed him under mount Ætna.

If any monster more anomalous, can be produced from the records of antiquity, it must be that of a serpent, with a head at each extreme. The dragon or winged serpent, comes next, who when called the *fiery dragon*, stands for satan himself. Last of all comes the *atheist*, who has got ahead of the whole in absurdity.

§ 29. The iron gate, having opened to Peter of its *own accord*, is, we believe, an anomaly. We must call to mind the ideas of the Jews, and the notions of the ancients, upon this point. They supposed that spirits occasionally located themselves in particular inanimate objects. No doubt the writer meant to be understood, and was understood by those of his day, as conveying nothing but what was well comprehended and acknowledged; that is, that a spirit or angelic essence, was for the time, and for the purpose, the inhabitant of the iron gate, and that it was opened by his potency.

The account given of the death of Herod in Josephus, has been supposed by commentators, to differ very essentially from that given in the Acts.

§ 30. Josephus gives several particulars, which are not contained in the book of the Acts. But perhaps a person sufficiently well informed respecting the customs and opinions of the ancients, and who had sufficient talents and ingenuity of his own, might be able to reconcile the seeming discrepancies.

It appears from both accounts, that the death of Herod Agrippa, took place at Cesarea, whither he went as Josephus relates, and exhibited shows and games, in honor of Claudius, making vows for his health. On the second day of these games, Herod appeared in the theatre, arrayed in a garment made wholly of

silver, and of a contexture truly wonderful. The rays of the morning sun, falling upon this splendid garment, shone out in a surprising manner, which struck the beholders with awe and horror. He was then saluted as a god by his flatterers, and his mercy implored by them. This impious flattery was not rebuked by the king; at which time, happening to look upwards, Herod saw an owl perched on a certain rope, over his head. This bird of ill omen, he conceived to be a messenger of evil tidings to himself. This produced in him, as the historian expresses it, the deepest sorrow; and he adds, that a severe pain arose in his bowels, and that he died after five days severe illness.*

That violent mental agitation will affect the bodily organs, is known to every physician. Despondency, depression of spirits, grief and sorrow, sometimes amount to that most afflicting disease, hypochondriacism, accompanied with melancholy and dyspepsy, and sometimes despair. We think that we have known this state of mind to affect the bowels unfavorably, and perhaps in a few instances, fatally. The sight of the owl, therefore, which seems to have been the immediate exciting cause of Herod's sorrow and perturbation, might have been considered as an evil angel itself, or the habitation of one; as the opening of one of the iron gates of the city, of its own accord, was no doubt meant to convey the meaning of a benevolent invisible agent.

The Jews had the most technical religion that ever existed in the known world. It was made up of ceremonies, and rites, and ordinances, of which they were extremely tenacious. Most events were by them referred to special and particular providences, to the immediate interposition of the Divinity himself, or to the agency of his messengers or angels. Angel, in the original, meaning nothing but a messenger. The inquiry naturally arises in the mind, by what power a general providence was carried on, whilst a special providence was counteracting it?

This religion of ceremonies, of circumcision, of feasts, fasts, of years of Jubilee, and of days set apart for special purposes, was succeeded by one, which as Paley observes, contains less

* See Whiston's Josephus. Ant. lib. xix. cap. 8. sec. 2. We have abridged his account.

of ritual, than any other that ever prevailed amongst mankind.

That the efforts of inanimate matter made itself a worm, and that this worm by its own striving, made itself limbs, and thus, that matter itself, without any agency, divine or intelligent, became animals, with all their various functions, symmetry and ability, is an atheistical notion, as unconsonant with facts as with philosophy and experience. For how, it may be asked, should this struggle after utility and usefulness, ever have ended in such a multiplicity of rites as had the Jews, or such a complicated mythology as had the heathen, both of which had usages not instinctive nor pleasurable, but on the contrary, extremely burdensome. Besides, how should this striving of a worm after useful limbs, and pleasurable sensations, ever have ended in the structure of a human body, which is visited with pain and sickness, and mental maladies, and liable to death? Yes, why should animal organization be deranged by pain, and dissolved by death, when matter itself, by man, cannot be annihilated at all?

If man was formed from the appetency of matter, and from the covetings, desirings, and longings of the worm, to become a more perfectly organized creature, why did not this perpetual endeavor, this imperceptible exertion, this effort of incalculable ages, render his organized existence, equally durable, if not eternal? for surely, the aversion to death is the greatest of all aversions, known either to man or beast.

If matter had the plastic power of forming itself into man, it surely would have had the ability to have continued him in existence, so long as he pleased to live. And we are surprised to find that this idea has not struck the minds of those who have dared to promulgate atheistical absurdities, as well as of those who have written in order to refute them.

A writer of this stamp even goes so far with his materialism, as to maintain the opinion that ideas are material things; whilst Bishop Berkeley, dissents to materialism so entirely, as to assert that there is no such thing as matter in the universe! If both opinions are not equally heretical, which we believe, they are equally preposterous; although the Bishop's notion is the easiest

to confute, it being such an absurdity as every dog can bark away.

Archbishop Tillotson observed, that the gravest and wisest person in the world, might be abused by being put into a fool's coat. Berkeley, appears to us to have arrayed himself in such a garment of his own accord.

It is one thing to make an idea clear, and another to make it pathetic, elevated or useful; but a notion that is apparently absurd, and neither sublime, nor beautiful, nor beneficial, is not worth preserving, nor scarce confuting. It is worse than useless to adduce Bishop Berkeley's theory against the materialists, because it is immensely more absurd than any thing they ever advanced.

§ 31. We view our own religion to be of such an elevated and pure character, its principles so immeasurably transcending all others, as to need none of those little evasions and artifices which little commentators and sermonizers are prone to use. The only way to insure justice to ourselves, is to do it to others. Let not Roman Catholics, nor even Mahometans, be deprived of all that their systems can honestly claim; and when this is allowed them, they will look with more complacency, upon that pure and glorious stream which is ultimately ordained to water the benighted regions, and sterile portions of the universe.

There is nothing which disgusts so much as to see statements, which we know to be false, made in relation to science and religion.

The most excellent and learned commentary upon the Bible, which we ever knew, a friend and acquaintance of ours, dropped and dismissed, and would not read another line of, from finding an uncandid and evasive exposition of the first verse that he looked at. We regretted this, for the reason that we wished our friend and professional brother, to read this excellent work. Still, we must not blame him over much, nor censure him at all, for he holds to the Scriptures, but not to the glasses; and we have ourselves just thrown down a newspaper, for the reason that we found a misstatement in it.

The elevation, the victory of one Christian sect over another, is at most but a partial good, for a universal evil. It is like the

elevation of one edge of a falling platform. The occupant of the raised spot, stands higher than his fellows, but the whole platform is falling. Union is the bond, and the only bond of safety. If the world beholds two denominations disagreeing, one party only, may at first stand for a fools, but the final result will invariably be, that the same epithet is bestowed upon both ; and a worse consequence will in time ensue ; the religion which they differed about will suffer. We do not mean to insinuate that it will ever be undermined ; but that its spread and progress will be impeded ; infidels and infidelity will be increased, and the whole system will suffer from the feebleness, or cariosity, or gangrenous state of a limb of it.

§ 32. We seldom hear people ridicule what *they* call religion, it is some singularity, or supposed heterodoxy, which is always made the pretext. Piety will become a subject of raillery when it greatly affects singularity. It is one of the marks of prudence, not to render itself remarkable. A celebrated writer thought that it was better to be superficial than gloomy. But a lady to whom I read the passage, replied, that it was best to be neither superficial nor gloomy.

We sometimes sink into melancholy, without any very evident cause, that even ourselves can discover ; the reason of which is, that the state of the mind depends upon a body, which is subject to vary, and to lose its equilibrium. The clearest sky is liable to be obscured, and the soul like the body has its fogs.

The moral world, like the natural, has its April days, in which sunshine and showers quickly alternate. It should be remembered, that the Jewish law was founded on fear, but that the new system, is one of glad tidings and love.

Those who give their alms, with more humility than the receiver accepts them, sow their pathway of life with pearls, which will continue to shine when they have ceased to tread it.

Indiscriminate charity does little good. It is better to make a few families comfortable, than a great number unthankful.

Such is our lot in life, that if we have friends, they are liable to be scattered to remote regions, and sad is the hour when we are compelled to bid a dear friend adieu.

Those books have made most noise in the world, which contained more paradoxies than solutions, more conjectures than truths, more raillery than sobriety, more theories than proofs, and more heat than light. Men of sense, have thought those works least meritorious, which have suddenly become most popular. But time corrects the error, and compels the majority to think with the wise, and not with the popular.

It is sinners who cause joy in heaven, when they repent. It was the brother of the prodigal son, who was condemned in the eyes of religion, for not being properly affected at the return of the prodigal. We ought to be careful to pardon those who are pardoned in heaven.

People avoid those who are perpetually preaching. The sermons of the Great Head of the church were short, and we find that he was at one time absent from his disciples for the space of eight days, and whither, we have no account.

§ 33. It is as dangerous to receive indiscriminate advice from doctors for the soul, as from doctors for the body. System, regularity and judgment, are requisite in both cases, by inattention to which, sinners may pass their lives in sinning and repenting, and patients in recovering and relapsing. Violent and harsh remedies, are equally to be avoided in the one case as in the other; as are irregularity and sudden vicissitudes. Both must be strict without being severe, and patient without desponding.

Obstinate attachments, and blind prejudices, want of confidence, looking for effects without causes, breaking rules, and not strictly adhering to directions, without disclosing the aberration, are equally to be avoided, by the catechumen and the patient. There is no evil that such are not capable of committing, even with the best intentions, who follow a blind devotion; or who swallow drugs by their own wayward fancies.

The physician and the divine, must each of them be cautious in interfering in testaments and marriages; and neither must show much signs of life, except in matters relating to his own profession.

Only the half learned and half wise, make themselves noted, by their obstinacy, vanity, intermeddling, taciturnity, or garrulity.

Was it to set an example of forbearance towards infidels, that the Saducees, who held that they had no souls, and who neither believed in angels nor spirits, went unreproved, unspoken to, whilst the Pharisees were addressed in a voice of thunder?

Such was the fact, but the reason is not obvious, and must be left to the reader's own conjecture. We refer the reader to the New-Testament, where he will find a woe against Scribes and Pharisees, but none against the Saducees.

It has been said, and the saying emanated from high authority, that a sick man who has lived a life of adversity, supports pain and disease immeasurably better than the rich man who has lived in affluence. But our own experience has led us to doubt this. Poor people are not educated so well as the rich. And that fortitude and deference, that resignation and heroism, which result from a thorough education, are conspicuous in sickness, as well as in war, and the other trials of life. Besides this, those who are favored with but few personal comforts, hold on to what they have, with a firm grasp.

A mind at ease, fearless of the event, and with confidence in remedies, leads to unexpected recoveries.

It has been remarked, that when patients wish for death, that they commonly recover; and the reason may be, that their minds are not in an anxious state about futurity.

The divine and the physician have to suffer the discouraging neglect of the great, the impetuous contradiction of the obstinate and ignorant, as well as the undeserved reproaches of the unreasonable.

Those who despise science and education, are such as are too idle to cultivate them, or whose abilities are too mean to reach them, or whose self-conceit puffs them up above them.

§ 34. Popularity is not so apt to be acquired by an acquaintance with dead languages, as with living manners. The popularity of some men rises, in proportion as the contents of their beer barrels sink. And some work themselves out of obscurity, as the frogs crawled into Pharaoh's palace, without any one being able to tell how they got there.

There are some men, if they can live in notoriety, are contented to live in turmoil, like the vexed spirits of the deep, which as they emerge from the sediment of the sea, delight to whirl in the foam which they raise on its surface.

There are some rough-hewn beings, who spend a long life in accumulating riches, by ways and means, and modes of living, and habits of acting, that men of feeling would not endure a single hour for all that they are worth.

But what some one said of a certain lady, that she was of no particular age, will apply, a little modified, to a vast majority of men, who have no particular characters—who are the humble servants of the great—unambitious, and unoffending, and unaspiring in themselves, and who aim at no higher objects than the approbation of the dignified, and a banquet upon their superfluities. Like the bees of Sampson, they aspire at no higher object than to make honey in the bowels of a lion.*

Nine houses out of ten, are filled with this kind of population, in every city. They are the listeners and applauders of self-consequential characters, who could receive no applause elsewhere. The laughers at their stale and good-for-nothing jokes—the swearers that they are always right, always courageous, always just, always wise.

Whoever would study human nature systematically, will find this class to fill one great niche in its fabric. The great star of these little asterisms, like Alexander, Julius, and Napoleon, find it easier to rule millions of men through the medium of their passions, than to control or rule the passions of a single man.

We find men without eloquence, without the power of declamation, sufficient to captivate a mob, without much sense, common or uncommon—without wit, and very meanly furnished with either talents or virtue, who have become vastly popular, from this one intuitive, instinctive tact of bowing to boobies.

Rivalries in wit and humor, anxiety for literary preeminence, strife relating to distant wonders, the latest news, and matters of fact, which have occasioned so much sensibility and solicitude, so many sallies, and so much sullenness, have no place in com-

* Mr. Cumberland.

panies where neither wit, humor, nor literature exist. That familiarity of a low-bred, slovenly fellow, so dreadful to be endured, is not felt where all are seekers for distinction in the school of vulgarity. The fawning of a water spaniel, which a neat and well dressed man would so much shudder at, would scarce be regarded by an ostler or a fisherman.

Matter of fact men, who would debate all day and a part of the night, or all night and a part of the day, about the name of a person, or the date of an occurrence, may pass for geniuses among themselves. A matter of fact, and its precise day and date, may sometimes be of vital importance in the trial of a case, before a court of law or equity ; whilst its investigation, in a convivial company, would be entirely worthless. It might spoil a good story, and become a nuisance to the ears of every hearer. Dr. Johnson would not hear nor heed such a missplaced interpreter, nor could Sir Joshua Reynolds bear an interloper of the kind.

But in studying to avoid particular defects, we may sometimes incur general ones. By too closely barricading against the cold and storm, we may shut out the light of the sun. There are some men of good sense, who have not had any great experience in the world, who have a very interesting and important story to tell, who yet cannot tell it, without entering into all the details of place, season, peculiarities of the weather, persons, sexes, the relations and friends of the parties, and a conclusion of anecdotes about some of the latter. Like old Pilpay, the fabler, who would make the end of his story about the dog, a proper introduction to one about a crow, and the end of the latter, a step towards another about a goat.

The world is made up of all sorts of people, and although it may be interesting to know this fact, it may be very disgusting to come into contact with more than one half of them. Still, in order to benefit the community, or to be benefited by it, we must endure its follies.

It is one of the best ways in the world to persuade men to be right, to put right opinions into their minds, and then to convince them that they had them in their previous possession. To make them right, by assuming that they are so already. Such a method

with children, is adopted by some excellent mothers, and the progress and proficiency of their little ones, is a proof of its excellence.

Great men, great bodies of men, and little children, must all be instructed in a way that best pleases them to receive instruction. Even flattery may in this respect be found not to have been made for nothing. Admonition finds a more sure conductor in praise, than in any other vehicle, and is often repelled by any other, whatever. There are some things which ought to incur the universal resentment of humanity; and which to avoid, ought to form a part of the moral education of every child, and to influence the moral conduct of every patriotic and benevolent heart. One of these is cruelty of any kind, and especially the torturing, or putting to unnecessary pain, a brute animal.

Dr. Johnson, supposes in his IDLER, that there are among the inferior professors of medicine, as he expresses it, a set of wretches, who nail dogs to tables and open them alive, as a favorite amusement. We believe that the celebrated writer labored under some error of statement, from misinformation. And we venture to assert, that no such detestable cruelty ever was practised for amusement, by any one professing the noble art of healing. If such scenes as he portrays ever had an existence, which we very much doubt, they had ends in view, very different from amusement; and must have been designed for the discovery of those hidden springs of life which throw light upon the human anatomy, and of course upon the mitigation of maladies, the relief of pain, and the cure of diseases.

The physician, if such an one could be found, guilty of wanton cruelty of any kind, ought to be held in abhorrence by his professional brethren, and to be, as Dr. Johnson says, more dreaded than the gout or stone.

Want of knowledge, and an overstock of malice, with the aid of exaggeration, have often raised a thunder-black cloud to overshadow the purest designs, and most benevolent motives.

It is a maxim, or ought to be, that he that does not govern himself, must be governed.

In a republic, the majority must govern themselves, or else they will soon lose the name, the nature, and form of a republic, and decline into a monarchy.

§ 35. War, and the small-pox, ought, if possible to be exterminated from the world; for with both, a lying spirit always did, and always will prevail. Lying scribblers, and trotting gossips, are the companions of each.

Could we credit the Gazettes, in time of war, the enemy will have invaded the country at a hundred different places all at once. And when the small-pox breaks out in a town, report will say that it is in every family, or that every body has been exposed.

Gen. Washington observed, that there existed in the economy of nature, an inseparable connection between *duty* and advantage. But what *duty* really is, must be learned by a strict, and careful, and systematic attention to the sound principles of moral science.

The French, who served a short apprenticeship to liberty in America, during the revolutionary war, went home and set up the trade for themselves, but soon broke, and became the most poverty-struck bankrupts, in that commodity, which the world had ever beheld. They lacked the indispensable requisites of duty, self-government, subordination, and truth. With them, the liberty of the press was a torch of sedition, and wo-worth were their principles. Every thing proved that they had not learned their trade.

We had a few prominent characters of the French school, but they were overruled by a vast majority, who had sound religion and morality, with the most fervent patriotism.

We had great men, and not a few of them, who were *not* great wits, great scholars, nor great orators. And on the other hand, we had some who had, like Gen. Charles Lee, and Col. Aaron Burr, these, all these accomplishments, who were *not* great men. In Gen. Hamilton, we had a great man, a great soldier, and orator, with all the blandishments of his inferiors. But he failed to follow the good rule of Epictetus, which we have mentioned, and in consequence, he fell in a duel. We had some other patriots who fell in the same way, from a disregard of the same admonition.

The observation of the rules of Epictetus and Cleobulus, would forever prevent dueling. We have already noticed both

the rules of these wise ancients, of whom one was one of the seven wise men of Greece.

The overdoings of the aspirations of liberty, maddened the majority in France; but here, only a few were its deluded devotees. And these few were easily quelled, and made to pay their just debts, and to quit their possession of other people's land, and to pay the small *gnat* of excise, rather than to be choked to death, with the attempt at swallowing the infernal *camel* of rebellion.

Gen. Arnold, to be sure, ruined himself by swallowing the camel, like a rebel, but he could not ruin his country. He fell, but he had only Satan's will, not his power, of dragging other fallen angels with him down to hell.

We had no other traitor, whose name is not too ignoble to be mentioned, except that of Arnold. He was the only *Coriolanus* of his country.

The generals of any other part of the world, of any other era, since the time that Moses speaks of in the first book, verse, line, and chapter of the Bible, fail in the comparison with those of America.

They of all other periods and places, had more of ambition, or waywardness—more of self, and less of country—more of rivalry, like Cæsar and Pompey, or more of family love, like Buonaparte—more of the unfeeling barbarism, like Charles XII. of Sweden—more of sordid avarice, like Marlborough, and more love for parade than for tactics, like Mack, who could not move without five loaded coaches of useless equipage.

Our generals, and our contests, have been marked with great and important events, springing from small causes, and maintained by seemingly inadequate means—whilst those of other countries have been eminently conspicuous, for having been founded upon causes more notorious, for having been carried on with means immensely superior, and for having ended after all, in consequences far, immensely far, inferior to ours.

When Augustus Cæsar died, he had a pack of selected spectators, who gave a shout of applause as the emperor breathed his last, in token of his brilliant and successful career, and well spent life.

There was never any need of any thing of this kind for our American generals. The people paid them a spontaneous hom-

age, and retain their memories in the highest heartfelt veneration. The ingratitude of the republicans of antiquity, was proverbial. And in reading Grecian history and biography, we are forcibly impressed with instances of it, towards their most meritorious characters.

Directly the reverse is the fact in our republic. There never was a government more lavish of its finances, in rewarding its officers and common soldiers.

The remnant of our revolutionary armies are distinguished, in their old age, for the benevolence of their country. Foreigners never have been able to reproach us with any lack of generosity in this respect.

The London literati think, however, that notwithstanding our boasted freedom, that there are few countries in the world, that in reality enjoy *less freedom* of thought and action than ours. That what we call freedom, will not permit an individual to leave the stream, on the course of which all are swimming, and swim any other way.* If this is true, there is not, nor can there be, any charge of bonds, imprisonment, or death, to compel a man to swim with the tide.

When a man, or a minority, deviates from the majority, it is inseperable from the nature of liberty itself, for the latter not to express opinions of censure, and to manifest tokens of disapprobation.

§ 36. It is the order of Providence, that no institution succeeds of itself, nor is any exception made in favor of those most liberal and excellent.

Were we to judge of mankind by the reports of their opponents, there would be no patriots in politics, no heroes in war, no learned lawyers, nor skilful physicians, nor sound divines.

Monarchists judge unfavorably of republics, and savages of all organized institutions whatever.

Those more acquainted with the face of the rock, than with the face of man, are apt to attach hard features to all human affairs. The definition of friendship, by Aristotle, may have been instan-

* See London Quarterly Review, 1831.

ced in some cases betwixt man and wife, and a few pairs of other friends. But rarely are we permitted to observe it in private, and never in public bodies. That philosopher, as Diogenes Laertius relates, being asked, *what is a* FRIEND? answered, ONE *soul dwelling in* TWO BODIES.

§ 37. *Love* feels no *load*, and as it is universally needed, it is wisely ordained to be of easy attainment. It is the connecting chain between heaven and earth. A principle felt by the dwellers in heaven above and earth below, in common. What are the causes of joy above, at repentance of sin—what of blessings dispensed to mortal man, but love? It has been said, and may be said again, that love overcame the gods, or else they would not have noticed man. Self-love has been denominated the spring of action. But it sometimes shews itself by not acting, but by forbearing to act. As when a man denies the loan of money to a friend, for fear that it may mar their friendship, by his having to enforce its payment. Self-love, again, may deter a man from attempting to grow rich, for fear of those casualties and disasters which produce poverty. And which, when it is contrasted with former riches, make it doubly insupportable. It is those who climb high trees, who break their necks if they fall. And it is those that are highly praised, who are liable to be most vociferously censured.

§ 38. But the decay of reputation, may be owing to its never having been deserved at all.

Wit, genius, and judgment, are seldom found to exist in the same person at the same time. As the last becomes more matured, the former decay. And as these may have been the sole causes of a man's ever having had popularity, he is liable to lose his reputation, when he most deserves it.

When a general has acquired fame by his valor, he may lose it by his discretion, its better part, as Falstaff said.

Few men are apt to confess that they have achieved but little, because they belong to a race to whom but little power is given. They are much more willing to adduce their want of diligence, or the superiority of their feelings to the subject in question, than to appeal to the imbecility of their natures.

Some men talk as though they could enter into competit with Providence itself, were they only to exert themselves.

§ 39. When we view a new and unheard of custom, which has antiquity to boast in its favor, many are apt to conclude that it must originally have been founded in wisdom, although they can discern neither wisdom nor utility in it now. But when the superabundance of folly, and the scarcity of wisdom are considered, it is ten to one, that such a conclusion is not a mistake.

Who in reading his Bible, will be able to find many of the rites and practices of the Roman Catholics? And who would surmise that dancing was one mode of worship? And yet it is a principal one among the Shakers. And long were we in doubt from what part of the Bible it could possibly be, or have been derived. But we have since learned, that they refer to David, as having danced before the ark, and that the child leaped in the womb of Elizabeth at the salutation of Mary.

§ 40. It is not a little remarkable, that among the American savages, superstition was originally engrafted upon medicine, and not upon religion. For some of them had nothing at all of the latter, nor no ideas of the Divinity, nor no anxiety about a future state. But they all had an extreme anxiety about their bodily health, and the removal of their diseases by remedies. Dancing and gaming were among the latter. The exercise incurred in the former, may sometimes no doubt, in cases such as rheumatism, and in colds, be useful. But the superstition consisted in the physician's dancing, in such cases as his patient was not able to endure the exercise himself.

As to gaming it serves to amuse the mind, to keep the spirits from sinking, and to take off in a measure the fear of death, which is always prejudicial in sickness.

In fevers, both dancing and gaming are bad, but in hypochondrical complaints and madness, they are of utility. And we learn from the excellent and observing Dr. Rush, that a case of insanity was cured by playing at cards.

Those savages who had an idea of gods, supposed that their wrath was manifested in sickness. Hence, their physicians, or

medical conjurers, prescribed gaming as a means of appeasing their anger, and of restoring health.

§ 41. From the mouth of the St. Lawrence, to the confines of Florida, were the least traces of civilization, and the most striking marks of barbarism.

In Florida itself, contrary to the regions north, there was something like the semblance of a government. The authority of their sachems being not only permanent, but hereditary. In the former vast region, they had no tamed animals, not even dogs.

The Arab had his camel, the Tartar his mare, the Laplander his rein-deer, and even in Kamschatka, the savage had trained his dog to labor.

That part of America in which Canada and the United States are situated, with the exception of Florida and the Natches, was the most barbarous part of the New World. New Holland, however, is equally destitute of every thing but a similar state of barbarism, and even more so. For in that vast region there are no traces of cultivation.* Whilst in the former the Indians did plant and cultivate a little corn.

The two greatest means of power, comfort, and civilization, were entirely lacking:—The use of metals, and dominion over animals. West of the Mississippi, and south of its mouth, there may have been more marks of civilization. But in no part of the New World was either milk or iron known. And among some tribes, contrary it is thought, to all other savages, they did not even know the use of the bow and arrow.

The country was thinly inhabited, the aged were sometimes put to death when provisions were scarce, and they unable to assist in procuring game. Infants sometimes shared the same fate.

Pity and thankfulness were unknown. As the savage never gave away what he wanted himself, he did not thank any one for a gift, thinking that it would not have been given, if its owner wanted it himself. Like wild brute beasts, they had neither tenderness nor sympathy. These, even our domestic animals, and

* A late account, however, controverts this.

neat stock, do manifest some tokens of. They were therefore inferior to tamed and tutored animals, to the dog and horse, in these respects.

The Spaniards viewed and treated the Indians, like other animals, enslaving, plundering, or killing them, as they saw fit. It required a papal bull, to teach them that they were not an inferior race. Until this was issued, they appear to have viewed them as the Hebrews did the native inhabitants of Canaan, doomed to destruction, and only made to be extirpated.

The savage character is that of harshness in all respects. Their women were their abject, ill-treated, over-worked slaves. They had no lap-dogs, no favorite cats, no pet squirrels, birds nor monkeys. The impulses of moroseness, the feelings of barbarous independence, revenge, and the absolute necessity of providing food, were their incitements to action. No excursions for amusement, no conversation for improvement, no place of tuition or instruction for youth, was known among them. They were only talkative when drunken. When they had sufficient food, they would sit whole days without moving or speaking, singing or dancing. If they had any system of education, it was the inculcation of fortitude. Schools, in which the art of suffering was taught to be endured, without wincing or complaining. But even this kind of learning, was private and voluntary, and learned by the young barbarians without a teacher.

We are told by Dr. Robertson, that a girl and a boy would bind their naked arms together, and put a coal of live fire so as to lie on both. They would then watch each other, and suffering stand and endure the pain, and vie, one with the other, which should first complain, or attempt to shake it off.

As the savages made no excursions except for war or food, they supposed when the Spaniards invaded them, that they did it to procure food for themselves, and that their own country had failed to support them.

It has been said, that the Mexicans had forebodings of an invasion of their territory ; and that when the Spaniards landed, it threw Montezuma and his subjects into a terrible consternation.

Our understandings, our systems, our knowledge, are tried with mysterious events, in the occurrences of national, foreign and

domestic phenomena. But this is no more wonderful, than that we are tried by mysterious doctrines, and unaccountable ordinances. The Israelites were commanded to extirpate, with fire and sword, the natives of Palestine, both male and female, old and young. But we see just such indiscriminate destruction take place in wars, famines, inundations, and earthquakes, and shipwrecks; so that the mysteries of command and of dispensation, are alike inscrutable.

From what we have learned of the savages of the northern parts of the New World, they were the most savage of all the savage races; so that other savages were, when compared with them, comparatively civilized.

That our country, our heroes of the revolution, our independence, owe something to the aboriginals, by making the first settlers wary, acute, watchful and hardy, is obvious. Washington's first campaigns, were against this monstrous race. It is thus that physical evil, produces moral good.

That most elevated of all the virtues, CHARITY, could not be exercised, was there no want in the world. Were none poor, there would be no chance to give; there would be none to receive; there would be nothing culpable in withholding; there would be no fault in breaking the command, for it could not be kept.

And what were reason, judgment, imagination, memory, and the all pervading passion of self preservation, bestowed for, except to qualify the human race, the better to avoid, the better to resist, the better to overcome evil? If then there was no evil, the powers of man would be useless; his arts, his arms, his skill, his professional knowledge, would have been made in vain. He would not dig in mines, and in mountains for gold, had it not the power of removing the evils of poverty. He would not build the forge, melt the ore, and laboriously produce iron, and steel, was there not the evils before him, of bushes, and thorns, and forests, to clear, and of a stubborn soil to break.

The distaff and the loom owe their invention to the evils of cold, damp, and nakedness. One part of our own country owes its inhabitants to the persecution of the Puritans, another part of it to that of the Catholics, and a third to that of the Quakers. Persecution is an evil, but it has had good effects in these few instances.

CHAPTER II.

MAN, MATTER AND MIND. PROLONGATION OF LIFE. FOSSILS. REMAINS OF GIANTS. SUBMARINE VOLCANOES. GEOLOGY. NIAGARA FALLS. VULCAN JURILLO. THEORIES OF THE WORLD. FALLING STONES. SHOOTING STARS. FORMATION OF SOLIDS IN THE AIR. STUMPS OF TREES NINETY FEET BELOW THE SURFACE. RAFTS. COAL BEDS. MOUNDS. SKELETONS. THE DELUGE. AMERICAN ANTIQUITIES.

§ 1. The knowledge of truth, in ancient times, was a prerogative of priests, or princes, or prophets. And in times more modern, it was held in chains, by popes and prelates.

Ancient history consists in a great deal said about a few men at most. Often one man is the hero of a long detail. Distinction not being confined to worth or talent, it flew in the air, like the sea-gull over the golden mines of Peru, to alight on sand or water.

The Jewish nation, to the time of the introduction of Christianity, had the records of their race, for a little more than four thousand years. And still how few the names of their eminent men! Those who were men of genius, however, stood on the very summit of elevation. And will so forever stand in relation to religion. But that nation had made little progress in the arts and sciences.

Ever since the advent of the new dispensation, the number of noted names has rapidly increased. The system in itself in all its features, religious and civil, is strikingly republican, and ought to be held in the highest estimation by every lover of liberty and religion. But to become the *sun* of a system, little or great, has charms for the moderns, as it had for the ancients. And ambition has now a glorious career marked out. For nations to whom

the riches and honors of this world are denied, may like the Scots, believe that they can boast of spiritual treasures, more pure, more genuine, and more overflowing, than any nation under the whole heaven. Or like the Romanists, they may think that the head of their church, is the head of all the churches on earth. Or like the Episcopalian, they may deem their king the defender of the faith, and above the pope himself. Whilst the meek and unaspiring Quaker, has a full assurance, that by his abjuring war, and following peace with all men, he alone imitates the founder of true religion.

Men's views of things are the result of their knowledge and understanding. But time and chance happen to all men. Passions are the gales of the moral world, and like a gale at sea, may drive the most correct and accurate mariner from his course.

Love and aversion, avarice and ambition, bigotry and superstition, courage and cowardice, riches and poverty, luck, good or bad, friends sincere or treacherous, make men act differently, who may be upon an exact level as to talents. Nay, they make the same man's course very discrepant at different times, although to others his situation may seem identical.

Office-seeking, and seeking for golden opinions from all sorts of people, will turn a man into a monkey, and spaniel his course of conduct. A man never elevates himself by levity or servility.

The road through the mighty main, and through the moral world, must be in part at least, laid out by our own soundings. Old remarks, like old charts, may only mislead the navigator. If we lean on others, we fall when they fall. But if they stand, *we* may not stand, for the reason that it is in their power at any time to push us down.

Old charts, like old landmarks, should however, never be touched when correct. Nor can devious paths, which lead from that which is strait and narrow, be even entered into with safety. It is true that for such deviations we have great examples, but still not the greatest of all.

Julius Cæsar, would admit no deviation from the line of rectitude in common men, or on common occasions. Yet, when an aspiring, ambitious man, had a crown in view, he would allow of his breaking this salutary rule. And all great commanders of

armies, in times remote and modern, would deceive and tell falsehoods, or employ others to tell them to an enemy. But under the new dispensation, the exceptions to integrity cannot have any place at all. As he that would be great, is to be the minister, which word in the original signifies a servant.

Those men who have been the greatest of all, or whom the world has so esteemed to be, have, like comets, appeared at great distances apart, and like those portentous messengers, have ever moved in eccentric orbits. Their course, their exit, and their entrance, has been incalculable. Not Wellington himself could calculate the rapidity of Napoleon, as he approached for the battle of Waterloo, else had not the British general been at a ball at the time. They neither love nor hate, nor reward nor punish, after the manner of common men. Their violence and their gentleness, their seriousness and their merriment, their business and their diversions, are all peculiar. Their orbits are indefinite and indefinable. Their perihelion and aphelion, like that of the comet, cannot be computed. Their cast of character, their mode of expression, the ideas which they receive, and the expressions which they convey, all vary from those of other mortals. Mastering great events, great on great occasions, they are too much feared to be hated, and too powerful to be despised. Such natures are only natural when they command and the world obeys. Whilst they are in the world, let their distance be never so great, the timid and contemplative feel serious and nervous, and in their presence, even the bold and courageous, breathe with difficulty. The thunder that rolls over head, the lightning that flashes, the flame that consumes, the bellowing volcano, and the bursting earthquake, and the devastating hurricane, are their only competitors in causing perturbation, unless we add the roaring lion, and the coiling rattlesnake. Their souls are like the flash that descends from the cloud; their nerves like the rod of iron which conducts it to the earth. The apportioning of equal misery to all, is the full amount of their justice; the fire and the sword, the meed of their mercy.

These things argue strongly and powerfully against wars undertaken from ambitious motives, and for conquest, or from any motives except those of self defence. And there is another

source of a nature still higher, and of an authority more paramount and decisive, to which we might refer, were this the place to enlarge upon the subject.

The word *world* is a contraction of *wear-old.* Still this world, this old world, is always new: for its face is always presenting new appearances. Seasons change, and nature is inconstant, and does not always change them alike. In this respect the worlds physical and moral agree. Both are continually presenting new features. Lord Bacon thought, that were it not for the fixed stars, all creation would be in a state of chaos. These keep the system of the universe from running wild. Those simple and beautiful principles, gravitation and attraction, keep the rolling globe from rolling out of its place. And compel the pleiades, and northern bear, to maintain their constant course.

§ 2. The anatomical structure of the human race, is surprisingly regular, and has been in all ages. The Egyptian mummy, perhaps of antediluvian age, presents the same bony structure, as that of the savage of the new world. The bones of the head, the vertebræ of the back, with their irregular shape and spinous processes, the atlas of the neck, the little anvil and stirrup and mallet of the ear, the lightning shaped sutures of the skull, the eight little bones of the wrist, and the whole number, two hundred and forty-eight bones of the whole body, have ever been found, when examined, in surprising uniformity. No little foramina or hole, and holes are numerous, and irregular in shape and size, is omitted, with its little irregularities, through the bones of the whole body. This regularity is also extended to the soft parts. To the viscera, to the number of nerves, to the principal arteries, and to the color of the blood and bile, which in health, never fail of being the same, whether the subject be black or white.

Reason would have taught us, that as the structure of man is as uniform as that of the heavenly bodies, that he might have endured as long. And that it would have been easier for nature to have kept the same being in life and motion, than to have stopped his course, and ended his career by death, and replenished the world with new and infant forms of the same mould and organization. But experience and observation teach the reverse of

this theory. It is these, therefore, that teach the great lesson of mortality, especially to those to whom revelation is unknown. The infant and the animal have no idea of their own liability to die.

The bones are the fixtures of the animal frame. The soft parts turn to dust in about four years after burial, in common soils. Some soils, from extreme aridity, however, may preserve the flesh for an indefinite period. The traveller in the desert sands of Egypt, Arabia, and Lybia, who meets his death and burial in a sand flood, may remain for centuries with his frame shrivelled, but not turned to dust.

Ice will preserve bodies forever, if it does not thaw. Animal petrifactions are as enduring as the mountain of Ararat.

Life is motion, and total rest, the rest of the heart and lungs, is death. Could art ensure flexibility, it might prolong motion, and modern men might breathe as long as did Adam and Methuselah. Keeping the joints of a petrified man limber, as well as petrifying him by art, are modern discoveries, by an Italian. Can it ever be extended to the heart, cartilages of the ribs and breast? And if so, the next step in keeping man alive, and rendering his life long as that of a tree, would be to discover some means of keeping his blood from coagulating, and of keeping his heart irritable, so as to be sensible of the stimulus of the blood. Paracelsus entertained the notion that he could render man immortal, but he did not himself arrive to old age. His elixir of immortality failed, but he was the inventor of *calomel*, which has removed more of human maladies than any other remedy except opium.

What the Jews say about a certain bone in the body which they call the *luz*, is fictitious. At any rate what they say about its location is incorrect. This bone they tell us is incorruptible and imperishable. And that at the last day, God will make use of it as a renewal to life, and a means of restoration at the resurrection. In fact they pretend that the body will grow from it, as a plant grows from a seed. This bone they place between the last vertebræ of the loins, and the *os sacrum*. But it so happens that these two bones join,* and that no intervening bone is found be-

* Except a thin cartilage between them.

twixt them. Every tyro in anatomy knows this, and the Jews now pretend that this miraculous relic, is another bone, which is the last of all in the vertebral column, and which is called the *os coxygis.* But there is no bone of the spine but what is as perishable as many other bones. The teeth are the most durable of all the bony structures. They are bony in their interior, but their outward surface is covered with an enamel which prevents their decay. These survive all other parts of the body, and remain when all the fleshy and bony parts are crumbled to fragments and dust. Fleshy parts sometimes become bony. The present writer has opened the body of a gentleman who died with dropsy of the lungs, and found the great artery, or aorta, turned to bone at its root, where it springs from the heart. There were *nine* pints of water in the cavity of his thorax, which is that cavity which contains the heart and lungs. The lower part of the right lobe of this gentleman's lungs was turned to liver, or in technical language, *hepatized.* He died suddenly. The day before his death he came after medicine to me at my own house, a distance of a mile and a half, alone in his carriage.

This turning of fleshy parts to bone, occurs in other cases, and in other parts of the body, and sometimes without any disease or detriment. Little bones sometimes form, called *sesamoid* bones, because they resemble seeds, and some have supposed that one of these was the *luz* of the Jews.

§ 3. In the secondary strata of rocks, three thousand species of fossil animals have been found, not one of which is now known to exist upon the globe. Consequently, man is not one of them. A fossil or petrified human skeleton has been extremely rare. Geology, therefore, teaches that other animals preceded man in the creation. However this may be, geologically, we find it so scripturally. The fossil and petrified remains of man, have not been entirely lacking, however; one having been found in Guadaloupe. And the body of a petrified Indian was found in digging to lay the foundations of the city of Quebec.

We read in the Bible that there were giants in the earth, and some late geological facts confirm this truth, by the discovery of their remains.

The Journal of Madrid, the *Athenee*, contains a letter describing an enormous petrifaction, which was discovered by the workmen in digging the canal of Sopena. A rock was found about eight feet below the surface of the earth. And at the distance of eighteen feet below this rock, and twenty-six beneath the earth's surface, amidst argillaceous earth, was found a body in a state of petrifaction, the bones of which resembled whitish stone. This body was upwards of eighteen feet long, the head two feet broad, and the breadth of the chest three feet !*

A physician and surgeon examined this body, and found it to be a genuine petrified man, or rather giant.

§ 4. M. Cuvier, of Paris, was the greatest practical geologist which the world has ever produced. From him we learn that there are occasionally found in the earth, to the greatest depth to which it has been penetrated, the remains of marine animals. And they are also found upon the highest mountains. To account for the latter, he supposes that the bottom of the sea must have been suddenly elevated, nay, to use his own expression, instantaneously so. But what he thinks more astonishing, and quite certain is, that living creatures have not always existed on the earth, which is agreeable to sacred history. Some of the summits of the highest mountains are raised however, above the shells which lie scattered high up upon them. But these summits, he supposes to have been thrown up out of water. We must conjecture then, that this was done by volcanic fire, which when it had thrown up the sea bottom thus high, destroyed all animal organization, and that the mass was calcined, or crystalized, so that no organic exuviæ can be traced. Different strata, some inclined, and some horizontal, with animal remains in each, but of different kinds, go to prove that such sudden and tremendous catastrophes, have occurred at periods distant, different and distinct. That they were very far apart, is evident from the animal remains being unlike each other, and also from the dissimilarity of the strata themselves. A new stratum was thrown up above an old

* History sacred and profane, agree that there were giants in the earth. And we are told of Scipio Africanus the younger, that in Spain he slew a man of gigantic stature who was a Spaniard !

one, and settled down upon it, and became inhabited by animals. How often this was done, geology, which is a science comparatively new, has not yet taught us. Nor from what depths these strata were forced up, can the geologist decide. But M. Cuvier thinks it probable, that the whole crust of the globe has been moved and overturned, to a great depth, and that the *early* commotions extended deeper and more extensively, than the *later* ones. That the fossil remains which are now found at immense depths in the earth, must, if they be of land animals, once have lived on the earth's surface, and if of sea animals, must have inhabited the sea-bottom, is abundantly evident. The remains of what is called the Inguadon, are found at the depth of a thousand feet from the earth's surface. Seventy feet is its length, ten feet its height, and fifteen feet its girth. It is found in a sand-stone rock, and this rock is composed of, or incorporated with, vegetable matters, shells and fish. And as Professor Silliman observes, the man who is capable of believing that this creature was formed there, is capable of believing any thing, with or without proof. It must have once lived and breathed, and moved its hulk like carcass upon this our rolling globe.*

It is supposed to have been an animal of the lizard kind, its shape being like that species of animal. The giant, of eighteen feet in height, would have been but a single mouthful for this seventy feet monster. Which, however, the mammoth might have destroyed, by a single thrust of its tusks, with his giant dinner within its capacious maw. But should we inquire how such monsters lived, and upon what they fed, and how and why they became extinct, we should find no one to answer us. Nor as to why they were created at all.

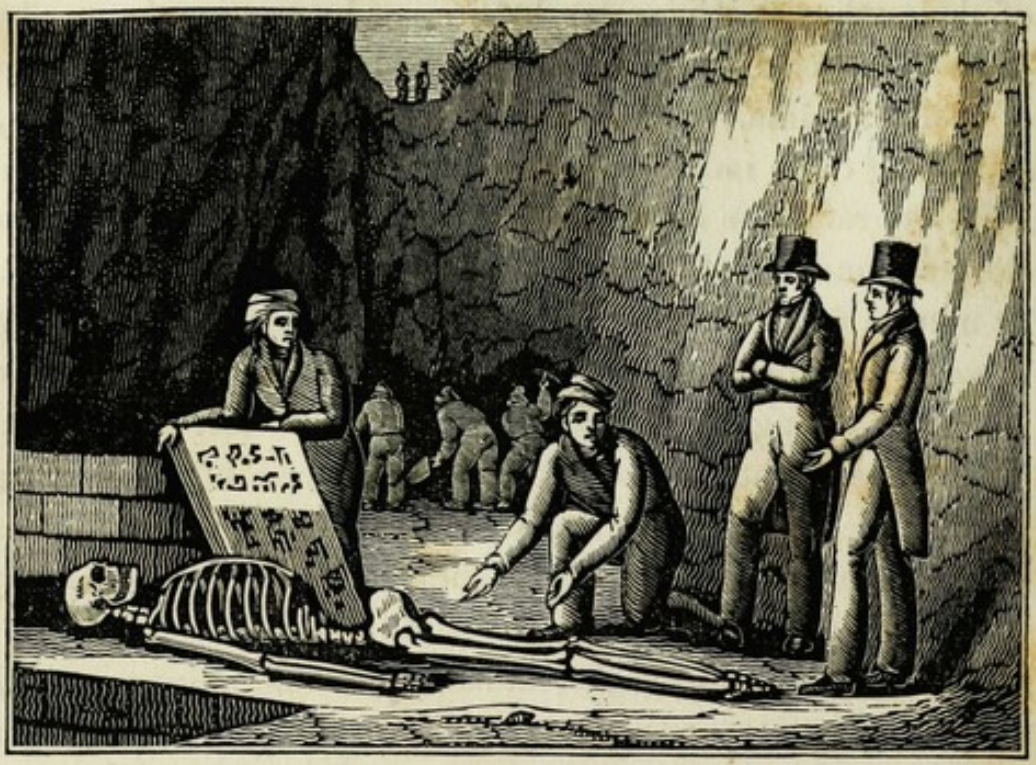
We have seen that the surface of the world has frequently changed, and that its different surfaces produced different races of animals, or at least supported them. Geologists have not been able to form any plausible theory, to account for the phenomena

* The head of the most colossal creature of which any indications have ever been found, was lately dug up at Rhenish Hesse, in Germany. It measured six feet in length, by three feet and a half in breadth. A humeral bone six feet long was found near it, weighing two hundred pounds. They were twenty-eight feet below the surface.

of the earth, either by water, by fire, or by hurricanes, nor by all combined. Nor will any known chemical agency help them out of their dilemma. We must help them a little ourselves, by supposing these immense lacertæ, in droves as numerous as ants, helped to raise the crust of the earth, to throw up hills, and to elevate mountains, by their operations in the sea. Amphibious by nature, when they found no land, or an insufficient quantity of it, we may conjecture, that they raised the sea-bottom into eminences, reaching above the surface of the waters. And that the sands thus elevated were in a course of time immense, some of it crystalized into granite rocks. And then we may call in the aid of moles, and of ants, large in proportion, as is the inguadon to the little lizard, to assist in accounting for the earth's other inequalities. And thus go on, and attribute mountains, and valleys, and caves, whose phenomena cannot be imputed to fire and water, to the agency of animals and insects, of inguadon and mammoth, dimensions at least comparatively.

§ 5. Conclusions have been too hastily drawn upon some geological subjects. We must wait for more facts. Inductive philosophy should descend from generals to particulars, instead of reversing this method, and still continuing the name. Man has been supposed to be of modern origin. But we read that there were giants in the earth, of whose antiquity we have no precise account. And that the remains of Goliah's, and of the sons of Anak, or the similitudes of their race, are occasionally found in a fossil state, must be admitted. Of one instance of this kind, we have the best testimonials before us, even the statement under oath, of a respectable and credible eye witness, Capt. James Allen.

In the spring of 1807, Capt. Allen was master of the ship Jupiter, of Philadelphia, on a voyage up the Mediterranean. In the month of May of that year, he lay a considerable time at the port of Girgenti, the ancient Agrigentum, in the island of Sicily. Its situation is about twenty leagues from Palermo, and sixty leagues south-west of Mount Ætna. Whilst there, he was informed that some human skeletons, of vast size, had been dug from the ground about three miles distant.



Digging into the earth to obtain sulphur, is a common employment of the people of the island of Sicily, and they had here dug to the depth of one hundred and seventy feet! when they came to a marble wall, adorned with hieroglyphics. When they were attempting to remove a part of this wall, it fell into a hollow place or cell, upon two marble coffins, which contained the gigantic bones. The falling of the wall so deranged the place, that it could not be told whether it was erected for a place of sepulture, or whether it was a part of some building of another kind. And although one of the skeletons was much broken by the accident, very happily the other was entire, except the loss of a small part of one of the bones of the leg.

Capt. Allen placed the bones of the most perfect skeleton in their proper position, and found the skeleton to be eleven feet and four inches in length, Italian measure, which is equal to about ten and a half feet English! Capt. Allen descended to the bottom of this deep excavation, and carefully examined the hieroglyphics, which he says were engraved in the most curious manner, on the wall. The boxes or coffins, were also ornamented with hieroglyphics. A friend of Capt. Allen, Mr. Backus, was induced to request Capt. Allen to make oath to these facts, for the satisfaction of those who might see the account, and who were strangers to his character. His character and credibility being such, that

where he is known, that his naked certificate or assertion would be received as soon as his affidavit. Mr. Backus thought this account important, as a confirmation of Scripture history.*

What we have to regret is, that Capt. Allen did not take a copy of the hieroglyphics. A regret which we deem will meet with many responses. Capt. Allen tells us that the head of the skeleton, including the skull and jaws, were about the dimensions of a two gallon pail or bucket. The diameter of the thigh bone, he supposed to be about four English inches. The marble blocks and slabs of this subterranean wall, so curiously ornamented with hieroglyphics, might probably now be obtained for the inspection of the scientific and the curious, by a vessel visiting Girgenti.

The earth through which the workmen descended to these bones, was all *made* earth. It appeared to be composed of sea-mud, filled with the shells of oysters, scollops, and other sea shell-fish, all of which were of uncommon size.

It is worthy of notice, that the Cyclops, a race of men of gigantic stature, were referred, by the ancients, to the very region where these bones were found:—the western parts of Sicily. But whence was the origin of one hundred and seventy feet of earth over these bones, their coffins, their tomb and the hieroglyphics? Surely there are no causes now in operation, unless they be the occasional eruption of volcanoes, which can be brought to bear upon the subject. Unless, indeed, we make the world as many millions of years old, as we now make it centuries. And that the superincumbent deposit was not of the usual volcanic origin, is evident, for it was not lava, but earth and shells. And again, it was thirty leagues from Mount Ætna, which was the nearest volcano. And were we to bring in for aid, a transient eruption at the spot, why were not the marble walls, the coffins and the bones thrown out of their places, and ruined? The subject is certainly one which has its difficulties, but are they insurmountable? I think not.

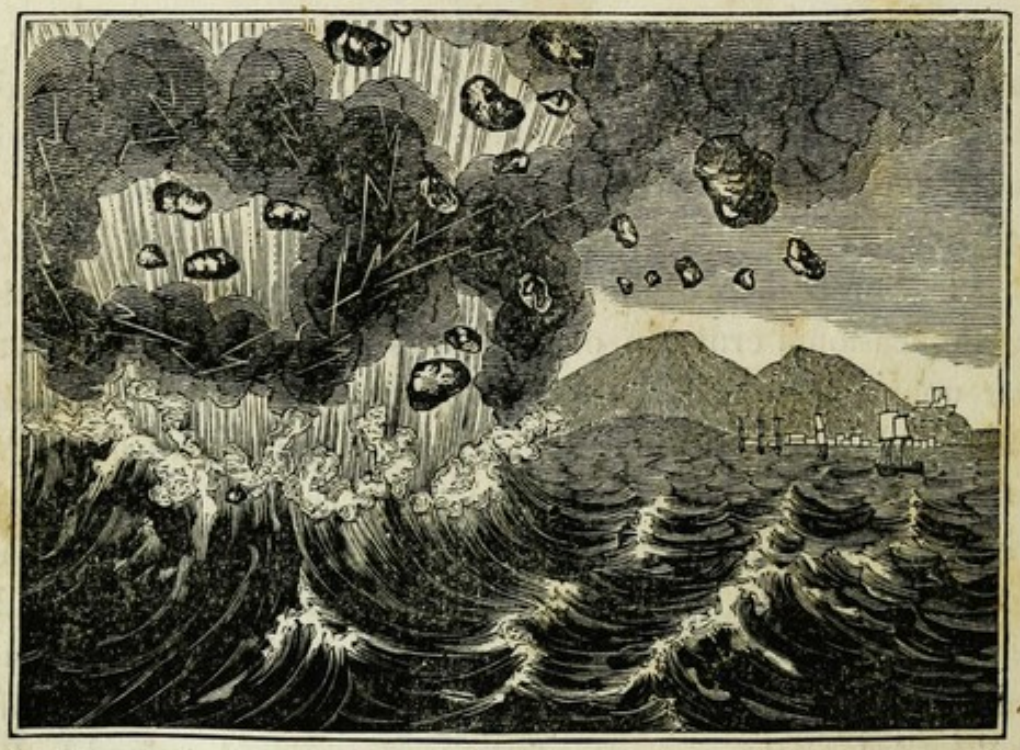
We have only to suppose that a submarine volcano broke out near this part of Sicily, at some remote period, which threw on to the island this immense superstratum of mud and shells, of one

* See Med. Rep. Hex. iii. Vol. 3, pa. 14.

hundred and seventy feet in thickness. Vesuvius sometimes throws out mud in modern times, without vitrifying it, or turning it into proper lava, or even soil.

And of the fact that volcanos may break out beneath the sea, however mysterious, we have abundant proof, and shall presently give an instance. But we have, in this case, to infer that if another island was thrown up near to Sicily, or if an addition to the latter was made, that it afterwards sunk, but left the strata over this ancient tomb, as a memorial of the catastrophe.

§ 6. In the instance in which we are about to give, the island or shoal that was thrown up, afterwards sank, and disappeared. It was about half a league, or two miles from the shore. Had it been nearer, some of the volcanic matter might have been thrown on to the island of St. Michaels, near which it happened, and thus have remained as a memorial of the event.



The occurrence of this submarine volcano, took place in 1811, in the month of January. It was preceded by earthquakes, and on the 31st of that month, smoke and flames were seen issuing from the sea, and as one of the witnesses and writers expresses it, a most awful and tremendous explosion of smoke and flame issued from the watery element.

Along with the smoke, and fire, and flame, the same writer says, issued cinders, ashes, and stones of immense size. Large quan-

tities of dead fish, and some of them nearly roasted, and others *as if* boiled, floated on the surface, towards the shore.

The wind was blowing a gale from the southward a part of the time, which carried the smoke over the land; the sea was exceedingly agitated, and the surf broke on shore with frightful violence, even to the 22d of February.

All the terrors of the phenomenon, which excessively terrified and dismayed the inhabitants, did not last the whole time, but smoke and flames were seen to issue from the spot, the 17th of the succeeding June. Vessels, when they first discovered it, at sea, supposed that a naval combat between two belligerent vessels was going on, and then, from the immensity of the smoke, that two fleets were engaged.

It is wonderful indeed, that the part of the ocean in which this volcanic eruption took place, was from seventy to eighty fathoms deep. This was asserted by fishermen, and at first hardly credited, but afterwards, Capt. Thomas, of the ship Otis, from Lisbon to New-York, spoke an English armed brig, that had for a considerable time been stationed at St. Michaels, the commander of which had sounded, not a great while before, the very spot whence the eruption proceeded, and found the true depths, from seventy to eighty fathoms.

Inflammable air, when it issues from water, and comes in contact with the atmosphere, will take fire and burn spontaneously. But the smoke, the boiling of the sea, and the throwing up of large stones, together with cinders and ashes, must be referred to a fire of bitumen, sulphur, and other combustibles beneath the sea bottom, which produced steam. This can only account for the first stages of the phenomena, which occurred in January and February, and which are related in the letter of Mr. Hickling, to J. B. Dabney, Esq., the American Consul, and by Mr. Andrew Adam, of St. Michaels, in a letter to his brother in London.

Afterwards, when this submarine volcano was seen in June, by Capt. Thomas, and by Mr. Henry Neil, who came to New-York in the same vessel, the throwing up of stones, ashes and cinders, appears to have subsided. And the flame, and hissing or roaring noise, which were described by Mr. Neil, to Dr. Mitchell, were

caused by the burning of inflammable gas, when the gas arrived at the surface of the water.

This process is imitated upon a small scale, artificially, by chemists, as we have witnessed ourselves.

Capt. Farwell, who arrived at Boston, from St. Ubes, witnessed the phenomenon of smoke and the throwing up of large columns of water, the 18th of June, five months after the eruption first began.

St. Michaels is one of the Azores, which are situated in latitude between thirty-six and forty, N. The Azores are also called the Western Isles.

It is to be noticed that the throwing up of the inflammable air and carbonic matters, when seen in June, by Capt. Thomas and Mr. Neil, were not constant, but in intermitting pulses, of from five to twenty minutes apart. Capt. Thomas was in sight of the eruption for nearly twenty-four hours, and described the smoke, which was black, and the flames, as rising some hundreds of feet into the air.*

§ 7. But in relation to giants and gigantic animals, we must not forget the bird whose claws, or toes, were eighteen inches long, as ascertained by the tracks, lately discovered by professor Hitchcock, on the banks of Connecticut river.

Birds of the size which such feet would indicate, might fly to mountain heights, with tigers, and bears, and lions in their claws! And thus we may account for petrifaction of animal bones, upon mountain crags, which quadrupeds could not reach, and in crevices which neither they, nor the bird itself, could enter. It being well known that when birds of prey feed, that they choose the highest objects to perch upon, from whence the bones of their victim may drop into holes and fissures below, or be found in piles where the highest trees stood, although these trees may have long since disappeared by the desolating hand of time.

That there were clefts in some rocks, before they were rent at the crucifixion, we learn from Moses having been placed in one of them, to hide him from the divine presence, as the Lord passed by.†

* See Med. Rep. Hex. iii. Vol. 3, p. 96.

† Gen. xxxiii, 22.

In relation to the bones of men and animals, we cannot but admire the height and depth of creating wisdom. Every little eminence, or depression, process, apophysis, bump, cavity, acetabulum, or foramen, or fissure, having in different classes of animals, a different shape, and in the same class of animals, the same shape.

So that the class of animals, to which even the fragment of a bone belonged, could be determined by M. Cuvier. And he could thus determine whether that class of animals was in existence now, or had disappeared from the face of the earth.

Such a minute knowledge of comparative anatomy, was never known in the world before. And to it, the world is much indebted; for as M. Cuvier observes, skeletons are rarely found in a complete state. The bones being detached and distant, owing to different birds or beasts having fed upon the same carcass, and each one carrying off a different limb or bone to pick. Besides, the bones of some animals were broken by the powerful jaws and grinders of hyenas, in order to extract the marrow from them, and are only found in fragments; whilst the decomposing hand of time, has detached the softer appendages of the same bone from itself.

§ 8. But we need not resort to animals of monstrous growth, to the mammoth, which we have seen the skeleton of, and within the inclosure of whose ribs, thirteen men sat and dined. Or to the inguadon, of which we are told, by professor Silliman, as being seventy feet in length. We say that we need not resort entirely to these, and to other immense animals, for immense geological changes and structures. Although, they undoubtedly had a share in these changes, proportioned to the immensity of their size. We know that animals of sizes minute, have existed, and still exist, in such myriads as to give rise to structures immense.

Coral islands and coral reefs are formed by little worms, or vermicles, *vermes zoophyta*. These creatures, each secreting the size of a sand or two of coral, and uniting the portions of their labor together, form new islands in the sea, and increase the dimensions of those islands already formed.

The mariner has found, by the loss of his ship, the pernicious efforts of these little creatures. Ships strike and bilge, and are lost upon coral islands, on the way of the coral formation upwards out of the ocean, but not so far up as to be visible. And perhaps so far down, when the preceding navigator made his soundings, as not to have been reached—such an instance having been lately ascertained. And thus vessels are wrecked, where charts indicated no danger. Shallows, and shoals, and reefs exist, where none were formerly known, nor could have been known; because they were not there, they did not exist.

It seems to be the habit of these coral insects to vermiculate upwards, with their structures, from the ocean depths. But when they reach the surface they do not advance much, if any, above high water. Coral islands, therefore, if they have a soil, owe it to other causes—to the ordure of birds, roosting and feeding upon them—to sea weed, growing and being cast upon their shores and surface—and to the stranding of whales, sharks, and other monsters of the deep. And sometimes soil is carried in boats from one place where it can be procured, to rocky islands where it is lacking.

Of this last process, the late Commodore Oliver H. Perry, a family relative of ours, referred the writer to examples in the Mediterranean, which had fallen under his own immediate observation.

§ 9. That the sea once covered all the land which is now dry, is very generally admitted by scientific men, and is universally admitted by geologists.

It is agreeable to sacred history, that before the flood of Noah, water covered over the face of the whole earth. Moses, in the first chapter of the Bible, tells us, that God said, let the waters under the heaven be gathered together unto one place, and let the *dry* appear. The word land, after *dry*, in our translation of the Bible, is put there by translators, and is known to every philologist, not to have any word answering to it, or synonymous with it, in the original.

There was, therefore, nothing *dry* in the universe, until the waters were gathered together, and then the *dry* appeared. The translators of our English Bible, have supposed it to have been

dry *land*, and so they have rendered the DRY, *dry land*, and very properly so, as we ourselves suppose; we having full general confidence in the truth and verity of the forty-seven learned men who made the translation, by order of King James the first, of our present Bible.

But upon a subject involving such vital considerations as the present, relative to which a professor in one of our theological seminaries, and a minister, has been accused by another professor of promulgating principles fraught with atheism, we have deemed it our duty to be a little critical.* We hope not *hypercritical.* And as the *dry*, a little further along, in the same chapter, is called *Earth*, and the gathering together of the waters *Seas*, we cannot, on the whole, object to the addition of the word *land*, made by those who translated the Bible.

What we wish particularly to call attention to, is, that no land nor earth, nor nothing *dry*, was seen, until the waters were removed, or gathered together.

§ 10. And in the next place, we wish to impress it on the mind of the geological reader, that although there is an account of the creation of the heavens and earth, in this first chapter of Genesis, yet that there is no account of the creation of water. And if he who reads the chapter, reads it with great care and attention, he must admit that something had been created previous to the creation of what Moses relates in the first chapter of Genesis. This is an important point, as some geological features of the interior earth, cannot be accounted for, nor some of its external phenomena explained, by the account given by Moses. Suppositions have therefore been made, one of which is, that the seven days were not diurnal days of twenty-four hours each, but that they were of much longer periods, and consisted of a thousand years each.

But such a supposition cannot be made to agree with the Creator's having rested on the seventh day, and constituted it the Jewish Sabbath. It would make the sabbath to occur only once in seven thousand years, and to last a thousand years when it did occur!

* We here refer to Stewart of Andover, and Hitchcock of Amherst.

Water, then, appears to have been created before the period at which Moses begins; as it is mentioned in the first chapter of Genesis, without any mention being made of its creation in that chapter, or at that time, or at any other time.

And as to the earth, at its first elementary creation, or the creation of its substance, it was without form and void.

The act then, to which Moses refers, evidently seems to be, as to the earth, the reducing of it to form, and the clearing its surface of water, so that the *dry* might appear, and the fitting of it for a habitation of land animals, and man. This was done in the six diurnal days mentioned by Moses.

Previous to this, we suppose that stones, mountains, and silicious particles existed, immersed in, or covered over with water. For of these, we read nothing about either having been created in the six days; nor of water itself, as before observed, at any time.

How many millions of ages, stones, mountains, gravel, the ores of metals, silex, sulphur, alumina, lime, magnesia, barytes, strontian, zincon, glucine, yttria, thorina, arsenic, saline substances, and metals may have existed with water itself, we cannot decide, for the Bible does not.

Of these, none of these, does Moses give us any account of their having been created in the six days. We know that many of these substances, however, are reckoned among the earths. But not one of them do we admit to be the *earth* to which Moses refers. And we would here limit the word *earth*, to the surface of the globe, to the soil or upper surface of the earth, in which trees, and plants, and seeds grow.

This is the agricultural sense in which the term earth is used, and this we must allow to be the sense in which Moses used it. He not giving us any account of the creation of subterranean substances, such as beds of coal, mines of salt, volcanoes, or fire, or water or air.* And that the deep interior of our planet is a burning fire, is now admitted by geologists; for the deeper the earth has been penetrated, the higher it raises the thermometer, and the warmer the temperature grows.

Indeed, about two hundred chimneys have been reckoned up, which emit the smoke, steam, cinders, lava, and ashes, from the

* Unless *air* is indicated by the *Spirit* of God, moving on the waters.

interior. These are *volcanoes*, which are now, or have been, in active operation, throughout the world, as chimnies to the globe.



§ 11. What an immense work might the waters at Niagara falls be made to do. Machinery might be erected there, to bore and penetrate the earth to an unlimited extent, even down to its subteraneous fires!! There being water power sufficient for any imaginable purpose, which now roars away its time in idleness.

We were more astonished at the immense quantity of water, than by the height, or any other phenomenon of the Falls, when we paid this wonder of the world a visit.

The expense of such an undertaking would be less than that of one of Buonaparte's great campaigns, and harmless to human life.

What an immense acquisition to the science of geology, and to human knowledge in general, might be realized.

Besides, we might anticipate that the precious minerals brought to light might go far to defray the cost, and even to enrich the undertakers.

Let America do a work which shall exceed all the wonders of the Old World, and draw down upon her the eyes of all nations.

Machinery might be erected there, which with sufficient length and strength of cable and chain, might drag all the canal boats from the Hudson to Buffalo, and sea vessels from Montreal

through lake Ontario, to Lewistown; and by a canal around the falls to Buffalo, and into lake Erie itself. And also propel the cars on the railroads.

§ 12. How are we to account for earthquakes, except we refer them to the action of internal fires?

We are puzzled with the query how fire can burn without air, but we do not know that this is the fact. Although, when volcanoes have burst out, and thrown up islands in the midst of the sea, we are at a loss to know how the atmospheric air found its way into the heart of the earth, when covered with water, and why the water did not extinguish the burning mass?

Our only resort is, in such a case, to conjecture that there is somehow and somewhere, a subterranean admission of air.

When new volcanoes break out in the vicinity of old ones, we refer the descent of the air down the crater or chimney of the previous one.

As to water not extinguishing volcanoes which break out from beneath the ocean, the reason must be, that the intensity and immensity of the fire, decomposes the water, into oxygen and hydrogen gases, which gases when ignited in contact, make the fire still hotter. No method being ever yet discovered, to produce a more intense heat, than by the ignition of these gases.

We are told by the Baron Humboldt, that the *vulcan Jurillo*,* which burst out and was formed on the 29th of September, 1759, in the night, was preceded by earthquakes, from the June before.

The volcanic mount Jurillo rose one thousand six hundred and ninety-five feet higher than the old plain around its base. It bursting out in the midst of a plain, and rising thus high, in that short space.

This volcano is forty-two leagues from any other volcano, thirty-six leagues from the sea coast, and six day's journey from the city of Mexico, the capital of New-Spain, in which country the volcano is situated.

A tract of land, as the Baron tells us, rose up, of from three to four miles square. Those who saw the catastrophe, told him that the flames issued forth for more than half a league square. Fragments of burning rock were thrown up to an immense height.

* This volcano goes by another name in some authors.

The softened surface of the earth boiled and swelled like the sea, when agitated by the winds. Two rivers precipitated themselves into the burning fiery chasm, but so far from allaying the fire, it burnt with greater violence, by decomposing the water, into oxygen and hydrogen gases.

That water finds its way to the fires of Mount Vesuvius, seems proved by mud being sometimes thrown out at its crater, during an eruption.

The rivers which the Baron Humboldt describes as falling into the fiery furnace of the *vulcan Jurillo*, at its formation, were probably small ones, and the quantity of water which they afforded was therefore the easier decomposed. But in cases of volcanoes breaking out from beneath the sea, we are astonished at their not being immediately quenched when they break through the crust of the sea-bottom.

We must then suppose, either that the quantity of burning materials is immense, or that the propelling power pushing the melted lava upwards, prevents the ingress of the water. Or in the third place, that that portion of water admitted, is immediately extruded, or decomposed into the gases of hydrogen and oxygen, which are but fuel to the fire.

§ 13. There have been many conjectural theories of the world, at different eras, and by men of genius.

Whirton, who was a believer in revelation, believed the earth to have been formed from a comet.

Leibnitz, supposed from the numerous appearances of fire and fusion that it presents, that the earth was once a sun, and having burnt out, it became the earth.

Buffon, who makes all the heavenly bodies fragments broken off from the sun, would include the world also in the number.

Wideburg, supposes the earth to have been originally a spot on the sun.

Professor Hitchcock, supposes that granite is both the highest and the lowest of all the rocks, and that no other kind of rock is found either above it or below it. And that the granite mountains were thrown up by the power of fire, in a fused state, and crystalized on the surface of the earth.

But to this theory of Hitchcock some pretty plausible objections present themselves. As first, that granite is found crystalized, deep in the earth. And second, that many granite mountains, and indeed, we believe by far the greatest number, have no craters, and therefore cannot be identified as of volcanic origin. And third, that stones falling from the heavens, or meteoric stones are *not* granite.

Professor Hitchcock thinks that all rocks are the result of secondary causes, and of such causes as are now in existence. We cannot coincide with this opinion. But believe that granite formed a principal part of the nucleus of the globe, before the earthy surface was created upon it for the production of plants, and for the habitation of animals.

But all the theories adduced, give us no account of the formation of water, nor no one of them, nor the Bible itself.

We believe that seas and oceans were formed before the mountainous and rocky nucleus of the globe; and that the latter was precipitated in a state of fusion, or extreme heat, into the watery abyss below. And thus we account for the cracks, fissures, broken, sharp and angular points, and fragments of rocks, stones and gravel, so universally conspicuous in granitic tracts of country.

No one can be consistent and reasonable, and still entertain the opinion, that the earth is either a sun burnt out, or an extinguished comet, or a piece broken off from the sun, and yet suppose that it had seas upon its surface, when it was precipitated into its present location.

§ 14. We know of no substances ever having fallen far from above except rocky ones. And there have been so many of these, and their descent from above has been so well authenticated, that no one now calls in question the fact of meteoric, or lunar stones falling to the earth. Two instances of this kind have occurred in the state of Connecticut within the last thirty years. The image which the men of Ephesus worshipped, as mentioned in the Acts, because it fell down from Jupiter, probably had some help of the priests to shape, and form it into an image. But that the raw material might have fallen from above, in form of a meteoric

stone, the present state of our knowledge of similar events, will justify us in fully admitting.

Some of these aerolites, have reached the earth whilst yet warm. And however involved in intricacy the particular spot may be from which they emanated, we incline to the opinion that the nucleus of the earth may have had the same original.

Secondary limestone had its origin from animal exuviæ; from shells, bones, horns, and other animal recrements. Hence it abounds with petrified animals or parts of animals.

We have ourselves examined a portion of the mass of stone which fell from the heavens in the town of Weston, in the state of Connecticut, in December, 1807.* And we have a list before us of meteoric stones having fallen, with the places and periods at which they fell; which were as follows: At Ensisheim in 1492, at Mort in 1750, at Aire in 1769, at Juliac in 1790, at Sienna in 1794, at Benares in 1798, at L'Aigle in 1803. And we may add, at Norwich, in Connecticut, in 1836; at St. Jermaine in 1808; in Italy the same year.

The chemical examination of these aerolites has discovered no new principles. Nothing has fallen with them from the heavens, which was not in, or upon the globe before. And this goes to confirm the hypothesis, that the nucleus of our orb, may have descended from the same source as these stones.

We are aware that the experiments of Margraff, Boyle and Boerhaave, detected a small quantity of earth in rain water. Which is not wonderful, when we consider that the waters of the earth ascend in vapors and water-spouts, and form clouds, which are precipitated in rains.

But this theory cannot apply to the formation of meteoric stones, although such an attempt has been made by Dr. Mitchell. We consider them to have been little miniature worlds, like our

* David B. Warden, Esq. Consul General of the U. S. at Paris, observes, that pieces of this stone weighed from six to one hundred pounds. He observed that the sharp parts of it cut glass. He analysed it with much skill.

The marks of recent fire, were considered by Professor Silliman as marking the character of this meteoric mass of stone. It was of a dark hue, with white streaks or veins, which Mr. Warden considered white iron. See M. R. for 1810, p. 194.

own, with fire and combustibles in their centre, which blew them up, and that the broken fragments fell upon our planet.

The mass of stone at Ensisheim, in Germany, is called *thunder stone;* its weight is said to be upwards of two hundred pounds. A piece of the mass was analyzed by Professor Barthold. It was composed of sulphur, iron, magnesia, alumine, lime, and silex. The iron and sulphur, were the smallest in quantity, and lime the largest.

By its name it indicates that it fell in time of a thunder storm, or that a single clap, as in other instances, or a similar sound to thunder, accompanied its fall. The following instance is more recent, and was observed and recorded, with care and accuracy in France, at the time, April 26, 1803. It is given by C. Biot, member of the National Institute, in a letter to the French minister of the Interior. Its authority is therefore indisputable. A fiery globe of brilliant splendor, was observed moving with great rapidity through the atmosphere. It was seen at Caen, Alencon, and a great many other places in the vicinity, but fell at L'Aigle. Some moments after it was first observed, there was heard at L'Aigle, and in the country round, for more than thirty leagues, in every direction, a violent explosion, which lasted five or six minutes. At first there were three or four reports, like the firing of cannon. This was followed by a noise like the discharge of musketry. A dreadful rumbling succeeded, which might be compared to an earthquake, or to the beating of a vast number of drums. The air was calm, and the sky serene at the time. But there was a small cloud, at a great elevation in the atmosphere, from which the noise seemed to proceed. This cloud appeared to lie still, and not to move at the time of the phenomenon. It lay to the N. N. E. of the city of L'Aigle. This cloud was noticed in various places and hamlets around, as from it proceeded, besides the artillery reports, already mentioned, a hissing or whizzing noise, like that of a stone discharged from a sling. In the canton over which the cloud hovered, for about two leagues and a half in length, and for nearly a league in breadth, mineral masses fell, which resembled the *meteoric* stones which have fallen in other places. Not by any means so thick as to cover the whole surface of the earth, but at different distances apart. The stones fell

with the hissing sound already mentioned. The district in which they fell was marked out by the stones, in something of an elliptical form. The greatest length or dimension of which, was from northwest to southeast. A direction in which all or most mountains run.

The French writer describes the declination to have been of about twenty-two degrees. And what he thinks to have been a remarkable result is, that the direction which the meteor must have followed, is exactly that of the magnetic meridian.

The largest stones fell first, which was obviously owing to their having been the heaviest. The largest of all these stones weighed seventeen pounds and an half. The smallest which the writer saw, weighed about two gros, which he tells us is the thousandth part of the former.* All this happened on a bright day at about one o'clock in the afternoon.

But a more extraordinary aerolite phenomenon occurred in another part of France, about five years afterwards. It would seem that France is particularly liable to hail storms, which sometimes do great damage to the vineyards and growing products of the farmers. And in consequence, they have in that kingdom, insurance companies, which insure against damages done by hail; which we never heard of elsewhere. The French therefore perhaps pay more attention to every thing relating to hail storms and hail stones, than the inhabitants of any other nation—which may account for the present discovery about to be noticed.

At St. Germaine, a squall from the west was accompanied with thunder, lightning, rain, sleet and hail. The mean size of the hail stones exceeded that of hen's eggs. Seventy-five panes of glass in one house were broken in seven minutes, although a high row of trees sheltered the windows. Curiosity led to the collection of a parcel of these hail stones; one of which appearing darker than the rest, it was broken open, and a porous brownish stone, of an irregular shape, measuring ten lines by six, was found inside of it. The surprise of the persons present was unequalled. As these stones which were found in the hail stones, became dry, they lost their brownish color and became white, re-

* About 105 grains.

sembling a piece of chalk which had been rolled by the waters. More of these chalk stones were found in other hail stones, which were collected, and lodged with the magistrate of St. Germaine, in France, whilst in the state in which they fell; that is, with the hail stone surrounding the chalk stone. The weight of one of these chalk stones was eighty-nine grains. The grain of the stones was very fine and tender. The raspings, like chalk, and carbonate of lime, effervesced with acids. These stones fell July 31, 1808, being Sunday. Others fell the same day at Rouen. It has been very justly remarked, that they had nothing in common with other meteoric stones, which have fallen elsewhere, as in Germany, France, and America. All these latter bore marks of electric heat, or of volcanic fusion, or of a disrupting blast. In fact of fire in some form.

We may here allude to the natural tendency which things have, of the same specific gravity, to find the same location. The attempt has been made to account for the carbonate of lime being found in hail stones, by supposing that the fine particles of the lime was in the water. That the water freezing, made the hail stone, and that the particles of lime in it, made the chalk stone, by settling and being compacted together.

If this explanation is admissible, in this instance, it surely cannot be extended to other meteoric stones. For in the very next instance which we shall give, the stones fell from above, burning hot, and reached the earth in the same state. This happened in Italy, within the limits of the ancient states of Parma, on the 19th of April, 1808. The sky was clear, except a few ash colored clouds at the time, and the weather serene. The inhabitants of several villages first heard two loud reports, like those of a cannon. These were followed by other reports, which those who heard them, compared to the thumping together of boxes. These thumping sounds were very near together, and lasted more than a minute. Then succeeded a sound of a duller and more indistinct kind, during which burning hot stones fell to the earth, and some of them penetrated its surface to the depth, as we are told, of several decimetres.

The rapid fall of the stones produced a whistling sound, which those who heard it, compared to a stone whirled from a sling.

The appearance of one of these stones picked up at Pieve, is described as that of an oblong square with the angles rounded off. Its surface being uneven and cavernous, but vitrified. Its color blackish brown. It struck fire with steel. The inside was ash colored, with small points of a blackish hue, and some small spots which were, or appeared to be, metallic. Of these metallic spots some were of a whitish yellow, and lamellar. Others were more compact, of a tin color, globular, and acted upon the magnetic needle. Indeed, the mass itself was magnetic. The weight of this stone was two Piedmont pounds. It was a compound of silicious earth fifty parts, oxyd of iron twenty-eight, magnesia nineteen, oxyd of nickel two and a half, oxyd of manganese, one and a half, oxyd of chrome one, and of sulphur four, total one hundred and six. The several products of the analysis, weighing six parts more than the whole mass, that was subjected to experiment. This proves that much precision was used by Professor GUIDOTTI, who performed the chemical operations. The small increase in weight was imputed, and no doubt correctly, to the addition of oxygen to the iron from the atmosphere, during the process.

We do not know that the chemical analysis of any stone upon the earth's surface, or which has been dug from its bowels, presents precisely the same results as this meteoric stone. Still all the products are well known as belonging to our planet, and it is as well known that the products of meteoric stones do not agree among themselves, in all cases. Mr. Guidotti, who was professor of chemistry at Parma, thought that these productions were formed in the atmosphere, from earthy and metallic substances, which are, as he supposed, incessantly floating there. But from whence then were derived the heat, and the loud cannon like reports? These the professor leaves out of the question. Or at any rate, he leaves them out of his solution of the question. We incline to think that the phenomena of electricity must be called in, to account for these. And that as some meteoric stones are inclosed in hail, whilst others come down to the earth "burning hot," that we must look to some source different from earthy and metallic particles rising from the earth, and floating in the air, for their origin.

Allowing that these stones were thrown from the moon or sun, in a volcanic eruption, the distance is too immensely great for them to reach the earth, and to retain the heat which they imbibed there. Especially, as they would have to travel through a region of intense cold, on their way here. Their heat must therefore be accounted for in some other mode, if it could be proved that they came from the sun, moon or stars. And as electricity, or the fire and phenomena of lightning, are excited, as we suppose, by two different currents of air, or by two clouds pursuing opposite directions with rapidity, we must appeal to a similar source for the heat of meteoric stones, or to the burning of gases for it.

The chemistry of the upper regions is as yet but imperfectly known. But we are inclined to think, that every operation of an igneous, gaseous, and electric kind, which art can produce, and many which it cannot, are produced by nature.

The meeting of a stream of oxygen and hydrogen gases, being fired by an electric spark, would produce sufficient heat to vitrify stones. And these stones which fell in Parma, we are told, were vitrified upon their external surface. But the artillery sound which preceded the fall of these and of other aerolites, remains to be accounted for. We must recollect that those which we are now considering fell in fragments. Indeed, the title of the article from which we have drawn our information, is that of a *shower of stones.* And we are told that *their surface was uneven and cavernous.* We may then infer, that their internal cavities contained air, or water, or both. And that the heat, to which they were subjected, rarified the air, or turned the water to steam, and burst the mass into fragments, which would of course produce the sound. Upon this subject we have learned that stones have been picked up upon the surface of the earth, of a round form, and red sandstone color, which have been called *natural granades.* They having a cavity or hollow in the middle, and having been thrown on or into a fire, would burst and fly to pieces, with an explosion. Such stones have been found in Maryland.

But has nature any galvanic battery in her laboratory? If the voltaic fluid be the same as that of electricity, which we have the best authority for supposing, this question is already answered in the affirmative.

By the operation of the galvanic battery, metals are so far volatilized as for their particles to float in air, by which a metallic atmosphere is formed. And that this analytic process is performed by nature, seems conclusive to some, from meteoric stones having been found, consisting partly of iron. But perhaps we need not resort to the agency of either galvanism or electricity, in every instance, in order to produce a metallic atmosphere. As sailors have been salivated at sea, from sea-water having found admission to a large quantity of quicksilver, which formed a part of the cargo of the vessel, which they were on board. Every rat, mouse, and cock-roach was killed by it. And an apothecary in New York, accidentally produced a salivation in his wife, who was present when he was distilling a considerable quantity of mercury, in order to purify it. In these cases, the particles of this substance floated in the air, were inhaled into the lungs by inspiration, and thus it produced its specific effects upon the system.

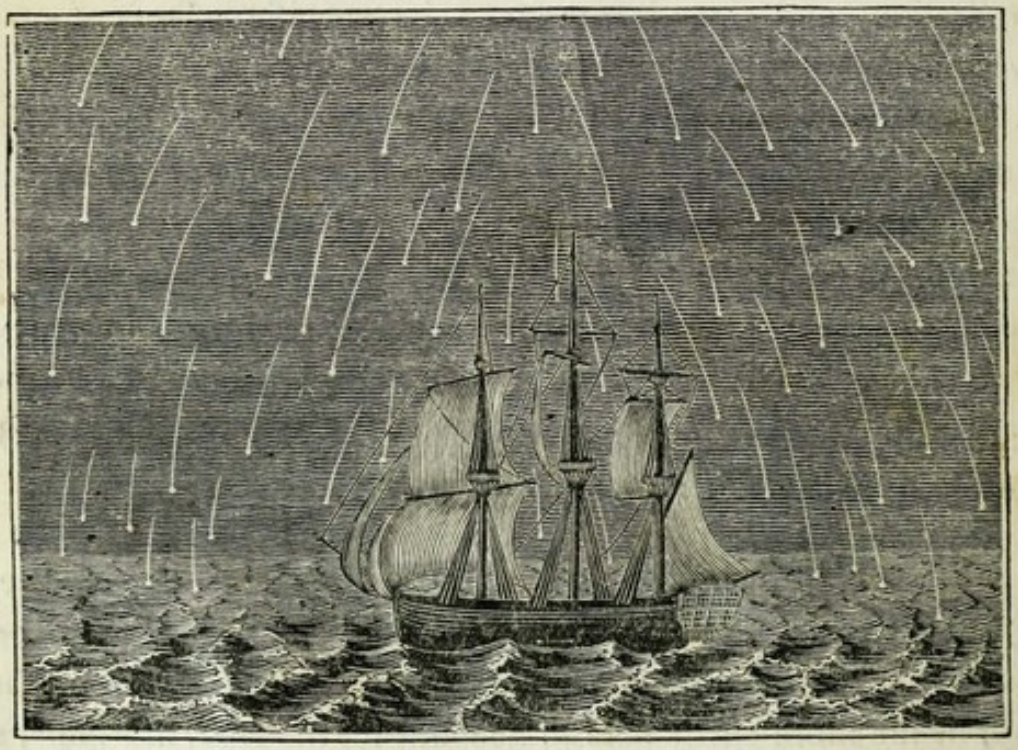
Those who hold the opinion that aerolites are formed from substances floating in the atmosphere, must resort to the hypothesis that iron, nickel, silex, sulphur, magnesia, and limestone, are first rendered volatile, and then synthetically formed into the ponderous stones which fall from above. And some respectable writers have held these ideas. I have not however, heard them attempt to account for the heat, light, and explosion, which their system would render it extremely difficult for them to do.

§ 15. Those who have seen electric fire collected from the air by means of electric machines, and who from water, by decomposing it, have seen its component parts produce an intense heat, will be the more easily able to account for meteors, fire-balls, and shooting stars. When these occur without any explosion, we presume that they are not, or are not usually connected with aerolites.

§ 16. The phenomenon of shooting stars, we have seen imitated upon a small scale, in Mr. Peale's Museum, at Philadelphia. It was done by putting a small, thin, but not very thin, piece of iron upon a bit of charcoal, and placing them under two

streams of gas, the one of oxygen, the other of hydrogen, the two streams coming together, and being lighted at their junction. Such an intense heat was thus produced as to burn the iron into an immense multitude of beautiful sparks, which seemed to be emitted from the burning iron in a kind of regular order, or diamond shape of circumference. They danced about the room like shooting stars in the air.

As we have seen that iron forms a part of meteoric stones, we would refer the origin of shooting stars to the burning of iron in the atmosphere, by the ignition of oxygen and hydrogen gases, in the upper or etherial regions. These shooting stars have been noticed on the 13th of November, in the years 1834, 5 and 6. But the first veritable account of the phenomenon, which we have seen, of their falling in immense numbers, as they did at the above periods, occurred in November, 1799.



The account is given by Andrew Ellicot, Esq. as seen by himself, on a voyage from New Orleans to Philadelphia. It is called an extraordinary flight of meteors, (commonly called shooting stars,) and is described as a phenomenon grand and awful, the whole heavens appearing as if illuminated with sky rockets, which disappeared only by the light of the sun, after day break. He tells us that these meteors appeared as numerous as the stars, and that they flew in all possible directions, except *from* the earth,

or rather from the sea, as he was at sea. Some of them descended perpendicularly, over the vessel which he was in, so that he was in constant expectation of their falling among the crew on deck. It is said that this immensity of corruscations extended over a large portion of the West India Islands, and over a part of the continent.*

Although the four preceding notices of falling stars, occurred in November, and the first three of them on the 13th of that month, yet it appears that a similar phenomenon appeared in April, 1803, and was observed in New Hampshire, Virginia, and North Carolina. In how many other places we have not been informed. Our information is derived from the New York Medical Repository, Vol. VI. A work which concentrates a great variety of valuable and highly interesting matter.

It is represented as a very remarkable exhibition of meteors, or shooting stars, and as having occurred towards the end of April, and as continuing from one o'clock until after three o'clock in the morning. And that the light was so brilliant, a part of the time, that a person might have seen to have picked up a pin from the ground. The beholders in several places gave certificates of what they had witnessed, which seems to prove that the phenomenon was considered new, or at least rare, at that time, and not as now so common an occurrence, that it is looked for by some people, every year on the 13th of November. The present year, 1836, those who watched were at Cambridge, Mass. gratified with the sight that very night. In Connecticut, the night was cloudy, and so far as we have heard, the phenomenon never has been seen except in clear weather. In the instance to which we have referred in 1803, one hundred and sixty-seven of these falling meteors, were counted by a single person in about fifteen minutes, and he could not count them all.

As hydrogenous gas when ignited with a blaze, explodes with a sound, it is difficult to refer these shooting stars to that cause, as no noise is stated to have been heard in any of the instances to which we have referred. But the noise of thunder, succeeding a blaze of lightning, may be with some probability, referred to its

* See American Philosophical Transactions, Vol. VI. Med. Repos. for Aug. Sept. and Oct. 1804, pa. 167.

exploding the hydrogenous gas, within certain limits. These limits being bounded by the extent of the cloud; which, as we suppose, detaches a certain portion of it from the whole mass, and by its watery vapors, prevents the electric fire from extending beyond, or rather circumscribes a portion of the hydrogen itself. A wise provision of things may be therefore discerned in rain being sent with the lightning, else the whole heavens of hydrogen might explode at once.

§ 17. That solid matters may form in the upper regions, we must suppose, and indeed, we have the authority of Sir Isaac Newton, for supposing; who conjectured that the vapors, and the light from the sun, had like water, their sediment, and that this sediment thus begun, might attract other matter from the planets, until at last a secondary planet might be formed. And then that it might go on increasing until it became a comet, which comet, after its parts became condensed, might lose its identity, and end in becoming a part of the sun itself. This ultimate disposition of comets, Sir Isaac thought designed to supply the constant waste of the sun, which results from its immense emission of light and heat continually. We must not here omit to mention, that it was his opinion, that all the planets were formed of the same matters as our earth, such as earth, water, stones, &c. but differently arranged; or as he expressed it, *variously concocted.* The opinions of a philosopher such as was Sir Isaac Newton, of whom it was said that he was

So near the gods—man cannot nearer go,

merit upon all occasions, the utmost consideration.

As stones are ascertained to have fallen from the aerial regions, we conclude that they were formed there, and it is philosophical to suppose that this source is their primitive origin.

§ 18. If there are any who disbelieve in the falling of meteoric stones to the earth, we can refer such to at least one instance in which they fell at sea, near a vessel, one of which fell on the deck of the vessel itself. This was preserved by the captain, and brought home by him, who certified to the fact, and advertised that it might be seen and examined by any person, at his place

of residence in Westminster street, Providence, R. I. Capt. Gatewood, was the commander of the vessel referred to. He took his departure from Block Island, bound to St. Barts, June 17th, 1809. And when three days out, steering E. S. E. in lat. 30, 58, N. long. 70, 25, W. it blowing very brisk from the south, and being cloudy and squally, with sharp lightning and loud thunder, a sharp and uncommon noise was heard astern, which he compared to the report of a pistol, at two distinct and different discharges. A few minutes after these reports, the clouds appeared to separate over head, at which moment a stone fell on deck, and at the same instant, a large number fell in the water, under the lee, about twelve feet, as the captain supposed, from the vessel. The stone which fell on board, weighed upwards of six ounces. It was of the color of iron, with spots interspersed, resembling verdigris, which were supposed to have been impregnations of copper. The editors of the Rhode Island American, who first published this account, examined the stone themselves.*

It was apprehended that if the large quantity of stones which fell near the vessel, had fallen on board, that serious injury might have been done to the crew. A stone thus falling on board a vessel which had no stones on deck, is a decisive proof of falling stones.

In Jan. 1810, a meteoric stone fell in North Carolina, which was submitted to the examination of Bishop Madison, of Williamsburg, Virginia. Bishop Madison tells us that this stone weighed three pounds, and that its general appearance was similar to those of the meteoric stones of Europe, and to those which fell in Connecticut. But it had one peculiarity unknown to some of these. It had polarity, and was strongly magnetic. It fell from above, like those in Connecticut, with an explosion. Meteoric stones have been referred to the volcanoes of the earth, but when their heat and the explosion accompanying their fall are considered, this opinion cannot be maintained.

§ 19. It has been supposed that all light and heat proceeded from the sun alone. But this opinion is not entirely correct.

* See N. Y. Medical Repos. Vol. II. Hex. 3. pa. 178.

God said let there be light and there was light. This was before the sun, moon, or stars, were created. The light of the aurora borealis, evidently does not proceed from the sun. And as to heat, volcanoes, culinary fires, and heat by friction, as well as animal heat, do not emanate from the sun. Nor does that most intense heat produced by firing oxygen and hydrogen gases. We have known this heat thus produced, so great as to burn up into scintillating sparks a piece of iron, and a piece of copper, in a moment. A very considerable heat may be produced by mixing sulphuric acid with water. Nor can the heat of lightning and electricity be referred to the sun, nor the light which they so vividly produce. The earth's surface and interior appear to have an agency in producing heat. The higher we ascend towards the sun, the colder it grows. A mountain three miles in height, is at its summit a region of eternal frost. Even if situated between the tropics, its snows never melt. And where there is no mountain, the atmosphere is equally cold, as aeronauts have found, when they have ascended in balloons to an equal height. Brandy has been frozen which has been carried up in balloons to a great altitude.

Variations in temperature, sudden cold a part of the same day which has been mild and even warm, excessively inclement winters, and backward springs, must be accounted for by causes which favor the descent of this congealing air from the upper regions. Perhaps, however, sometimes in part to ice-bergs. In this country, and in other countries situated in northern latitudes, the descent of this cold stream of air from above, seems to particularly be to the north-west. Hence the piercing winds from that point of compass. The coldness of our northwesters has been referred to the great lakes, but this is incorrect. Virgil mentions the same thing respecting that wind as occurring at Rome. Geor. iii. ver. 366.

Semper hiems, semper spirantes frigora cauri.

The meaning of *caurus*, or chorus, is a north-west wind. And the meaning of the sentence, may be thus given. "It is always *winter;* and the *cauri*, the *north-westers* ever blowing *cold.*" (See Adam Clarke on Acts xxvii. 12.) Virgil was born about seventy

years before the birth of Christ, now nearly two thousand years ago, and we see at that great distance of time that the north-west wind was *ever blowing cold* at Rome.

Some general atmospheric causes must occasion the freezing, and ever freezing air of the regions over head, and only fifteen thousand feet distant from our summer grass, and garden flowers, to descend to the north-west; and by being reflected, to visit us with frosts, chills, and congelation.

In the neighborhood of the Cordilleras of South America, they have the cold of the polar circles on the top of the mountain; the mild climate of the temperate zone at its middle, and the heat of the equatorial regions at and around its base.

Tropical regions are not uniformly hot, sultry, and pestilential, as people at the north are apt to imagine. For at less than three miles over head, even under the equator, as Le Blond observes, is a region of eternal frost. And at the height of ten thousand feet, in the latitude of forty-five, the same eternal frosts are reached. In no part of the United States have we any mountain upon whose top snow lies the year round, because there is none of sufficient elevation.

The Caatskill and White mountains are the most elevated.* But even these do not rise to eight thousand feet. And the highest part of the Alleganies, the Otter peak, is short of four thousand feet. Our earth may then be considered as a warm orb, surrounded at the altitude of three miles, with a polar region.

In passing from the shore of the ocean to the top of the Andes, you experience all the vicissitudes of climate, and see all the varieties of vegetable productions, which are found in equatorial and arctic regions, and the countries intermediate. Such a region is interesting, not only to the natural but to the medical philosopher. For the constitutions of man on the mountain heights, correspond with those in cold boreal countries. Those in the middle regions with those of temperate climes; whilst the human and brute species, of the low and torrid region, differ from those on the ascents and heights. Hence it is found, that inva-

* It has been said that a mountain in Essex county, New York, is higher than either.

lids who require a change of air, and new varieties of food, may find them by travelling the mountains, up or down, without taking long journeys, as those of level countries are obliged to do. Merseilles and Naples may be found as to their temperate climates, by a journey of a mile and a half.

In French Guiana, which is a region of most intense heat, the thermometer is elevated as high as 77° to 89° at an elevation of twelve hundred to fifteen hundred feet, on the mountains. Here hail nor hoar frosts are never known. The natives go habitually naked. And as Le Blond tells us, it is impossible to excite, by the best machines, the electric spark. Here the temperate region is difficult to arrive at, on account of craggy mountains, which are steep and difficult to pass. The cold region commences where the temperate one ends, at about from seven thousand nine hundred feet, to nine thousand two hundred and fifty-five feet. The cold increases as a higher elevation is gained, till the region of snow and ice is found, where all vegetation is at an end, except arctic plants. Palms thrive in the hot region. Orchards flourish in the middle zone, whilst the botanist finds the plants of the Alps and of Greenland, on the inclement and bleak tops of the Andes.

§ 20. It has been supposed that our climate here in New England, New York, and the other northern states, was gradually changing for the better, that is, becoming warmer in the winter. The clearing of the country, the cutting down of the forests, which sheltered the snow, and kept it from melting by the rays of the sun, has been assigned as the cause of this amelioration. But this opinion has been contested; although it was held by an author whom we have heard more highly applauded, out of New England, than any writer who has ever issued a publication in that section of country. We refer to Dr. Williams, and his History of Vermont.

It is an opinion held in opposition to his, upon this point, that as the earth and the sun retain the same relative situations to each other, that it is unphilosophical to hold the opinion, that any material diminution of cold can occur. Especially, as it is not

proved that the sun emitted less rays, or less warm ones, in ancient than in modern times.

When a country is covered with forests, these forests protect the snows of winter from melting. And snow is very well known to be a bad conductor of heat. It secures, therefore, to the earth a greater degree of warmth than when its surface is bare of trees and snow, and lies exposed to the piercing blasts of winter.

Naked fields have been known to freeze to the depth of three feet; whilst in the woods, where the earth's surface is covered with snow, there has been at the same time, little or no frost.

Snow will sometimes fall when the ground is but little frozen, or perhaps not frozen at all. And admitting that it is frozen to a considerable depth, if the snow lies steadily upon it during the winter, as it often does in the woods, it extracts the frost by its moisture, and by its being warmer of itself, than frozen ground.

It indeed seems to be a fact that since our forests have fallen, that we have had some colder days than were ever known whilst they were standing. But we at the same time have not had so much steady cold weather. The mean temperature may not vary much, if any, by the clearing of the country; although it is admitted that we have had less snow and more pleasant warm days in winter, and more excessively cold ones, than when our forests were standing. But that the mean temperature of some years does very materially vary, cannot be denied. When this variation causes more warmth, and a higher mean rise of the thermometer, it has been referred to planetary influence, or to the increased action of fire, in the heart of our orb, or in its atmosphere. And when we have had extremely cold winters, and cool summers, and backward springs, and early autumnal frosts, we have heard of spots on the sun, and of mountains of ice higher than the top of the highest mast, floating in the ocean. The proof of which, as well as of immense fields of floating ice, cannot be denied. But how and where do these immense mountains of ice form; and how, and from whence are they pushed into the sea? We must suppose that they are the productions of the polar regions. That they have been long accumulating, during centuries indeed, which have passed without a thaw. And

that at last they are detached by thaws, and high winds from the north, which drive them into more southern seas.



Facts confirm this theory. Access to Greenland, which was formerly visited by navigators, and even by missionaries, had been prevented for the space of four hundred years, by ice. In the year 1816 or 1817, this icy barrier broke up. This breaking up probably began in 1815; as we heard of floating ice in 1816, in abundance, and the summer was very cool both here and in Europe, in 1816. The disruption of the ice, therefore, probably began the year preceding, which was the year of the great gale in New England, i. e. Sept. 1815. And we have observed that when an elemental strife or commotion occurs in one part of the world, that something similar occurs in a distant, and sometimes very distant part of it.

§ 21. Geologists of great genius, are busily engaged in forming a plausible and probable theory of the earth's interior, and of the mammoth, inguadon, and other fossil remains, petrifactions, and animal exuvia it contains; as well as of its other physical phenomena. We may mention the Rev. Mr. Buckland, in England, Professors Silliman and Hitchcock, and Dr. J. L. Comstock, in this country. We must direct the eyes of these philosophers upward. Geography cannot be learned without some knowledge

of astronomy. Now we view the subject of aerolites, and the falling of stones and rocks from the heavens, as intimately connected with geological researches; and indeed, as the astronomical part of geology. The explanation of this curious subject, like the developement of all others which are involved in mystery, must be preceded by an extensive collection of facts. As an important part of our knowledge of the anatomy and physiology of man, it is necessary to become acquainted with all the properties of the elementary matters of which he is formed. Nor can a system of human nature be completed, without deep reflection, and a scrutinizing examination into physical phenomena.

Water, which so readily quenches fire, is still a constituent part of every thing that burns. Nor do we scarcely know any substance that is combustible, but that it contains some water. Inasmuch, that as a general rule, it may be said that fire will not burn without water.* The hottest of all fires is made of the constituent parts of water. We cannot account for the phenomena of the earth, unless we assume the theory that water in oceans, was placed first in our system, and the rocks, mountains, sands, and all the granitical, and primitive parts of our orb, was thrown in a fused or heated state into it.

We mention this subject a second time, in order to remark, that a great part of what are mountains now, was once gravel and sand, which amphibious and marine animals, beneath the sea, could manage to throw into eminences, and submarine mountains; which upon the changing of the location of the sea, upon its leaving one part of the globe for another part of it, which on all hands is allowed to have happened, came to view as dry land, and is so still.

The incorporation of the shells of marine animals, can be accounted for upon this hypothesis, and upon this only, into mountains not volcanic.

§ 22. A writer who wrote before the American Revolution, and who was at the time he wrote, a member of the British Parliament, and who had previously been Governor of Massachusetts

* Air contains water, and fire will not burn without air. Coal contains less water than any other fuel.

Bay, Lieutenant Governor of New Jersey, and Governor of South Carolina, THOMAS POWNAL, Esq. has made some interesting geological remarks upon our soil, rivers and mountains, in connection with Mr. Lewis Evans, of Pennsylvania, who was the earliest geologist of the New World.

This writer, after having said much upon the Alleghany, Endless and Kittatinni mountains, and mentioned the Kaatskill mountain, and also their *spurs*, observes, that "The stones in all parts of these mountains are full of sea shells." And further says, that "It is not in the loose stones scattered through the vales that these shells abound only, but they are found at the tops of the mountains also."

He mentions having seen some mixed with the rocky base of a high mountain. And of having found a soft stone in a creek, five or six feet long, as full, as he says, of all sorts of shells, as if they had been kneaded into a lump of brown clay.

There was all the variety of shells that could be imagined, and many that he had never seen before, nor of which he could imagine their existence in nature. He mentions particularly, a large escalop, with corbels as fine as those of cockles. He was almost disposed to pronounce this a *lusus naturæ*, but he afterwards saw that sort of shell, and many other of the sorts which he saw there, in a bed of soil more than thirty feet under ground, in Virginia.

Gov. Pownal, mentions his having examined also a spot near a mill in Maryland, where earth had been dug from an adjacent bank to construct the mill dam. Here he found shells at the top, mixed with loose sand. At three or four feet deep they were inclosed in a sandy clay. And at four or five feet deeper, the clay was gradually hardened, as he says, into a loose kind of stone.

As Mr. Evans was not a professed geologist, as he had declared for no system, and as his remarks are the result of his own rigid inspection, and as he visited the States* from Massachusetts to Virginia, as well as part of what now forms the state of Ohio, and above all, as he appears to have been a man of first rate talents and acquisitions, we have noticed his observations with much interest. And we have here particularly adverted to what he has

* Then Colonies.

said respecting the different locations in which he found sea shells, as confirmatory of our previous hypothesis.

What he says of the soil, or sand, hardening into stone, with shells imbedded in it, is directly in point, in relation to the geology of our mountains, which are not of volcanic origin. These eminences, when the sea left them dry, were sand, gravel and sea-soil, which in the course of time, and by the action of the sun, air, and percolation of fresh water, falling from the clouds in rain, have become crystallized into rock.

Some of their fissures, and crevices, may be referred to the action of water freezing into ice. Ice occupies more space than water. It is thus that casks, and other vessels, are burst by the freezing of water in them. And the power thus produced is immense, when the cold is extreme.

§ 23. As to fish bones, shells, and trees being found imbedded in the soil of America, at the distance of forty, fifty, and even of one hundred feet, at which latter distance the trunk of a tree was found on Long Island,* they must be referred to alluvial action.

A hill, which composes the upper division of Cincinnati, is, according to a very competent and very learned authority, Dr. DRAKE, of that city, like the scite of the whole town, of alluvial origin. This hill is composed of loam, brick-clay, gravel, sand, pebbles, which are silicious, and fragments of argillaceous grit, with a thin soil on the top of it. Some of the pebbles, however, are termed by him, opake calcareous carbonate, and some white, blue, brown, and red amorphous quartz, flint, and several varieties of granite, but all water worn, and resembling those found on the beaches of the adjacent rivers.

The formation here must be of river alluvion, or by the action of fresh water, as no marine shells are found, nor no animal exuviæ have been found, except the vertebræ of the mammoth, and of those but one solitary bone, at the depth of twenty feet, in the hill.

* This was about thirty miles from New York. At Hempstead plain, a log three feet long was found in digging a well, at the depth of one hundred and eight feet, also on Long Island.

Vegetable matters were found at the same depth, and also at the depths of thirty-six and of ninety feet, in digging wells in the same hill. At the depth of ninety feet, the workmen dug up the stumps of two trees, which they supposed had grown there. An intelligent labourer would certainly be able to determine this point, by their position, and the fine and fibrous ramifications of the roots. And our country certainly abounds with more intelligent operatives, than any other country in the known world.

And our merchant ships are commanded by men of better general knowledge, than those of any nation, England not excepted. From these creditable and praiseworthy acquirements, of the common mass of our population, we expect much, and have already, as we think, begun to experience the scientific benefits.

We have already referred to one ship master, whose description of the bones, and of the scite in which they were found, at Girgenti, were drawn up in a style of scholarship. How many highly important facts might by this time have been concentrated, and made known in the world, had every captain of a merchant vessel been equally observing, and equally competent!

We incline to coincide with those persons who dug this well of Jacob Burnett, Esq. at Cincinnati, in their opinion that the trees, of which they found the stumps, ninety feet below the surface, might have grown there, and afterwards been covered to that depth, by river alluvion.

From their very deep situation, it has however been inferred, that these stumps were *deposited* there, when that part of the country was, as Mr. Volney supposes it to have been, in ancient times, covered with the waters of a lake.

In either case, a curious geological question might be raised, as to the age of the world.

§ 24. Coal beds, which are not formed from peat, must be referred to rafts of wood.

As these stumps were not turned to coal, although ninety feet of earth had accumulated over them, we are led to the query, how many ages fossil coal is in forming? As to how long this mass of ninety feet of earth, was in its accumulation over these

stumps, we would refer the matter to Professor Hitchcock, of Amherst College, who supposes that the same causes are in operation now, as formerly, as to alluvial formations.

The Rev. Mr. Buckland, however, is said to have discovered that the first chapter of Genesis, is not correctly translated, and that the earth is as many millions of years old, or more, than it has hitherto been reckoned thousands.

We have seen it lately stated, that by a government survey, there are found twenty thousand square miles of coal bed, in Pennsylvania.

Those immense rafts of trees and wood, in our western rivers, one of which is ten miles long, and two hundred and twenty yards wide; and another, much more capacious, viz. one on Red River, fifty-one miles in length, we must suppose destined to become coal, at some period immensely future, if they are not removed. But for this formation, the river must be obstructed, by the raft, and change its course, and leave the wood and the other vegetable products in quiet, to be changed by terrene operations. Coal beds may, however, be formed from peat;* Professor Hitchcock having found one hundred incipient coal beds formed in Massachusetts alone, from this substance.

§ 25. We incline to think that a peculiar vegetable action, or fermentation is necessary for the formation of coal. It may be compared with that of the human body, which in certain situations after death, instead of decaying or changing into its original elements, is wholly turned to a fatty substance, called *adipo cere*. Bodies lying on the beds of certain rivers, after the person was drowned, have been found wholly turned into this fatty, or waxlike substance, which is deemed incorruptible.

§ 26. As we have referred to gigantic human bones, as having been found in the *Old World*, we have some documents before us, upon the same subject, relating to the NEW; all leading to the conclusion that both continents were once inhabited, in

* Peat is formed from a little vegetable, named *sphægnum palustre,* in places wet and swampy—it is called *turf,* by some.

part, by a race of men of superior stature to the present. Has the world, therefore, as it grows old, a tendency to belittle its animal productions?

The fossil remains of men and of animals, seem to speak such a language.

Mr. James Foster, of Aubeville, Ohio, in relation to the antiquities of that state, writes, that he is situated in the midst of them; and that he has seen skeletons from eight to ten feet high.*

R. D. Richardson, Esq. of Circleville, in the same state, states that a mound in Montgomery county, was opened, in which a singular kind of vault was discovered, in form of a sugar-loaf, coming to a flat arch on the top. And that in this vault was discovered a large quantity of human bones, the arm bones measuring from the shoulder to the wrist, about three feet in length, being as we may remark, at least ten inches longer than those of an ordinary man.

The same gentleman remarks, that in Franklin county, five miles west of the town of Washington, a large number of bones were found within a small mound, which mound was composed of flat stones; and that one scull was taken out nearly whole, and so very large as to cover the face of the largest persons who were present. Another particular is told of this fossil cranium, appended to which it seems that a part of the vertebræ of the neck bones still remained attached, which seems to speak a language not to be misunderstood. It is, that this mound, and the observation may apply to other mounds, was a place of sepulture for those who fell in battle; and that the giants of old, like their less bulky successors, were sometimes engaged in war. Indeed, who can view the whole of animated nature, and not be struck with the universality of hostility? The elder President Adams observed, that he believed that even the eels in vinegar were quarrelsome.

But the fact to which we allude is, that the stone head of an arrow was found sticking into the back of the neck bones of this skeleton. A part, this, of a living body, which for an arrow to

* Med. Rep. Hex. iii. Vol. 3, p. 383.

penetrate, would divide, or compress, the *spinal marrow*, and cause a person to fall as instantly down, as though shot through the heart; and as certainly, yet not so soon, to die. This ancient warrior, must have been shot as he was retreating from an enemy, between two contiguous bones of the neck—the *cervical vertebræ*. The arrow, to have so long retained its place, must have penetrated the intervertebral cartilage, and divided, or lacerated, that continuation of the brain, called the *spinal cord*, or marrow.

These bones ought if possible to have been preserved. But we have to regret, that very ancient bones, crumble, upon being disinterred and exposed to the air, and no method has been hitherto discovered to prevent this. The most probable is, to place them immediately upon their removal, into a glass case, made air tight.

A tumulus, or mound, has been recently opened at Westmoreland, England, about a mile and a half from Great Ashley. This tumulus was seventy-five feet in diameter, and about eight feet high, and was constructed of loose fragments of lime-stone rock; in removing which a few feet from the surface, the skeleton of a giant eight feet long, and a large horse's head were found.

A little lower down, two other skeletons, lying across each other, one of which had a dirk, or knife, between the ribs of it, were discovered.

CHAPTER III.

ANCIENT MOUNDS, FORTIFICATIONS, REMAINS OF WORKSHOPS, WALLS AND WELLS IN AMERICA, AND OTHER ANTIQUITIES, SUCH AS PYRAMIDS AND PALACES, AND REMNANTS OF CITIES. CREATION.

§ 1. The remains of ancient, labored, and extensive works, mounds, ditches, walls, and excavations, are subjects of great curiosity, and have excited much learned speculation. We have not heard of their parallels, or any thing like them, in the Old World, as a whole; although some of the barrows in the latter, may approach some of our small mounds. That they were not erected by the present race of Indians, in their present state, is allowed on all hands. But by whom and for what purpose they were erected, is a perplexing query—which is increased by their various modes of formation; by the various quantity of ground which they inclose; by the different height of their earth-bank walls; and by the stones brought, in some instances, from considerable distances, to aid in some parts of their construction. Like the Egyptian pyramids, they excite our wonder, and stimulate our curiosity, to know that about them which cannot be known. And like them, they may ever have been of less utility than the immense labor and pains, which they denote. If we could believe that the ancients erected works for no other purpose than to excite astonishment in the moderns, we would point to Egyptian pyramids, and to these wonders of the West and South, as instances.

The Right Reverend Bishop Madison, of Virginia, has written with much sense, acuteness, and erudition, upon the subject. And he has almost made me of his own opinion, that those works to which he refers, and which he visited, on the Kanhawa river,

and its vicinity, could not have been erected for fortifications, or military works.*

The reasons for this opinion are, that many of them have the foss, ditch, or moat, within the inclosure or earth-bank parapet—that this supposed parapet, wants the elevation necessary for a defensive work—and above all, that a mound, some sixteen or eighteen feet higher than the walls, is erected at the distance of some forty or fifty yards, which completely commands them. An enemy getting possession of this mound, and there being nothing to hinder, could throw any kind of missiles with effect into the inclosure. And the Bishop very justly observes, that to first build a fortification, and then to rear a castle, or mound without it, which would give an enemy its entire command, would be as far from the notions of an Esquimaux, as a Buonaparte.

One of these mounds, on the Kanhawa, in Virginia, measured four hundred and twenty feet in circumference, and was very nearly forty feet high; there being on the top a level of twelve or thirteen feet in diameter. These mounds have in other places, and in various instances, been opened. And that they were cemeteries, has been ascertained by the bones which they were found to contain. But as to the supposed fortifications, or inclosures, the use or purpose for which they were constructed, is the grand desideratum. That those on the Kanhawa could not have been built for any military purpose, is further rendered probable, by their not unfrequently standing at the very bottom of a hill, from which, as Bishop Madison observes, stones in thousands might be rolled into every part of them.

And again, that those which are remote from water courses, still have no marks denoting wells ever having been dug in them; and as water is an indispensable article for a beseiged army, this fact, although it differs from what has been observed in Ohio, would seem to be conclusive as to those inclosures in which wells never had any existence.

But there is one further position taken by the Bishop to disprove the supposed military design of these works. And it is such an one, that if it existed throughout the United States, or to any great extent in any one State, would of itself be sufficient to

* See American Philosophical Transactions, Vol. VI.

decide the matter, and to compel every one, who thought upon the subject, to think with him. We allude to the frequency of those structures, which upon the river Kanhawa, for the extent of eighty or one hundred miles, and also in contiguity to many streams which empty into it, they are to be met with in almost every square mile; and in most of this distance, for every mile square, there are several. And they are indeed as thick and as irregularly dispersed, as the farm houses and barns, of planters and farmers.

Now we say, that if they were equally thick throughout the country, we should suppose that some agricultural object was their design; some pen, or pound for wild beasts, or planting patch. But the fact is, that in some parts of the New World, and for hundreds and hundreds of miles in extent, no such structures exist at all.

Throughout the whole of New England, nor in Eastern New-York, do we hear of any *Indian forts.* We must therefore keep in mind, that the present race of aboriginals never originally constructed these laborious works, for which they lacked skill, tools, enterprise, and industry.

They were the works of another, a more systematic, and probably of a more gigantic race. Beings to whom the Indian tribes were in constant hostility, and whom they finally extirpated; and that so long ago, that their memory is lost—no tradition being retained, by whom, or for what purpose, these earth-bank inclosures, with their ditches, were ever erected. But as to the contiguous mounds, it is evident from the showing of Mr. Jefferson, in his Notes on Virginia, that the present race did use the upper part of them, as did the ancient race their bases, for places of sepulture; or perhaps this remark belongs to Bishop Madison himself, as we learn from him, that near the summit of one of these mounds, articles of European manufacture, such as the tomahawk, and knife, were found, which were never seen at any depth; it being well known that the Indians deposit with the bodies of their deceased friends, such articles as they most highly prized whilst living. Were this universally the case, we might account for these mounds being carried upwards to a great height above the contiguous walls of the supposed fortifications, by the modern Indians.

But here another difficulty meets us; for the mound already noticed, on the Kanhawa river, of forty feet in altitude, could not have been thus used by the modern aboriginals; it having a tall oak, of two feet and a half in diameter, which had grown on the top of it. The oak had been blown down apparently a few years before Bishop Madison visited the spot, but was still lying there.

Now as respects the moderate elevation of these banks, disproving their having been originally intended for fortifications, we have to remark, that fascines, pickets, or the sharpened tops of prostrate trees, might have crowned, and added additional security to them—all which wood works long ago decayed, nor left a wreck behind. And as to the foss or moat being inside, it is not certain that although the Romans, according to Polybius, constructed their forts with the moat outside, that it does not afford equal obstruction to an invading force, when dug in the interior. And of one thing we may be pretty certain. It is, that when an army in haste has fortified itself by fascines, prostrate trees, or pickets, and when an invading army is immediately in the vicinity, that the besieged, if for further security, they determined to throw up a bank, and to dig a trench, that they must of necessity work inside of their wooden barrier.

This may account for the moat sometimes being on the inside; which on the Kanhawa does not always appear to have been the case. And in Ohio, we have not learned that any instance of the kind has been noticed, except when there has been two moats, one outside, and the other inside the wall. As to water, it might have been collected from the rains, and retained in wooden cisterns.

We must be careful to keep in view that the ancient aboriginals were not the same savage hordes as the present Indians, who live by hunting and fishing. The former no doubt lived partly by agriculture, and had some knowledge of the mechanic arts, and of the smelting of ores. In proof of which, the Hon. W. Campbell, of Ohio, mentions one of these fortifications, of a peculiar character, on Point creek. This, he tells us, is stationed on the summit of a very high hill, and that its walls are of stone! And although it incloses, as he thinks, two hundred and fifty acres of land, the stones of which the wall is built, must have been

brought from a considerable distance ;* a certain proof that the present dilatory race of savages never built it.

Here then was a farm of two hundred and fifty acres enclosed with a stone wall, within which are several excavations, which the Hon. Mr. Campbell tells us, must have been wells. And although he observes, that this fortification must have been immensely strong, yet he does not suppose that the design was so much for defence in war, as for the security of certain work-shops. This opinion is predicated upon the discovery of the cinder of metals there found, in large quantity ; and that deep in the midst of a heap of it, is to be seen a large flue.

He does not find the construction of this great inclosure calculated for sallies on an invading enemy. And it evidently incloses too much land to be needed for work-shops, and the operation of smelting alone. Both the purposes of inclosing a farm, and of securing the work-shops, appear to have been intended by this large, curious, and ancient structure.

He thinks that appearances justify the conclusion that the metal wrought, was at least partly iron ; and mentions a spot three or four miles southwardly, where the artists probably procured their ore. This was between two parallel and perpendicular rocks, not far apart. It had been lately opened when the account was written in 1812, and the marks of supposed mattocks discovered.

Another of these fortifications is situated on the banks of the Little Miami, about thirty-five miles N. E. from Cincinnati, overlooking the river, and calculated to defend the adjacent beautiful and fertile country, as well as the stream. The plain upon which it stands, is about two hundred and thirty-six feet above the level of the Miami, and between two other small streams, with high banks. The walls of this inclosure are of earth, and surrounded by the steep banks of the water courses, except at the N. E. corner. The lines of the walls correspond with the precipitous banks of the water courses, and vary in height agreeably to their altitude and shape ; being usually from eight to ten feet high, where additional security is afforded by them, and nineteen and a half feet high, on the plain, where this additional security ceases.

* Vide Med. Rep. Hex. iii. Vol. 3. pa. 385.

On the exterior of this wall is a deep ditch. The base of the wall is stated to be four poles and a half thick, and that in a number of places it appears to have been forced by bodies of water breaking through it, which were collected and pent up within the inclosure. And here we would observe, that the excavations which are mentioned to be found within the area of the stone fortification, where the work-shops were once situated, if not really wells, may have been designed for the accumulation and retention of rain water, in small ponds.

Two mounds are situated about twenty poles from the eastern gate of the Little Miami fortification, each ten feet and eight inches in height. From these mounds, in a north-east direction, are two roads or paths, one pole apart. These end at or near a third mound, and are raised about three feet from the surface of the earth. This has been supposed to have been a race ground. But Mr. Campbell thinks that it was most probably a place where the savages made their prisoners run the gauntlet. Between the wall and the river, at the S. W. end of this fortification, are three roads forty poles in length, cut out of the precipitous bank of the stream. There are excavations supposed to have been wells, in this, as well as in the fortification on Paint Creek.

§ 2. In Christian countries, a spot is chosen for a burying yard, where the graves are dug contiguous to each other, the whole extent being small. The origin of church-yards, so called, or burying grounds, is Roman Catholic. Bodies were thus concentrated in a small space, and near a church, that they might be the more conveniently prayed for by the priests; that denomination, unlike the protestants, making it a part of their religion, to pray for the dead. The laying of the dead of the same family near together, who were so nearly connected in life, would seem to be congenial to the feelings and affections of the living, and to human nature itself. The aboriginal or Indian mode of sepulture, displayed this trait of the human race, by laying the first dead body on the surface of the ground, and covering it over with earth. And the next, and succeeding bodies, were placed around it, in a circular direction, until the basis of a *tumuli* or mound, of sufficient or of the intended size, was in time formed

by deaths and burials. Then, as others of the tribe dropped away, they were laid over the first, in a somewhat smaller circle, and covered like the former with earth, until by subsequent deaths the second circle was finished. Then a third, fourth, and indefinite number of circles were formed, until the mound was twelve, twenty, or forty feet in height, as fancy or the size of the tribe might dictate.

That this was the mode of sepulture of the ancient aboriginals, was ascertained by Mr. Jefferson, who had one of these mounds opened under his own inspection, which was situated on the Rivanna river, in Virginia. The number of bones in this mound, authorized the conclusion, that a thousand bodies had been therein deposited; and yet it was a small *tumuli* compared with some others; it being only forty feet in diameter, and about twelve feet in height, or a little above.

President Jefferson, who never touched a subject without throwing light upon it, by examining the different layers of earth, and of human bones connected with these layers, and by finding infant bones in the mound, corrected the erroneous notion that these cemeteries were always the results of combatants slain in war, and all inhumed at the same period. He found that the earth and the bones of the different layers were distinct, and unconnected with those above or below; and that the various strata of bones were in various states and stages of decay, indicating the various periods in which they were inhumed.

The origin and growth of these mounds may be considered now as well ascertained; and the only question which remains to be settled, is with respect to the inclosures; the high walls of earth, and sometimes of stone—the wide and deep, but sometimes narrow and shallow moats and ditches. There are others on the Fox river, of small elevation, and considerable length, in the shape of aligators, and lizards, evidently of no military origin: —*Post-Mortem* deposites, no doubt. That one hundred of these structures, which required great labor to construct them, should be found on the Kanhawa river, in the space of one hundred miles, sufficiently proves that they had other uses than the occupancy of garrisons, or any other purposes purely military. They were inclosures for gardens, patches for potatoes and corn, and

houses, and places to secure domestic animals, and to shut out wild beasts, and to secure work-shops for the mechanic arts, from being plundered.

That they were built on the low lands near the Kanhawa river, plainly proves that a part of their design was agricultural, for here are some of the best lands in Virginia. Had they been designed wholly for military purposes, they would have been built on the adjacent and adjoining hills. But had they not been built *partly* with that design, they had not been built at all.

We must constantly bear in mind, that they were not constructed by the present race of savages, but by a different and more civilized people, between whom and the former, there was unremitting hostility; so that they found it necessary to fortify their dwellings, protect their animals, and secure their tools; and that this state of things continued for a long number of ages; until the one hostile people had extirpated, or amalgamated with the other, and that then these structures, like the Chinese wall, when the Tartars and Chinese became one nation, ceased to be of any use.

These domestic fortifications, must, however, be considered as calculated to secure a partial jurisdiction of their proprietors, over the surrounding country. When their ramparts were increased by fascines, both in height and in security, those within, might with their arrows, keep depredators at a distance. The aboriginals in this region, cultivated corn and potatoes; and it is remarkable that the Europeans did not find the latter north of Virginia.

§ 3. As to animal food it was derived from the chase; and as to milk, it was unknown in the New World, as an article of diet, although the lama, so similar to the camel, might have supplied it in those parts of the continent where it was found. Camel's milk is a favorite article of food in some parts of the Old World, and mare's milk is used by the Tartars. It is one of the difficulties, in deriving the aboriginals from the eastern continents, when it is considered that this article of diet, so universal there, was unknown upon the first discovery of America. But if it can be supposed that man passed over the polar and arctic regions of the Old World into the New, how could the equatorial and tropi-

cal animals and reptiles, find their way thither? and from whence came the rattlesnake, the condor, the lama, and numerous other birds, beasts, and reptiles, unknown in the Old World? We have no other way to solve these perplexing questions, than by supposing that the whole world was originally but one continent; and that at the primary formation of dry land, water did not cover three-fifths, or three-fourths of the globe, as at present; and that all the oceans were in one. There will be no difficulty in inferring what was done with the superabundant waters of the flood, upon this hypothesis.

The common origin of man, is to be inferred from the surprising uniformity of his anatomical structure. In the Egyptian mummy, in the Chinese, in the Sandwich Islander, in the Greenlander, and in the Patagonian, we know of no material anatomical or physiological difference. The same number of cranial bones, the same red blood, and yellow bile, and transparent tears, and the same uses of each is universal.

§ 4. It has been supposed that men partake of the nature of the particular countries, and even districts, in which they happen to live—that where nature furnishes things upon a grand scale, or a beautiful scale, or upon a rough and barren scale, as to lofty mountains, magnificent rivers and bays, charming fields and groves, or rough and craggy cliffs, angular rocks, and precipitous hills, and misshapen vallies, that the inhabitants will have corresponding notions, and bodily forms, and modes of intercourse, conduct and refinement. And we ourselves, think that there is about as much reason, and about as many facts in support of this system, as for that of Messrs. Gall and Spurzheim's system of craniology. We at any rate know one beautiful town, perhaps including its adjacent scenery, marine and terraqueous, the most beautiful in America, which has long been noticed, even so long ago as the American revolution, and it is said before it, for very beautiful women. We refer to Newport, R. I.

It is a remarkable geological feature, that where we see one handsome hill, or dale, or point, or promontory, which looks as if it had been struck out by nature, after the model of an easy, elegant, and graceful penman, with his finished strokes of de-

pression and elevation, that we do not see it alone. We shall find another, and another, and often spacious districts proudly peering, of the same description. And on the other hand, where we see one mountain resembling a thunder-cloud, or one knoll filled with stones, rough and round, or a sunken bog and quagmire, or hills and vales, which are crooked and zig-zag, like the marks and letters of a child, who has just begun with pen and paper, that we shall find their ungraceful neighbors near by.

§ 5. But in further remarking upon aboriginal antiquities, we may observe, that some of them must have been designed, if all were not, for defensive or military works alone. There is, for instance, a hill between the city of Rochester, and the village of Le Roy, and it is the only hill which occurs between these two places, which are twenty-seven miles apart. It is called *Fort-hill*, from a moat or vast ditch upon its brow, so long indeed, that our patience failed to go to the end of it, as our carriage was waiting. This incloses no area, and the earth thrown out of it, was thrown towards the brow of the hill. It is nothing more than a long fosse and bank. I should think it must originally have been six feet wide, and six feet deep. It must have been a pretty formidable barrier to a hostile tribe, who attempted to march that way further west into the Genesee country. We did not learn that there was any mound or eminence of any kind in its vicinity.

It is one very extraordinary feature in the mounds, or cemeteries in Virginia, Ohio, and we believe wherever they have been found, that the earth which composes them was brought from a distance; there being no excavations in the immediate vicinity of those on the Kenhawa, from which it was taken.

Earth from Jerusalem, has been, on account of its supposed sanctity, carried to Europe; and these aboriginals, probably had some spot which they considered holy, from which at immense labor, they brought the earth to cover their dead.

It is, as we conceive, very justly remarked by the Right Rev. Bishop Madison, that the Indians had two kinds of these mounds. The largest he considered to have been national. Here those slain were inhumed after a battle; and here the bones of those

whose fate was sealed by death, at too great a distance to bring their bodies, were deposited, after having been carefully collected, and the religious ceremonies and mourning of the nation, had been gone through with, which were of a thrilling and extravagant kind.

The other species of mound was smaller, and designed for a family or society. Every fortified or inclosed space had its mound, which was placed in a line with the principal gateway. These mounds were from ten to twenty feet in height.

Now in relation to these mounds commanding the gateways of the supposed fortifications, if they were really such, may we not suppose, that the top of them was fortified by pickets, and that they were the places where centinels were stationed, to defend the gate, when there was a gate to the gateway, against an invading enemy? And thus did these mounds answer the double purpose of cemeteries and of bastions.

§ 6. It appears from an account now lying before us, relative to these mounds and fortifications in Georgia, for there, as well as in Virginia and Ohio, where a fortification or inclosure was discovered, there was one or more mounds also, near it; that the mound itself was fortified, by a moat and bank about it, distinct from the main fortification, but near it, or within it. This was not always, but in one instance it was the case; perhaps in more.

Again, upon Cedar Creek, Jones County, Georgia, there is one of these circular forts; and we may here observe, that this is always, or generally their shape. It is situated on a very high hill, and incloses about seven acres of land, with a double moat and wall, about twenty feet from each other, forming two circles of earthern wall, and two of foss or ditch; the wall being now, from *six to eight feet in height.* There is to this fortification, four gateways, and *inside* each of them, there is at the distance of about twenty feet to the right, an elevation of earth, which is now about eight feet in height. There cannot possibly be any doubt about the design of these being to protect the gateways, for they are *within* the fort! They are not circular however; the largest of them which is near the N. E. gateway, being two hundred feet long, by one hundred and twenty wide; affording a summit, upon

which a very considerable body of soldiers might stand, sit or lie. The other three are of similar shape, but much smaller. Exterior to all these works there is a mound or barrow, which is supposed to be a cemetery.

§ 7. The fortification in Georgia, which we have first noticed, contains an area of about twelve acres. It is from fifteen to twenty miles from Fort Hawkins. The elevation of earth within this inclosure, is of an oblong shape, and appeared to be one hundred and fifty feet by eighty. It was evidently intended for a kind of citadel, and here an ancient city might once have stood, near the sea shore, when the shore was as in ancient times, near where the immense bed of oyster shells, with other marine remains, now lie.

This bed of shells, ninety miles in length, with other oceanic exuviæ, runs quite through the State of Georgia, whose present sea shore is at a considerable distance from it southerly. And it is to be particularly noticed, that these antiquities are not to be found on the plain and alluvial formation, which constitute the present southerly part of the state, but beyond the ancient sea-shore, in the upper country, which is not champaign, nor alluvial, but interspersed with hills, vallies, and rivulets.

We are then at liberty to suppose, that these relics of antiquity, are as ancient as the former shore of Georgia ; and that they preceded the alluvial formation of the south part of the state, called the *lower country*.

We have noticed an interesting communication to the Editors of a former periodical, published in New York, from Dr. Nicholas Childers, from which we have drawn some particulars, respecting the antiquities found in Georgia.*

We may here notice one opinion which has been advanced upon the subject of these American mounds and fortifications ; and we do it, because it comes from an authority so high, that it merits notice, although for its most glaring absurdity, it merits none. It even shows that any one who could hold such an opinion, could neither have seen any of them, nor read, nor thought,

* Med. Rep. for August, September, and October, 1810, pa. 146.

nor conversed, much about them. It is that they are *natural productions!*

§ 8. It was our opinion, and the remark has already been made, that it was allowed on all hands, that the present race of Indians could not have constructed these works. We have, however, since observed one writer, who holds the contrary opinion, and thinks that the ancestors of the present savage race, might have been their engineers. He calls in question Dr. Robertson's opinion, who supposes that a nation will not so far degenerate as to lose the necessary arts of life, such as the plough, and the loom afford. But this writer thinks that ploughs and looms were not necessary, or could not be termed the necessary arts of life, in a country where game was so plenty as to afford both food and clothing.* The writer did not reflect, that this singular notion of his, implies the increase of game, and of forests, in a civilized country! He having previously admitted, that the remains of old forts, which he tells us are of an oblong form, and built contiguous to the water, and that fragments of earthen ware found more especially near the forts, but some of them all over the country where he resides, indicate that it was once peopled by men of very different habits from the present natives. If, therefore, the present race may live upon wild animals, and dress themselves in the skins of wild beasts, their ancestors might have done the same. They might have had their forts in the morass, formed by nature, and their bastions behind the oak, and their citadel in the mountain crag, as now:—besides, if there were not two conflicting nations formerly upon this continent, these military antiquities would point to centuries of constant civil war—a state of things unheard of on earth, among men civilized or savage, who had the art of fortification. One observation of the writer is, however, a very appropriate answer to those who have said that these fortifications were erected by mariners, who were cast on shore, to protect themselves from the savages. It is that they are not erected on the sea coast, but in the interior. This is so much the case that we have never heard of one of these antique struc-

* A Topographical Description of Jefferson County, N. Y. See Med. Repos. for May, June and July, 1810.

tures upon the tide-waters; a very extraordinary and surprising fact indeed!

§ 9. We are told of the existence of mounds on the Oakmulgee river, in Georgia, upon a plain. Near one of these mounds, Fort Hawkins has since been erected. In digging into the side of one of these eminences or mounds, to erect some building belonging to the garrison, we are told of the workmen finding the remains of guns, whose locks were much longer than of those now in use; and that at or near the same place, farming utensils, such as axes and hoes, were found, but of an unknown shape, and different from those now in use; and also, that the clapper of a bell was discovered, which after the loss it had sustained by rust, or oxydizing, weighed seven pounds.

But we cannot imagine that these articles could have been of any great antiquity, and not coeval with the age of the large trees which grew on these mounds. We incline upon this subject, to the opinion before adduced, that these articles were of European manufacture; and that the Indians, since the Spanish invasion, sometimes used the ancient cemeteries to inhume modern bodies, and modern articles in, which belonged to the deceased. They, these guns and the farming tools, were probably articles of Spanish, or Portuguese manufacture, which from the migratory habits of the natives, may be easily conceived, as having been brought or handed thus far north from Mexico or Brazil. As to their having been interred into the side of the mound, the reason may have been, that the top of it was encumbered with a tree or trees. The guns were in a state of mutilation and decay.

Dr. Childers mentions an oak, which is on the wall of one of the fortifications, which agreeably to the usual mode of computing the age of trees, by circles, must be three or four hundred years old. But we incline to the opinion, that the age of these ancient fortifications, must be extended back to a period far more distant than the trees indicate, or even the trees that bore their acorns, indicate. We have already advanced the opinion that those ancients who erected the mounds and fortifications on the Kanhawa, in such numbers, were cultivators of the soil, and that they did not, like the present savages, depend upon such a pre-

carious mode of existence as hunting and fishing, or at least, not wholly.

We have a confirmation of this opinion from what we learn of some parts of Georgia, in which ancient roads may be traced, in the middle of which grow the lofty oak; and in the stones, in some of the most fertile districts, having been gathered, and now found in heaps; and in the soil being thinner upon the declivities of some fertile hills, than upon their tops, from their having been washed by rains whilst under cultivation. Intelligent farmers, who of all mankind are least apt to be visionary, have, as we are told, adopted the opinion generally from these facts, in the most fertile parts of that State, that an ancient race of planters preceded them.

§ 10. Dr. Childers mentions one trait of aboriginal history, which so far as we know, is unique. It is, that in the upper and middle counties of that State, heaps of ashes are found, containing from one hundred to five hundred bushels. He remarks, that when one of these heaps are found, others are found in its neighborhood, and that one heap is seldom found alone, and sometimes many on the area of an acre. It would seem then, that these ancient planters, did not know the use of ashes as a manure, and that they so disposed of them as least to encumber the ground. Or did they, in clearing their plantations of trees, collect them together into immense piles, and then set them on fire?

We incline to the opinion that they were culinary ashes, brought out from their dwellings, and thus deposited, from their containing pieces of earthenware. This, Dr. Childers tells us, was of rude manufacture, and unglazed; but carved on the outside with various figures. He saw one piece whose circumference, or periphery of circle, denoted a vessel of at least twenty inches diameter.

But are we right in any of our conjectures about these ash-heaps?

When we were told that human bones were found among these ashes, we thought of their being funeral piles, or piles where the bodies of slain enemies were consumed, which might not be admitted into the mounds with those of the nation; and we thought of widows burning themselves.

But from Indian prejudices, and superstitions, respecting their dead, and from the care which they took of the bodies and bones of their deceased friends and warriors, we incline to the opinion, that the bodies of their enemies might be forbidden their cemeteries, and were therefore disposed of as the ancient Romans disposed of the bodies, both of friends and enemies, burned. The bones found in these heaps appear to have been in the very last stages of decay, and crumbled to dust immediately upon exposure to the air.

There may have been local customs among the aboriginals, as there was, and is now, among them and all other nations. We do not recollect that Dr. Robertson, in his History of Spanish America, mentions any thing of the kind, or Humboldt in his Travels, or Clavigero, or the Abbe Molina, in their histories of South America.

After all, if Virginia, and Ohio, and Georgia, once had a race of natives who cultivated the soil, what need is there for supposing that they were exterminated? Why may we not conclude that they were only driven away further south?

Molina says, contrary to Dr. Robertson, that the Chilians were not hunters, when the Spaniards first arrived, but that they had passed from the hunter state to that of husbandmen. He mentions their cultivation of potatoes, Indian corn, or maize, pompions, &c. He mentions cider as having been made of wild apples, and other wild fruits, and as being the drink of the inhabitants of the Archipelago of Chiloe. He also mentions native brass in Chili.

§ 11. The Baron Humboldt tells us, that in those parts of America in which the natives did not cultivate the soil, that they were not attached to it, and that they left it and retired to other parts at the approach of the Europeans; but that the natives of tho southern parts of Anahuac,* and some other tracts, were so much attached to the country which their forefathers had cultivated, that they suffered cruel vexations rather than leave it. His conclusions coincide also with the Indian tradition, that they came from the North. He supposes that the *Toultees* appeared in

* Now called New Spain.

South America as early as 648. To them he imputes those pyramids which are yet admired, and whose faces are laid out with accuracy. To them he gives the credit of having introduced maize and cotton, and says that they could cut the hardest stones, and paint in hieroglyphics, and that they had a solar year more perfect than that of the Greeks and Romans.

Why then is it wonderful that some remains of a more civilized race than that of the present savages, should exist in Georgia, Kentucky, Virginia, Ohio, and even as far north as Jefferson county in New York? and even in Ouisconsin? Why is it more wonderful that the northern Indians erected fortifications and mounds, than that those of the south built pyramids, and forged metals, and constructed bridges, and manufactured cotton?

It seems quite as mysterious why some of the inhabitants of the New World, were in a state of comparative civilization, and had cultivated the arts, whilst other parts of it even at the south, were as savage as those of the north are at this time.

Dr. Robertson mentions that the natives of Bogota and the Natchez, were far more advanced towards the civilized state, than in the surrounding tracts of country. But he, like the Baron Humboldt, leaves the reason why, an unexplained mystery. The Baron refers to the north-west coast, between Nootka and Cook river, and under N. lat. 57° for superior acquisitions; and speaks of their hieroglyphical paintings, and especially of a harp, which is at least as remarkable as the famous harp in the tomb of the king of Thebes. But he, although a scientific traveller, unravels few mysteries. In fact his writings tend to increase the difficulty of the problem, as it respects the derivation of the inhabitants of the western continent from that of the eastern.

It is indeed difficult to decide from what race, or from what part of the eastern people they could have emanated. Not from shepherds, or a pastoral community, because they knew not the use of milk. Not from agriculturalists, because they brought no wheat, rye, barley, or oats, with them. And while it has been wildly and madly supposed, that the first emigrants might have brought over useless and destructive animals, and even noxious reptiles, and hurtful insects, it has scarce been noticed that they left all the precious grains behind. Would a man who was going

a voyage of three thousand miles, take in alligators, and leave his cows behind, his oxen and his sheep?

§ 12. The Mexicans were acquainted with the use of sea-salt, and used to boil in earthen pans, the salt water from certain pits, to procure it. But the natives more northerly, did not know its use, nor do they on the north-west coast, or beyond the Mississippi, know it to this day, except that some may have learned it from the whites. This seems to denote that the Mexicans learned the use of this article for themselves, either by appetite, or accident, or experiment. Had it been brought from the Old World, as an article for seasoning and preserving food, or had the knowledge of it been brought from thence, how was this knowledge lost, nearest to its source, and not found till Mexico was reached?

The national character of the northern tribes, seems to approach the definition of William Penn's of a great man—that it does not consist so much in doing great things, as in suffering great miseries, without complaining. The Indians had this character of greatness, and still retain it, to the great chagrin of the missionary who would convert them, and to the school-master who would teach them, to the legislator who would learn them laws, and to the soldier who would subdue them.

The barbarous independence of the natives, resembles that of some barbarians with white faces, who spurn all the restraints and self-control which health, happiness, and competence would teach. The natives have rejected many useful things from dislike to those who use them. But it is almost sufficient of itself to disprove their origin from the eastern continent, that they did not know the use of salt and milk, as they are tenacious of customs derived from their ancestors, to the last degree.

Salt is so highly esteemed among some nations as to be used as a common term for all kinds of food, as bread is with us. It seems also to have been used as a generic term for the payment of a stipend; as from salt, *sal*, comes salary.

It was a part of the law, ecclesiastical, that every oblation should be seasoned with salt. This article seems indeed to have had a higher rank than any other; it having been used as a sacred seal in making covenants—"neither shalt thou suffer the salt of

the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt." And again, "it *is* a covenant of salt for ever before the LORD unto thee, and to thy seed with thee."

Had those who have written with an intention to prove that the Indians were the descendants of the *lost ten tribes* of the Jews, considered this part of the canon, and had they known that the natives knew not the use of salt, they would probably have spared themselves their labor.

§ 13. The ultimate principles of all aliments, animal and vegetable, are the same.* These are oxygen, hydrogen, carbon, and azote. But salt, or the muriate of soda, is a condiment in preserving meat, producing digestion, and preserving health. It is relished by man, and sought after by animals, which are pastured at a distance from the sea. Where they are kept within a certain distance of the salt water, the sea air suffices, without the salt itself. The saline springs of the west, and the celebrated springs of Saratoga and Ballston, were discovered by animals, and especially deer, being seen to resort to them.

The lamas and apalcos of the south, and the bison and buffalo of the north, would have afforded milk to the Indians, had they known its use.

The similarity of the natives to the Tartars, has been used as an argument for the former having been the descendants of the latter. But here the same difficulty occurs as to salt and milk, together with another, relating to language; that of the Tartars being barren, and consisting, as it is said, of but a very small number of words; whereas, in Spanish America alone, the Baron Humboldt found no less than twenty languages; and he is careful to tell us that these were not dialects, of one or a few languages, as some have supposed, but that they were as different from one another as the Greek and German, or the French and Polish. He also informs us what seems at first almost incredible, that fourteen of these languages have grammars and dictionaries, as he expresses it, tolerably complete.

* There may be shades of difference which chemistry has not reached. Animal and vegetable charcoal, have properties entirely different.

In relation to the aboriginal mode of living, it is worthy of notice, that where the natives were treated with the most lenity, and in consequence, as we may suppose, adopted the diet and customs of the Europeans, that they have rapidly diminished in numbers; whereas, where they were treated with such inhumanity, as they were by Cortez, and the other Spaniards, as to make their customs odious, and of course where they persisted in their former habits with most pertinacity, there their population has least diminished. By a late census of Mexico, there were eight millions of inhabitants, and one half Indians; whilst in Pennsylvania, where William Penn treated them with the greatest humanity, Indians are rare, and about Philadelphia, very seldom seen.

A young man aged twenty-eight years, who attended the university lectures in that city, with the present writer, from one of the counties of that state, informed me that he had never seen an Indian in his life. And in New England, where great attention has been paid to them, in all respects, they have rapidly dwindled away. This goes far to show that there is some hazard in communities, and even in individuals, changing their accustomed habits of living, even for those which are apparently better.

§ 14. We incline to the opinion that the world must have been peopled before it was divided into continents and islands, both with men and animals. The difficulty of transporting useful animals, and the improbability of those having been transported which were useless, worthless, destructive by their claws, teeth and horns, and noxious by their poisons, seems too great to favor the idea that they would have been removed from one continent to another, and from a continent to a distant island. There are difficulties attending any view which can be taken of the subject, but of difficulties and evils, we must choose the least.

§ 15. Linnæus, a very eminent and pious naturalist and botanist, of Sweden, supposed that the inhabited part of the globe, was once confined to one spot—that this spot was originally laid bare by the partial subsidence of the waters; and that man and all the original species of animals were there assembled.

All temperatures, he imagined, were to be there found concentrated among hills, mountains and vallies, inclosing regions, warm and cold. We know that such regions exist at the present day. A high mountain in a tropical climate, having eternal winter on its top, and constant summer at its base, with all the intermediate temperatures between. Such a region would eminently qualify, men and animals to become the inhabitants of the various and different hot and cold climates of the globe. It is self evident that tropical animals could not have travelled to America through the polar regions; but it is no new opinion that the continents once joined, and that the islands also joined the continents. We may refer to Grotius, Acosta, Buffon and others, as having entertained this opinion. We must account for their separation by the agency of earthquakes at first, and to the agency of winds and of water increasing the distance to the extent now found to exist.

Africa is distant one thousand five hundred miles from the nearest part of America. The elements are in a constant state of warfare, and we must consider winds, waters, and fires, constantly at work in changing the earth. When we cast our eyes on a map of the world, we never fail to conclude that the gulf of Mexico was blown into its present situation—that the constant attrition of the waters have in the course of time carried away the plains, and left the high lands in the shape of the West India Islands. This attrition of waters was caused by the trade winds.

These winds now, as ever, are in motion, and are the cause of an extraordinary phenomenon—the gulf stream—a river running in the sea, from forty to fifty miles wide, and more than one thousand five hundred miles in length. It now runs a northerly course, at the distance of about seventy-five miles from the southern states, till it reaches the banks of Newfoundland, when it takes a southerly direction, reaches the coast of Africa, where it is lost by filling the void which the trade winds had made, by blowing away the African waters, into the gulf of Mexico. We conjecture that an earthquake may have sunk a part of the Old World, now the liquid space between Africa and St. Roque, in South America; and that the gulf stream might have formerly taken a southern instead of a northern direction, as at present,

and have completed the vast chasm now existing, of one thousand five hundred miles; and that the present northerly direction of this stream of the sea, was caused by a wider space of ocean, being in time immense, formed southwardly of the stream, by the washing away of the *now* two continents. An inspection of a map of the world will justify, at least, some part of this hypothesis. The north and north-west winds, in North America, are powerful winds, and the latter, in winter, long continued. Why these winds should not turn the gulf stream in a southerly direction, must be accounted for from the immense unbroken Atlantic and Ethiopic oceans lying in an eastern and south-eastern direction from the gulf of Mexico.* But to the westerly and north-westerly winds, must be referred the cause of the gulf stream running at the distance that it does from the shores of America. Were it not for these, this stream would run along quite in contact with the coast. The trade winds may therefore be considered as piling up the waters, and keeping them from spreading, on the eastern side, and the winds from the continent, on the western side, acting as the banks of a river on either side, to keep the gulf stream in its place. But a N. E. wind narrows it, and drives it nearer our shores. It is however to be noticed, that this stream runs no farther north than Newfoundland, and that it then takes a southerly course along and among the Azores, or Western Isles, to the African coast.

This turning south of the gulf stream, must in part be imputed to the northerly winds meeting it, and in part to the lower surface of the ocean on the coast of Africa; the latter being occasioned by the piling up of the waters in the gulf of Mexico, by the constant trade winds blowing west; and that winds may pile up waters, we know from having seen the streets so flooded in a tornado, that boats have been rowed up to houses, and taken out the occupants at the windows. This occurrence took place during the great gale of September, 1815; when a vessel was driven up into the middle of Pleasant street, in Providence, R. I. near the theatre. There we saw it lying, out of sight of water, after the gale had subsided, and the waters of the river had returned to their accustomed channel.

* See map of the world.

A very similar tornado, just one hundred and eighty years and a month preceding, and fifteen years after the first settlement at Plymouth, in New England, is upon record.* The water then rose twenty feet perpendicular. The invasion of both was about the same time; both being in the morning, a little before day; and in both the wind blew from the south-east. The Indians in the first, had to climb the trees to prevent being drowned. Some lives were lost in each; six in that of 1815, in the town of South Kingston, R. I. In this town, the force of the wind and water deepened a shallow passage from the ocean into Point Judith pond adjacent, to fifteen feet, which before the gale, the present writer had often rode through on horseback; the depth of the water being less than two feet at that time.

When this occurrence is considered, and when looking on the map of the world, at the wide ocean between Africa and America, we cannot but surmise that similar causes, upon a large scale, might have, in thousands of years, done what this tornado in a few hours, produced a miniature picture of.

In the gale of 1815, it rained, and the rain which fell was salt as the ocean; it leaving saline marks on the glass of windows, more than thirty miles from the ocean.

§ 16. Had the aboriginal inhabitants of America been found negroes, instead of Indians, the joining of the two continents at some remote period, would, we are aware, appear more plausible. But this difficulty, we mean that of the dissimilarity of the Indians, their manners, and customs, and language, to other nations, and to the negroes, are problems to be met, adopt what theory we may, in respect to deriving them from the Old World.

The Goths, Vandals, and other barbarians, who overran Italy, appear to have wrought great changes in Europe, in almost or quite every thing; and the ancient Roman tongue was, by a gradual compact, between the conquerors and the conquered, changed into the modern Italian. So that the present language of Rome, may be considered as a dialect of the ancient Latin.

In the other parts of Europe, there are traces of the barbarous languages, in the Teutonic and Sclavonic. But the number of

* See New England's Memorial—Year 1665, pa. 103.

languages amongst the Scandinavians, who poured their savage hordes upon civilized Europe, appears to have been few. The languages of Germany and England, are of Teutonic origin; and most of the modern languages of Europe, are a mixture of German and Latin, or Teutonic and Latin. From Portugal to Sicily, the language of all the people and nations is of this mixture. The Spanish, the French, and Italian, are all from the same source; and as M. Sismondi says, who has investigated with philosophic patience, and written with classical elegance, upon the matter, that the diversities which exist, arise rather from accidental circumstances, than from any distinction between these different races of men. Each of these tongues, he says, is founded upon the Latin, but the form is often barbarous. A great number of the words were introduced into these languages by the conquerors, but by far the greater number, belong to the conquered people.

The Moors, who possessed Spain, were in fact Arabians, and carried thither their learning and books; both of which from thence spread over Europe. Paper, the numerals, called Arabic, and the compass, and gunpowder, were known to the Arabians, before they were known in Europe.

On the borders of the Danube, the Bulgarians, and Wallachians, speak a language known as the descendant of the Latin, and which those who know Italian, can comprehend. And the Poles and Hungarians, speak so good Latin, that a classical scholar can hold conversation with them.

Although to the Arabians we owe so many useful inventions, to them we are little or nothing, as respects language, indebted. The languages of modern Europe are few in number, and mostly dialects of the Latin and Teutonic. And when words are derived from other sources, as from the Hebrew, Greek, Saxon, and Sclavonian, they are easily traced.

§ 17. We have adverted to the comparative scarcity of original languages in Europe, compared with their great number in South America. The Baron Humboldt found no less than twenty, which were entirely distinct, and not dialects. Another writer, who had perhaps a better, or more extensive opportunity of

examining the same subject, makes them no less than thirty-five. And in neither calculation, is the unknown amount embraced, of the Indians in the northern parts of North America. The Russian alphabet, as Madame de Stael tells us, resembles the Greek.

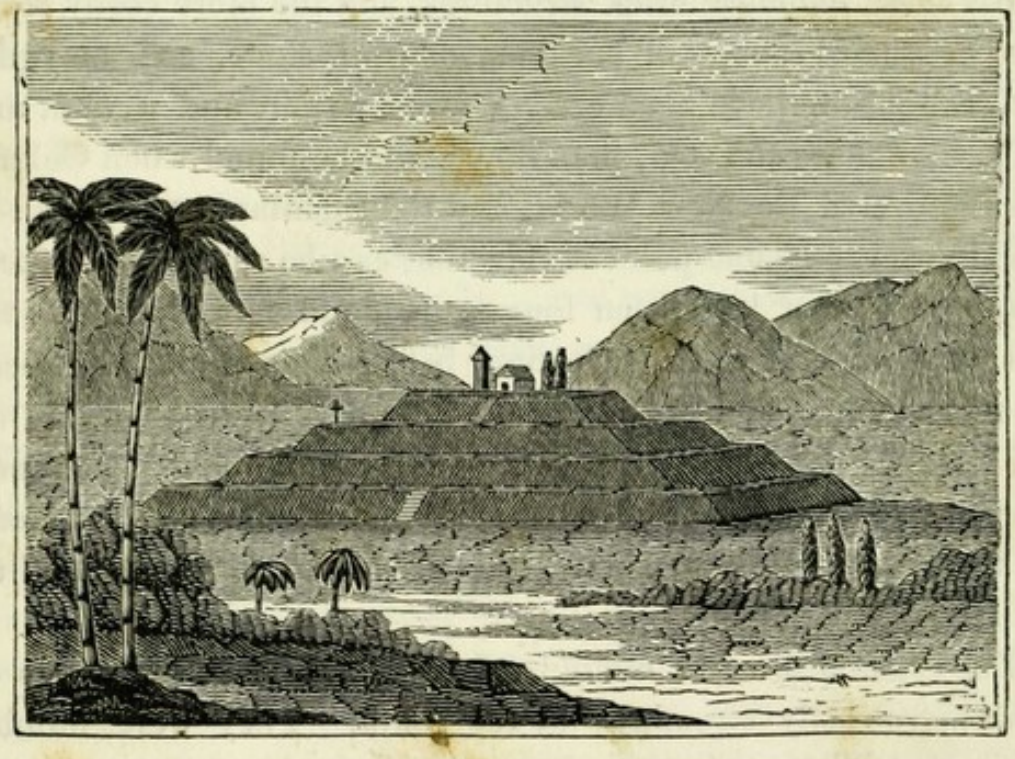
There is clearly no nation in Europe, from whom the Indians could have derived their languages. The coincidences of similar words, are so few as to fail entirely of any kind of proof from that source ; and when resort is had, as it has been had by President Edwards, and Elias Boudinot, to assimilate the words of one or two tribes in North America, in a few instances, with the Hebrew, the analogies were so doubtful of identity, and so few in number, that we are sure that the writers themselves could have had little or no confidence in their own examples. But even if the instances could be indefinitely multiplied, not one of them would probably apply to the thirty or forty discrepant languages of South America, differing as they do radically, among themselves, and not being dialects of each other, or of any known derivation, or common stock.

Could we point to any, or many barbarous nations of the Old World, who had a great variety of different languages, we might infer, that it was usual for savages to have no settled orthography, but to have a Babel among themselves. And here we believe the attempt has in one instance been made ; as Mr. Boudinot refers to Sir William Jones, as having been informed by a Mr. Hyde, that the language of the Tartars, like those in America, was in perpetual fluctuation, and that more than fifty dialects were spoken between Moscow and China, by the many hundred tribes, and their several branches. We are clear that if the American aboriginals were derived from any nation now in the eastern continent, that it must have been the Tartars.

§ 18. But when the antiquities of America, in the north and in the south, are taken into view, it is impossible to satisfy ourselves that the Indians are of the Tartar race, or that they are the lost ten tribes of the Jews, as Mr. Boudinot has written a book to endeavor to prove. Even if the fact adduced from Sir William Jones, be admitted, respecting the fifty dialects of the Tartar hordes, they are spoken of as nothing but dialects, or derivatives

from a common source, or from each other, and not as radically different, like those of America. In neither case would a glimmer of light be thrown upon those ancient structures, the mounds and fortifications of the North, and the Pyramids, and remains of ancient cities, in the South. No one supposes that the Jews or the Tartars ever built pyramids.

But pyramids are still standing in America, one of one hundred and eighty-eight feet and four inches in height, and of one thousand four hundred and sixty-seven feet and eleven inches base.



This is at Cholula; the measure we have given in English; and although not so high as the highest Egyptian pyramid, that at Cheops, yet the Baron Humboldt remarks, that the one at Cholula, has the longest base of any pyramid in the known world.

The Egyptian pyramids are built of stone, all except one, which is of brick. Those of America are of brick, all except one, which is of stone. This last, is the pyramid of Popantla, near Vera Cruz, and is of beautiful whin stone, faced with amygdaloid.

Both in Egypt and America, these immense and costly structures are beyond the reach of history or even of tradition. No doubt but that in both countries their design was the same, that of sepulchral monuments. Kings who considered the shortness of

life, and perhaps some of them, of the few opportunities which they had to make their names celebrated, and to immortalize their memories, might, when their pride, ambition, and resources, were great, seek in the pyramid for a supposed never ending glory after death. It is not probable that they were designed for the purpose for which the tower of Babel was begun, that of guarding against a flood which had covered the highest mountains. Had this been the design, these structures would have been upon mountain tops, whereas, they were some of them on plains, and none of them on heights.

But these immense brick structures, and the more costly stone one, of a hard species of basaltes, or whin-stone, and amygdaloid, could only have been erected when power, and wealth, and skill, were more elevated, than they could be found when Columbus discovered the New World, and the Spaniards conquered it. And in every possible point of view that can be reasonably taken, the country must have been long settled, and agriculture and the arts in a high state of perfection, before they could have been erected at all.

That they must have been designed for monuments, and neither for fortresses, nor store-houses, nor habitations, is self evident, for there were no apartments, the whole inside being filled up with brick and clay.*

The sepulchral earth mounds of the north, were imitations of these more costly structures of the south. They were humble aspirants of the same, or aiming at the same shape.

How far north the custom of building pyramidical structures had reached, may have not yet been fully ascertained. We have no data to show that Indians in New England ever built any, or ever inhumed their dead in mounds. Nor have we ever learned, until quite lately, that any thing more than pyramids of earth, have ever been found north of Mexico. A very recent account, however, that now lies before us, states that a number of mounds have been recently discovered in Licking county, in the state of Pennsylvania, and that one of them, of fifteen feet in height, and of sixty feet base, is formed of sand-stone. And what is suffi-

* We speak here of American pyramids. Those of Egypt had apartments; in one room of one of them, was a stone sarcophagus.

ciently noticeable is, that there is no sand-stone to be found any where in the neighborhood of this unaccountable building. There are however heaps of Indian arrow heads near by.

§ 19. It is remarkable that the pyramids of America, like those of Egypt, are built by stages. Those of Egypt being usually of five, and those of America of four stages each, in height. The American pyramids are situated in New Spain, of which Mexico is the capital. The whole lie in North America, although often spoken, and even written of, as lying in South America.

We have before noticed the fertility of soil in which the antiquities of the United States are found. And we may notice Mexico, in which pyramids and palaces of unknown antiquity stand, as the most fertile part of the New World, and comparable with that country which the Nile overflows. We speak of its vallies, which like Egypt, are sometimes overflowed, and always fertilized, by its mountain floods. And we may also observe, that New Spain, or the province of Mexico, is almost three times as large as the kingdom of the Pharaohs.

This serves to show that both these distant, very distant, parts of the globe, in which pyramids were erected, owed the origin of their riches to the land, and to its being cultivated. And we have reason to suppose, from the silence of history respecting these structures, both in Egypt and in Mexico, that the periods when they rose, were prosperous and happy ones; for kingdoms are never so happy, as when no wars, revolutions, nor insurrections, afford any thing for historians to record.

Egypt is a country as old as any history, sacred or profane, can be said to reach. From the banks of the Nile, corn was carried into Judea, and knowledge into Greece, in the earliest ages. But even before corn was carried into Judea, Abraham, the founder of the Jewish nation, with Sarah his wife, were driven into Egypt on account of famine.

We incline to think that the pyramids of Mexico, may be coeval with those of the Old World, and that their erection took place prior to those disruptions which afterwards divided the world into the present continents. That the same abundance in each country would lead to the same ambition, and that the results

would lead to the rearing of similar structures, by men of the same era, seems extremely probable.

§ 20. The Mexican pyramids of *Teotchuacan*, were visited by Lieut. Glennie, R. N. recently; and his communication respecting them was read before the London Geographical Society.

The village of *Teotchuacan*, is elevated seven thousand four hundred ninety-two feet above the level of the sea. Its lat. N. 19° 43′ and long. 98° 51′ W. It is about a mile and a half from the ocean. The largest of these pyramids is seven hundred and twenty-seven feet square at its base, and two hundred and twenty-one feet in height. It stands due north and south, i. e. having two of its sides parallel to the meridian. About three hundred and fifty feet from the base of this ancient structure, there is a rampart, which after the long lapse of ages which have passed since it was erected, is still thirty feet in height. On the north side of this rampart are the remains of a flight of steps. From these steps there is a road leading in a northerly direction, and they are covered with a white cement. The remains of steps were also found on the pyramids, which were covered with the same sort of white cement, as were also the broad terraces, which the Baron Humboldt called stages.

But the number of small pyramids surrounding the large one was estimated by Mr. Glennie at two hundred and upwards, and makes this spot, the *city of pyramids.*

The Indians call the two largest pyramids the sun and moon, and the small ones the stars. The small pyramids vary in their dimensions, but they are all built of the same material, which is *volcanic stone*, and plaster, or clay, from the adjacent soil. And they are all coated with cement.

The ground between the bases of these pyramids, appears to have been used as streets by the antediluvian dwellers. And what places the wealth and luxury of the times in a most striking light, the streets themselves were covered, or paved with cement!

One of the smaller pyramids was covered with a kind of broken pottery, which was ornamented with curious figures and devices. In the neighborhood of these edifices, a great number of small

figures were found, such as heads, arms, legs, &c. &c. moulded out of clay, and hardened by fire.

We do not recollect that M. Humboldt mentions this city of pyramids, although he mentions a cluster of them somewhat similar. What confirms us in the opinion that it was not the same, is, that the Baron tells us that the pyramids which he visited were all built of brick, with the exception of one only. This one stood at Popantla, near Vera Cruz, and was constructed of whin-stone, and faced with amygnaloid. Whereas, those which Lieut. Glennie describes, were all built of *volcanic* stone, and covered with cement.

That the erection of pyramids is very ancient, and that these strange structures derived their origin from the attempt to build a place or places of security against another flood, seems most probable. And that they may have been raised for ornament, or for a display of fancied splendor, when the original design and utility of their prototype was lost, even in tradition, may be inferred.

Bishop Heber found among the pagans of the East Indies, a tradition still in existence, of what is supposed by some to have been the first of all attempts to construct a pyramid. His guide, Abdallah, telling him that *Jumsheed Jum*, was the first who built in brick—adding that it was he who built the tower of Babel, four thousand seven hundred years ago! We have thus the name of the principal artificer, and the chronology of that event.

§ 21. We have seen it stated, that the word *sack*, is retained in all languages; that being the only word which all the workmen remembered of their former dialect, at the confusion of tongues; and that all the Babel-builders, when they found that they could proceed no further with the building, called out for *sacks*, to carry off their tools in.

We do not think that the authority for this opinion is of the highest order. But the word, at any rate, is derived from the Hebrew, and may be probably found in all written languages.

§ 22. The opinion advanced respecting the antediluvian origin of the Egyptian pyramids, cannot be maintained in conjunc-

tion with that which makes them substitutes, or imitations of the tower of Babel, because the latter was built since the flood.

§ 23. That this continent, and a great part of its inhabitants, were in the state of the eastern continent during the dark ages, seems as probable as that the Egyptians, Grecians, and Romans, all deteriorated from their ancient splendor. The remains of antiquity, of a period immensely past, are annually developing themselves in the New World. And should any method be found of decyphering the meaning of its hyeroglyphics, of which we do not despair, we may yet discover who were its ancient inhabitants.

A man in preparing a piece of rock for a mill-stone, in the town of Salem, Ohio, after removing three inches of its solid surface, came to holes which had been made into it by art. But what was still more extraordinary, he came to two iron wedges, one of which had a thin strip of iron each side of it, after the method of splitting rocks at this day. Here was three inches of solid rock formed over these wedges since they were driven there!

That iron, excluded from the air, in rock, would remain for any length of time without becoming oxydated, or destroyed by rust, we can easily conceive. But it is still wonderful, that during the formation of three inches of stony matter over these wedges, that the action of air and water should not have destroyed their texture.

There are other facts in geology equally curious, and equally mysterious, in the Old World.

We have an account, for instance, given by Professor Silliman, from Count Bournon's Mineralogy, of stumps of columns, and fragments of stones half wrought, with coins, and the handles of hammers, at the depth of fifty feet, beneath the layers of eleven beds of compact limestone. But what principally commanded the attention of the workmen, was a board of about an inch in thickness, and seven or eight feet long. This board was broken into many pieces, of which none were lacking. And it appeared to be, if united by putting the pieces in order, a board of the same form as is used at the present day in quarrying stone; it being worn in the same manner, having its edges rounded and waving.

These remains of immense antiquity, (the smaller parts of the board, and the wooden instruments, and pieces of instruments, being changed into agate,) were found at Aix, in Provence, France, in the years 1786, 1787, and 1788. The workmen were quarrying stone for the rebuilding, upon a vast scale, the Palace of Justice.

Another geological fact of some interest is from the London Quarterly review.

Workmen were engaged in quarrying stone at Oreston, on the eastern shore of Catwater, for the celebrated breakwater at Plymouth, England. The material of this Oreston quarry, is compact, close grained marble; but there are seams of clay interposed occasionally, of considerable extent; and some cavities are found in the marble, which have no clay, but are empty.

It was in a bed of clay, forty-five feet long, and twelve feet deep, and fifteen feet wide, inclosed on every side with solid rock, that fossil bones were found, in a high state of preservation—insomuch, that Sir Everard Home said, that he had never observed better specimens. They were portions of three different skeletons of the rhinoceros. The part of the cavity in which they were found, was seventy feet below the surface of the solid marble rock!*

§ 24. There is something in Cattaraugus county, N. Y. which merits notice, and a more scientific examination. It is in the town of Draubulainville, or not far from it, on the brow of a hill. About a hundred acres has rocks in resemblance of the foundations of the houses of a city. These apparently rocky scites of ancient houses, are situated by the side of streets; and curious to relate, these streets cross each other at right angles.

Some of the streets are covered over, so that the traveller may walk under cover, in what are supposed to be streets not formed by art, but by the sportive hand of nature.

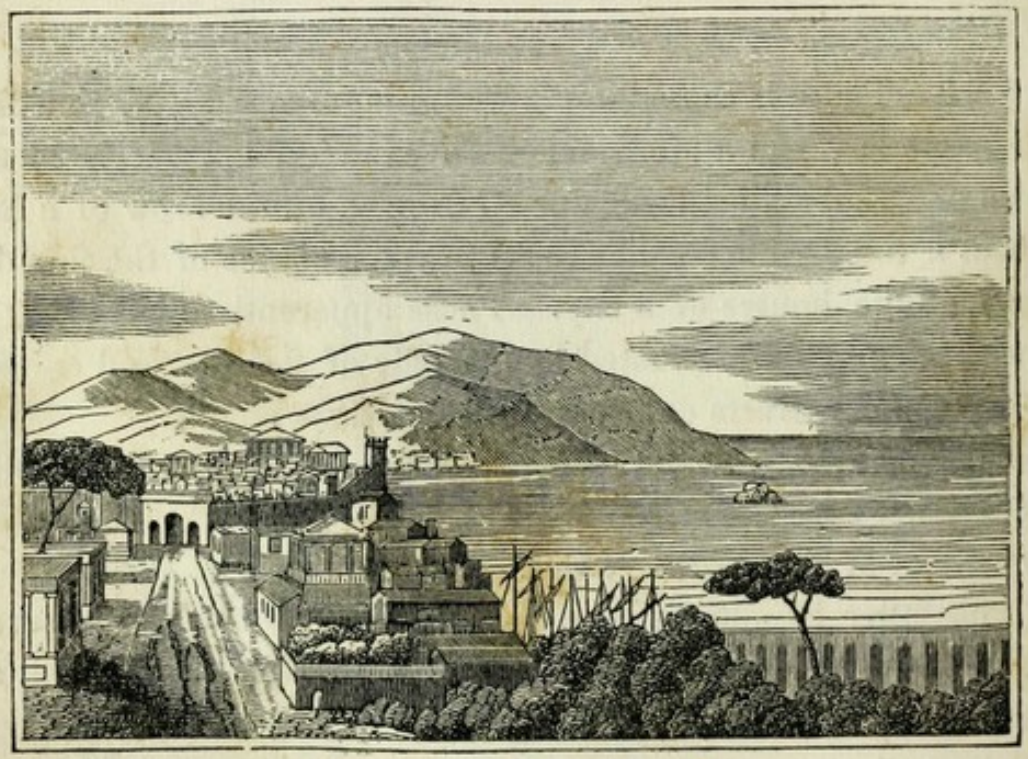
This latter hypothesis requires further examination, however, before it is decided. We incline to think that the relics of an ancient city are there to be found.

* See Silliman's Journal of Science, Vol. 2, No. 1, p. 144. Also, Quarterly Review, for Dec. 1819, No. 43.

§ 25. Chronology and history, are contained in the bowels of the earth. Geologists may draw the age of the world from certain changes of known substances, which have taken place within periods which can be ascertained. We look to Herculaneum and Pompeii, for data of this kind, but not to them alone.

What has been already noticed as to the discoveries made at Provence, in France, and at Oreston in England, ought to stimulate to observation. Eleven beds of limestone were found to cover the remains of the labors of the ancient quarrymen, at Aix.

Correct observation, will no doubt be able to discover how long an inch, or a few lines of limestone is in forming. And then the length of time for forming fifty feet, could be easily calculated. And as the handles of the tools, which were of wood, and the thinner part of the board, were changed into agate, should the like changes be found to have taken place in those ancient cities, we might be able to deduce some data as to the chronology of other remains in other places; the time that these cities were buried being very well known to have occurred A. D. 79, in the reign of Titus. There is some doubt, however, whether the manner in which they were buried would be favorable to those phenomena which occur in other places, in the bowels of the earth.



Herculaneum and Pompeii both being first covered over by an immense shower of ashes, which fell on the roofs of the build-

ings, several inches in depth. These were thrown out at the crater of Mount Vesuvius. After this eruption of ashes, followed an eruption of lava, melted by the intensity of the internal heat of the mountain. This flowed towards these devoted cities, and finally reached them, filled their streets, and covered the roofs of the houses, which it did not consume, owing to the quantity of ashes with which they were covered. Many roofs were, however, crushed beneath the load of lava.

Herculaneum was discovered by some workmen reaching the house tops when engaged in digging a well. But if in the streets themselves, petrifactions should not be found, the roots and stumps of trees, and wood and timber found beneath the surface, would undoubtedly afford them. And thus some conclusion might be arrived at, as to the length of time that it takes for wood and timber to become petrified.

Petrified ears of corn, impregnated with silver, copper, and other metals, have been found on heights where corn does not now grow. The trunk of a petrified tree has been found upon Mount Stella, a part of the Alps in Italy, in the country of the Grisons, at four thousand feet above the height where even shrubs at present vegetate.

In Spain, near the tower of Munda, at an elevation of one thousand five hundred feet above the sea, are to be found beds of wood in a petrified state. And it is said, that the tops of the Andes, thirteen thousand two hundred feet high, are covered with oyster shells. The strata in the environs of Paris, have furnished no less than sixty genera of fossil animals.

But the most extraordinary of all geological facts is, that the impressions of plants found in Europe, are generally those of the tropical climates of America and India.

§ 26. This would seem to show, that the whole globe has been pushed, or attracted further towards the north star, than it originally was. We incline to think, that the increase of iron, and the gradual growth of iron ore, on and in the globe, and in the blood of animals and men, as they multiply, may be so great, that the whole terrestrial ball, as it diurnally whirls around, from west to east, may gradually be drawn north!

No country can alter its relative position, with respect to other countries and continents, to be sure. But that the whole mass, as it rolls upon its own axis, in empty space, may, by the powerful action of polarity, progress further into the northern universe, is the position which has, upon this difficult point, occurred to us. Another view of which, however, may be taken—which is, that the internal fires of the earth may, at certain remote periods, have been so powerful as to have caused tropical plants once to have flourished in arctic regions.

And it is not impossible that both these causes may have acted in combination, in order to produce a result so deeply mysterious, and which to every geologist and philosopher, is so profoundly interesting. And there is a third cause worthy of notice, and which may probably by some be deemed the principal. It is a diminution of the heat of the sun. How is it, that the heat which heats the world, is produced, unless by the consuming, or the deflagration of combustibles?

§ 27. The sun, that has been warming and lighting the world ever since the creation, must reasonably be supposed to have undergone, in that vast space of time, some diminution in the extent and intensity of its influence. Some abatement of its fires, which are succeeded by dark spots on its disk, visible to the eye. We may view the sun likewise, as differing primarily in its different parts, as to the amount, the quantity, the ardency of its heat. An orb which is more than two millions six hundred and thirty-two thousand English miles in circumference, may easily be conceived to vary in its different points. We may consider it as having volcanoes upon every part of its surface, which are fed by the constant combustion of inflammable materials, within its interior; and that some of these volcanoes are immensely large and active, others smaller and of less energy, whilst others are extinct, and have for the present ceased to throw out flame, light, and heat. Hence the climate of the same country may, and does vary, in the same season of different years, owing to more and hotter rays of the sun being sent forth.

And the mean temperature of similar, or of the same identical latitude, in different countries, may vary very considerably, owing

to the greater evolution of heat, in the rays of the sun, when one part of the same meridional line is exposed to those rays, than when another part of it is.

The same cause may likewise make a country lying more northerly, warmer than another lying considerably further south. As a remarkable instance of this, among others equally remarkable, that might be adduced, Paris, which is situated in lat. 48° 50′ has a mean temperature very nearly two degrees higher than Cambridge in New England, whilst the latter is situated more than five degrees more southerly! it lying in N. lat. 42° 23′.

This more powerful action of the sun upon northerly regions, renders them habitable, and able to produce corn to support the inhabitants. Otherwise, Lapland, and some parts of Russia, Siberia, and Norway, and other northern climes, would be uninhabitable at all by man. And on the other hand, the opinion of the ancients respecting the tropics would be realized, for did the sun emit as vivid rays, between them, and with an ardency proportioned to its nearness, neither grass, nor fruit, nor man, nor beast, could endure the heat. All would be burnt up. It is therefore manifest, that the northern limb of the sun emits the hottest fires.

§ 28. It was an idea entertained by the astronomers and philosophers of ancient times, who had visited tropical and equatorial countries, that they were uninhabitable from the violence of the heat. Climates were determined, not by latitude, which they did not know how to calculate, but by the qualities of the inhabitants, and of the animals.

A negro, or Ethiopian, denoted a hot climate, as did an elephant and rhinoceros. These were found in Africa, a country which is divided from Europe by the Mediterranean; and although in some parts that sea is narrow, yet the men, the animals, the trees, and the soil, differ immensely from each other, upon its southern and northern shores. But these discrepancies are by no means sustained throughout the world. Charleston, for instance, the capital of South Carolina, lies four degrees south of Carthage, in Africa; yet the negro, the elephant, nor the rhinoceros were neither of them natives of Carolina.

Other causes than those depending upon the heat of the sun, or the cold of the poles, alter climates. The sandy soil and absence of verdure, as well as the non-existence of springs, rivers, rivulets, and lakes, make Africa, in the same parallel of latitude, much hotter than America, where all these are found. Indeed, the abundance of our waters may be one reason, and a pretty powerful and prevailing one, why the continent of America is so much colder than the parallel latitudes of the East. The evaporation of water causes cold. The vapors rise high into the air during summer, and descend in winter, formed into rain, snow, hail, or cold, damp, piercing winds, sleet, or hoar-frost.

We have supposed that the northern limb of the sun emits the hottest fires, and that the south pole, is colder than the north. Indeed, the latter has been approached to within about six hundred miles; whilst circumnavigators, on account of the ice, have not been able to penetrate beyond the seventy-second or seventy-third degrees of south latitude, which is not nearer than one thousand two hundred miles of the south pole. But there may be another reason why the north is hotter than the south, as it has been calculated that the sun is longer by the space of seven or eight days on the northern side of the equator, than it is on its southern side. Thus from March 21st, when the sun crosses the equator northward, to the 23d of September, when it crosses it southward, there are one hundred and eighty-six days; whilst from September 23d, or the autumnal equinox, to the vernal equinox on the 21st of March, is only the space of one hundred and seventy-nine days.

Thus the natural order of things, pay a compliment to the northern regions, which are far more extensive than the southern, as well as more populous; there being more land, and more animals, north of the equator than south of it.

§ 29. The Aurora Borealis is termed by the northern savages, the dance of the spirits; and shooting stars, are believed by the Mahometans, to be shot at unfit and wicked persons, who approach too near the gates of Paradise.

An unprecedented aurora borealis, occurred on January 25, 1837. The glow of light was of a purple hue, and reflected a

dark red color on the snow, which covered the ground at the time.



My first impression was, upon going out between the hours of seven and eight o'clock in the evening, from visiting a patient, that some large building, or village, was on fire. But this idea vanished when the aurora was observed to spring up in vivid streams, from all the northern regions, verging both east and west, and streaming southerly. Its color may be produced by any one, by putting a little iodine into a vial, and then pouring in some spirits of turpentine. And the smoke which arises from this mixture, resembles some of the darker shades of that northern wonder. It was compared in New York, to a thousand rainbows, and was there said to have shades of blue and white.

We incline to the chemical theory, in accounting for the aurora borealis, in conjunction with the agency of fire, or a lambent flame, in the higher regions. The explosive energy of electricity, its rapid movements in lightning, and the absence of thunder in the aurora, all militate against the electric theory of Franklin.

The purple aurora above referred to, was observed by Professor Olmsted, of New Haven, to affect the needle in an unusual manner. Its fluctuations, at times, amounted to a whole degree to the westward of its mean position.

The fine particles cast off from the polar star, in course of time immense, and being combined with those particles emanating from the sun, and other heavenly bodies, may account for this phenomenon—this *northern dawn.*

The one of January 25th, was noticed the same night in Paris, as well as New York. The northern lights are a new phenomenon in this country. Their first appearance in New England, was on the night of December 17th, 1719. They had been unknown in Great Britain, at least in modern times, until March 6th, 1716.

§ 30. *Ciudad del Palenque*—signifying the city of the desert, called also *Otulum*, from a river of that name running near it, was such a striking monument of antiquity, that the king of Spain ordered it to be examined. Immense and costly buildings of hewn stone, and a vast range of ruins, were covered over by a thick forest; and trees, which by counting the concentric circles, appeared to be nine hundred years old and upwards. Two hundred men were twenty days in felling and burning the trees, and clearing away the rubbish, so that a part of the ruins might be examined. These ruins extended more than eight leagues! They were sixty miles in circumference, and rather upwards, which is more than ten times larger than the city of New York. Fourteen massive buildings, all built of hewn stone, were found in good preservation. The largest of these was a temple, which stood upon a mound, sixty feet high. Another river, the river Micol, winds round the base of the mountain, near where these buildings stand, and is there, nearly two miles wide. Basreliefs, hieroglyphics, remains of buildings civil, sacred and public, viaducts, fortifications, and ruins, as far as the eye can reach, fill the beholder with awe and admiration. *Colhuacam*, is one name by which some have called this city.

§ 31. There are in the Cumberland mountains, especially in the neighborhood of Laurel ridge, Tennessee, many natural curiosities. The vicinity abounds with caves, in which are vaulted apartments, large and splendid, and which viewed by torch-light, display a gloomy grandeur. It is a region of animal bones and

of petrifactions, both animal and vegetable. Some are of men, and some of species of animals, now extinct.



But the most interesting of all the discoveries yet made, is that by Messrs. Chester and Davis, about a mile beyond the Mammoth Grotto, in the mountains referred to, in a cave which they discovered themselves, of one hundred and twenty-five feet, into the mountain. This cave is of difficult entrance, and in it was found the bodies of two petrified men, and a petrified dog. One of the men was holding a spear in his hand, in a balanced position, as though he was surprised, and had just started on a quick walk. The other is in a sitting posture, with his head as it were leaning against a projected rock. The dog is in a laying posture, upon a flat rock, as if crouched with terror, or as about to make a spring; the features of the body, not being distinct enough to certainly tell which. It is extremely difficult to conjecture, what caused the death of the man in the erect posture, and how he should have died standing erect, with a spear in his hand!

§ 32. So far as we have been able to trace the world, there is something like system attending it in all ages. There has seldom been a period, marked with wisdom, or monstrous for absurdity, in one part of it, but that it has been parallelled in another. The crusades of the Christians, were preceded by those of the Ma-

hometans. The miracles of Moses were imitated by the magicians of Egypt. The period of witchcraft, so deemed in New England, had in Germany, and in Scotland, the same mania, accompanied with enormities still greater. And so of individuals, one man has not been found greatly in advance of another in his career of military glory, of grand discoveries, of superstition, of persecution, or of toleration. Julius Cæsar had rivals in Pompey the Great, and Brutus. Buonaparte had to compete with a Wellington and a Blucher. The great Sir Isaac Newton, had Locke, and Halley, and Bentley, for contemporaries, and a rival in Leibnitz, who laid claim to some of his grand mathematical discoveries. Hannibal, esteemed invincible, found a conqueror in Scipio.

Persecution did not end when the yoke of the Pope was thrown off, by the reformation. The protestants persecuted each other in England; and even in Switzerland, the civil and ecclesiastical authorities had Manzius drowned for being re-baptized. And Calvin had Servetus burned for denying the Trinity. Even in Massachusetts, the descendants of the Pilgrims, persecuted the Quakers.

But the present day is strikingly and luminously and beautifully marked with toleration, which has spread its cheering rays throughout Christendom, and even reached the Grand Sultan, on his throne at Constantinople; whose course we admire, but whose end, we fear, will be hastened by the jealous Mussulmen.

It is extremely difficult for those who live at an immense distance apart, as to time, or as to space, to penetrate the motives which led to the construction of certain buildings, the fabric of certain utensils, or the motives for certain acts of government, or actions of individuals. We cannot, for instance, but admire that wisdom which confounded the language of that people, who after a flood which had covered the highest mountains, undertook to rear a tower as a place of security against a future catastrophe of the kind, upon a plain, the plain of Shinar! And yet those Babel-builders were our acknowledged forefathers. Reason would teach us, that reasonable men would have chosen not a plain, but high land, and even the highest mountain in the coun-

try, for such a structure, and that otherwise it could not have been the least security.

We cannot but think, but that with the confusion of languages there was a confusion of ideas, among the descendants of the Babel builders, of what the real intention of the ancient Babel was undertaken for; and that as these descendants were dispersed into distant parts of the then undivided globe, that they undertook and did erect pyramids as an imitation of that on the plain of Shinar. They did this without reason or utility, it is true, but in these respects they copied after their fathers. It was sufficient for them, that their eyes beheld something similar to what the eyes of their fathers had gazed upon with admiration, and that they had their example for what they did. A chord was struck whose vibrations excited pleasure in the auditory nerves, delighted the eye, and thrilled with extacy through the breast. Such a chord, has now, ever had, and in all time, so long as fathers have sons, and sons have fathers, and love of local habitation inspires, will have, existence.

The Swiss pine for a view of their lofty mountains, when they become the inhabitants of champaign countries; and even the inhabitants of the mountainous parts of New England, and those who were dwellers on the sea-coast, when they remove into the far west, feel a lack of the delight of their eye, and some never seem to themselves at home, at a distance from their native mountains and seas, where are nothing but plains and prairies to be seen.

Such human nature is, or such it becomes, by a curious, but wide spread and never ending principle, the *association of ideas*, of which Mr. Locke gives a curious example, of the young man who could not dance unless there was a trunk in the room, because he had learned to take all his dancing steps in a room where an old trunk happened to stand.

A multitude of such kind of instances occur in health, and more especially are they connected with sickness; in which, as Dr. Rush observes, a bed, a chair, a table, become matters of consequence, as to their identity, and as to the places which they occupy in the room. And we may observe, that the room of the house itself, into which, or out of which, the sick man is removed,

sometimes have such an influence on the prejudices of even a strong mind, debilitated by disease, as influencing the event, and meriting the attention of the physician and the nurse. We well remember the horror which a dying man once expressed at his bed being turned round.

The Baron Humboldt tells us, that it is impossible to read, without being warmly affected, what is related of the manner of living of the first Spanish Colonists. Surrounded as they were by Indians, of whose language they were ignorant, they cultivated such plants as recalled to their minds their native plains and gardens. He is speaking of New Spain, and further says, that the epoch at which an European fruit first ripened, was distinguished by a family festival. He gives an instance of a brave officer, the valorous *Andres de la Vega*, who collected together his old companions in arms, to share with him three asparaguses, the first that ever grew in Cuzco.

This association of ideas is found in families and individuals of all nations, and may be viewed in some of its shapes, as a universal principle.

In order to account for the spread of customs, and the erection of structures, which are found similar in places far distant from each other, we must look at the migratory propensities of individuals, and of tribes, and of nations, in ancient times.

The founder of the Jewish nation,* was born in Mesopotamia, called also Padan-Aram. From this his native place, and the native place of mankind, he was told to depart for Canaan, but from this place he was driven by famine into Egypt. From Egypt he was driven out by Pharaoh, on account of his beautiful wife. And we do not find him going directly back to Canaan, but going south, and finally reaching it, probably by the circuitous journey that the Hebrews did, at a later period, who, under Moses, were forty years in travelling to a place which, by a direct route, might have been achieved in as many days ; as though loth to end their journey, and to reach that promised land, where they knew that they must become stationary.

The original propensity of man, seems to have been to consider the whole world, and not a particular spot in it, as his habi-

* Abram, according to Josephus, first taught that there was but one God.

tation, and under this emigrant feeling, to have roved so far, as to have made it difficult for him to return. Else how should the cold regions of Europe, have been peopled from the fertile, and flowery, and paradisical region, betwixt the Euphrates and Tigris, where man first knew, and first was known on earth?

We know what is said in fabulous history, about Europa, daughter of Agenor, king of Phœnicia, being carried by a god, Jupiter, into Crete, the present Candia, an European island; and that from this beautiful virgin, who enamoured the god, that Europe had its name. But we find that Crete had inhabitants before the arrival of the god and his lady; for we are informed that after this intercourse of heaven with earth, and the nymph's giving birth to three sons, Minos, Sarpedon, and Rhadamanthus, that Asterius, king of Crete, married her. Therefore we find, that even if *Europa* gave her name to Europe, that she did not give it its first inhabitants.

§ 33. But in pursuing the subject of American pyramids, and other antiquities, we must be allowed to suppose, that men, arising from a common stock, and primarily peopling a common spot, might have, as related to buildings, and beauty, and dress, and ornaments, common ideas. And that afterwards, when necessity compelled a man to dress himself in something besides the skins of animals, of which his first coat was made, in Eden, and the woman to procure something for an apron besides fig leaves, that their children followed their example from choice; and that the mother of inventions, *necessity*, was the first inventor of new fashions.

We can hardly suppose, with our present information, that the natives of South America could have derived from Greece and Rome those decorations which bear a resemblance to some of theirs in their ancient temples. We have seen some newspaper statements, of Greek inscriptions having been found in mounds and caves; and of a medal found in connection with the antiquities of Georgia, having hieroglyphics on one side of it, and the word *Roma* on the other. And although this latter account, is from what we deem a respectable source, yet the gentleman who gives the statement, did not himself see it taken from an

Indian mound, but had the account second hand; but it was such an one as he had full confidence in.

We can implicitly rely upon what the Baron Humboldt tells us, who travelled into Mexico, and South America, on purpose to become acquainted with those interesting countries; and who was a learned man, and had been to Rome, and examined the antiquities of the eternal city. He was a Prussian, and we believe travelled under the patronage of the king. In the Intendancy of Oaxaca, or Guaxaca, he found an ancient palace built for a place of resort when the king had lost one of his family, such as a wife or child. It was called *Mitla*, a place of sadness, and sometimes by the Indians, *Leoba*, which signifies a tomb. No account, not even traditionary, could be obtained by whom, or at what remote time, it was built.

This mourning palace speaks of a degree of refinement in sorrow which we should not expect to find except in a nation far advanced. Palaces would first have been built for royal residences, for splendor and munificence, before one would have been thought of for a purpose so opposite. But the history of human nature in all ages, and in all nations, developes some men of sedate looks, and of serious minds, however the majority may be. Solomon said that it was better to go to the house of mourning, than to the house of feasting, although his own practice did not illustrate this sentiment. And the Rev. Laurence Sterne, who once took those words for a text, began his sermon as follows,—"This I deny."

We are apt to attach to all nations which are not Christian, the idea that they are revellers, and that soberness of demeanor, and sedateness of countenance, and strictness of conduct, belong to themselves alone. But these things are not exactly so.

From the magnificence of antique edifices now standing, and from the great extent of august ruins, compared with the small extent of that part of America which was not found in a state of barbarism, we must be compelled to the conclusion, that when the Europeans discovered the New World, that it was in a retrograde state—such a state as Europe experienced during that period long, dismal, and dreary, called the *dark ages*.

Had an inhabitant from China, visited Europe, for instance, in the year 1000, he would have found but few spots in it, besides Constantinople, which were not sunk into incivility, misery and semi-barbarian wretchedness.

And as arts and arms once travelled east from Rome to Byzantium, the light which dispelled the darkness of the dark ages, spread from Constantinople to the west.

But neither do we, in the history of nations, nor of individuals, usually find an isolated fact. What occurred in the old world, probably once occurred in the new. That is, the flux of nations which Indian tradition referred to, as being from north to south, was once from south to north.

Such were the conclusions of the Baron Humboldt, who had the best opportunity of knowing. He even goes so far as to call Callao, and the plains Tiahuanacu, in lat. 17° 10′ south, the centre of the first civilization of mankind.*

The traditions of the Indians, it is extremely difficult, or utterly impossible to ascertain the dates of. Their history, nor their chronology is neither of them known. Still, the Mexicans had hieroglyphical writings, which are preserved in Mexico, and we do not despair of their yet being decyphered. Those Indians whose traditions were, that they came from the north, appear to have been located in the United States, and in New Spain. And they might have not extended further back than the time of their great grandfathers, or not at any rate to remote antiquity. Those who questioned them under an impression that they must have come from the north, would have been probably satisfied, without taking any very great pains to ascertain whether they referred to a time recent or remote.

The remarkable ruins which have been just noticed, are situated between the cities of *Cuzco* and *la Paz*, near a small interior sea, called the lake *Chucuito*. The august grandeur of these antiquities, may be considered as the Palmyra, or Balbec of the Western continent. But the palace of *Mitla*, or *mourning*, is further north; and it is in this that decorations of small porphyry stones, wrought into mosaical work, are found. Mosaic-work,

* Travels Vol. ii. p. 347.

indicates the art of cutting and polishing small and hard stones, in a high degree of perfection. The artists of the present day, could not conceive of this being done, (as the little stones, of various colors, are cut square,) without steel tools, of first rate excellence and temper. The Mexicans had not found out the use of iron and steel; but they had two kinds of copper, the one kind soft and flexible, and the other kind hard and resisting, out of which their edge tools were made. And here, it may be observed, that the stones of different regions vary in their degrees of hardness. The stones of the United States exceed in hardness those of England, in a great degree, which will account for the English erecting stone structures, with more facility and at less expense, than can be done here. Porphyry, like granite, may differ in different places as to its degrees of hardness.

In this building, the palace of Mitla, it appears that all the beauties of mosaic work are found, such as Greeques, Arabesques, labyrinths, and meanders; and the same design which pleases the eye in those vases called *Tuscan*. But they called to mind in the Baron Humboldt, what he had witnessed at Rome, near the grotto of the nymph Egira, in the frise of the old temple *Deus Redicolus*.

If it be possible that the Mexicans could, as it relates to the mosaic work, have had any intercourse with Rome, or any artist from thence, it must have been in very remote times; for this temple of *Deus Redicolos*, written more properly *Rediculus*, was erected by the Romans so long ago as the invasion of Rome by Hannibal, who died B. C. 182 years. The name of this deity, of Roman imagination, is derived from *redire*, to return. And the Romans raised this temple on the spot from which Hannibal had retired, when he approached the city of Rome to besiege it, to the god *Retire*, or *Deus Rediculus*.

Such is what some might deem a connecting link between Rome and Mexico!

§ 34. That any nation should have incurred the immense labor of cutting the hardest stones into little squares, in such immense quantities as would be needed to adorn such a building, is seemingly wonderful. Such an instance points to a period when

time and money must have been at command in great profusion, for both would have been required for a great many other purposes at the same time.

Our own treasury is to be sure overflowing at present, with between forty and fifty millions, for which our government have no use; but this is a very unusual state of things, in any republic or monarchy, ancient or modern. If, however, it was at the disposal of one man of absolute power, it would be easy for him to erect expensive buildings, and to adorn them with mosaic work.

But such a coincidence relating to so singular a fact, between Rome and Mexico, should not, when taken by itself, hastily lead us to conclude that there was any intercommunication, in the days of Hannibal. We should as soon think of referring this matter to a common origin, and Egypt as its source; for not Romans and Mexicans, but the Greeks also, adorned their edifices with mosaic work; and we have historical evidence that the latter nation derived much of their knowledge from the ancient Egyptians.

And we are also told of this singular edifice, the palace of *Mitla*, that there is a striking analogy in the distribution of its apartments, to what was observed in the monuments of Upper Egypt, by M. Denon, of which he has furnished drawings. We have now before us what is known of this palace—that its ornaments resemble those of the Romans, Greeks, and Arabians, and the division of its apartments, those of Upper Egypt. A palace still standing in New Spain, in our own native North America, the sight of which is worth a voyage across the Atlantic, and yet mentioned by few. Unvisited by those who are crossing the Atlantic to take a view of curiosities there, of less interest—unvisited by our own countrymen who go to Mexico.

§ 35. There is reason to conclude, that when the Indians completed one of their mounds, that it was of a pyramidical shape, and that those with flat tops had not received all the bodies that were intended. It has been therefore supposed, that the ancient nation who buried their dead in this manner, were suddenly extirpated, or driven away. Some mounds, with their tops in the form of pyramids, having been opened in Ohio, particles of bones

were found, but all in the last stage of decay; whilst others, which were contiguous, with flat tops, were examined, and skeletons discovered in a state of better preservation, as if more recently deposited.

The evidence increases by information from different quarters, that whatever may have been the design of the ditches, and walls, that the mounds were places of sepulture; but why these sepulchres were sometimes outside of the walls, and sometimes inclosed by them, is not clear.

There is one of these inclosures on the Scioto, about three miles from Chilicothe, Ohio, so ancient that the walls are so decayed, as almost to be on a level with the adjacent ground. It is circular, and about a mile in circumference, and incloses from twelve to fifteen mounds. Near this circular fort are several smaller ones, also circular.

Although the mounds differ in different places in the west, somewhat in shape, we have not learned of any fortification there, of any other form than circular. There is one thing worthy of notice, that in one of those mounds, on the Scioto, the heads of the skeletons were uniformly found lying towards the west. It may be also noticed, that upon descending about two feet, that the earth was mixed with charcoal, and it has hence been inferred that these ancient bodies were buried on a funeral pile. But it is improbable that the bodies were burned, for if so, how could the bones have appeared in strata with their heads lying towards the west? The mound that was opened with the heads thus situated, was about twenty yards in circumference, and six or seven feet in height, and was one which was not within the fortification.*

§ 36. It does not appear that the Indians of New England disposed of their dead in any other manner than by burying them in the earth. We have visited the burying ground where the Mohegan chiefs were interred. During the great gale of 1815, there was a part of the bank of Narragansett bay washed away, and some Indian skeletons exposed. These were as recent as the

* See Med. Rep. Vol. xii. p. 87.

coming of the English, however, as there were remains of woollen blankets, in which the bodies had been wrapped. They sometimes deposited their dead in natural caves, where they have been found in Kentucky and Pennsylvania. The present writer examined some cloth, in the possession of Mr. Gratz, of Philadelphia, which was found enveloping the remains of a dead body in a cave, upon land owned by that gentleman, in the state of Kentucky. This cloth was woven by the threads being tied together in knots, at a little distance apart, apparently by the fingers. It points to an era more distant than the present race, as they had not, north of Mexico, any cloth of any kind, when they were first visited by Europeans.

One of the bodies found in one of the caves in Kentucky, was, by the quality of the soil, so preserved, as to be in the state of a mummy ; the skin and flesh not being decayed, but only shriveled and dried.

Indians carry off and conceal the bodies of their dead, which fall in battle, unless the scalp is taken off, in which case they let them remain. The reason is, that when the scalp is taken off they cannot conceal the death of the warrior ; and as it is always their aim to make the number of their slain appear as few as possible, they remove from the battle ground those who fall, so that their enemies may remain in ignorance as to the numbers which they have lost. It is also an object of the utmost policy to keep from the knowledge of their enemy, the actual number of their living warriors. And this they have hitherto done so effectually, that in all their numerous wars with the whites, from Braddock's defeat, to the present Seminole war, that neither before hostilities commenced, nor in the time of them, nor in the peace succeeding, could the amount of their fighting men ever be exactly known.

§ 37. As to the general customs of the Indians, there is considerable variation among the different tribes ; and in order to know them with precision, we must know what their habits were before they had much intercourse with the whites.

From the best information, they are in their aboriginal state, theoretically, and in general practically, a moral people. Dr.

Williams, in his History of Vermont, clears their character of lying and falsehood, which he tells us were viewed with horror, and that they had no name for adultery and rape.

Edwards, in his History of the West Indies, tells of an old Carribee Indian, who imputed the increase of hurricanes, and the other miseries of the Indians, to their having become almost as bad as the whites.

An Indian in conclusion of a speech to Gen. Washington said, We know that you are very strong—we have heard you are wise, but we shall wait to hear your answer to this, that we may know you are just. They called Gen. Washington *the town destroyer.* Columbus swore to their Spanish majesties, that there was not a better people in the world, more affectionate, affable, or mild. De las Casas, Bishop of Chapia, attests to the innocence of the Indians, and to the wickedness of the Spaniards. Another writer says of them, that they appeared to be fulfilling the scripture, in taking no thought for the morrow. Indeed, there is a general agreement among those who have delineated the Indian character, that they are, in the words of the historian of Vermont, free from all that train of infamous and unmanly vices, which arise from avarice. The like attestation is given by a French writer, of the Indians living high up on the Missouri river. This writer's account of them is worth noticing in some other respects. It was written originally in French. The manuscript was put into the hands of my friend, the late Dr. Mitchell, of New York, who translated and published it.

Subordination and family government seem to be entirely lacking. They are creatures of the present, and think little of the past or the future, unless to revenge an injury or insult. These Missouri tribes, unlike most others, had no priests ; but they have a natural turn for gravity, and are very cautious both in word and action. Their old men seem to be substitutes for priests. They have happy memories, and some of them can relate most of the incidents of their lives. Their old men are their preachers in one sense, for they admonish the young men daily ; and refer them to the Master of Life, as loving the man that is peaceable, reasonable, liberal, generous towards his friends, and courageous against his enemies. They advise the young men to marry

early, and condemn those who seduce married women, to which they refer the origin of the greatest disturbances among the red men. They have a singular kind of polygamy, for if a man marries a wife who has several younger sisters, he commonly marries each one as she becomes marriageable, till he marries the whole. This is in contravention of the law of Moses, which forbade a man to marry his wife's sister, to vex his wife, so long as she lived.

But there is another Indian custom very much in conformity with the Jewish law, and which is mentioned in three or four different places in the Bible, and which, although not always followed by the Indians, yet it was followed on the Missouri, by those who strictly regarded their ancient customs. It was that of marrying the widow of a deceased brother. The law of Moses makes no exception to the living brother having a wife already. It commands him to marry her, and to raise up seed to his deceased brother. The Indian custom was to marry a brother's widow, if she was young, nor do they appear to have avoided it on account of having been already married.

Their practice of divorcing their wives was frequent, and unceremonious; so that by the time a man was thirty years old, he probably had had ten wives, and divorced nine of them. The facility of divorce among the Jews is well known. It consisted merely of writing a bill of divorcement, putting it into his wife's hand, and sending her out of the house. But this does not prove any thing in common between the Jews and Indians, except the hardness of their hearts. All these coincidences may have been fortuitous, and accidental.

The physiognomy of the Indians is not Jewish, but East Indian, or Hindoo, which is said to be the most ancient people on earth. It was from the resemblance of the natives of America, to the East Indians, that they at first received the name of Indians.

Mr. Boudinot, in his anxiety to prove the *natives* to have been the descendants of the lost ten tribes, runs into an error, and makes his book contradict itself—in the fore part of which he tells us, that these lost ten tribes, were lost before the crucifixion;

whilst in the latter part he speaks of the miseries of the Indians, as arising from their having been concerned in that event!

The fact is, that at that era, the Jews had not the power of life and death in their own hands. Their government was in the hands of the Romans, and they were a conquered people, and in a legal point of view, the Romans were those who executed the laws, however criminal the Jews may have been as accusers, and false witnesses. Besides, crucifying was a Roman, and not a Jewish method of inflicting death. At any rate, all the remains of the twelve tribes, at that time in Judea, was the tribe of Judah, and the half tribe of Benjamin. So little do some know of sacred history, who write on sacred subjects.

§ 38. A French writer, Jean Baptiste Trudeau, thinks that the accounts given of the Indians by their priests, Jesuits, and Recollects, are contradictory, and very little to be relied on. As to himself, he had learned their language, and resided among them, as well as travelled in their country, and therefore had an opportunity to correct the misstatements of those once supposed saints—misstatements, which he supposes that they had particular inducements to publish to the world. We fear that the like accusation will lie, with a heavy weight, against some of our traders, land speculators, and soldiers. And that very many of their accounts are exaggerated, as to their bad qualities, diminished as to their good ones, and on the whole, partial and prejudiced, as to the Indian character.

The Indian character is a negation of that of the whites, with respect to avarice, ambition, conquest, and jealousy. But it concentrates its positive feature in revenge. And in this respect they are devils incarnate. Nor do they, nor will they, discriminate between the offender and his companions, or the nation to which he belongs. They punish without mercy, and without discrimination of age, or sex.

The hospitality of these Upper Missourians, the Panis, Mandanes, and Ricaras, to their own distinguished countrymen, and especially to the white men, exceeds that of any other people in the known world—although something of the same kind may have been found elsewhere among other Indian tribes. It is the

offer of their youngest and handsomest women to their visitors, even by husbands, parents, and brothers, who importune their guests to make free with them.

They appear to have no such sentiment as jealousy. But this is only a partial abnegation, and not universal among all the tribes.

During the menstrual period the women live as secluded as if they were infected with plague or small pox. The place she inhabits, her food, utensils, and even fire to light a pipe with, no one else would resort to, or use for fear of some misfortune. A similarity to Jewish customs, may here again be traced. And there is one feature to be found in their habits, which we do not recollect to have ever read of, except in the account of the Essenes, a sect of Jews, mentioned by Josephus. It is that of the entire chastity of the women when they find themselves in a state of pregnancy; all sexual intercourse being then at an end.

This sect of the Jews, the Essenes, we do not find distinctly mentioned in the New Testament; but whoever reads the account of it, as given by Josephus, will be forcibly reminded of many Christian rules of conduct, which were most rigidly practiced by them. They lived on the borders of the Dead Sea.

But no inference is to be drawn of a common origin, from casual coincidences in one or two particulars, when there is a total discrepancy in a hundred others.

Polygamy, as we know, was allowed by the Jews, and even ordained, in those contingencies to which we have referred above. The Indians and Jews herein agree. But the Indian makes a servant of his wife, and he who has a number of wives, has a number of slaves, whom he exchanges for others at pleasure.

Say what we will to them, they will not be convinced that the whites are not slaves to the women. This they insist upon.

As to themselves, they hold the sex very cheap, and say, that they cannot carry women with them when they die, and that he who quarrels and fights for the possession of a woman, is a fool and a madman.

The woman who permits intercourse with her husband when she is pregnant, is considered as behaving foolishly, and as en-

dangering the life of herself and child. Here the instinct of all the inferior animals is observed to be the same.

They have lying-in hospitals, or huts, to which their women resort in parturition, but their confinement seldom lasts more than two days. And if the woman belongs to a marching party, they are not delayed more than half a day. She then marches with her young stranger, having however, the assistance of some of her friends. They plunge their infants in water the day after they are born, whether it be winter or summer.

They have no very decisive regulations in most of the affairs of life, except their hunting laws, which are executed with much rigor. Their rule is, to keep together in a line. The man who pushes forward of the company, and frightens the game, to the detriment of themselves, and of their wives and children at home, is punished severely. They beat him with sticks and clubs, cut his clothes to pieces, break his weapons, tear down his hut, and kill his horses and dogs. And in this respect their chiefs, and greatest braves, fare as bad as those in the humblest ranks of life.

We thus find the marks of a republican government in the New World, even amongst these uncontaminated aboriginals. May all who breathe its air, inhale the true spirit of equal rights.

The Indian method of retaining a long speech, is for one to pay strict attention to the speaker, till he hears as much as he thinks he can retain. He then touches the elbow of his next neighbor, who does the same to another of the company, when he thinks his memory is fully saturated. And thus different parts of a speech is imbibed by different persons, and the whole remembered by the company, who put their parts together, as occasion afterwards requires. They thus make out the whole of what has been said in a long speech, without mistake or omission.

There have been accounts published by the Canadian traders, of a people who were found six hundred leagues up the Missouri, who were white, and had long beards. They have been called *Welch* Indians. This name arose from a tradition among the Welch nation, that a colony of their people, at some distant period, emigrated, and had not since been heard of. The Welch seemed disposed to claim these fair, and bearded Missourians, as

this long lost colony of theirs. Their claim however lacks any positive, or even very circumstantial evidence.

But that a nation exists, very high up this immense river, (which is of itself one thousand four hundred miles longer than the Atlantic, between America and Europe,) and of a lighter complexion than the Indians proper, there seems too much evidence to deny.

We have before us, an account given by a French gentleman to Samuel Russell, Esq. which has been translated, and from which we learn, that an exploring party of Canadians, was stopped by this people, and compelled to return—and that they were as white as the Europeans, and had long beards. They would not accept any presents, and had a language totally different from the Indians, of which the Canadians could understand not a single word. The presence of the Canadians appeared to give great uneasiness, and when they attempted to pursue their voyage further up the Missouri, this strange people rose in arms, and compelled them to descend.

Some travellers from the United States, appear to have afterwards, however, been more successful in their intercourse, and to have become more particularly acquainted with them. But further knowledge is necessary, before any definite conclusion can be formed as to who and what they are. Our conjecture is, that they may turn out to be a branch of some one of the earliest French colonies in Canada.*

The Arabians are savages who have the Old World's wreck of knowledge and letters in their hands. Hence, they sometimes display a dignified sentiment, and disclose an useful invention.

But there is nothing in the mental, mechanical, or physical condition of the American aboriginals, to lead to a conclusion that they had ever had any connection with a more cultivated people. We mean here to be understood to except the Mexicans, and have particularly in view the natives of the United States, who did not appear to have, or to have had, any connection with the inhabitants of Mexico, or with those further south. There is not a

* The Canadians not being able to understand a word of their language, is, however, adverse to this hypothesis.

single fact that points to such a connection. We formerly thought that the *potatoe* did. But we find that this useful vegetable was not used by the Mexicans, nor cultivated in Mexico, when the country was first discovered—although it was found further south, in Chili, Peru, and on all the Cordillera of the Andes. Nor was the potatoe found north of Virginia, but was there found, and from thence carried to England, by Sir Walter Raleigh; and to Ireland, from the bay of Albemarle, in 1586. Virginia may therefore lay claim to it as a product of her soil, primarily. And although she may not now in her soil find it growing wild, yet such was the fact as regards most of South America. The mountains of Peru and Chili were, however, exceptions.

The Baron Humboldt tells in his travels, what will appear wonderful to us, who have observed how completely the potatoe is ruined by exposure to frost. He says that the Mexicans and Peruvians can preserve potatoes for whole years, by *exposing them to the frost*, and drying them in the sun. He tells of having seen them in a spherical form, of from twelve to thirteen inches in diameter.*

Had the potatoe been found in Mexico, we might the easier conceive of its having been transferred from thence to Virginia, and of its being an aboriginal product of Peru or Chili. As it is, we may designate Virginia, as the native soil of that species of solanum—that which we cultivate in the United States, and which was carried to Europe. There are other species of it in South America, which have not reached us.

Sir Walter Raleigh first introduced both potatoes and tobacco into Europe. And of the latter, Queen Elizabeth granted him the monopoly.

It is not a trait of human nature, unworthy of notice, that tobacco outran the potatoe in its adoption and use among the inhabitants of Europe. Even the sober Germans, learned to love the narcotic weed, before they learned to cultivate the esculent and excellent potatoe. In France, the latter were first raised for the sake of their blossoms!

The French people paid no regard to an American vegetable, more valuable than her gold mines, until on a court day, Louis

* Vol. II. p. 351. As big as a largest sized pumpkin!

XIV. wore its blossom suspended from the button-hole of his coat. This gave the impulse to that flowery people. To possess the flower they cultivated the fruit. That penetrating monarch knew the road to the hearts and judgment of his imaginative subjects, who invented the ruffle—although the John Bulls assert that *they* made an improvement upon this French invention, by adding the shirt.

It is a curious fact in the history of the POTATOE, that the *sweet potatoe*, *(Convolvulus Battatas,)* was known in England before it. This latter had the reputation of restoring decayed vigor, like the *Eringo root.* And it is to this that Shakspear refers in the following line.

"Let the sky rain Potatoes, hail kissing Comfits, and snow Eringoes."
Merry Wives of Windsor, Act 5.

Our common table potatoes, *(Solanum Tuberosum,)* were denominated, to distinguish them from the sweet potatoe, *Virginia potatoes.* They were at first considered a luxury, rather than an article of every day diet, in England. Ireland preceded England in the general use and culture of potatoes, although they were brought to England first.*

Eleven years after their first introduction into Ireland, we find them noticed in the herbal of Gerard, (1597,) as a delicate dish.†

It is a curious fact that in Austria the stalk of the potatoe produces a cottony kind of flax, and is considered a textile plant; whilst in Sweden, sugar is extracted from its tubers. And its balls, or top-apples, yield vinegar by fermentation, or spirit by being distilled.

§ 39. That extraordinary plant, TOBACCO, was unknown to the world prior to the discovery of America. It is considered by some as the essence of essences, as it is relished after food of all kinds. After the rarest viands, the finest fruits, and richest wines; and even after eggs, milk, tea, coffee, and honey.

We are told that smoking was first introduced into England by Sir Walter Raleigh.

* See the Pharmacologia of the excellent Dr. Paris, Vol. 1, p. 59. †96.

Snuff was prohibited by a decree of Pope Urban VIII. to be taken in church, under pain of excommunication, in 1624.

In 1634, smoking was forbidden in Russia, under the penalty of having the nose cut off.

King James I. wrote what he called a COUNTER BLASTE TO TOBACCO. In this the royal author informs his subjects, that smoking, "is a custome loathsome to the eye, hateful to the the nose, harmefull to the braine, dangerous to the lungs; and in the blacke stinking fume thereof, neerest resembling the horrible Stigian smoake of the pit that is bottomlesse."*

We are told by Dr. PARIS, that in 1653, the Council of the Canton of Appenzel, cited smokers before them, whom they punished; and that they ordered all inn-keepers to inform against such as were found smoking in their houses. And that in Bern, in 1661, the police regulations were divided after the manner of the Ten Commandments—the prohibition of smoking, being placed immediately after the command against adultery.

Even in its native continent, tobacco did not pass without censure, discountenance, and prohibition. The blue-laws of Connecticut prohibited smoking within less than two miles of any inhabited dwelling house.

Still, the attachment to it became so great, that it is the staple commodity of the largest state in the Union—Virginia. It is exported in large quantities to the Old World, and extensively used by all classes in the New.

An army suffering from cold, want of food, and want of clothes, has been known to complain more for the want of tobacco than of all its other privations. It is the principal luxury of the seaman, the soldier, the manufacturer, the laborer, and the idler.

The Arab of the burning desert, and the Laplander and Esquimaux of the arctic regions, the king, the priest, and the physician, have all at length bowed their heads to its fascinating influence, and have proved by their money, and even by the risk of their lives, their devotion and attachment to its pleasing, and soothing, and anti-dyspeptic effects.

Its *essential oil*, and *Nicotin*, are poisonous principles. And it contains nitre, by which its inflammability is increased.

* Pharmacologia, Vol. I. pa. 48, 49, of Dr. Paris.

Dr. Rush mentions two persons who smoked on a wager, and both died—one in smoking his seventeenth, and the other his eighteenth pipefull.

Moderate smoking after meals, greatly promotes digestion, and prevents dyspepsia.

Of snuff, which is so extensively used to titilate the nose, the medical philosopher, nor the natural philosopher, has never been able to discover the utility, except in pleasurable sensation. And yet, the present writer once had a distinguished gentleman under his care whom he advised to discontinue the practice of snuffing, to which he had long been in the habit. But he was afterwards obliged to change his advice, and to recommend to his patient to resume the practice, from finding him grow more unwell by its discontinuance. He was not, however, very ill, but resumed the practice with pleasure, and benefit to his health, so far as related to a catarrhal affection, which became worse by the disuse of the stimulant.

Snuff may, therefore, be useful in catarrhal affections, some degree of which is very common in our very variable climate. Perhaps, after all, the strangest thing in the history of tobacco is, that it is adopted by the Chinese—a nation which very rarely adopt any foreign custom whatever.

§ 40. At the time of the recession of the waters, after the general deluge, the earth, for a considerable depth, must have been in a semifluid state. It is easy therefore to see how the immense plains of the Jerseys, Pennsylvania, Virginia, the Carolinas, Georgia, and the Floridas, were formed. But this process, upon a small scale, is constantly going on at the mouth of all large rivers, and with these our country abounds.

Gov. Pownal transcribes an extract from a letter of Monsieur Vandreuil, the Governor of Louisiana, dated Sept. 28, 1752, which states, that there is infinite difficulty in settling towards the mouth of the river Mississippi, on account of the immense expense in banking against the inundations of the sea and land floods. And he says, that he is against settling it as yet, and that he is for waiting until the ground is more and more raised

by the accretion of soil, as it has been *three feet* in the space of fifteen years.

§ 41. But why do things of similar kinds appear congregated together in alluvions? Why are mines of trees, beds of fish bones, pebbles, and stones of nearly the same size found in a row, or in the same strata, and not indiscriminately huddled and mixed together? Some rocky shores on the Atlantic, which we have visited, have the marks of the sea, agitated by a most powerful wind, or tornado, on the moveable small rocks and stones, piled slantingly up, at some unknown period. And we were struck with the phenomenon of the similarity of size in these rows of rocks and stones.

We have noticed the same alluvial law upon a field of grain, or rather a field where grain had grown, after a heavy shower which formed hills and brooks, soon after harvest. The stubble, the chaff, the light and immature seeds, and the full and ripe grain, were not indiscriminately mixed, but at least, partially, assorted; and were prone, each to congregate with its own kind, as the little eddies had subsided.

We must refer to two laws, the one the law of gravity, and the other the law of projectiles, to account for these phenomena.

Bodies of the same specific gravity will swim equally fast, or sink equally quick, all things alike, in the same element. They will of course, if seeds or chaff, be cast ashore together. We once saw this exemplified upon a larger scale. In the time of the great gale in September, 1815, two sloops of about the same size, and driven from the same wharf, followed each other ashore into the same little nook, where the waters were driven by the same gale, into a little valley adjoining the harbor, which was before dry land.

The sight was curious, to see them thus following each other, as though guided by skillful mariners, into port, when there was no one on board.

It is a law of projectiles, that the same force will throw the same weight, the same distance. The same force, in wind and waves, would therefore drive stones of the same weight into the same row, on shore. And as stones of the same weight, when lying in

the same locality, are likely to be something of the same size, and to gravitate equally, we hence account for rocks and stones of similar sizes, on the sea shore lying in the same line, the same distance from the sea. And the same principle will apply extensively in the interior floods.*

§ 42. The fact that the mountains of America, having sea shells on them, and in them, were once covered by the ocean, is assumed by Mr. Evans. But he thinks it hazardous to *positively assert* how it has happened that the sea and land have taken each other's places. He conjectures that the sea barriers may have been broken away by natural causes, or may have been worn away, in an immense number of ages. He thinks that in whatever manner this part of our continent may have been disburdened of its immense load of waters, that the place that they occupied would rise, by a change of the centre of gravity; and that a directly opposite part of the earth, would, by the operation of a part of the same cause, sink and become depressed.

This latter fact, in support of his theory, he finds evidence of, in the Chinese Chorography, relating to Corea, in which it is said, that in ancient times a mountain, which once joined the continent, has now near five hundred leagues of sea intervening. As to the truth of which, the authorities adduced, and names given, bear internal evidence.

We might quote these names as vouchers, but we fear that our readers would wish of us, as Voltaire did of his Russian, or German correspondent—that he had more *wit*, and fewer *consonants*. We therefore omit the names, although their being originally given corroborates the fact.

§ 43. Was the earth an immense plain, or were it a globe standing still, and liable only to be moved by shifting of a weight from one side of it to the other, this change of gravity could be more easily comprehended. But when we consider it as a ball

* This principle may be applied to the formation of the pebble-beach at Memel, in Polish Prussia, the longest in Europe—and to that of the Chesil-bank, near Portland Island, the longest in England.

revolving upon its own axis, once in twenty-four hours, and constantly in a rapid whirl, this change of gravity, elevating one part of it, and depressing another, is not so easy to conceive.

We incline to think that our continent must have been drained by the burning out of a part of the combustibles of the internal globe; by which what now forms the bottom of the sea, sank lower; or that an earthquake, or a succession of earthquakes, must have produced the catastrophe; earthquakes being known to depress the solid land, and to permit the sea to rush over it, of which the sinking of Port Royal, in Jamaica, was a noted and melancholy instance. City, citizens, and soil, all sank into the sea at once. The idea of the draining of the ancient sea bed, must be accompanied by the supposition that this bed was higher than the land on to which the sea flowed, or higher than the other seas into which it ran. But Mr. Evans makes this rising of the ancient sea bed, a consequence of the waters having run off, and not a *cause* of their running off.*

We cannot conceive of the present ocean being drained, because we know of no depressed or sunken region, into which the waters could run. Admitting the popular opinion to be true, that the Atlantic is higher than the Pacific, we cannot admit that the elevation of the former is any thing more than partial, owing to the trade winds piling the waters up in the gulf of Mexico, and against the eastern shores of the New World. At, and south of Cape Horn, if these oceans do not lose their distinctive names, they certainly lose their inequalities of surface.

We cannot possibly entertain the most distant idea, that if the isthmus of Darien was cut through, that the Atlantic bottom would become dry land; nor that the present shores would be materially elongated on the coasts of it. Such notions are better fitted for utopian visionaries, than for men of sober science.

* We are disposed to think that some of the references which we have made to Gov. Pownal, justly belong to Mr. Lewis Evans, a surveyor, and early constructor of a map of what are now the middle states. Of this map he gave an analysis; the first edition of which was published at Philadelphia, in 1749. A second edition appeared there in 1755, from the shop of B. Franklin, and D. Hall. In 1776, Gov. Pownal gave a new edition of Evans' map, with large additions, and a topographical description of such parts of North America as it related to. This was published in London. See N. Y. Med. Rep. for 1809.

But even admitting that a part of our globe, when by any means an ocean was drained from it, would rise, and become higher than it was when it was a bed of the sea, this would do nothing towards accounting for some parts of this ancient sea-bottom being found in the mountains, and other parts in valleys. We know that this appearance of mountains and valleys, has been attempted to be explained by the supposition that the running off of the waters caused them. But what should make water run swift on a plain and level surface, so as to cut gullies four thousand feet deep, and scoop out vallies hundreds of miles wide, like that of the Mississippi?

These mountains and vallies would surely be needed, to make or to have made the waters run off with such a current as to make a plain surface assume such great elevations and depressions.

The waters of countries extensively plain, as the Tonawanda creek, in the Genesee country, run with so moderate a current, that the traveller who is a stranger, is obliged to inquire, or to find out from some other source than the motion of the stream itself, which way the waters are running. This we know from our own experience. We were there, however, when the waters were low.

Besides, if the waters ran off with such a forcible and irresistible power, why did they not carry off those sea shells, and other animal exuviæ, which according to Mr. Evans and others, are found on mountain tops?

We do know that some high mountains present no marks of volcanic origin; and we likewise know, that some coral elevations, beneath the sea, owe their structure and altitude to little animals. We must refer elevations beneath the sea, which are not volcanic, to animals; and their great height to the immensity of time which the sea submersed them, and the animals had to construct them in. The Bahama islands, Cuba, the Florida reef, are of animal origin, all of them. We must keep in view that the materials were not as we find them now, but in a state of softness and semi-fluidity.

§ 44. We would refer ranges of mountains, differing in the kind of mineral which composes them, to animals of different

species; and cavities and caverns to other submarine inhabitants, of still different classes. As the mammoth is extinct, so it may be that tribes of insects and vermes have shared the same fate. We have seen little circular depressions, in fresh water ponds, made by the fish called the *roach*, and seen these occupants in quiet possession of their local habitations. Where there is a depression, there is always an elevation, and *vice versa*.

But that the formation of mountains cannot be referred to the flood of Noah, is certain, for we are told of the existence of mountains before the flood; and we are told that the ark rested on mount Ararat, which is of so high an altitude as to have its top always covered with snow and ice. To the top of this eminence, professor Parrot, a Russian gentleman, ascended a few years ago, with immense labor, and erected a cross upon the highest peak.

§ 45. It has been made a question, what could have become of the surplus waters, which covered the mountains in the time of the flood. Professor Jamieson it is said, gave up this difficult subject in despair. We suppose that seas now in existence contain them; and that the fountains of the deep were broken up in order to produce that catastrophe; and that the internal fires of the earth, beneath the sea, burnt with such volcanic violence, as to raise the sea bottom, as it raised the earth in the formation of the *vulcan Jurillo*, in New Spain, of which we have given an account from the Baron Humboldt.

We will further suppose that the intensity of this fire, beneath the antediluvian seas, was so great as to evaporate the waters into steam, and thus cause them to ascend into the atmosphere, by which clouds were formed, which descended in rain of forty days and forty nights continuance; and that at the recession of the waters, after the cessation of the rain, that the action of the fire had abated; and as the waters ran off, that the bottom of the sea sank even lower than it had ever before been; a part of the combustible materials having been consumed, afforded room for a greater depression. Besides, we do not know that the seas before the flood, covered three-fifths of the surface of the globe, as they do at present. If it is admitted that any extra waters were crea-

ted, in order to flood the earth, we are at liberty to suppose that the surface of the bed of the sea was enlarged for their accommodation, afterwards. And we are at liberty to suppose that immense quantities of water exist in combination with solid matters, as in trees, plants, animals, and in the atmosphere also, which did not exist in these locations, before the flood. And we may suppose also that seas are much increased in depth since the flood, by the sinking of the bottom of the sea, in consequence, as before noticed, of the deflagration of the combustibles beneath it. And we may add, by the washing of the sands upon their shores.

The existence of immense sandy deserts in Africa, Arabia, and other countries, may have once added to the extent of the antediluvian sea-beds, and made the ocean shallow. We do not, therefore, admit that infidelity can draw any kind of support, as it has attempted to do, from the difficulty of accounting for the disposal of the diluvian waters.

The breaking up of the fountains of the great deep, we suppose, was that of the breaking out of volcanoes beneath the sea, and turning the ocean into steam. Steam made clouds, and clouds descended in rain. Clouds are water. When they descend in rain, we see no more of them. The sky becomes clear, the clouds are under foot.

§ 46. There is a region where the attraction of gravitation is equal, and consequently a body placed in it, will remain at rest until the equilibrium is destroyed. When this happens, the body may gravitate towards the sun, moon, or earth, as it happens to be propelled by the force that pushed it out of its stationary posture. We can hardly doubt that any one who has seen the process of a bit of iron being burned, and turned into sparks, by a blow-pipe, will doubt of the process by which shooting stars visit our system and sight. We suppose that the same intensity of heat is produced in the heavens, upon a large scale. Hence stones fall in a vitrified state. As to the fixed position of the stones, whilst vitrifying, and the iron whilst burning, there is no difficulty in assigning them to that region of equal attraction, which exists high up in the heavens; nor of comprehending how the process of deflagration destroys the equality of their fixed spot of attraction, by

pushing them aside, and then they fall to the earth. The same principle may be applied to clouds, which do not descend in rain. They are so equally attracted, that the earth does not draw their vapors, and steam-like particles together into drops, and then attract those drops down to its surface, as it does when it rains. Hence it rains out of low clouds, but does not rain out of very high ones.

§ 47. Of Creation. Aristotle believed the world to be eternal, and others have held the same opinion, for the reason that they could not conceive how something could have been created out of nothing. But if we appeal only to philosophy, and leave out of the question all history, sacred and profane, how does it obviate the dilemma? Is it not just as difficult for us to comprehend how matter should have existed of itself, from all eternity, as it is, how it should have been created out of nothing, at a certain time? We think that the difficulty is rather increased than lessened by such a supposition. If there was no system, no plan, no design, no intelligent agent, how should any order, regularity or system, ever have been acquired? Why should sun, moon, stars, earth, and oceans, keep their places and not become a heterogeneous and uninhabitable mass?

Besides, if one kind of matter was eternal, why are not other kinds the same? Why is the earth eternal, and men, beasts, birds and fish, mortal? And if it be replied, that the death of animals, and the decay of trees, is no annihilation of matter, but only a change of material forms, we respond to the truth of the opinion; but would then inquire, why the heavenly bodies, and the earth itself do not follow the same rule? If nothing but matter guides the universe, and if universal nature, and all its materials, be but an unconscious aggregation of atoms, why do they differ—why are there rubies and roses, the Nile and the nightingale, the bee and the bullock? Why should not the acorn produce the elm, and the elephant give birth to the ox? Why should not the honey-suckle throw out some branches and flowers of the poison tree?

Although all nature teaches that there is an intelligent and supreme First Cause, who created the universe, yet it is not a little

remarkable, that no writer, sacred or profane, goes any farther back than the arrangement of our system, from *chaos.*

Moses is the most ancient writer which the world knows with certainty; and the computed chronology of his birth is only 1571 years before the Christian era. Some have supposed that Hesiod and Homer were cotemporary with Moses, but the most common computation makes them 664 years later, which brings the time in which they flourished to only 907 years before our present epoch.

Moses and Hesiod speak of the creation. Hesiod says that, *In the beginning of things the Chaos was created.*

Chaos, is the mass of matter supposed to have been in a state of confusion, before it was reduced to order. If Moses was the earliest of all writers, we must refer to him as the first who asserted that there was a chaos, which he does in the second verse of the first chapter of Genesis.

Upon this subject the Rev. Mr. Buck says, that Moses "derives the origin of this world from a confusion of matter, dark, void, deep, without form, which he calls TOHU BOHU; which is precisely the *chaos* of the Greek and barbarian philosophers."

Mr. Buck adds that "Moses goes no farther than the chaos, nor tells us whence it took its origin, or whence its confused state; and where Moses stops, there precisely do all the rest."*

We like to refer this important subject to an author of reputation, and a professional man, whom we may rest assured, examined the matter in all its bearings.

* See Buck's Theological Dictionary, Art. CHAOS."

CHAPTER IV.

SUPERSTITION. IDOLATRY. WITCHCRAFT. DREAMS. EGYPTIAN AND INDIAN MAGIC. SOMNAMBULISM. JUDICIAL ASTROLOGY. PHRENOLOGY. ANIMAL MAGNETISM. DEATH OF JULIUS CÆSAR. SALEM WITCHCRAFT. CASES OF NANCY HAZARD, JANE C. RIDER, MRS. CASS, AND MISS M'EVOY, WHO TOLD COLORS BY THE TOUCH. THEORY OF OPTICS. VIRGILIAN LOTS. SIR ISAAC NEWTON. ST. BERNARD.

§ 1. Superstition forms a curious part of the history of man. It has not been confined to men of weak minds and slender talents. Even the great Sir Isaac Newton, studied alchymy, and with his relation, Dr. Newton, set up furnaces, and both were for several months engaged in search of the *philosophers tincture.*

Sir Isaac also requested a friend of his to inquire after a strange fellow in Holland, by the name of Borry, who was supposed to possess valuable secrets, and always dressed in green. And with his own pen Sir Isaac made copious extracts from the writings of Jacob Behmen, and other writers, of *unearthly*, but not of *heavenly* mould.*

Superstition is often ridiculed, and as often felt at times by those who laugh at it. It seems equally common to men of common and of uncommon abilities, and perhaps fools alone, can plead entire exemption from its sway. And so long as our race continues, and events continue to occur which cannot be explained, nor accounted for, by the power of reason, nor by the principles of philosophy, nor by the consonance of experience, we may despair of being ever able to say that its empire has ended.

* Life by David Brewster, L. L. D., F. R. S., chap. xvii.

There are few general rules without some exceptions; but what those few are, we feel fond of ascertaining. All sweeping conclusions, from which there is no appeal, ought for the aid of all arts and sciences, and the general good of mankind, to be ascertained. Compared with those from which appeals may be taken, they are few indeed, and therefore, the task is the easier accomplished.

The tendency to idolatry forms a prominent and striking feature in the history of nations. The Jews, even under the Theocracy, had this most marvellous tendency. The stone on which Jacob rested his head, when he dreamed his dream, was by him set up for a pillar, anointed with oil, and this remarkable saying uttered by him, respecting it; "And this stone which I have set up *for* a pillar shall be God's house."

We consider it strange that the patriarch should not have had ideas of the Deity more exalted than to have supposed that a single stone could have been his habitation.

"And Joshua said unto all the people, behold this stone shall be a witness unto us; for it hath heard all the words of the Lord," &c.

Samuel also, after a successful battle of Israel against the Philistines, took a stone and sat it up, and called the name of it *Ebenezer*, that is, the stone of help. We marvel again what *help* there could be in a *stone*.

And we find Rachel carrying away the household gods of her father, when she departed with Jacob her husband, for the land of Canaan. It would therefore appear, that the founders of the Jewish nation, like the Romans, had their household gods.

But these appearances of idolatry in the chosen people, may be in semblance only; and may only have been intended to denote the more immediate divine presence, as they supposed, in the pillar, in the stone, and in the *Ebenezer*. And we are inclined to take this favorable view of idolatry, not only when found among the Jews, but as it existed in other nations. As the Divine presence was manifested locally, at the city of Jerusalem, where the throne of the Jewish kings was called *the throne of the Lord*, and where the child Jesus was carried to be presented to the Lord, the prophets and patriarchs imbibed the idea of consecrating

visible objects, where they had received signal victories over their enemies, or other divine favors, to HIM, as concentrating his presence. And it is also obvious, that the Greeks did not worship their statues, as such, but that they paid their adorations to the rational spirits, or souls, which they supposed inhabited them. They believed their gods to be very awful, or very amiable, and hence they made their statues very beautiful, or very terrible, to denote their local habitation in them. This was the case with the wiser heathen, but the common people might not make the distinction.

§ 2. As the material man, had a rational soul, the Greeks and Romans transferred souls to other material matters. Hills, groves, flowers, seas, rivers, woods, earth, fire, the end of a field, and the end of a journey, had its god, or spiritual essence. *Terminus*, was a Roman divinity, which was supposed to preside over bounds and limits, and to punish those who removed landmarks, and all usurpers of land. He was very properly represented without feet or arms, to denote that he never moved; but he had a human head. It is said that when Tarquin the proud, wished to build a temple on the Tarpeian rock, to Jupiter, that Terminus refused to give way.

§ 3. Jewish superstition heard the gospel preached in one way, the apostles in another, the Greeks and Romans in ways still different, owing to their different ideas.

§ 4. Sir Isaac Newton's attention was first turned to astronomy by a desire to inquire into judicial astrology; a pretended science, which teaches by the influences of the stars, to foretell events by their relative situation and aspects. In one instance, therefore, superstition had beneficial effects. What was thus begun, ended in discoveries the most brilliant; and as we may well suppose, led such a capacious mind as his to discredit judicial astrology. On the subject of miracles, we perceive by his letter to the celebrated Mr. Locke, that in his opinion, those of good credit continued in the church for about two or three hundred years. He observes, that Gregory Thaumaturgus, had his name

from thence, and that he was one of the latest who was eminent for that gift. But he declares that of their number or frequency, that he was not able to give a just account, and that the history of those ages is very imperfect. The conclusion of this letter of the author of the *Principia*, to the author of the Essay on the Human Understanding, the two greatest men of the age, is curious, as evincing the belief of both, in secret and occult arts. It is in these words :—" Mr. Paulin told me you had writ for some of Mr. Boyle's red earth, by which I knew you had the receipt.—Your most affectionate humble servant, Is. Newton."

The fact seems to be, that in all ages, certain dealers in mysteries, have been able to conduct them with so much tact and cunning, and to produce so many witnesses, who would be deemed competent in courts of justice, in their favor, that men of the highest powers of mind, were staggered. There are those, who at the present day, of this description, appear in this predicament, respecting craniology and animal magnetism. Such may consider, that a competent witness is not always a credible one, when his testimony comes to be heard; for it may be so utterly improbable, as to be of little or no weight. Still we do believe, that there may be as much at present in favor of animal magnetism, of evidence, as there was in the days of Newton and Locke, in favor of astrology, and of the valuable secrets of Mr. Borry, of Holland, who always dressed in green, of alchymy, and of the philosopher's stone, and tincture.

And after all, we do not see any reason to discredit what the Reverend Mr. Law says, when he asserts, that Newton borrowed the doctrine of attraction from what Behmen says in his three first propositions of eternal nature. As it is admitted that Sir Isaac began his immortal career of astronomical discoveries, under the influence of judicial astrology, Mr. Law's assertion seems the more probable. And although we are no disciples of either the magnetists or craniologists, we feel no disposition to ridicule those who are; not being by any means certain, that valuable and valid results may not be arrived at, by paths which appear now to lead into the wilderness.

We feel inclined, however, to place the systems of Gall and of Messmer, with those of astrology and alchymy, and with the se-

crets of Borry, as to their own intrinsic value; and that the whole will float away without leaving a plank on shore, to mark the place of their wreck, is more than probable.

There have been many kinds of knowledge of no use of themselves, but which have led to results which have had immense utility; and this, by training the mind to a certain pitch of acuteness, in order to detect the error, or the mystery. The search after the philosopher's stone, led to chemical discoveries which have been of vast benefit in the arts, and especially in medicine and chemistry.

§ 5. Of knowledge, and of its different kinds, we know of no one who has spoken in a better and more pithy manner, than BERNARD, who is considered the first of the fathers, and who is called a *saint*. He says that, some wish to know, merely for the sake of knowing, a mean curiosity. Some wish to know, that they themselves may be known, a mean vanity. Some seek for knowledge from lucrative motives, an avaricious baseness. Some desire to know that they may edify their neighbor, this is charity. Others that they may be edified themselves, this is wisdom.

Of Catholic, or papistical superstition, it is not our design to say a great deal, because it would carry us into their whole church history. It is remarkable of this cannibal church, that it subjected those of its own sect to the prison, the faggot, and the steel, for their trifling shades of opinion, when upon all the principal points they were orthodox; whereas, we do not learn that infidels outright, and pagans, fell under its malediction.

Gallileo was imprisoned for his astronomical opinions, which were similar to those of Copernicus, and for certain valuable discoveries of his own. Lord Cobham was burnt in England, in the fifteenth century, because he had adopted the principles of Wickliffe, which were those, or very similar to those, of Luther. One of the queries put to his Lordship was, whether he would worship the true cross, upon which Christ was crucified.

Luther, although so generally correct in his principles, always held, even after he had reformed others, to the *real presence*, in the eucharist. It is not, however, to our purpose to enter upon the subject of religious polemics.

Of astronomical superstitions, our almanac makers occasionally put us in mind, by the print of a man's body, and by pointing out the different parts of it, over which the heavenly bodies are supposed, especially to preside. This ancient hypothesis of astral influence, still holds its empire over some modern minds. The *febris catarrhalis* of Hippocrates, has received the modern name of *influenza*, from the supposed influence of the stars in producing it. It is to the Italians, that we owe this cognomen.

Palmistry and fortune-telling are forbidden by a special state statute of New York. The fortune-tellers have evaded the law by examining the head and its bumps, instead of the palm of the hand and its lines. We do not see much difference in the flagrancy of palmistry and phrenology, but perhaps phrenologists can point it out.

When we mention such names as those of Newton and Locke, in connection with superstition, it is only to show its universality, and that the minds of the wisest men, in private life, like the wisest judges on the bench, may sometimes be influenced by false witnesses. A man may outrun the world, but he cannot divest himself of all the impressions of his childhood, and youth, and school-boy days, and nursery tales. No, not even a Bacon, a Locke, or a Newton could do this.

Those seekers for knowledge, whom St. Bernard includes in his two last definitions, may, in their wilderness paths of phrenology and animal magnetism, happily stray into other paths, which lead to mines of gold and diamonds. And we have no reason to suppose that they are not already actuated by the motives which that ancient father so happily describes; although their present road may end where that of those did who sought after the philosophers stone, of alchymy and judicial astrology.

The Romans were a very superstitious people. This principle among them, was sufficient to turn the course of an army, and to dissolve a legislative assembly; as when a place was burned by lightning, or when it thundered. They had the same opinion that many others had, and that perhaps some still have, that lightning was fire from heaven, and thunder the voice of the Most High.

Sometimes happy results flowed from their dreams and divinations, as when in the quarrel of Pompey and Crassus, which endangered the state, Caius Aurelius, who was of the equestrian order, ascended the *rostra;* and although a man who never intermeddled with state affairs, he now spoke to the people, when they were gathered together in full assembly, that Jupiter had appeared to him in a dream, and commanded him to acquaint the consuls that they must take care to be reconciled before they laid down their office. This had the desired effect; for notwithstanding the turn which the contending parties might have given it, for retaining themselves in office, they were reconciled on the spot.*

Indeed, we owe a very great number of the events, battles, and edifices of antiquity, to superstitious, or religious motives. We seldom find the heathen deities interfering in love affairs, but of almost all other mortal occurrences, they condescended to take notice, and to interpose in some way or other. Those events which are considered by Christians, as particular and special interpositions of Divine Providence, were by pagans deemed to be interpositions of some god; and two of their gods are often brought into notice as acting in contrariety to each other. We observe this in the warnings given to Julius Cæsar, of his approaching assassination, and to Calpurnia, his wife. The windows and doors flew open as he was in bed, the night preceding his death. He was awoke by the noise and light, and beheld Calpurnia, in a deep sleep, uttering broken words and inarticulate groans. She dreamed that she was weeping over Cæsar, as she held him murdered in her arms. Next morning she conjured him not to go abroad that day; and he made up his mind from his own impressions, and from her being naturally a woman of firmness, and having none of the weakness of superstition, to comply. He had also been forewarned by a soothsayer, of the great danger which would await him on the ides of March, which had now come. He was persuaded, however, by Brutus Albinus, in whom he placed much confidence, but who was in reality one of the conspirators, to meet his senate. On his way to the senate house, he met this same soothsayer, to whom Cæsar said, the

* Plutarch. Life of Pompey.

ides of March are come. Yes, said the soothsayer, but they have not gone.



He entered the senate, without reading a paper, which was put into his hand on the way, announcing the conspiracy, and there very soon met his death by being stabbed. He fell, and expired at the pedestal of Pompey's statue, which had been secretly invoked by Cassius, before the great attempt.

Plutarch, therefore, draws the inference, and thinks nothing can be clearer than that some deity conducted the whole business, and directed that his fall should be at the feet of his great rival whom he had conquered, but whose statue he now dyed with his expiring blood. The god, therefore, that overruled, and decreed that he should go to the senate house, on the ides of March, and there be assassinated, and die at the feet of Pompey's statue, could not, in pagan opinion, have been the same that inspired the soothsayer to foretell the danger, and who caused the windows and doors to fly open in the night, and who forewarned Calpurnia of the event, in a dream. Plutarch inclines to the opinion, that although these things might have fallen out by chance, yet that his dying in the spot he did, could not be thus referred, but that some god must have had a particular agency in this tragic affair. He concludes also, that from this instance, and from the repeated intimations given by gods and men, to Cæsar, of his death,

the very day it happened, that *fate* is not so secret as it is inevitable.

It would seem that the *Fates*, in the ancient Mythology, were greater in some respects, than even Jupiter himself, who was usually accounted the king of all the heathen gods. Life, was represented by a thread. The Fates* were three sisters, *Clotho*, *Lachesis*, and *Atropos*. The first presided over man at his birth; the second spun the thread of his life, and was represented with a distaff in her hand; the third held her scissors, and cut this thread of life at a certain inevitable period.

We must appeal to our great divines, and theologians, for a rule whereby our opinions are to be guided in the matter of general and special providences. A general providence, is represented by the arising of a great tempest in the sea, so that the ship was covered with the waves; and a special providence, by the winds and the sea being rebuked, and a great calm succeeding.

Adam Clarke, however, inclines to the opinion, that Satan, the prince of the power of the air, raised the wind on the occasion referred to. But it is to be noticed, that Satan was not reprimanded, nor spoken to, but that the winds and sea were commanded to peace, by a direct address to these elements, and that they obeyed.

We have an opinion of our own upon the matter, which we believe to be orthodox, and consonant with the Bible, but it is not our design to extend this part of our subject at the present time. What we have said, arose from the circumstances preceding and accompanying the death of Cæsar.

§ 6. Witchcraft, is superstition run mad. It is a moral mania, in a horrible shape, a mental derangement, as much to be deplored as the invasion of yellow fever, or cholera. A strange and retroverted state of things, in which the accusers merit the bloodletting, strait-jacket, and water gruel treatment of an insane hospital. A state of things, in which accusers are the guilty party, and the accused the innocent.

A man wiser, and more scientific than his neighbors, or than the age he lived in, a woman more poor, old, and ugly than other females, have both been accused, and imprisoned for witchcraft.

* *Fate* was accounted by Josephus another name for *providence*.

Roger Bacon, who was born in England, near the town of Ilchester, in 1214, was, if not the original discoverer of chemistry in the world, certainly its inventor or introducer, as relates to Europe. He was, moreover, the greatest mathematician who had ever been known. And since the time of Archimides, no one had lived who could compare with him in mechanical knowledge and ingenuity. All religion in his days was popery, and he was himself a friar of the Franciscan order. His stupendous knowledge amazed his countrymen, and especially his superstitious brotherhood. They imputed to magic, powers and processes so much transcending their own, and of which they could not conceive the reason.

The Newton, the Fulton, and Davy, of the day, was therefore thrown into prison, and there he remained immured for ten years, for knowing more than his countrymen.

Why ignorant and bigoted men, should have been surprised at the stupendous knowledge of Bacon, is not so very wonderful, for the dark ages had not yet passed away.

But in the seventeenth century, that such a man as the Rev. Cotton Mather, so learned, and so eloquent a writer as he was for his day, should have been so utterly confounded, by an hysterical girl, as we shall see he was, is certainly astonishing.

Those persons at Salem, who pretended to be bewitched, and who accused other persons of bewitching them, were afflicted with that kind of madness, very well known to physicians by the title of *monomania*. Sometimes by itself, sometimes combined with hysterics in women, and with hypochondriasis in men, and with what does not always attend it, *malice*, in both sexes.

Cotton Mather well knew the old shapes in which witchcraft had appeared, but it now came to his sight, instead of his hearing only, and put on new forms, and his understanding gave way to the shock.

Whoever reads that Reverend gentleman's account of the Salem witchcraft, and who is capable of weighing evidence, and of feeling the weight of an argument, will not, without some hesitation, say that it was all delusion, deception, and mistake. For as Cicero observes, a certain weight of evidence is capable of making the most improbable thing, probable. And here a wit-

ness apparently competent and respectable, testifies to what his own eyes saw, hands felt, and ears heard. And this repeatedly, and not himself alone, but as he expresses it, scores of other witnesses, saw, heard, felt, and *smelt*, the same. This last sense being most distressingly tried on one occasion, when he, being with many others in the room with one Margaret Rule, a bewitched girl, her mouth was widely opened, and as she said, pulled open by her invisible tormentors, the witches, who as she asserted, endeavored to thrust burning brimstone down her throat.

To Mr. Mather, the *invisibles* were not visible, but the smell of burning brimstone, although none was seen by him, was in a high degree suffocating. Nor was this all that his senses testified. For he distinctly saw spots on the girl, burned to a blister; which, as she said, and as he believed, was done by spectral fire, used by invisible agents.

He also says, that he saw many pins sticking into her skin; and that this was done by the invisibles, he is certain, because her attendants had previously taken every pin from her clothing, and left none in her reach. All this, and twenty pages more, of minute, and collateral, and additional matter, are written by this Reverend Divine from his own knowledge; and in a style, of which as an example, we will here give the reader a quotation.

He says, "Wherefore instead of all apish shouts, and jeers, at histories which have such undoubted confirmation, as that no man that has breeding enough to regard the common laws of human society, will offer to doubt of them, it becomes us rather to adore the goodness of God, who does not permit such things every day to befal us all, as he did sometimes permit to befal some few of our miserable neighbors."

He tells us that for the first nine days of this Margaret Rule's illness, or as he calls it, affliction, that she without any emaciation, or debility, or decay, or loss of spirits, took no food. Her teeth would be set if food was offered her, and as to the liquids got down in that period, a spoonful of rum was the most considerable.

She had by her invisible tormentors, however, something poured down her throat in this period, which her utmost efforts to spit out could not clear her mouth of; and which she said was scald-

ing brimstone. This, the Divine tells us, was commonly invisible, although the act of deglutition was apparent.

He does not tell us that he ever saw any of that *odd liquor*, of which she cried out as of scalding brimstone poured down her neck. But of the scent of brimstone burning, throughout the house, which he and other people in the house were scarce able to endure, himself and scores of witnesses could testify.

He also tells of some of this liquor, as well as some of a white powder, having once been seen, *actually visible*, as he states, the former on her neck, and the latter on her cheek. This white powder was used by Margaret's invisible tormentors, as it seems, "to *extremely incommode* her eyes."

We are told, besides the melted brimstone and this eye powder, of scalds, pin-pricks, black and blue pinches, upon this girl. And we are told that the scalded spots required medical applications. Still, it does not appear that any injury which she, or any one else received, was any thing more than very superficial, and trifling; and of such a kind as persons who were malevolent and wicked, and designing, might for the purpose of carrying on imposture, inflict upon themselves. Nor does it appear that any physician was called to examine this liquor, or powder, or scalds.

Mr. Mather was pastor of the North Church in Boston, a Doctor of Divinity, a Fellow of the Royal Society, and considered eminent for his learning and piety, and as the most eminent divine of his day. He died in 1727.*

He relates of this Margaret Rule, that on one occasion, she was raised up to the ceiling of her room, where she was held so fast that it required several persons to pull her down.

Many other particulars, equally marvellous, are stated by this Doctor of Divinity. We may conclude by his summary reflections, that he was very well satisfied with this Salem witchcraft and its results—for he says, "In the whole, the devil got nothing, but God got praises, Christ got subjects, the Holy Spirit got temples, the church got additions, and the souls of men got everlasting benefits."

* The Salem witchcraft happened whilst Sir Edward Andross, and Sir William Phipps, were Governors of Massachusetts.

We are of opinion, however, that all these things may have happened, and that they do happen, without witchcraft. And that the hanging of nineteen innocent persons, is certain, but that the devil got nothing, as he says, is uncertain.

Upon a kind of cross examination of affairs in the room of this girl, in the presence of a Boston merchant, *Robert Calef*, we do not find Dr. Mather's statements fully verified.

To the question, what does she eat! it was answered, she does not eat at all, but drinks *rum*.

Mr. Calef also states that whilst he was in her room, she desired the *women* to be gone, saying that the company of the *men* was not offensive to her. And that having hold of the hand of a young man, said to have been her sweetheart formerly, who was withdrawing, she pulled him again into his seat, saying he should not go that night.

She had occasional fits, and when she came out of them, she was in a merry, talking mood.

This witness did not smell the brimstone, which was said to have been melted whilst he was in the room. He writes, for he has left an account of the Salem witchcraft, that he was told by her attendants, that when the Rev. Mr. Mather visited her, that their conferences were sometimes so private, that even the girl's mother was not admitted into the room. But this statement was denied by Dr. Mather. Indeed, Mr. Calef's representations were so different from those of the Doctor, that he was arrested, both by him and his father, for slander.

The father of Cotton Mather, was Increase Mather, D. D. then President of the only college then in the United States, that of Harvard. There was an arrest, or action brought, however, and nothing more. Mr. Calef not being met before the court of sessions by his accusers, either of them, was discharged of course.

§ 7. There are, so far as we know, in every country, under different appellations, some pretenders to magical art. Egypt had its sorcerers and magicians; Greece and Rome had their diviners and soothsayers; the Scotch have their men of second sight, and in Spain they have a sort of persons called *Zahars*,

who pretend that they can see what is going on in the bowels of the earth.

It will not do to deny every thing for which we cannot account, or give a reason. Why grass is green, and not red, like the rose, and why the violet is blue, and not green like the grass, we may not be able to comprehend, and yet we cannot deny.

It has been supposed, that what is called casting out devils, was nothing more than the healing of persons who had fits of epilepsy, or falling sickness. This hypothesis receives some countenance, from what is said in one or more places, of the subjects falling oft into the fire, and water, and foaming at the mouth. Those who have epilepsy, fall suddenly down, let them be in never so much danger of fire or of water. They also foam at the mouth, which foam is sometimes bloody. They likewise have their head drawn on one side.

The present writer had a patient so badly burned by falling into the fire, in one of these kind of fits, that she died. In some respects, therefore, this hypothesis holds good.

But the account given by St. Luke, of the demons in the person, requesting to have the liberty of entering a herd of swine, and of their being permitted, and of their hurrying the animals into the sea, cannot be identified with any known disease.

In the Salem trials, one of the witnesses attested, that a drove of fourteen oxen, turned out upon a beach, ran away from those who attempted to drive them up, took to the sea, and with the exception of a single ox, were drowned.

The witness supposed these oxen to have been bewitched, and that the witch was one Susannah Martin, then on trial for her life.

In those times of delusion, any accident that could be laid hold of, that could be compared to any thing in the Bible, in which demons or devils had a hand, was eagerly applied to the passing transactions.

The case of the swine, and the case of these oxen, were similar, so far as related to the drowning. And hence, in a trial for life, such testimony was admitted by the court, that the jury might apply the mischief to the accused, of drowning the oxen!

The trial, examination, and imprisonment of persons for witchcraft, was preceded by prayer.

§ 8. It was in the latter part of February, 1691, that several young persons, in Salem, were observed to act strangely, by creeping into holes, under chairs and other household furniture. Among these were the daughter and niece of Mr. Parris, the minister of Salem. They at the same time made nonsensical speeches, used odd gestures, and put themselves into strange postures.

This was the denouement of the maniacal delusion which spread into Boston, and into fourteen or fifteen other towns.

It began in the family of the minister, and to add wormwood to his gall as he expressed it, there were in his own family both accusers and accused. Elizabeth Parris, his daughter, Abigail Williams, his niece, and Ann Putnam, were the chief accusers, in the first stage.

On the 11th of March, a day of fasting and prayer was held at this minister's house.

These girls were all young, one of them not more than eleven or twelve years old. Several of Mr. Parris' professional brethren, neighboring ministers, met at his house on occasion of the fast.

A few days previous to this, it appeared that Mr. Parris' Indian woman Tibuta, made a cake of rye-meal, wet up with the children's water, which she baked in the ashes, and gave to a dog. This was done in order to discover who the witches were that tormented these girls, one of whom had fits. Poor Tibuta's manœuvre was attended with adverse effects to herself, for she was the first whom these girls accused of bewitching them. She was imprisoned, and confessed sufficient knowledge of witchcraft, and converse with the devil, to save her life. For, by a strange, and perfectly absurd course of judicial proceedings, any one who was accused, and who confessed guilt, at the first examination, was permitted to go away without being imprisoned, prest, or hung; whilst those who asserted their own innocence were almost certainly convicted, and punished with death.

It seems a sufficiently marvellous mark of the times, that before the Superior Court of Massachusetts, a criminal pleading guilty, should by it be deemed innocent. But such being the case, as

the delusion spread, persons perfectly innocent, who were accused, were implored by their families, and even mothers, by their children on their knees, to confess guilt, as the only possible way of saving their lives.

Some conscientious and innocent women complied, and afterwards, when the storm had subsided, published the truth of the matter.

The Indian woman, and two old women, one of whom was bedridden, were the three first persons implicated.

But accusations were not confined to squaws and old women. They soon spread to respectable men and women, to officers, church members, and to one minister of the gospel. And to be accused, where spectral evidence was admitted, involved imprisonment, confiscation of property, ruin of character, trial for life, and death by hanging.

Nor were accusations confined to adults; for an infant of between four and five years of age was accused, and—and what? Is it possible that there could on earth have been, even in those mad times, a judge or a justice, who would have noticed such an accusation? Yet such was the fact, and the poor little innocent was committed to prison! And what was the evidence against it? Why the prints of its *spectral teeth*—(teeth which it had never shed,) were exhibited on the arms of its accusers!

Next came the brute creation. Two dogs were put to death, one for being a witch, and the other poor fellow, for being bewitched. And it is worth notice that the latter dog was the only creature that was put to death by authority, for being *afflicted*, as it was termed. The strange acting girls, who crept into holes, and took brimstone, were not the witches, but the bewitched; and yet these bewitched persons were suffered to testify in cases of life and death, against persons of the first respectability!

In the case of the dog, he having been noticed to have something the matter with him, those persons who had the *spectral sight*, were sent for. They accused a respectable man, Mr. John Bradstreet, of afflicting the dog, and of riding upon him! To save himself, Mr. Bradstreet made his escape out of the state.

It was dangerous for civil officers to offend the accusers, or to favor the accused. The former, including those of the minister's

family, had now increased to eight or ten. Their screeches, and yells, were on one occasion appalling, in and about the court house, when the Superior court was in session. The reason was, that the jury had brought in a verdict of not guilty, in behalf of one whom these malevolent maniacs had accused. This verdict dissatisfied the court, as well as the bewitched. They were sent out again, and returned with a verdict of *guilty*.

Dudley Bradstreet, Esq. a justice of the peace in Andover, having granted out warrants, and committed to prison thirty or forty persons, began to relent, and refused to issue any further processes. Upon this he was himself accused of having killed nine persons by witchcraft, and was obliged to fly to the District of Maine, for his life.

There was, in the persons who declared themselves bewitched, an evident depravity, and destitution of moral principle, but owing to their having been, for the time, a privileged order, it was difficult to detect them.

Persons who were permitted to swear to what was done in the court room, which neither judges, nor jurors, nor spectators, nor other witnesses, could see any thing of, were indeed an order of witnesses, *sui generis*.

No doubt the court itself stood in awe of these incarnate demons, else it would not have suffered itself to have been insulted by their screams and noise when a verdict of the jury did not happen to suit them. In the selection of the persons whom they accused, it is probable that they were actuated by principles of revenge, either on their own account, or on account of some of their friends or confederates.

They frequently accused persons of murder, from the spectral information, which, as they were suffered to say, the murdered person, after his death, disclosed to them.

At the trial of Sarah Good, who with four others, was tried on the 30th day of June, and all executed on the 19th day of the following July, one of the accusers fell into a fit. Upon her coming out of it, she cried out that the prisoner had stabbed her with a knife, in the breast, and had broken the knife; a piece of the blade was then produced. But in this instance, a young man was called, who proved that this accusing bewitched witness had

sworn falsely. He produced the haft, and part of the blade of a knife, which the court having compared and viewed with the piece broken off, which the girl produced, found that the latter belonged to the former. The young man then testified, that the day before, he happened to break his knife, in the presence of this accuser of the prisoner, and that he threw away the part broken off. She was then admonished by the court not to tell lies; and this was all the notice taken of a plain case of perjury, committed in presence of the court. And still worse, she was after this suffered to testify against the persons on trial.

There were women appointed to search the female prisoners for *extra teats*, it being affirmed that such were on the bodies of witches for his Satanic majesty to suck.

Upon the trial of Bridget Bishop, a jury of women found, as they asserted, a preternatural teat upon her body; but upon a re-examination, a few hours afterwards, there was no such thing to be seen. It was this Bridget Bishop, who it was said, by looking at the great and spacious meeting house, as she passed by it under guard, demolished a part of it.

It does not seem to have occurred to those sage judges, that if these witches had the power of stabbing a person in the court room, without its being seen by themselves, and of demolishing buildings by looking at them, that they might have demolished the court itself, and despatched the witnesses.

It is stated that a physician first intimated that the girls in Mr. Parris' family were bewitched. But we have some doubt of any respectable man of the medical profession, having made any such assertion, as his name is not given. Nor does it appear that a single medical man was ever called to any one of these girls who had fits, or as a witness on any of the trials. This goes very far to prove that the professors of the healing art, set their faces against the whole proceedings, as in duty bound. And by which, we consider that they did an everlasting honor to their noble art.

Of the liberal professions, it appears that divines and lawyers may claim the whole glory among their own brotherhoods, of what related to the Salem witchcraft.

Nineteen persons had now been hung for witchcraft; and one man by the name of Giles Cory, pressed to death, because he would not plead.

A late president of Yale College, the excellent Dr. Dwight, paid a visit to Salem, a few years before his death, as it would seem, with special reference to inquiry into the history of a delusion unparallelled in the New World.

From his account we learn, that more than one third of the persons executed were members of the Christian church. One of the number, Mr. Burroughs, had been a settled minister in the town of Wells; and that one hundred and fifty were imprisoned, and two hundred others accused. At this period *spectral evidence* was discontinued, and no more were found guilty by the jury. Most of those in prison, were dismissed without bringing them to trial; and Sir William Phipps, the governor of the colony, being at this time recalled, before his departure for England, pardoned those under sentence of death. Such a gaol delivery America had never seen, and it is hoped and believed, will never have occasion to see again.*

In the early accounts of this witchcraft, there is no distinction made in titles, both men and women being called *witches*. Even the learned Cotton Mather, calls his professional brother, the Rev. Mr. Burroughs, a witch, instead of a wizzard. He was for having him hung, and was gratified.

In the trials, the witnesses were suffered to testify to what ghosts, spectres, appearances, and the shapes of persons, had said and done, as well as to what the dead had told them. Several penitent witches, were used as witnesses, and on one occasion, several of them swore that the prisoner then on trial, together with themselves, was baptized in the river at Newbury Falls, by the devil himself! and that they all, then and there, did worship his infernal highness, on the bank of the river, kneeling!

Before the breaking out of the Salem witchcraft, as an epidemic madness, there had been some sporadic, or scattering cases; and one person had been previously tried. This goes far to develope its history, and the suddenness and extensiveness of its

* April, 1693.

spread. The people were prepared for it by predisposition. Nothing grows faster than ill weeds, or is more contagious than bad example, or has such allurements for vulgar minds, as strange stories, which collect a crowd. The delusion swept away all reason, all correct law, and all other diseases. Accidents, the death of animals, the loss of children, and even sickness by fevers, and the oversetting of carts, were all imputed to witchcraft. Had the minister at Salem, in whose house the mischief began, dismissed his squaw, and given his children each of them a sound whipping, it might have saved the lives of twenty persons, and the imprisonment of one hundred and fifty more.

We believe in days of fasting and prayer, but we do not believe that they will answer in the room of family government. Nor did they in this instance. The notice which these young persons, and the Indian woman, saw taken of their eccentricities, encouraged them to go on.

Insanity is a state of mind in which all its principles are lost or obscured, with the exception of *fear*, alone. And we shall see, that it was the fear of pecuniary damages which gave the first check to the madness of witchcraft.

The clergy, who have ever had unbounded sway over the minds of the people of New England, with the exception of those of Rhode Island, were all on the side of the reality of witchcraft.

Cotton Mather's account, entitled *Wonders of the Invisible World*, was written by order of the Government of the State. And as may have been expected, sanctions the proceedings of the Superior Court, in condemning and executing the miserable objects of false accusers, false witnesses, and partial judges.

Increase Mather, his father, president of Harvard College, was a believer in the reality of witchcraft, and an influential supporter of his son's views, and of the Court's proceedings.

Had it not been that some spirited laymen beheld the whole delusion with different eyes, and especially that *Mr. Calef*, a merchant in Boston, boldly controverted the views of Cotton Mather, inch by inch, it is impossible to tell to what unbounded heights of horror, this devastating madness might have arisen.

Lieut. Governor Danforth, was at this period chief justice of the Superior Court, for Suffolk county. The court convened for

the trial of persons accused of witchcraft in Boston; and the Chief Justice expressed his determination to take such decisive measures with the supposed criminals, as would put a stop to its progress. When news arrived of the reprieve, by Gov. Phipps, of those previously condemned in Salem, so chagrined was his honor, at the tidings, that he abruptly left the bench, and vacated his seat for that session.

Susanna Martin, a widow woman, was one of those persons who was tried, condemned, and executed at Salem. She is described by Cotton Mather, in his "Wonders," as an imprudent, scurrilous, and wicked creature. But the writer was evidently a man of ardent passions, and of violent prejudices, especially against supposed witches; and approbated the proceedings of the court which tried, condemned, and had her hung.

This poor widow gave answers to the questions of the court, upon her trial, which would not seem to corroborate that reverend writer's account of her. Upon being asked by the judge, respecting her accusers, who feigned fits, at her presence, how her appearance hurt them, meaning her spectral appearance, which they asserted had also thrown them into fits, she replied, "How do I know? he that appeared in the shape of Samuel, a glorified saint, may appear in any one's shape." This answer intimates that she knew nothing of her spectral appearance, although, we think that she was so far under the influence of the prevailing opinion, that she believed that her own appearance was assumed, without her knowing it; and that if she did, in a spectral form, appear to her accusers, that it might be owing to the same wonderful being who appeared to Saul, in the shape of the prophet Samuel—that if the witch of Endor, could assume, or could produce that prophet, or his appearance, when he had been long dead and buried, and was, as she supposed, a glorified saint, that the same power, the same witch of Endor, or any other witch, might assume her form, or produce her appearance, without her consent, or her knowing any thing about it; the raising of Samuel, at the command of Saul, being an involuntary act on the part of the prophet, and for which he reproved the king of Israel, although he *did* appear at the instance of the witch of Endor.

We do not see how a Coke, a Blackstone, or a Webster, could have taken ground in her favor more tenable, more orthodox, or more elevated.

She had previously denied, and no doubt truly, her knowing what ailed her accusers, or of her ever having done any thing to hurt them; and when told by the sitting magistrate, that it was her *appearance*, she replied that she could not help it.

At this period of infatuation, the belief was almost universal, that spectres did appear to persons and hurt them, and she was probably of the common opinion.

She was asked whether she did not think that her accusers were bewitched; she answered, No, she did not think they were. The magistrate then told her to tell her thoughts about them. She replied no, her thoughts were her own when they were in, but when they were out they were another's.

Those who have had that most distressing disease of sleep, called *incubus*, or night-mare, will at once recognize it in the account given by one of the witnesses upon the trial of the said Susanna.



One Robert Downer, testified that this prisoner having been some years before prosecuted at court for a witch, he then said unto her, he *believed she was a witch;* whereat she being dissatisfied said, *that some she devil would shortly fetch him away*, which words were heard by others as well as himself.

The witness stated, that the night following as he lay in his bed, there came in at his window, the likeness of a cat, which flew upon him, and took fast hold of his throat, lay on him a considerable time, and almost killed him; at length he remembered what Susanna Martin had threatened him the day before, and with much striving he cried out, *Avoid thou she-devil, in the name of the Father, the Son and Holy Ghost, avoid;* whereupon it left him, leaped on the floor, and flew out at the window. This was a decided case of nightmare.

Upon the whole it appears that those persons who pretended that they were bewitched, were either young, credulous, ignorant, or malicious, or all these combined; and that some of them, as did Cotton Mather, impute to witchcraft, some of the well known symptoms of hysterics. We know that they affect the jaws and the throat as he relates; and that the jaws will sometimes remain long closely shut, so that nothing can be got down. Indeed, we think that from our own patients, we might give a narrative equally marvellous, of things that took place, as those which he himself saw, in Margaret Rule; for it is to be observed, that he did not see her jaws *pulled* open, nor see her *burned*, nor see pins *stuck* into her, nor see *brimstone* melted and *poured* down her *throat.* All these things he relates upon her own veracity, about her invisible tormentors. And we do know, and every physician knows, that women after having come out of hysteric fits, are very commonly in a merry talking fit or mood, as Mr. Calef relates, was the case with the said Margaret. And as to the number affected, we can call to mind its parallel in our own practice. Hysterical diseases, like most others, do sometimes appear as a kind of endemic, though rarely. We had in one season, four cases of young women, all of whom had fits, in one vicinity. Another case not far off we heard of and did not attend; and was consulted, about the same period, in another case, in the same town. These cases occurred during a religious revival; and at the same period, a young man in the same place, and who attended the same meeting, with the five girls first mentioned, became insane, so that we were obliged to chain him. All this might have happened from any other cause, that violently excited the mind. And they all recovered.

As to Margaret Rule's not eating and yet not emaciating, we know that girls will long have hysteriæ, and eat very little, without apparently falling away. And as Dr. Mather was not all the time with Margaret, she might have eaten more than was told him.

The *globus hystericus*, which seems like a ball rising up into the throat, and choking hysterical women, very satisfactorily accounts for the swallowing motion which he observed in the said Margaret, and which she said was the swallowing of brimstone poured down her throat. Of this being actually the case, no one now a days will believe a single word.

As to the prints of teeth which were exhibited, they appear to have been on the arms, where the bewitched could inflict them on themselves, which we believe that they did.* And it is not to be overlooked, that these persons, after all the miseries which they caused others, never one of them received any serious injury themselves. We are not told that the girl who perjured herself, by saying that she was stabbed in the breast by Sarah Good, ever exhibited any wound; or if she did, it was only a slight scratch, which she had given herself.

The malevolence of these persons, their aim at notoriety, their lust of power, and their contempt of authority, were evinced by their screams and yells, in and about the court-house, when the jury had pronounced a person innocent, whom they were determined to destroy.

A court which had any respect for its own dignity, and who did not stand in some degree of fear of these malevolent demons, would have sent them every one to prison. But a court which could admit spectral evidence, and which could send out a committee to search for extra teats to nurse the devil with, and could believe that a witness had been baptized by him, could believe any thing, and hang any body. A court too that could send an infant of four years old to prison, for being a witch, and biting with spectral teeth! was a most powerful aid in keeping up and spreading the delusion of witchcraft.

* We very well know, and every physician knows, that women in hysteric fits will bite themselves, or any thing that they can lay hold of. It is common to hold a stick between their teeth to keep them from biting their own tongues.

The way in which this awful delusion was at length arrested, was not by prosecutions, imprisonment, pressing to death with weights put on the breast, as was Giles Corey, or hanging. So long as these continued, this demoniacal madness also continued and increased. The low rabble, aided by Cotton Mather, waged a kind of servile war, through the courts, against people of religion, reputation and resources. Like Jack Cade, they were willing to away to the prison, or to the gallows, with every one who spoke Latin.

Notwithstanding the aid afforded by the Mathers, and by Judge Danforth, yet we must award to Boston and its citizens, the credit of having first struck a decisive blow to the progress of its course.

A gentleman in Boston, was accused by a person in Andover, of being a witch.* He prosecuted his accuser for slander, and laid the damage at a thousand pounds. This had not only the happy effect of saving himself, but of ruining the cause of *dementia*, witchcraft and sorcery, in the town where the accuser lived. The final discomfiture of the malicious malady in Salem, and other towns, was, as we have seen, by the reprieve of the condemned, and the discharge of the imprisoned, and the non-prosecution of the accused.

These things go far, very far, in proving that the whole was the work of deluded, designing, or revengeful flesh and blood. All was over now, and we hear no more of girls crawling into holes, and under chairs, and of their having spectres bite them, and appearances stab them, and pour brimstone melted, down their necks; or of men having cats take them by the throat.

What is cured by natural causes, is pretty certainly caused by them. We now hear no more of these preternatural fits and afflictions. Distress for the loss of those unjustly cut off by false

* We have asked ourselves why men and women were alike called witches, when the term is only applicable to the latter? Cotton Mather, who knew better, uses this improper language, as well as the rest. The probability is, that they did not find in the Bible, any command that wizards should not be suffered to live, so fully and plainly expressed, as that respecting witches; and as they were determined to hang men, as well as women, by ecclesiastical, or the Mosaic law, they gave them the name of witches, as well as women, and then the words of Moses' law, "thou shalt not suffer a witch to live," would apply to all.

accusation, stains on the reputation of courts and character, and the harrowing sensations of jurors, that they had pronounced guilty, those whom themselves and others now believed innocent, were sensations not to be easily obliterated.

The distress of the Rev. Samuel Parris, in whose family the mania first manifested itself, was however of another kind. His parishioners demanded his dismissal. The good man held his place as long as was possible; and the neighboring clergy, who had with him upheld the delusion in its reign, now supported the cause of their brother for his place. All would not avail; he was dismissed. One would have thought that after the horrid scenes and sufferings which Salem had endured, that his retirement would have been spontaneous; especially as they probably might have been prevented by himself, had he, in his own family, punished the first symptoms of the aggressors, as he ought. He had formerly been a merchant in the town of Salem, but having in worldly prosperity, succeeded better in the pulpit, than behind the counter, he clung to his station with a pertinacity truly astonishing.

Those judges who hung the witches, ostensibly pretended to take the Bible for their guide, especially that clause of it, in which Moses says, *thou shalt not suffer a witch to live.* Now they ought to have considered that there is no definition given how the criminal or the crime is to be discovered. We can easily account for this indefinitude of the Bible. The Jews were under a Theocracy. They had likewise an inspired lawgiver. There could, therefore, have been no ambiguity in defining the crime, or of discovering the criminal. Under the new dispensation, these things are not so; nor is there any command given to punish a witch. The mistake of these judges, consisted in applying to one people, a rule which was designed locally, and solely for another. They ought, in order to have been consistent with themselves, to have abstained from eating pork, to have observed the seventh day as a Sabbath, and to have punished the people for any breach of these laws; and they ought also to have reflected, that there was no instance in the Bible, of a witch having been punished with death.

§ 9. There have been men whose countenances were marked by benevolence and humanity, the perusal of whose actions would lead us to suppose that we had fallen in with the records of the infernals; and there have been others, whose actions, at one period, were marked by every virtue, and at other times blackened with every crime. We would refer such heads, together with those of the Salem judges, to the examination of the phrenologists. And we wish them to consider well, that these judges, with Cotton Mather, appear to have had their tender sensibilities most wonderfully excited, in favor of girls who had pin-pricks, and the prints of teeth upon their arms, and who at the same time, cut off by death the most disgraceful, innocent men and women; and this without any seeming remorse or feeling; leaving families bereaved of a parent or member, with a legacy of never ending disgrace in their stead. Nay, they subjected some of their victims to more than death to bodies tender, and minds refined. Delicate and well educated women, were compelled to stand with their arms extended, till exhausted nature gave way under the load of pain; they were then put into prison, and heavily ironed.

Is there a bump for superstitious practices, of the most revolting kind, which gradually diminishes, as light, and equality, and toleration, diffuse themselves, till it is lost entirely? Is there another bump which rules, and which led those bewitched persons to refer to their neighbors every disaster, and accident, and affliction, with which providence saw fit to visit them? If this bump should not be found, we incline to think that there is in the world a tendency still, in some people, similar to that which influenced those persons; that is, to impute sometimes to their neighbors, what happens by the hand of heaven.

We want the bump pointed out for sinning and for repenting. A man lately sent to the treasury of the United States, ten dollars, which he, or as he said his partner, defrauded the government of some twenty years before, in the admeasurement of some cloth.

The phrenologists, in order for them to be consistent with themselves, must be able to display a change in the bump, when a man is cruel, and when he is merciful, when he is stealing, and

when he is restoring, when he is pugnacious, and when he is placable.

§ 10. Something in the shape of witchcraft, or of certain magical practices or pretensions, existed in all the nations of antiquity; but we do not recollect any tragical events recorded, as flowing from it, until the introduction of Christianity; a system which exceeds all others in every thing, and which gives no sanction, either positive or implied, for punishing a witch. This shows the tendency of superstition to pervert the best systems to unhallowed purposes. It is true that Nebuchadnezzar, king of Babylon, threatened to slay his astrologers, for not interpreting and revealing to him his dream, which Daniel afterwards did; but this threat does not appear to have been executed.

That ancient nation the Egyptians, exceeded all others in all kinds of knowledge, in which that of magic was included. The rods of their sorcerers, we are told, became serpents, as did that of Aaron, and that blood and frogs were produced by them, as by him.

A modern English writer, Dr. Ferriar, has written a theory of apparitions, which he endeavors to prove to have been imaginary beings, and that those who supposed that they saw them, were laboring under certain bodily diseases, which affected their minds with a peculiar kind of false vision, bordering on delirium and insanity. This writer has given an account of a magical performance, which is taken from Lucian. Lucian was an elegant scholar, and a philosopher of Samosata, in Syria, and was made, by the Roman Emperor, Register to the governor of Egypt. This was in the second century, after the Christian era. He visited many different countries, and Athens, among others. His account is as follows: *Eucrates* says that he became acquainted with *Pancrates*, who had resided twenty years in the subterraneous recesses, where he had learned magic from Isis herself. At length he states, he persuaded me to leave my servants at Memphis, and to follow him alone, telling me that we should not be at a loss for attendants. When he came to any inn, he took a pin of wood, a latch, or bolt, and wrapping it in some clothes, when he had repeated a verse over it, he made it walk and appear a

man to every one. This creature went about, prepared supper, laid the cloth, and waited upon us very dexterously. Then when we had no further occasion for it, by repeating another verse, he turned it into a pin, latch, or bolt, again. He refused to impart the secret of this incantation to me, though very obliging in every thing else; but having hid myself one day in a dark corner, I caught the first verse, which consisted of three syllables. After he had given his orders to the pin, he went to the market place. Next day, in his absence, I took the pin, dressed it up, and repeating the syllables, ordered it to fetch some water. When it had brought a full jar, I cried, "Stop, draw no more water, but be a pin again." It was in vain, however, that I reiterated the command of *as you were;* the perverse pin continued his employment till he had nearly filled the house. I not able to endure this obstinacy, (continues Eucrates,) and fearing the return of my companion, lest he should be displeased, seized a hatchet and split the pin in two pieces. But each part, taking up a jar, ran to draw more water; so that I had now two servants in place of one. In the mean time Pancrates returned, and understanding the matter, changed them into wood again, as they were before the incantation.

This pin story, teaches us that it is dangerous to *raise* stronger spirits than we can *lay*. It reminds us of the Egyptian rods, turned into serpents. It coincides with sacred history, in one point, that of confirming the strange faculty of the magicians of Egypt, and in this respect it is not unworthy of notice. Any sketch from profane history, which throws light upon sacred, we always read with the greatest avidity. We have besides, another object in view, in adducing from credible historians, examples of this kind, which will appear hereafter.

We shall only remark here, that we received from a creditable and respectable eye witness, Capt. B. the relation of a phenomenon very similar, except the part relating to the water, and splitting the pin, to this story of Eucrates.

Every nation, at every epoch, have had and still have something to relate upon what they deem veracious testimony, which sets at defiance the limits of common sense and general knowledge, which shows, either that there is in nature certain obscuri-

ties and marvels, which she does not choose to reveal all at once, but to deal them out at scores or centuries of years apart. Or that there is by search, and study, and attention, and initiation, occult mysteries, which may be *found* out. We see that it cost *Pancrates* twenty years study, in the subterranean cells of Egypt, under *Isis* herself, to produce his water bearer.

Magic, magical practices, and sorcery, are however, in all their relations, the quackery of philosophy; which has its quackery as well as the medical art. Both, when the truth in all its purity and lustre is known, turn out to be imposture and empiricism.

Very different are those phenomena of the human frame when afflicted with nervous and some other diseases.

§ 11. Why the eye sees, and the ear hears, we cannot tell, except by experience; and yet there is no empiricism in *seeing* with the *ears*, and *hearing* with the *eyes;* nor no imposture, but only a change produced by disease. And the same is the fact respecting those who could tell colors by the touch; but these things being so extremely rare, pass with the multitude for magic and witchcraft; or rather did formerly, for there is at the present period, so general a diffusion of literature, and books, and information, that it is likely to ruin the cause of witchcraft and magic, and to restore the present and rising generation to correct modes of coming at the truth, and of explaining singular, and strange, and far apart phenomena.

§ 12. We have ourselves seen a young woman of about fifteen, who whilst in fits, could accurately tell the color of any kind of cloth, by feeling it with her fingers. Her name was Nancy Hazard; and she could tell woollen, silk, and cotton, when woven into small stripes, in the same garment, and the colors which they bore, although each kind of material had a different color. This she did of a vest which we happened to have on when we first visited her. The main fabric of this vest was woollen, with a very narrow perpendicular stripe of four fine threads of cotton, and the whole crossed off with an equally fine stripe of silk. We had not then noticed all the materials of this garment, nor did we at first think that she was correct, till upon getting some per-

son, skilled in fabrics of the kind, to look at it, it proved true, and our own eyes bore witness, upon inspection of it afterwards. We have preserved a piece of this vest, for more than thirty years, and it is now stitched to the margin of the volume in which an account of this singular case was first published, drawn up by myself.

These things she told by feeling alone, and that she had never seen it, we knew, for she was in a fit with her eyes closely drawn together, and the vest was a new one, and never had been worn in her presence, if worn at all, before. Our surprise to be sure, was excited, notwithstanding what Dr. Perry, whose copartner in medical business I then was, had related to me of her being able to distinguish her father, when she was in a fit, merely by touching his hand, with the ends of her fingers, and with her eyes closed. Many other instances of the surprising results of her extreme, but diseased sensibility, had also been told me.

But to prevent all deception, and to ascertain that she told colors by the sense of feeling alone, we had a pillow put before her face and eyes, and held around her head by a person standing behind her. We did this for the satisfaction of others, to whom we might afterwards happen to mention her case, for as to ourselves, we just as well knew that she could not see before the pillow was put there, as after it was; for the reason, that her eyes were shut, and shut by the spasm of her fit, which she had no control of—no power over; and therefore, she could not have opened her eyes if she had been so minded. We varied the experiment, and repeated the same, by presenting her, whilst the pillow was closely held before her eyes, with substances of different colors, but she as accurately, and usually as quickly, told their various, and even mixed hues, as other persons could do with their eyes open. But it was all the effect of disease; as soon as her fit was entirely gone off, she had no more power of telling colors by the touch, than any other person; and when her fits were severe, so as to produce convulsions, she could not of course, tell any thing. The next time I visited her, I witnessed something almost as extraordinary in relation to her acuteness of smell. She had given proofs of this before we saw her the second time. One of her attendants, whilst she was in a fit, took a small

vial of oil of lemons, and held towards her. She drew in the fragrance with an incessant, convulsive kind of snuffing, she being extremely partial to the odor of that substance. It was then carried out of the room, and she, with her eyes shut, directed her face, as she lay on the bed, towards the passage the person went out at. Before it was carried out, her musician rubbed the end of his finger around the mouth of the vial. He did not turn the vial up, and there was not the least particle of the oil, or essence in a fluid state, upon that part—there was nothing but the remains of the concreted oil. After the vial was carried out, he put his finger under the bed upon which she was lying, about half way between it and the floor. She instantly turned over on her face, and snuffed with the most eager intenseness, in order to inhale the small remains of her beloved odor.

This girl, Nancy Hazard by name, had as we have before intimated, the extraordinary faculty of distinguishing her father's hand by the touch, in her fits, soon after their commencement. It was discovered in this way. She had a propensity to beat her breast with the ends of her fingers, in imitation of dancing, and as if after a tune; and when she seemed to strike so hard as to be in danger of hurting herself, one of her attendants would place his or her hand, where she struck. She seemed best pleased when her father's hand was thus placed, and would refuse to beat upon a strange hand. It was also discovered, that the hand of any one of her relations was preferred to that of a person not akin. This propensity lasted for some weeks, when it suddenly changed, and strange to tell, the touch of even a distant relation, would increase her cruel spasms to a horrible height. She had been bitten by a large black spider, upon the back of her hand. I had recommended music, at a former visit, and it was now made by an excellent performer on the violin. She did not now dance with her fingers alone, but on her feet, long and laboriously. But it was altogether spasmodic and involuntary. The music regulated the spasms, moderated their violence, and reduced them to regular order, instead of the irregular motions of convulsions. But it did not cure them; she got well by the discharge of a thick green matter, resembling the juice of green vegetables, strongly pressed out. It was discharged from the back of her hand, copi-

ously, this being the spot where the spider had bitten her. It was compared to the juice of corn leaves and sage, with which dairy women, in the part of the country where she lived, sometimes color their cheese. But it is singular, that it was discharged with a sloughing of the skin only, without the formation of an abscess.

I have since been informed, by a respectable physician, residing in the town where this girl belonged, that he lanced an abscess upon a man's heel, which was occasioned by the bite of a spider, and that the matter discharged was of a green color. The man was a laborer, and went barefoot.

At one of my visits to Miss Hazard, I found her in rather a severe fit, lying on the bed, and witnessed her extraordinary tact, or the instinct of diseased nervous sensibility, with respect to her relations, who had now all become utterly obnoxious to her touch. At this time, her intelligent musician, supposed from her moving her feet, that she wished to be helped up to dance. She was speechless. At that instant a distant relation happened to come in to see her. Her eyes were closed, and it was impossible for her to have known of his presence. But hearing her musician speak of her being helped up, he immediately attempted to assist her. The effect was such an instantaneous increase of her convulsions, (they being before *tonic,)* that for a moment I felt alarmed at her immediate death. He was peremptorily desired to desist. Not being one of her relations myself, I helped her on to her feet, and stood near her, for about an hour and a half, during which time she continued dancing, but with such violent and exhausting energy, that she would have fallen several times, had I not supported her. But after resting a minute, not more, she would resume the exercise, unless the music stopped, in which case her spasms, or convulsions, would resume their irregular action, either of the *tonic*, or *clonic* kind.

As none of her relations could assist her, the family were obliged, at this time, to procure those not akin, to take care of her. It was even said, that when in her fits, her father's presence in the room, aggravated their violence. When out of them, all this aversion, as well as all the other marks of her morbid sensibility, vanished at once.

Her hearing was afterwards said to have been so acutely increased, that she had been known to have heard what was said in a whisper, in another room. Of this the present writer cannot testify from his own knowledge, however. But he received his information from a matron lady of the first respectability, to whose hospitable dwelling Nancy was for a while removed, with the hope that change of place and scenery, might benefit her strange disorder, which continued from December until the next August, with some remissions before, and with some invasions after, that period. She finally recovered, and got married. It occurred in Rhode Island, whilst the present writer practised in that state. An account of it, with some further particulars, was published in the New York Medical Repository, *Hex.* 2, *Vol. I. Art.* 1.

It was remarked to the writer, by the late Dr. Todd, Principal of the Retreat for the Insane, at Hartford, that it was the most extraordinary case, that he had ever heard, or read of. But this cannot now be said.

§ 13. The case of Jane C. Rider, reported by Dr. Belden, of Springfield, and that of Mrs. Cass, by Drs. Bernard and Colby, of Samstead, Lower Canada, exceed it in the marvellous. And that of Miss M'Evoy, of Liverpool, is still more surprising than the whole. All these are of a much later date. And they are all so well and so respectably authenticated, as to be entirely beyond the surmise of exageration. And perhaps that of Rachel Baker, of New York, which also occurred since, was in some of its features, as extraordinary as any thing that we have related.

A case is also mentioned by Dr. Rush, of which the present writer took a note from his manuscript Lectures, and which is a parallel to any one of the preceding.

In the cases of Nancy Hazard, Jane C. Rider, and Mrs. Cass, there were some things common to all of them, and others, peculiar to each. One thing common to all, was, that they would walk the room in their paroxysms, and avoid running against furniture, or obstacles of any kind, with their eyes shut, or rather drawn together with the spasms, just as accurately as well persons with their eyes open could do.

Another thing common to the three, was, that all that magic sensibility, which formed so prominent a feature in each of their cases, depended entirely upon their being in their fits.

This last circumstance alone, does away the probability, or even the possibility, of there having been any deception, or aim at deception, in either of their cases—they not having the command of themselves, or of their disorder, any more than a person who is struck down with the palsy, or has the pain of pleurisy in the side, or hermicrania in the head, or of adontalgia, or tooth-ache. It was also common, for all of them to be fatigued with the exertion of their extreme sensibility.

Jane C. Rider, in her fits of Somnambulism, could read, in a room made totally dark. She could also read, and did read, in the presence of hundreds of respectable persons, with her eyes covered, and their sockets filled with cotton, and then a thick black silk handkerchief tied over the whole. And this, although her eyes were already shut. The same experiment was tried, by putting pieces of black velvet over her eyes, and tying them in their place, with a bandage before her eyes. She even sat the table, brought out the coffee cups on a salver, which she turned sideways to get through the door, cut the bread into slices, which slices she afterwards cut into two pieces each, by dividing the pile in the middle—went into the pantry when the window blinds were closed, and the door shut after her, and skimmed the milk, pouring the milk into one vessel, and the cream into another, without spilling a drop. All this was done in the darkness of night, without her having a light, and whilst she was in a fit, so severe as to keep her eyes shut. She even threaded a needle in the night with her eyes closed.

But that she saw, through her closed eyelids, as people do when it lightens in the night, is evident, for in the day time, the light hurt her eyes so, that when she was in her fits, with her eyes shut, yet she would not suffer the bandage from before them to be removed for a single moment. Thus the increased sensibility of the optic nerve was so marvellously acute, that the visual rays would penetrate through her shut eyes, even with black velvet, and a handkerchief tied before them.

§ 14. This fact, as well as others which we shall adduce, strengthens our theory of optics, that *seeing* consists in rays, emanating from the eye, and meeting other rays, emanating from the object seen. Hence different objects can be seen at different distances, according as the eye abounds with a multitude of rays, or only with a few of them; or as the object towards which the eye is directed, emits more or less rays, which depends on the light, the clearness of the atmosphere, and the height of the winds; it never being very dark in the night when the wind blows very high; and always being very light in the day time when the weather is cold and the winds boisterous.

The rays, or *feelers* of the eye, are secreted by that part of the brain from which the optic nerves arise, and these rays are conveyed *outside* of the optic nerve, to its expansion into the retina, when they become visual rays, and are emitted and become *sight* by the medium of light. When a certain portion of them are expended, the eye feels their loss, by the fatigue of sight and light, and requires the organ's quiesence, and finally its complete repose in slumber and darkness. Hence sleep ensues. High winds affect the right line of rays, from the eye to the object, and from the object to the eye; so that, although it may be lighter in the day time, during clear cold weather, when the winds are high, yet vision cannot be extended to very distant objects so accurately as when it is calm. A copious secretion of visual rays, enables a person to see with less light, than when the secretion is sparing. In the case of Dr. Belden's patient, Miss Rider, this secretion was so profuse as to enable her to thread a needle with her eyes shut, in a dark room. And as the air pump can never exhaust every particle of air, so no place can be commonly made so utterly dark, but that some light remains, or finds admittance.* Enough indeed for Miss Rider to see to read in her fits, but not when out of them.

But perhaps her reading in the dark, was not the most extraordinary trait of her disease; for like Mrs. Cass, and Rachel Baker,

* It is evident that the eye does not see until the secretion, transmission, and emission of these visual rays, *because it cannot see itself!* No eye ever saw itself; in a glass it sees its image by reflection, but not *itself.*

she appeared to have a double *soul*, or a division of her *soul*, into two distinct parts.

Rachel Baker, of New York, would preach excellent sermons, and make prayers, one of which we have read, and never read nor heard a better, or more appropriate one. But it was only whilst she was in a state of sleep, reverie, or somnambulism. When she was awake, she had no faculty or gift of the kind. This was repeatedly ascertained by Dr. Mitchell, and her numerous other visitors. Her waking soul could remember the things of time and sense, and the occurrences and business of the day; but the soul of her reverie, could only recollect things serious, sacred and divine. It could connect one discourse with another, upon those important subjects. But being awake, and clothed and in her right mind, the chain was broken, the connection lost, and nothing but a secular soul remained, until another paroxysm bid it give place to an essence, or entity, or spirituality, more etherial. So Miss Rider could only sing in her fits, and knew nothing of that art, out of them. She could repeat poetry, which she had heard, or read over, but had not committed or retained in her waking memory, but which was retained in her sleeping or reverie one. When in her fits, she could repeat a piece of poetry called the *Pilgrim Fathers*, and another called the *Snow Storm*, with precision of style, correctness of taste, and elegance of manner. But even after having recited these pieces, both spontaneously, and at the request of her visitors for weeks, her physician ascertained that when out of her fits and in her normal state, that she could not repeat even one single stanza of either of them. Her sleeping or reverie fits at first attacked her only in the night, but they afterwards invaded her in the day time, and for the first time, as she was obtaining water from the pump, out of doors; and that then her vision became so keen that she could see the sun through the clouds, was proved by her remarks, which were—*What a beautiful day it is—how bright the sun shines*, when in fact it was *quite cloudy*.

She was afterwards carried to the Insane Hospital, at Worcester, under the care of Dr. Woodward; and it became evident there, as it had done to Dr. Belden, before she went there, that her reverie or somnambulism mind, was distinct from her waking

one, by her hiding things which she could not find herself when out of her fits, but which she found without difficulty, when another paroxysm occurred. At the hospital, she was seen to read with her eyes closely bandaged, with pieces of black velvet over them, under the bandage. And in this situation, she learned the game of back-gammon, and so rapid was her progress, that she won the sixth game of DR. BUTLER, an experienced player, but whose hints, respecting her movements, she would not follow, but took her own course, and the result shewed the accuracy of her reverie-judgment. But when after this she awoke, or came out of her fit, it was proposed to her to play a game of back-gammon, she professed her entire ignorance of the game, and that she never saw it played. *On trial it was found that she could not even set the men.** She learned it however, whilst awake, but her waking mind proved far inferior to her sleeping one, in the management and success of her movements in the *little-battle* of back-gammon.

That Miss Rider actually saw when her eyes were shut and bandaged, was justly inferred from her holding up things before the bandage, as other people do before their eyes, and by her then telling what they were, and reading a book correctly.

In the case which occurred at Sanstead, Lower Canada, to DRS. BERNARD and COLBY, the patient, Mrs. Cass, made very good poetry of a religious kind, and exhorted, and sung, when in her fits. Her aptitude for rhyming, was the effect of her illness, as she had never shewn any taste of the kind in health. This woman's sight, or at any rate her faculty of perceiving what was done in her room, had been transferred to other nerves than those of her eye; and in this respect her case resembled that of Miss M'Evoy, hereafter to be noticed; both of whom were furnished with substitutes to their organs of vision; Mrs. Cass, when in her fits, and Miss M'Evoy, when blind, by defect of her eyes, when in her right mind.

* The reader who wishes to see a more full account of this interesting case, can consult the BOSTON MEDICAL AND SURGICAL JOURNAL, VOL. XI. NOS. 4 AND 5, where he will find a well written account of it by L. W. BELDEN, M. D. of Springfield, Mass. We introduce our own physiological and pathological views, of which others will judge, upon this and other cases.

In relation to all these cases, as well as to that which we shall hereafter notice, derived from the venerable Dr. Rush, a remark of Dr. Colby is very appropriate, viz. that *by those who disregard all testimony he does not expect to be heard;* and that, *if facts are to be rejected, the inductive principles of Bacon will no longer give certainty to science, and they of course, will be rejected by all who refuse to be convinced by the weakness of human testimony.*

Those who deny that Miss Rider could see in a dark room, are desired to find a place so dark that a cat cannot see in? And those who deny that the office of the optic nerves may not be transferred to other nerves, or that by means of the nerves, that there may be *perception* without *contact*, otherwise than by the eyes, are referred to the experiments made upon the bat, by Spallanzanni; which creature when blinded, and even after its eyes had been extirpated, or to use the words of the late Dr. Pardon Bowen, *had been all dug out*, would fly about a room, in which cords and lines had been made to cross each other in every possible direction, without flying against, coming in contact with, or touching one of them. These remarks he made to the present writer, in relation to the case of Nancy Hazard.*

§ 15. We think upon the subject of optics, that the nervous rays are secreted by that part of the brain from which the second pair, or optic nerves arise; and that in some cases, that it may be so conducted by other nerves, to other parts, besides the eye, as to answer the purposes of vision. But we do not think, that when that part of the brain which secretes the optical rays, becomes so diseased as to lose its office, that this can ever possibly be done.

We once attended the *post-mortem* inspection of a man who had died with a lingering disease of the brain; who during his illness, and it was long, had a variety of anomalous symptoms, and for about the space of three weeks, had been totally blind, before his death. There was in this case, a softening of that part of the brain from which the optic nerves arise, so as that the nerve of one side was entirely detached from the main part of

* Dr. Colby refers to Dr. Good, as having noticed this peculiarity of the bat's avoiding *obstructions that are neither seen, smelt, heard, touched or tasted.*

the cerebrum or brain, with a piece of the latter, however, hanging or attached to it, of about the size of a walnut. The other optic nerve, or that branch of it which went to the other eye, was much in the same state, though not entirely detached. Around the detached portions of the brain, and in the cavity from which they had been separated, there was a semi-fluid substance, resembling the matter of scrophulous abscesses. In this case, or in any case having any similarity to it, we should not expect that the same phenomena which occurred in the cases of Mrs. Cass, and Miss M'Evoy, could possibly occur; and nothing of the kind had occurred in this man.

§ 16. Upon the subject of *metastasis*, to which Dr. Colby refers, we have seen the history of a case, arising from the metastasis of small pox, in which all the phenomena of extreme sensibility were the consequences which we have related to have occurred in the case of Nancy Hazard, and with some manifestations still more striking.

§ 17. Mrs. Cass for a while was entirely blind, which goes to prove that the visual rays which usually go from the brain to the eye, had a transfer or metastasis to other nerves, for when blind, and with her face turned towards the other part of the room, she could still perceive, and tell every person who came into her room, and every thing that was done in it, even to the moving a vial, and all correctly! She appears also to have kept the hour of the day and night by her own feelings, without the aid of a time piece. And one of her physicians says, that "guided by her internal sensation she directed means for her recovery." These means were cupping four times on her stomach, and the use of the warm bath. The latter had not been suggested before, but it was resorted to, and Mrs. Cass ultimately recovered, after a degree and length of suffering seemingly too much for human nature to endure. For four weeks at one time, she was in her fits of reverie, without any other sleep than somnambulism. And when she was entirely blind with her eyes, she was still so distressed at the approach of light, that her attendants were obliged to keep the room in darkness. This is certainly as strong a proof

of the transfer, or metastasis of visual perception, as can possibly be adduced or desired.

The wit and sarcasm, sometimes manifested by Mrs. Cass, shews that some part of her sufferings was owing to that hydra-headed disturber of female comfort, *hysterics*, a disorder which is regular in nothing but irregularity.

This transfer of the senses is not entirely a new thing, although its being so extremely rare, has caused it to be denied, and that from a source from which we should have little expected.

§ 18. Dr. Rush, who seldom omitted to notice any well authenticated fact, however strange, which could throw light upon his profession, has left a case of the kind upon record. It was that of a woman who lived near Lyons, who had a *confusion of all the senses.* She *tasted* with her *touch*, and *heard* with her *eyes*, when her *ears* were closely stopped.

When the present writer's account of Nancy Hazard's case was first published, he feared with some of his friends, that he had laid his own veracity, and the belief of his readers, under too heavy a load; whilst those who were much with her, and especially a gentleman who was an amateur on the violin, and who attended day and night at her abode, in order to mitigate her terrible fits by music, thought that I had passed too lightly over the wonderful features of her case. It is true that there were some things told by others, which he did not see himself, which were omitted: he was then young, and the case new. But up to the present time, cases of a similar kind, (except their not having arisen from the bite of a spider,) have so much multiplied, that Miss Hazard's case is somewhat thrown into the shade. Such cases are wonderful because few and far apart. Still, there does not appear to be any thing in any one of them, absolutely inconsistent with philosophical and physiological principles.

§ 19. But after all, a gentleman of another profession, that of Divinity, has given a case from his own examination, which exceeds all that the physicians who have related the foregoing cases, have told; and it differs from them all, in this, that the young

lady who was the subject of his experiments, was not in fits, and never appears to have been afflicted with them.

The Rev. T. Glover, is the clergyman alluded to, and Miss M'Evoy, of Liverpool, the patient, who became blind in 1816, in the month of June. The cause of her blindness, as supposed, was water on the brain, *hydrocephalus internus.* Of this head-dropsy, she was relieved by the discharge of water from the ears and nostrils, but this did not remove her blindness. The October following, she accidentally discovered that she could read, by touching the letters of a book. The Reverend gentleman visited her, and found this to be the case, and he tells us that she read a line or two of fine print by feeling the letters. Her age was then about seventeen. But he did not fail of testing her powers, in such a way as to satisfy himself, that her eyes had no agency in her extraordinary faculty. He had her blindfolded, so that he was certain that not a ray of light could penetrate to her eyes. And he put her *sight* by *feeling*, to a test far more delicate than that of reading. He first inclosed six wafers of different colors, between two plates of common window glass, and as he tells us, by touching the glass, "she accurately told the color of each." Here then was something more than telling colors by the touch, for she could not *touch* the *colors.* It absolutely appears that she had sight at her *finger-ends.* Still, we will not decide this point too hastily. But we must decide, that this was the fact, or that her exquisite sensibility, could feel a reflection, a shadow, a shade. And from what is next told us, by the Reverend Experimenter, this rather appears to have been the true explanation. He says, that "all objects appeared to her as if painted on the glass." She was obliged to touch the glass in order to discover and describe the color, whereas, if she could have seen with her fingers, what need would there have been for her touching the glass? This and what follows, confirms our theory of optics better than any experiment which we have known. *It is that the rays of the eye touch, or meet the rays from the object which is seen.*

By touching the glass of the window, which looked into the street, she could describe the passers by, and what was going on, and what was lying there. But it does not appear that very distant objects were to be discovered by her.

In one of the experiments to which Mr. Glover subjected her, he tells us that, on applying her fingers to the window, she perceived two newly cut stones, of a yellow color, lying the one on the other, at the distance of twelve yards. And in the same way she described a workman in the street; two children passing by; a cart loaded with American flour; another cart with loaves of sugar, and a third cart empty, and a girl with a small child in her arms. It did not appear that she had in her fingers, the sense of taste, like the woman mentioned by Dr. Rush; for she could not tell the difference between pure water, and water mixed with salt, by touching them. Nor was there the power of distinguishing colors by touching colored articles with the tip of her tongue; but by putting the petals of flowers between her lips, she could tell their color, and the difference of color, in differently colored petals, exactly. She could accurately describe persons whom she had never seen before, by holding a piece of glass in her fingers betwixt them and herself, they seeming to be painted on the glass. But without a piece of glass this she could not tell. She could tell gold and silver from steel. She said that gold and silver felt finer than other metals. Her feeling itself, therefore, must have been extremely delicate; but did it enable her to describe the carts, and persons, and other objects in the streets of Liverpool, or was there actual vision in her fingers? We were at first inclined to the latter opinion. But from her being obliged to *touch* the glass, we incline to the opinion that the whole must be referred to the sense of feeling exquisitely sublimed. If she could actually have seen, she could have described what was passing in the streets, without touching the glass of the window. But this she could not do.

As persons can, with the eye distinguish a shadow, a shade, and a reflection, her sense of touch could do the same. The nearer an object is to us, the plainer appears its shadow. Nor are shadows and shades discernable at any great distance. And agreeably to this theory, Mr. Glover tells us, that she said, that a man at the distance of only twelve yards, did not appear to her more than two feet high. And that an ornament, in imitation of an orange, she mistook for a real orange, but said, that at the distance of 30 inches, that it did not appear larger than a pea.

By touching a mirror with her fingers, she could perceive nothing but her fingers. But by holding a piece of plain glass three or four inches from the looking glass, she could discover the image of her own person. Yet, if the mirror was removed further off, she said that her face was diminished in size.

Mr. Glover says, that her power of telling colors, was more perfect at some times than at other times, and that at some periods it entirely failed, every thing appearing black to her.

The Reverend gentleman appears to have been a very accurate, scientific, and philosophic investigator. And he carried his experiments and trials of her surprising faculty, to the number of twenty; and with such a degree of scrutanizing accuracy, that there was no possibility of deception, had she had any intention to have deceived—but this she appears not to have had. And the results were full and satisfactory. She could not perceive colors in the dark, which is one of the strongest proofs of a metastasis, or transfer, of the visual rays to her fingers. And that her power of feeling so nearly resembled sight, that light was necessary.

In this respect she was unlike Nancy Hazard, Jane C. Rider, and Mrs. Cass, all of whom had a morbid, or sickly sensibility. A sensibility which existed only in fits, somnambulism, or reverie. It was, therefore, more acute whilst it lasted, than the sensibility of Miss M'Evoy, but it was less permanent. And the sensibility of the latter was more consonant with health. It seems that upon this point, that repeated trials were made, and that she failed in them all. Objects differently colored, were put under a pillow, and when she touched them, they all appeared alike dark. A green card she once said was yellow. This is a proof that no deception was attempted, and that light was necessary.

But there was one similar trait in Miss M'Evoy, to the three patients mentioned above, which is yet to be more particularly noticed. She had intervals in which she had not the faculty of telling colors, even when it was light, and when she also had that necessary appendage, a pane, or piece of window glass, in her hand. We refer this deprivation to the brain and optic nerves; and to their not secreting a sufficient quantity of the rays of vision, to reach such distant parts as the ends of the fingers, unimpaired in quality, or deficient in quantity, or both—nature having prima-

rily designed that these rays should reach only an inch and a half, or a little more than two inches at farthest, to act on the eye; whilst in being transferred to the ends of the fingers, they had to travel to the distance of at least three feet, in a person of less than middle height.

And we ought not to omit to notice also, that when the rays of visual perception, had reached thus far, that they met a very different and deficient apparatus, from the eye itself—we mean the finger ends.

We view the brain as a vast secreting *sui generis*, gland; destined to secrete the senses, and we view the nerves as destined to transmit them to their appropriate organs. And we view the pineal gland, as a moving substance, designed to transmit on the outside of the nerves, the nervous spirit or juice, and as being the *heart* of the *brain*, in its circulating the sensual fluids, as the heart of the body does the blood; and that when diseased nature errs, and sends the visual producing power to the fingers, or to the nerves of other parts, besides the eye, that something like vision may be produced, wherever it is sent.

Hence, when the woman mentioned by Dr. Rush, could hear with her eyes, with her ears closely stopped, the auditory liquid was sent to the eyes.

This also developes the reason why persons have been known to hear, whose tympanum, or drum of the ear, was destroyed. The extremities of the nervous fibrils, answering as a substitute to the drum of the ear, and receiving the auditory spirit of the brain, or liquid of hearing; which, as related to sight, was in the case of Mrs. Cass, transmitted to the surface of the body.

Miss M'Evoy could not only read by touching the letters, but by the aid of a convex lens, she could read, and did read, in the presence of Mr. Glover, with her fingers nine inches from the book. He observes, that when reading, she gently rubs the upper surface of the lens with the tips of her fingers. She said that the letters appeared larger through the lens than without it. The reader must still remember, that she in this experiment, as in all the rest, was so completely blindfolded, that not a ray of light could reach her eyes, even if she could have seen—which she could not, she being totally blind.

We have seen it noticed by another visitor to this young woman, that she could tell, and did accurately tell, the time of day, by *feeling* the glass, or crystal of a watch.

Mr. Glover tried her sense of feeling as to the seven prismatic colors, painted on a card. To these she gave the names of scarlet, buff, yellow, green, light blue, dark blue or purple, and lilac. Mr. G. says, that as the orange paint was much faded, the term *buff* was correctly applied to it.

When she was reading through the glass lens, by feeling it, a penknife was laid upon the line, and she immediately perceived it, and told what it was.

Why Miss M'Evoy was unable to discern objects which she did not touch, only by the medium of a glass, Mr. Glover could offer no conjecture.

Upon this point we would remark, that the eye is able to distinguish colors, shadows, and shades; and that the reflection, or shadow of any object is strongest when a transparent medium, such as glass, water, or polished steel, refracts the rays of light.

As her delicacy of touch had acquired the acme of sight, the problem has its solution by a reference to this fact.

And in the case of Miss Hazard, something of a parallel delicacy we ourselves witnessed. For after feeling the hand of any of the spectators, (with a pillow before her eyes,) she would afterwards tell, by feeling of a piece of money, to whom it belonged. That is, if she had before felt the hand of its owner, and he handed it to her.

We tried this experiment personally ourselves. But if a piece of money belonging to another person, was handed to her by me, it appeared to puzzle her to tell to whom it belonged, and if she decided, she decided doubtingly, as to the two, i. e. as to myself and the other person who had handled it.

The objects which Miss M'Evoy could distinguish and describe, made a shadowy alteration on the surface of the glass, which her fingers could distinguish, just as do the eyes of other persons.

Without entering at the present time upon a discussion of that doubtful question, whether the images of things seen, are painted in an inverted position upon the eye, or upon any part of it, we will mention some things which do appear more evident.

1. Sight, is an emanation from the eye, of rays, which meet another kind of rays, coming from the object, or objects, which are seen, or the object itself. That the rays of vision must go out from the eye, in order for it to see, is evident, because the eye cannot see itself. No person ever saw his own eye, no eye ever saw itself, although by means of a mirror it has seen its image. Now if seeing be the inverted painting of the object seen, upon the eye, why cannot the eye *see itself*, and describe its different parts? Why not see its own pupil, and crystalin lens, and vitreous humour, and cornea, and retina, and be able to point them out? This no person can do, let his anatomical knowledge be never so accurate, or his eyesight never so acute.

2. The rays going out from the eye, must meet the rays coming from the object seen, or else vision will not ensue. And unless refraction takes place, both kinds of rays travel in direct lines, and must of necessity so travel, in order to insure vision. Seeing, is therefore one kind of feeling. And in Miss Hazard, Miss M'Evoy, Miss Rider, and Mrs. Cass, feeling was one kind of seeing.

3. We should place the rays of vision sent out by the eye, to the account of the aqueous humour. This humour being a real *spirit*, which will not freeze in the coldest weather; it being also secretable and renewable. For in cases where it has been let out, as in extracting the cataract, it is again reproduced. The constant expenditure of this humour, whilst the eye acts, calls for a continued supply of it, and this nature has provided, for if it is all pressed out, its natural cavity is again filled with it, and that so soon as ten, twelve, or at farthest, twenty hours. This is well known to operators who extract cataracts.

4. The rays coming from the paper upon which we are writing, feel differently upon the retina of the eye, from the letters which we make. And so of all other colors and objects.

A metastasis, or transfer, of the aqueous humour of the eye, to the ends of the fingers, or to the other cutaneous nerves, would enable a person's touch to perform the offices of the eye.

This we think is proved by the cases of the four women above mentioned.

5. In the case of Dr. Belden's patient, there was an ability to discern objects in a dark room. This faculty has been acquired by prisoners who have been long confined in dark dungeons. And in the case of Miss Rider, the patient referred to, disease produced the same power at once. Whilst bats have the same peculiarity, naturally.

We learn, therefore, that one set of nerves are endued with the ability of sometimes performing the offices of another set. This is paralleled by one set of organs doing the duties of others which are lost, or which nature never bestowed.

We have seen a boy in Peal's Museum, write legibly with his pen between his toes, he having been born without arms or hands. And we have seen very striking pictures which were drawn by a girl, with the pen or pencil held by the mouth, she having been born without fingers or toes.

And Dr. Good gives instances of persons having been able to talk intelligibly, after their tongues had been entirely cut out. And in relation to hearing, it has been known still to have remained, after the loss of the tympanum, and the eight little bones of the ears; the extremities of the auditory nerves, supplying the loss of the whole complicated machinery.

When the teeth are lost, in aged people, the dissolving quality of a certain very important liquor in the stomach, is so increased, that the food is nearly or quite as well digested, as it was whilst the teeth remained. This liquor is called the *gastric juice*. It dissolves the food, and even corrodes and destroys metals, as was proved in the instance of a foolish fellow, who swallowed in imitation of a mountebank, a number of clasp-knives. The experiment however cost him his life, by one of the springs of the back of a knife penetrating his bowels.

6. The rays of vision, the rays of light, and the rays proceeding from an object in view, all agree in penetrating a transparent medium, such as glass, diamonds, crystal, mica, &c. And they all agree, also, in not penetrating any opaque substance. Whilst the more dense substance, *water*, will be absorbed, or pass into wood, but cannot make its way into glass. We saw an instance of this to day. A door, which had panes of glass fixed into it, exhibited no signs of moisture upon its surface, whilst on the

glass, the exhalations of steam from a stove in the room, stood in drops, and even ran down in little rills upon the wood from the glass.*

7. There was one experiment to which the Rev. Mr. Glover subjected Miss M'Evoy, which shewed the faculty of perception in her fingers in a manner as exquisite as any one which we have already noticed, and perhaps more so.

It would indeed of itself be sufficient to prove that she had the quality of sight, or its congener in her touch. And had it been seen by Sir Isaac Newton, would, as we think, have staggered that philosopher in his theory, of that part of his optics, in which he supposes that sight is the result of the object seen, being painted in an inverted position upon the retina of the eye. The experiment was as follows:

Two polished pieces of glass pressed togther, exhibited betwixt them rings and circles; and Miss M'Evoy, by touching the surface of one of these plates, was able to perceive and to describe them. They seemed to her, as she said, to be flying before her fingers.

Had this, and the other manifestations of transferred sensibility, which she, and the other ladies which we have mentioned displayed, been seen by Cotton Mather, he would undoubtedly have referred them to witchcraft.

We cannot but here award the meed of praise to Mr. Glover, for his perseverance, and patience, and ingenuity. He was three days in making his experiments and observations. He had others with him to witness the extraordinary phenomena exhibited, and he frequently repeated them. The young woman received no compensation from her visitors, and had no motive to have deceived them, even if deception had been possible.

We have full confidence in the narrative of the Rev. clergyman, and with increased confidence in ourselves, we can assure the

* The rays emanating from objects, are rays of light, colored with the particular color of the object seen. Those from a red apple are red, those from a green apple green, and those from an orange yellow. In order for vision to take place, these rays must meet those secreted by the optic nerves, whether they are retained in the eye, or whether they be transferred to the fingers, or to some other part of the body.

reader that what we have related with respect to Nancy Hazard, in our younger years, is fully in our remembrance, and entirely correct.

8. We would refer to the rings and circles exhibited by pressing together two plates of polished glass, as the visible concentration of the rays sent out from the eye, the rays of light, and the rays emanating from the glass itself, in visible combination, or mixture.

We may here inquire how the Newtonian theory of light, which consists in its being formed of the prismatic colors, as emitted by the sun, applies to the light given by the lamp, by which we are at present writing?

§ 20. We are told of Margaret Rule, Cotton Mather's bewitched girl, that she was lifted up to the ceiling of her room, and held so firmly that several persons were required to pull her down. This the Rev. Doctor relates, as having himself been an eye witness of.

A phenomenon exhibited by the house-fly, had he looked over head in the room, might have been equally mysterious. We every day see this insect crawling and sleeping with its back downwards. A sight which is so common that we think little of its being, as it is, very wonderful.

And we are told in the Life of Columbus, that the discoverer of the New World, discovered a new mode of fishing among the Indians of some of the Carribee Islands. It consisted in fastening a certain kind of live fish to the line, which by suction would adhere so fast to the fish in the sea, that both were pulled out of water together. This *fishing-fish* would sometimes hold on so fast to a rock, as to suffer itself to be pulled apart, rather than quit its hold.

Man, in health and in disease, both together, is a microcosm of almost every phenomenon. And if we are to believe Mr. Mather, we must suppose that the girl's hysterical disease, furnished her with the power of the house-fly, and of this fish, in overcoming the power of gravity.

But it is more than probable, that this Margaret Rule held on to a nail, or hook, or some other substance, with a convulsive or hysterical grasp, which is even in weak women, sometimes ama-

zingly powerful—as we have seen a girl, in hysteric fits, who required five men to hold her on to the bed, and who would manage a man at arm's end, just as she pleased, or rather as her convulsions tended.

We certainly ought to be cautious how we cry out *witchcraft*, until we have ascertained what diseases, deprivations, idiosyncrasy, and training, will do.

Had Cotton Mather possessed the same knowledge, the same tact of discrimination, and the same independent spirit, as the Rev. Mr. Glover, we should have heard little, perhaps nothing at all, of the Salem witchcraft.

The human frame is a structure of no ordinary wonder and amazement, when in health. But when subjected to disease, like the sea agitated by a storm, its appearances become still more interesting.

§ 21. The universality of deception is worthy of notice. There are in the vegetable world, certain plants which resemble each other, and in most of their sensible qualities appear alike, and yet one of them is a wholesome nutritious food, whilst the other is a noxious poison.

There are minerals which bear a near affinity in appearance, such as yellow arsenic and sulphur, and yet the former is deleterious even unto death, whilst the latter is a mild and useful medicine.

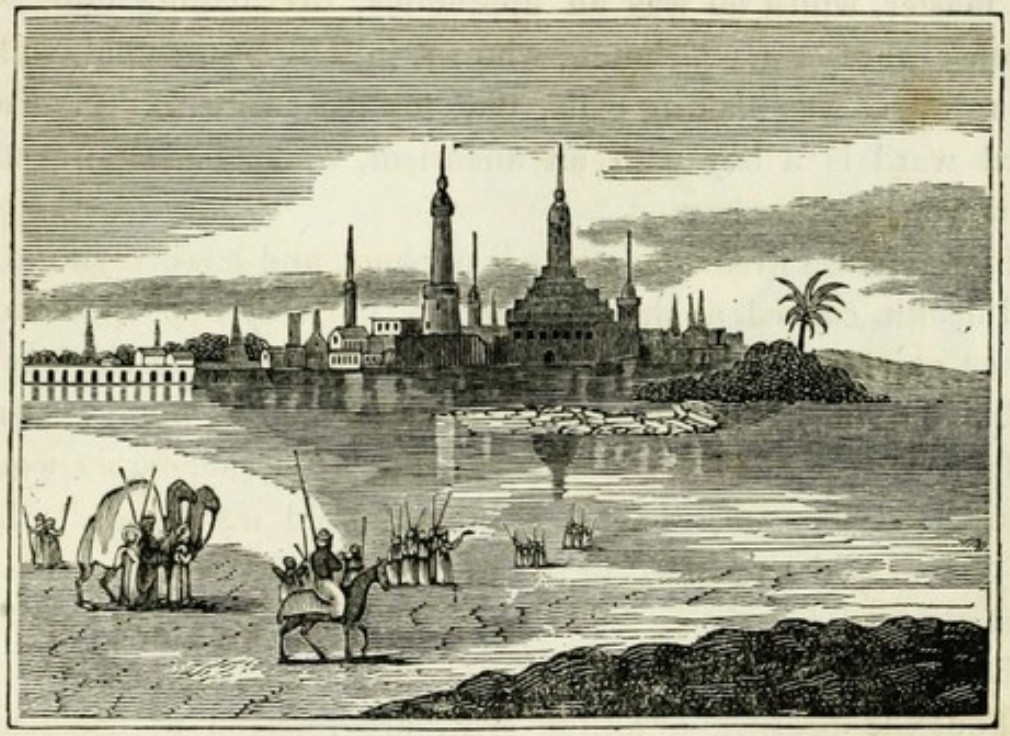
There are serpents whose figure, color, violence, and spirit, are commensurate with the most harmful of their race, and yet they can only frighten, for they have no fangs, nor no poison.

In the heavens, clouds which send forth the hurricane, and pour down the hail, have their exact patterns in other clouds which do neither, but pass away to the east, and leave the western sun more delightful, without moving a leaf or moistening a blade.

The fogbank, and the iceberg, delude the anxious mariner with the hope of his near approach to land, but he finds himself deceived, disappointed, and sometimes ruined.

Like the fig-tree, other trees and plants present the appearances of fruit fine and fair, and yet when approached, we find nothing but leaves.

The mirage of the desert, which is a refraction of the rays of light by the atmosphere, tantalizes the thirsty traveller with the appearance of water, but he finds himself mocked, and that the appearance is all, and that no water is to be felt or tasted.



Not a drop to cool his tongue, or to quench his burning thirst is to be found, although to his eye, the coveted beverage, like a flowing flood, or running river, seemed almost within his reach.

Thus the universality of deception, is very surprising indeed. What we find so abundantly displayed in minerals, vegetables, animals, and ærials, we shall most assuredly find in the bodies, souls, and minds of men.

There is a propensity in many people to refer their diseases and disasters to the wrong source—to the negligence, or malice, or avarice, or ambition, of some individual, who is entirely unconscious of harm. The politician, and soldier, refer their maladies to what they did and suffered for the cause of the people—the student, to his intense study—the valetudinarian, to the ignorance or quackery of his medical man, or to the mistakes of his nurse.

The man of business accuses the captain of the steam boat, or the conductor on the rail-road, of delay, or precipitation or mismanagement.

The lady-patient, in one chamber, had the foundation of her illness laid, whilst a girl at a boarding school, by food too scanty

or bad, or both together. In the next chamber is another lady, ill from having stopped at the wrong inn, where was a poor fire, bad tea, and damp sheets.

The man in one ward of the hospital imputes his lameness to his master, whilst he was an apprentice, overloading him. In another ward is a coachman, who sat so long in the cold, whilst his mistress was making calls, that his feet were frozen. In a third ward is a boy with an aneurism, which he imputes to a blow from another boy.

In that house lives a lady who is nervous, and has every kind of bad health, caused, as she supposes, by her very hypochondrical father, enjoining upon her to sit by his bed-side, when she was a girl, and hold his two hands betwixt hers.* If through extreme fatigue and monotony she loosened her hold, her father would immediately cry out, "Lizzy, you dont hold my hands." His fits of low spirits occurred in the winter, when cold was added to the fatigue of her sitting for hours, in one position, at the bed-side of her father.

Thus the disorders of all the sick, are referred to accidental causes, and no one is ill from the fragility of his frame, the fiat of fate, or constitutional decay or decline. All have, at least just now, a bad cold, caught whilst visiting a sick neighbor, or from having been exposed in performing some official duty.

This kind of erroneous principle, when fostered by parents, and friends, and nurses, and as in the Salem hysterical girls, by ministers, and officers, and courts, goes far, in our minds, towards developing the mysterious mania, which led to the horrors of what is called the Salem witchcraft.

We are by no means certain that similar scenes might not be conjured up in our day, were there a sufficient number of unprincipled abettors to begin the business, and were our ministers, and deacons, and judges, and the community, possessed with the same erroneous feelings, and disposed to let them go into action. Happily, this is not the case.

* This case is founded on fact; both the father and daughter were patients of the present writer. She was his favorite child. The man was Lieut. Governor of the state in which he lived.

§ 22. The magical practices of our Indian aborigines, appear to have been rather of a harmless kind, and were sometimes connected with their religion, sometimes with their medicine, and sometimes with their politics, and at others with their amusements and dances.



Lieut. Pike, of the U. S. army, afterwards General Pike, relates his having been present at one of their religious, or medicinal dances, composed of both sexes, all dressed in their gayest attire, every dancer holding a small skin of some animal in his or her hand. This skin appeared to be the wand of their magic. They ran up to each other with these skins, one would point his skin at another, and puff with his breath. The one thus blown upon, of which ever sex, would instantly fall and appear almost lifeless, or in great agony, and after a slow recovery, join in the dance. But these blowers, who have the pretended power of blowing others down, are of a particular class of initiated persons, and the secret costs them forty or fifty dollars, besides giving the society a feast.

Mr. Frazer, who was with Lieut. Pike, on the upper Mississippi, was in one of the Indian lodges, when one of these blowers came in. The young men immediately threw their blankets over him and forced him out. Upon their seeing Mr. Frazer laugh at

them, they called him a fool, and told him he did not know what the dancer could blow into his body.*

It appears by the account of a missionary to the North West coast, that the Indians there held to something like the metempsychosis of the Greeks. *Le Koote*, the Chief of the *Tum Garse*, told him, that of those who died, some were not well received above, and were in consequence but sparingly supplied with food and drink. These, he added, came back, and assumed another body. He gave an instance of this kind. It was of a certain chief who was killed on board of an American ship. After his death, he appeared to his wife and told her that he was the identical child which was about to be born of her; and that after the child's birth, the scars of the wounded chief, were found on the infant. It would appear by the story that the child was a male, and the circumstance of the scars, was considered as a proof of the truth of this doctrine. But we may remark, that there are many infants born with marks upon them among us. These marks are imputed to fright, or to some strong impression made upon the mother's feelings or imagination. We well recollect a certain young lady, who had what resembled a piece of the skin of a nicely roasted pig upon her arm. Her mother attributed this mark, or *nævi materni*, to her having been disappointed of a certain piece of a roasted pig, at a wedding, whilst pregnant with this daughter.

But medical histories abound with instances still more striking; one of which is that of a woman in Holland, who attended the execution of a criminal who was beheaded, when she was pregnant; and who was in process of time delivered of a dead infant, with the head entirely detached from the body.

Many years past we had a very respectable clergyman who was for several years an inmate of our family, and who had five fingers beside the thumb, on each hand; and he had an only son and child, whom we saw, who had the same peculiarity. The clergyman also informed us, that his father had the same number of fingers; and that it was produced by his grandfather having split his thumb into two parts accidentally with an axe, in sight of his wife.

* Med. Rep. Hex. ii. Vol. iv. p. 378, 379.

We think that instances of this kind are too well authenticated to be denied, and that they sufficiently account for the fact related by *Le Koote*, to the missionary.

In order to get at the true Indian character, we must consult those travellers, or their works, who remarked upon it before they had much connection with the whites.

Alexander Henry, Esq. travelled among the Canadian tribes as early as from 1760 to 1776. He gives an account of one of their juggling physicians, and his patient, who was a girl of about twelve years of age, and who appeared to Mr. Henry, to have had a fever, and to be in the last stage of consumption.

The Indian's mode of practice was that of sucking away the disease through small hollow tubes, applied to her breast, or thorax. His tubes appeared to be the wing bones of a swan. But he accompanied his practice with a song and a rattle, and swallowed the tubes himself, after the application of sucking was over. Or at least two out of three of them were swallowed by himself. The swallowing, or apparent swallowing of the tubes, put the doctor into terrible agony, which he evidenced by throwing his body about in horrid contortions. And the bringing them up was equally distressing. Upon bringing up the second tube, which appeared to have a small groove outside of it, a substance was found by him which Mr. Henry says, resembled a small part of the quill of a feather. This was handed about as a trophy, and declared to be the cause of the girl's disease. His practice was however, unsuccessful, for his patient died the next day.

Mr. Henry tells us, that their *jouers*, or jugglers, believe that by drawing the figure of a person in sand, ashes, or clay, or by considering a tree, stump, or hillock, as his substitute, that any injury inflicted upon it, will be felt by the person himself, whose figure the hillock or stump represents. This puts us in mind again of the Salem witchcraft. Persons accused of being witches, were complained of by their accusers, in court, of pinching and pricking them there, when they were out of reach of each other. And those sage Salem judges, had such persons' hands tied, when the accusers declared themselves relieved of their torments! This circumstance alone, is sufficient proof of the whole being the work of imagination and malice. The Indian man

and woman in the family of Mr. Parris, probably taught these notions to his children. Mr. Henry tells us, that these *Jouers* are supposed to be able to inflict death upon an absent person, by mutilating his imagined image; and he saw one of them ripped up and killed by an Indian man, who accused him of having killed his brother by his magic arts, exercised in this very way.

§ 23. Some persons, more competent to judge than ourselves, have supposed a most striking similarity between the account given by Mr. Henry, of the Indians at the Sault of St. Mary, consulting the GREAT TURTLE, and that of the ancient Greeks, consulting their oracles. It took place in 1764.

That such coincidences should have existence in a matter of such a strange, ambiguous, and eccentric character as the present, is much more wonderful than that they should occur in the construction of buildings, the systems of government, or the similarity of ornaments and decorations.



Mr. Henry's account is to the following effect: for invoking and consulting the Great Turtle, the first thing to be done was, the erection of a large house or wigwam, of such dimensions as to contain the whole tribe. Within this large structure was a tent erected for the use of the *priest*, and the reception of the *spirit*. This tent, its construction, and what took place within it,

form the grand arcana of the whole performance. It was constructed with five poles, or rather pillars, of eight inches diameter, and ten feet in height. These pillars were set about two feet into the earth, into holes dug for the purpose, and then the earth thrown out, put back around them. At the top, these pillars were bound together with a circular hoop or girder. They were set in a circular form, and at bottom inclosed a space of about four feet in diameter. They were of wood, of five different species, and covered over with skins of the moose, which were made fast with thongs of the same. A part however, of one side, was left unfastened, to admit of the entrance of the grand dramatist, the priest. The ceremonies did not commence but with the approach of night. To give light within the great wigwam, several fires were kindled within it, around this tent. Nearly the whole village assembled within the first inclosure, and Mr. Henry among the rest. It was not long before the priest appeared. He had very few clothes on, and was almost indeed in a state of nudity. As he approached the tent the skins were lifted up, as much as was necessary to allow of his creeping under them on his hands and knees. His head was scarcely within side, when the edifice, massy as it has been described, began to shake, and the skins were no sooner let fall, than the sounds of numerous voices were heard within, and beneath them. Some yelling, some barking like dogs, some howling as wolves; and in this horrible concert were mingled screams and sobs, as of despair, anguish and the sharpest pain. Articulate speech was also uttered, as if from human lips, but in a tongue unknown to any of the audience.

After some time, these confused and frightful noises, were succeeded by a perfect silence. And now a voice not before heard, seemed to manifest the arrival of a new character in the tent. This was a low and feeble voice, resembling the cry of a young puppy. The sound was no sooner distinguished, than all the Indians clapped their hands for joy, exclaiming that this was the Chief Spirit, the TURTLE, the spirit that never lied! Other voices, which they had discriminated from time to time previously, they had hissed, as recognizing them to belong to evil and lying spirits, which deceive mankind. New sounds came afresh

from the tent. During the space of half an hour, a succession of songs were heard, in which a diversity of voices met the ear.

From his first entrance, till these songs were finished, we heard nothing in the proper voice of the priest, but he now addressed the multitude, declaring the presence of the GREAT TURTLE, and the spirit's readiness to answer such questions as should be proposed. The questions were to come from the chief of the village, who was silent however, till after he had put a large quantity of tobacco into the tent, introducing it at the aperture. This was a sacrifice offered to the spirit; for spirits are supposed by the Indians to be as fond of tobacco as themselves. The tobacco accepted, he desired the priest to inquire, whether or not the English were preparing to make war upon the Indians? and whether or not there were at fort Niagara, a large number of English troops? These questions having been put by the priest, the tent instantly shook; and for some seconds after, it continued to rock so violently, that Mr. Henry expected to see it levelled with the ground. All this was a prelude, as he supposed, to answers to be given. But a terrific cry, announced with sufficient intelligibility, the departure of the TURTLE. A quarter of an hour elapsed in silence, and Mr. Henry waited impatiently to discover what was to be the next incident in this scene of imposture. It consisted in the return of the spirit, whose voice was heard again, and who was now delivering a continued speech. But the language of the GREAT TURTLE now, like that which had been heard before, was wholly unintelligible to every ear, that of the priest excepted. And it was not, therefore, till the latter gave an interpretation, that the audience learned the purport of this extraordinary communication; which did not commence before the spirit had finished.

They were then informed by the priest, that the spirit, during this short absence, had crossed lake Huron, and even proceeded as far as fort Niagara, which is at the head of lake Ontario, and thence to Montreal; a distance, this, of more than a thousand miles out, making more than two thousand miles, going and returning, all in fifteen minutes.

At fort Niagara, he had seen no great number of soldiers; but on descending the Saint Lawrence, as low as Montreal, he had

found the river covered with boats, and the boats filled with soldiers, in number like the leaves upon the trees. He had met them on the river, coming to make war upon the Indians.

The chief had a third question to propose, and the spirit, without a fresh journey to fort Niagara, was able to give an instant and favorable answer. "If," said the chief, "the Indians visit Sir William Johnson, will they be received as friends."

"Sir William Johnson," said the spirit, (and after the spirit the priest,) "Sir William Johnson, will fill their canoes with presents, with blankets, kettles, guns, gun-powder and shot, and large barrels of rum, such as the stoutest Indians will not be able to lift; and every man will return in safety to his family.

At this the transport and clapping of hands were universal. The questions of public interest having been resolved, individuals were permitted to inquire into the condition of their absent friends, and the fate of such as were sick. Mr. Henry, among the rest, made an offering of tobacco, and inquired whether he should ever revisit his native country. His question being put, the tent shook as usual, after which he received answer, that he should take courage, and fear no danger, for that nothing would happen to hurt him, and that in the end he should reach his friends and country in safety. These assurances wrought so strongly upon his gratitude, that he presented an additional and extra offering of tobacco.

These consultations of the priest and spirit, continued till near midnight, when all the crowd dispersed to their respective lodges. Mr. Henry tells us that he was on the watch through the scene, to detect the particular contrivances by which the fraud was carried on; but although he appears to have been a very intelligent and penetrating man, and is certainly a very good writer, yet he says that he came away as he went.

The shaking of the tent, when it is considered that it was constructed of such massy materials, was not the least extraordinary part of the performance; and it was one that it does not appear that any legerdemain was possible to produce. The number and variety of voices, form another mysterious feature.

Capt. Carver witnessed in another tribe, a similar and equally unaccountable display, as did M. de Champlain, as long ago as

1609, who supposes that the *joueur* or priest shook the tent himself. But this seems impossible, unless he was a Sampson of a fellow. Besides, it does not account for the concert of discordant and simultaneous voices, when no one was seen to enter the tent except a single priest.

We strongly suspect that there was more art and labor, in preparing this tent than travellers and the uninitiated were suffered to see; and that there was a subterranean cell below, and a subterranean passage to it, in which other *joueurs* were concealed.

§ 24. Mysteries, when once found out, are mysteries no longer; and all surprise ceases, except at their simplicity. We are apt to imagine, that had we been present ourselves, that our senses would have been more acute, and that we might have detected this Indian imposture, but do we not see performances equally inexplicable, by mountebanks in all our principal cities? The Hon. Mr. B. an eminent attorney, and afterwards a Senator in the U. S. Congress, gave an account to a company, of which the present writer was one, of some of the legerdemain of Seignior *Falconi*, an Italian performer, which he witnessed, and which excited much surprise; and although Mr. B. was a man of very superior talents, he was unable to unravel the mysteries which he saw.

Among other things *Falconi* told his audience to propose to him any question they pleased. One of them asked what was the difference between lightning and electricity? He instantly threw down a candle on to the table, and told the querist, or any one else, to cut it open and he would find an answer. The candle was cut open to the wick, which was found to be a piece of paper rolled up, and upon which was written, "the one is natural, and the other artificial."

He gave another instance. The actor requested the gentlemen present to lend him their watches. They did so. These he put into a bag, or it so appeared. He then laid the bag on a table and told them, or any one of them, to take a whip and whip the bag as much and as long as they pleased. This was also done. He then poured forth the contents of broken crystals, broken dials, and broken wheels, and the whole machinery, in complete

rupture and ruin. Something must be done, he then said, for these gentlemen who have delivered me their watches. We must do our best to make good their losses. The fragments were then returned into the bag. Some manœuvering then took place, such as concentrating the fragments into one end of the bag, and rubbing it with his hands. The contents were then carefully emptied out on to the table. The watches appeared as they were when he received them, and he handed them to their respective owners.

A lady, Mrs. C. when a girl, was present at one of his exhibitions, and gave us the following account of one of his sleights. He requested any lady present to hand him her ring. One was handed him. He gave one of his auditors this ring, or so it appeared; told him to charge the pistol with powder, and put the ring in place of a ball, and then fire it out of the window. All this was done. He then expressed great anxiety for the recovery of the ring; and looking round he pointed out a young lady, of one of the first families, and said that the ring might be found in her slipper. She in much astonishment and perturbation, replied in a tremulous voice, Oh! no—it is not in my slipper. Please Miss, said he, be so kind as to slip your slipper from your foot; she did so, and behold there was the ring.

We at first conjectured that the young lady was in concert with the actor; but this was not the case. Still, some other lady who sat near her might have been, and who probably slipped the ring, unknown to its wearer, into her shoe. It must have been another ring that was put into the pistol.*

In the case given respecting the watches, the juggler's bag must have been double, and the part of it into which the watches were put made of some material so firm as to bear the strokes of the whip without injury to the contents. The broken matters poured out must have been the fragments of other watches fitted for the purpose.

The Hon. Mr. B. observed that nothing was ever detected of Falconi's tricks, except that he made use of very strong magnets, and that one of the watches was injured in that way.

* It might have been a double barrelled pistol, and the ring put into the barrel which was not fired off.

We are not sufficiently adept in legerdemain to venture many surmises of our own.

A certain German prince was so utterly confounded at the pranks of a performer, that he sent for him to his palace, and bargained with him for a large sum of money, to unfold to him his many mysteries. He found them when once explained, easy of comprehension, and entirely reconcileable with natural and known principles.

§ 25. Gen. Hamilton, was in his day, once travelling in the interior of New York, and putting up at a village for the night, he was informed by his landlord that there was to be a sleight of hand exhibition that evening, by an itinerant. This the general for want of better entertainment, saw fit to attend. The actor had not commenced when he entered, and closely inspecting a countenance of superior intelligence, made bold to approach the general with a dollar in his hand, which he asked him to be so good as to hold during his performance.

Gen. Hamilton took the money, and held it as desired, but not without some suspicion that it might have some connection with some part of the actor's legerdemain, or that some attempt might be made to abstract it from him without his knowledge. Nothing of the kind however happened, and after all was over, the showman came to him and received back the deposit, thanking him for the trouble he had given him, telling him at the same time, that his only motive was to divert his attention from too close an inspection of what was transacting before him; and intimating that although his performances might pass very well with the multitude, yet that he was not quite certain, that a man of his physiognomy, might not discover more than he wished to have known.

A counterpart to this anecdote, occurs in relation to Sir Dugald Stewart. It may also throw some light upon the story of the ring being found in the young lady's shoe. Sir Dugald, who was present at some legerdemain exhibition, had a shilling piece handed him which he was requested to keep; he however handed it to his next neighbor. During the play, a similar piece was handed around to the audience, for their inspection. Afterwards

it was loaded into a pistol and fired out at a window. The juggler then said that the piece might be found in that gentleman's side pocket, pointing to Sir Dugald. Perhaps, replied Mr. Stewart, if it is not found on me, it may be found on my next neighbor, who forthwith exhibited the piece.

It is thus that pranks so seemingly profound, vanish into thin air, as soon as they are once detected; and justify the remark of Cato, that it is wonderful how one soothsayer could look another in the face without a burst of laughter.

§ 26. The effects of imagination are immensely diversified, and sometimes so strong as to confound falsehood with truth, and disease with health. Things imagined to be true, are told for truths, when void of all foundation; and yet such imaginative persons, do not know that they are uttering falsehoods. What they *imagine*, they cannot discriminate from what they *see*, and consequently they pass for persons of no veracity. Such persons are, however, commonly good natured. If society sometimes suffers from their tergiversations, they themselves are exempts. Very different is the condition of those who have fancied diseases. They are greater sufferers than those who have real ones. This is proved, as Dr. Rush observes, by the most painful maladies being borne, such as gout and stone, without their ever driving the sufferer to commit suicide; whereas, this is committed, and not unfrequently, by those who labor under hypochondriac and other nervous diseases.

Many years ago, Elisha Barns, of Bucks county, Pennsylvania, was in time of wheat harvest reaping wheat, with his son, a stripling, and his hired men. In the course of the day they killed a rattlesnake. The father and son had outside jackets of the same kind of cloth, which they had thrown off in the heat of the day. At night the father in attempting to put on his outside garment, as he supposed, found it much too small. He looked and found the color right, and was much astonished at his increase of bulk. Immediately, he supposed that he had been imperceptibly bitten by the rattlesnake, and had swollen from the effect of the poison. He became very ill, and was about to send for a physician, when his son came in with the old gentleman's coat, dang-

ling like a bag about him, when poor Elisha Barns was well in an instant.

We had a patient, Col. G. a man of superior natural abilities, who was a victim to all kinds of imaginary maladies. It was even dangerous for his physician to detail the symptoms of diseases, for his patient would surely have the whole of them. At one of our visits, he told us that his disorder was an ulcer on his kidneys, although he had no symptom indicating any such affection. We told him that he had had no sickness at stomach, which was one of the symptoms of an affection of the kidneys. He soon, in consequence of this information, began to retch, as though he had taken tartar emetic. Nothing more of this kind ever occurred. At the next visit, we found the Colonel sitting with his feet in a chair, covered with flannel. What is the matter now, Colonel, was our inquiry. Doctor, said he, I have got the gout. How can that be, have you had any pain in your feet, your ancles, or great toe? No, he replied, but I do not doubt but that I shall have. Nothing more was heard of the gout after that day. But the very next conceit, would be as firmly rooted in his mind, as though his fancy had never erred. It was only by a course of steel, and other strengthening remedies, that his nerves gained their wonted vigor, and then his mind responded, and lost its troublesome vagaries.

The Hon. G. H. Esq. then mayor of the city in which he lived, walked out into the street, one morning in the month of March, dressed as usual at that period, with small clothes reaching no further than the knee. He had on two pair of stockings, as was his custom. Feeling an unusual coldness in one of his legs, he cast down his eye, and lo, and alas, he beheld one leg smaller than the other! He hastened into the house, told his wife that one of his legs was perishing, that it was cold and fallen away, desiring her to send for Dr. S. immediately. She however, sent for Capt. C., a friend and near neighbor, who came in directly. The story was repeated with much agitation. Friend H. said Capt. C. pull down your stockings, let us see both legs together, and then we can judge better. Mr. H. complied, when all the terror ceased at once, he had drawn three stockings on to one leg,

and left the cold and shrunk limb with only one. No physician was needed for curing so plain a domestic case.

A case of a young farmer, mentioned by Dr. Darwin, had a more tragic issue. He found his hedge fence nightly diminishing, and unable to detect the depredator, determined one night to watch the premises himself. In the dead of night, he perceived a poor old withered woman making up a bundle of faggots from his fence. He let her proceed till she had shouldered her load, when he rushed from his concealment, and deprived her of her booty, with bitter reproaches. In a moment of horror, she fell on her knees, not to pray to him, but to heaven, that he might never, so long as he lived, be warm again. Such a request, from such a miserable looking supplicant, in the dead of night, and uttered with much fervency, struck him to the quick. He felt cold, and returned home shivering. He increased his bed-clothes by night, and his body clothes by day, but fancied himself forever cold, and neither apparel, nor wine, nor medicine, ever made him warm. He even had a seive put over his face when he was in bed, and increased his fires. It was all in vain. He declared that never had he felt warm since the fatal orison of the old woman. His chills finally ended in the chill of death. He fell a sad victim to the chills of his imagination, and ended his days by the effects of an irrepressible hallucination.

The same author mentions the case of a clergyman, of rather a weak mind, who was drinking with some lively companions, when with his wine he swallowed a part of a wafer. One of the company humorously remarked, that it would seal up his bowels. The clergyman felt the force of the remark, and his imagination did the rest. He became indisposed, and although the medicines given him, had the same operative effect as his attendants desired, still his fancy could never be relieved. He could not be made to realize, or believe, what his own eyes witnessed. His bowels were relieved, but his fancy was not. He pined and died, ever asserting that nothing had passed them since he swallowed the wafer.

Had the Salem judges known a few such well authenticated facts, it seems hardly possible that the pages of New England

history should ever have been darkened by such scenes as the Salem witchcraft.

As education becomes more diffused, and the sciences more profoundly understood, the mind of man acquires expansion. The palace, the play-house, the parlor, the hut and the hovel, feel the influence of Newton and Kepler, and Copernicus, though all their inmates may have never heard of even their names.

Eclipses were once thought to have proceeded from miraculous or magical power.

§ 27. Sidereal, or planetary influence over men, diseases, and cattle, and trees, once held unbounded belief. This is not of Saxon origin, but is derived from the native Britons and Italians. The Druids of Gaul, and of Britain, held both the professions of physic and priestcraft conjoined. One of their rules was, to cut the *misletoe* with a golden knife, but only when the *moon* was *six* days old. It then underwent the formality of consecration, when it was considered as an antidote for poisons, and a preventive of sterility.

The Vervain, (*verbena officinalis*,) after libations of honey, was to be gathered at the rising of the dog-star, but with the left hand only, and when neither the sun nor the moon shone. It then became the vanquisher of fevers, an antidote to the bite of serpents, and a chain to fasten friendship.*

Sir Theodore Mayerne, the Doctor Caius, of Shakspeare, was physician to three English Sovereigns; yet some of his remedies betray superstition in a most disgusting form. One was, the bowels of a mole, cut out whilst the creature was alive. Another was *mummy*, made of the lungs of a man who had been executed, or otherwise died a violent death.

In this class of *great vulgar*, must be placed also Sir Kenelm Digby, Knight of Montpellier. He pretended to have a sympathetic powder, which came from Persia, or sometimes from America. This powder was to be applied to any tool with which a person was wounded, such as an axe, an adze, or chissel; after this, the edge of it was to be covered over with ointment, and

* See Pliny Lib. xvi. c. 44—and Lib. xxv. c. 9. Also Dr. Paris' Phar. v. 1. 27, 28 pages.

dressed two or three times a day. Had the knight suffered his treatment to rest alone in putting powders and ointments on axes and adzes, we might have supposed that he had some confidence in it himself; but he was careful not to do this, but to make suitable applications to the wound itself; although he gave the credit of his cures, to the instrument having been under treatment, which caused the injury. Such wonderful effects have secrecy and mystery, that even crowned heads were turned about to view these extraordinary cures of Sir Kenelm Digby. He delivered a discourse upon them himself before an assembly of notables and nobles in France. King James I. at length prevailed on him to divulge his mighty mystery to him. It proved to be nothing more than *burnt copperas, (Calcined Sulphate of Iron.)** It was found to be concealment that caused all the wonders of the witchery.

Once known and all its virtues fled,
Though it before had raised the dead.

§ 28. We are not so much surprised when strange things are heard of at a great distance, and among a pagan people. But we like to trace the turnings and windings of human nature into all its recesses.

When we find Asia respond to Europe, and Europe to Asia, we become more certified of the common origin of man.

Every one knows that the ancient Greeks and Romans had gods for every thing. And at this time this appears to be the case in some parts of India.

A communication from Mr. Dubois, a missionary to the English National vaccine establishment, is a curious proof of this; and at the same time, displays as curious a proof of national superstition. The matter in view, related to the introduction of the cow-pox, which they opposed upon the ground that one of their goddesses, called *Mah-ry Umma*, became *incarnate* in small-pox. She was a terrible deity, entering into the infected, and causing head ache, back ache, cold chills, and fever; and finally breaking forth upon the skin in little angry suppurating boils, called small-pox. But although she saw fit thus to afflict them,

* Vide Paris' Pharmacology.

they believed that she might render them still greater evils if they offended her. They therefore refused to substitute her rival in her room, for fear of her anger!

No reasoning could overcome their prejudices. They feared her goddesship for themselves, and for the whole nation. Their scruples were finally overcome, by raising up a new superstition in room of the old one. They were therefore told, that the goddess had chosen of late, to exhibit herself in a more mild and placable form; and that they might still adore her in her new shape, and praise her for her benevolence, because her substance was the same as it ever was.

It was thus that the great blessing of vaccination was introduced into India.

§ 29. The story of Dr. Faustus, and the devil, had its origin from *John Faust*, the first printer of books. He was a German, and kept his art a secret. The books being printed in imitation of manuscript, were at first supposed to have been written with a pen. At that time Bibles were charged at five hundred crowns, by the scribes of Paris, apiece. Thither Faust went and sold his for sixty crowns. The uniformity of his printed *writing*, and the low price of the volume, excited the amazement of the Parisians. But when he reduced the price to thirty crowns, and besides furnished copies as fast as they were wanted, all Paris was in a state of agitation. He was informed against at the police as a magician. His apartments were searched and a great number of copies discovered.

Part of the printing was done in red. This passed for his blood; and blood and witchcraft having a supposed mystical connection, he was deemed by the award of the magistrates to be leagued with the devil. He was obliged to fly, or he might have shared the fate of other sorcerers, witches, and wizards of the times—that is, have been burnt.

Such is a concise history of the first printed copies of the Bible in the world.

The wonder subsided when the types were discovered. Although, those with which Faust first printed the Bible, were of wood, and not like those of later times, moveable.

The interesting and sacred volume was multiplied, till every body possessed a Bible. After which, a new superstition arose. It was that of opening the book at hazard, and the person's fortune, fate, or present object of inquiry, was supposed to depend, or to be indicated, by the first passage upon which he cast his eye. This was an early mode of appealing to the Bible. So far was this custom carried, and so mischievous were its effects, that ecclesiastical history informs us that it was prohibited by law.

The Bible was not, however, the only book that was thus consulted. Virgil was opened at random for the same purpose, of which the great Dr. Johnson gives us some account, in his Lives of the Poets. In his life of Cowley, who was secretary to Lord Jermyn, and the latter Ambassador from England to France, a treaty with the Scotch was negotiating, for the success of which Cowley was much interested. In a letter to a friend he gives his reasons for expecting a favorable issue to this treaty. And to add weight to his opinion, he writes to him as follows, by which it appears that he had been consulting the Virgilian lots, that is, opening Virgil: "And to tell you the truth, (which I take to be an argument above all the rest,) Virgil has told the same thing to that purpose."

This method of divination was used by King Charles I., and by Lord Falkland, both of whom happened together in the Bodleian library—or more probably went there for the express purpose of consulting Virgil.

As a matter of coincident curiosity, when it is considered that Charles was beheaded by his subjects, and that Lord Falkland, his secretary, was killed, fighting for his king, we notice this royal piece of superstition, and its striking results. The passage upon which the royal eye of Charles fell, is as follows:

"Yet let a race untam'd, and haughty foes,
His peaceful entrance with dire arms oppose,
Oppressed with numbers in th' unequal field,
His men discourag'd and himself expell'd;
Let him for succour sue from place to place,
Torn from his subjects and his son's embrace.

First let him see his friends in battle slain,
And their untimely fate lament in vain:
And when at length, the cruel wars shall cease,
On hard conditions may he buy his peace;
Nor let him then enjoy supreme command,
But fall untimely by some hostile hand,
And lie unburied on the barren sand.*

It is presumed that there is not in *Virgil*, or any other book, a passage more appropriate to the final fate of that monarch, than the one to which chance directed his eye. He did not lie unburied, but he fled from place to place for succour. His armies were defeated, he was separated from his son, afterwards Charles II., and from his Queen, and finally beheaded by the sentence of Cromwell.

Lord Falkland's eye met the following lines.

"O Pallas, thou hast fail'd thy plighted word,
To fight with caution, not to tempt the sword;
I warn'd thee, but in vain, for well I knew
What perils youthful ardor would pursue;
That boiling blood would carry thee too far,
Young as thou wert to dangers, raw to war.
O curst essay of arms, disastrous doom,
Prelude of bloody fields, and fights to come!
Hard elements of unauspicious war,
Vain vows to heaven, and unavailing care!†

Lord Falkland was the most learned man of his age. He was killed at the early age of thirty-four, at the battle of Newbury. Charles survived his secretary eight years, being beheaded in 1649.

Chance, in these two instances, paid tribute to superstition. But there is no record of the ten thousand instances of the failures which occurred in consulting Virgil. And it is by *generals*, and not by *particulars*, that wise men form their opinions.

We cannot be censured for using the word *chance*, because we have the very highest authority for it in the parable of the good Samaritan.

* Æniad Lib. IV, 615, Dryden's translation.
† Æniad Lib. XI. 152, Dryden's translation.

We have often been surprised at the downright contradictions of Christian writers of some parts of the Bible. And it occurs so frequently, either directly or indirectly, that we hardly read or hear a sermon without some degree of perturbation at witnessing it. We here particularly have in view, the flat denial of some, who say that there is no such thing as *chance*, when Jesus Christ says that there was.

CHAPTER V.

OF BURYING, EMBALMING, AND BURNING THE DEAD. OF VISIONS, VOICES, AND SUPERNATURAL IMPRESSIONS. CROMWELL. LORD HERBERT. PAUSANIAS. ANAXAGORAS. ROSCOMMON. A PREMONITION DEFEATED. PREDICTION OF SNOW IN JUNE, FULFILLED. THE INDIAN AND HIS TAMED SNAKE.

§ 1. The burial of the dead was a religious duty among the ancient Greeks. And indeed throughout the heathen world, the embalming, burial or burning, of deceased persons, was a matter of great importance.



Nicias, an Athenian general, and a pious pagan, chose rather to lose the honors of victory, than not to reclaim the bodies of his soldiers slain.

The ghost of an unburied person was not allowed to pass the river Styx.

Six Athenian generals were put to death as criminals, for not interring the bodies of the soldiers slain in the battle of Arginusæ.* It was the opinion of the ancients, that the ghosts of drowned persons were doomed to wander about for a hundred years, before they found a resting place. And the cause assigned was, that the rites of sepulture had not been bestowed upon their bodies. This notion is alluded to in Shakspeare.

Puck. My fairy lord, this must be done in haste;
For night's swift dragons cut the clouds full fast.
And yonder shines Aurora's harbinger;
At whose approach, ghosts, wandering here and there,
Troop home to church-yards; damned spirits all,
That in cross ways and floods have burial,
Already to their wormy beds are gone.†

This care for the bodies of the dead was founded on an opinion which is connected with, and affords a reason why, the Egyptians embalmed their deceased friends. They held the opinion, that the soul was dependant for its preservation upon that of the body. In one sense, therefore, they held to the soul's immortality; but that it had no separate existence from the body. That it would be renewed, and raised, and resuscitated, when the body was, was their firm opinion. But that if the body was lost, or suffered decay, that the soul would be lost, or suffer decay along with it, they firmly believed.

That some of the Jews held to a similar doctrine, would appear to be true, when their notion respecting the *luz* is considered.‡ The Greeks derived it from the Egyptians. And Job, after some variation in his ideas and expressions upon the subject, finally places future knowledge, consciousness, and existence, upon the resurrection of the body.

The Grecian fable of Charon and his boat, ferrying the dead over the river Styx, was derived from the Egyptians. His fee was an obolus, about two cents, placed under the tongue of the deceas-

* Vide Plutarch. Life of Nicias.

† Midsummer Night's Dream, Act 3, Scene 2.

‡ The luz was the bone of immortality—a part that did not die in the grave, nor before burial—the seed of resurrection.

ed. Such as had not been honored with a funeral were not suffered to enter the boat for the space of one hundred years, during which time they were condemned to wander on the shore. Charon is represented as an old man, of robust form, piercing eyes, long white beard, and hideous countenance.

There are many notions probably common to all nations. Others appear to be derived from tradition, and some from the Bible, even where it is unknown. We should have been surprised yesterday, had any one informed us, that there was in the Bible, any hint of the custom of our Indians, burying with their dead the arms and ornaments of their deceased warriors, to be found in it. But to day we were convinced that we did not know all its contents, as we read the following verse: "And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads; but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living."

It seems that an uncircumcised race, and a barbarous custom, are here pointed at, not for imitation, but for derogation. Going down to hell with their weapons of war, and having swords laid under their heads, mean no more than our Indian customs present to view now.

§ 2. As are the times, so are the treasons. As are the determinations, so are the pretended revelations. Any one bent upon violent measures, if he has visions, or hears voices, they are in aid of his purpose. Even when sanctity is made the cloak for enormities, its ardor increases in proportion to the violence intended.

When the execution of King Charles I. was under discussion in Parliament, Cromwell said, that should any one have voluntarily proprosed to bring the King to punishment, that he should have regarded him as a traitor. But as affairs were then circumstanced, that he should pray to God for a blessing on their counsels. He added, that when he himself was lately offering up petitions for his majesty's restoration, that *he felt his tongue cleave to the roof of his mouth;* and that he considered *that* supernatu-

ral movement, as an answer from heaven of its having rejected the King.

We regard Cromwell as the high-priest of all hypocrites; and as having infused into his followers, both male and female, something of his own deceitful spirit.*

A woman, at the same period, desired admission to the military council; she having been illuminated by visions of a prophetical nature, which gave the joyful tidings that their proposed measures of violence and bloodshed were sanctioned from on high.

When it is considered that any one, however unprincipled, may assert that he has had a vision, a voice, or a supernatural impression, such assertions ought ever to be viewed with suspicion, or scepticism. When we hear of any thing of the kind, we ought to call to mind the case of Lord Herbert, of Cherbury. This elegant and polished infidel had the daring idea, of having heaven on his side; and that the powers above should make known to him their approbation of his deistical principles. He therefore supplicated a special manifestation to be afforded him. And if his lordship is to be believed, he had it. He had, as is asserted by himself, an answer from on high, which could not have been uttered by any human agent, and which was distinctly heard in the air, in confirmation of his opinions, and the query proposed!

§ 3. The horrors of the imagination, are sometimes the punishment of enormities which evade or defy all other modes.

Pausanias, being at Byzantium, cast his eyes on a beautiful young lady, of a noble family, whose name was Cleonice. Her parents, aware of the power of the Spartan general, dared not to deny his request, of having the young virgin, their daughter, for a mistress. The only terms on her part, were, that the lights in the room should be extinguished. This being complied with, she was under the cruel necessity of entering his apartment after he

* Cromwell is thus described by his confidential physician, George Bate:— "A perfect master of all the arts of simulation, and dissimulation; who, turning up the whites of his eyes, and seeking the Lord with pious gestures, will weep and pray, and cant most devoutly, till an opportunity offers of dealing his dupe a knock-down blow under the short ribs." See Lacon, p. 43.

had retired to rest. It happened that she, in approaching his bed, stumbled on a candlestick. The noise awakened Pausanias, who had fallen asleep, and who did not, at the instant, recollect the assignation. Apprehensive, like all other tyrants, of assasination, his dagger lay by his side. He caught it and plunged it into her breast, and it reached her heart. Rest, quiet, and peace, departed from that moment. Every night, the image of the young woman haunted him; and in a voice of menace, repeated this verse:

Go to the fate which pride and lust prepare.*

At Heraclea, was a temple where the shades of the dead were consulted. Thither he resorted, and there Cleonice, as it is said, appeared, when Pausanias entreated her pardon. She told him that soon after his return to Sparta, he would be delivered of all his troubles.



His death was supposed to have thus been enigmatically foretold—which proved true; for being accused of an attempt to betray his country to the Persians, he fled for refuge to the temple of Minerva. This edifice the people walled up, surrounding the

* Plutarch, in the Life of Cimon.

whole building with stones, so that he could not get out; and he was there starved to death. His own mother laid the first stone.

But as to the necromancy, and the raising of Cleonice, it is probable that the priest or priestess substituted some other young woman in her place.

Jemima Wilkins once attempted to raise the dead. The daughter of one of her followers having died, she endeavored to palm upon the gazing multitude another young woman, having some resemblance to the deceased, and dressed like her.

It would appear that the art of ancient divination, was reduced to certain rules, which even the priests themselves could only act in conformity to, but could not vary their predictions so as to fit all possible contingencies and catastrophes.

When Nicias, and Alcibiades, two Athenian generals, were sent with a vast fleet against Sicily, it was foretold that they should take all the Syracusans. It so happened that a vessel of the enemy was captured by the Athenian fleet, having on board the register or roll of the Syracusans. It contained, of consequence, an immense number of the names of their enemies. This very much disconcerted the diviners. They feared that the prophecy that had been made, that they should take all the Syracusans, was now accomplished, by this capture of all their names. And such in the end proved to be the event. For instead of taking all the Syracusans, Nicias lost an army of forty thousand men, and his own life also.

Thus the predictions of the diviners ended in the capture of the names of the citizens and soldiers, instead of their bodies!

Piety, principle, or superstition, sometimes led the pagans to act up to the principles of true religion. But such instances took place among the few of first rate talents, and highly endowed minds. And that they were rare may be inferred from their having been thought worthy of record. Nicias refused to suffer his army to plunder the temple of Jupiter Olympias, when it was in his power, because he deemed it to be a sacred place. And Julius Cæsar, being shewn a sword of his, which had been taken from him, refused to take it, for the reason that it hung in a temple, and had been dedicated to the gods. Sacrilege was considered a crime of no ordinary magnitude.

Those traces of piety and principle, remind us of the opinion of Bishop Butler, in his Analogy between Religion, Natural and Revealed.

§ 4. This pious but philosophic writer, expresses an opinion that at first struck us with much surprise. It is, that Christianity is "*Natural Religion.*" Our first impressions were, that such a view of Revelation, had a tendency to weaken its sanctity, and to diminish its sublimity; and to place it too much on a level with the Koran, and other human systems; for if the religion of the gospel is but a natural religion, the query naturally arises, why unassisted human nature might not have discovered it? We cannot admit, therefore, that this analogy can be extended any further than to the *morality* of religion, revealed and natural; and on the whole, we rather incline to the view taken by Hooker, upon the subject—"that the reason why some of God's laws were given, is neither opened nor possible to be gathered by the wit of man." And to the same effect, Bishop Horsley maintains that there are certain points "upon which reason is dumb, and revelation is explicit." *Vol. I. Ser.* 1.

We recognize the revealed doctrine of the agency of angels, in the instance of Socrates, who asserted that he was attended, aided and guided, by an invisible being, which kept him from the commission of evil, and led him in the paths of duty. It is creditable to human nature, and to natural religion, when we find a pagan character so entirely unexceptionable as was his.

§ 5. Eclipses, especially of the moon, were a source of great disquiet, and even of terror, to the Athenians, in the time of Socrates, Alcibiades, and Nicias, who were cotemporaries. The Athenians, at this period, about four hundred years before our present era, disapproved of those philosophers, of whom Anaxagoras was one, who imputed to natural causes any unusual phenomena in the heavens or earth. They thought the Divinity injured, and his power and providence profaned, by ascribing them to insensate, unintelligent causes, or to inevitable necessity.* Protagoras, was obliged to fly his country for a system of this

* Plutarch.

kind; and Anaxagoras was thrown into prison, and with much difficulty liberated by Pericles. Socrates, who was put to death, lost his life in the opinion of Plutarch, for his philosophy; but his religion, as it appears, was one of his imputed crimes. Both were too elevated for the times in which he lived. The account given by himself is, that he was accused of the criminal curiosity of prying into the heavens, and into the abysses of the earth. Natural philosophers were esteemed but a sorry set of beings, by the community of his times. It was owing to Plato, that this darkness and delusion was expelled from the world. He made it appear that the Divine power was heightened, instead of being degraded, by natural causes; and that they operated in obedience to his will.

Plutarch himself, had a correct idea of eclipses, referring those of the moon to the earth's shadow. As every almanac foretels them now, they have long lost their power of terrifying even the superstitious; but spots on the sun, not having yet been subjected to mathematical calculation, have still a portentous appearance to many eyes. Such spots were particularly noticed in 1816, both here and in Europe. Here the summer was cold, and the harvest scanty, frost occurring in New England every month in the year. There, the season was irregular, and the spring succeeding was noticed for the sudden melting of the snows upon the mountains of Tyrol and Jura. Barometers were strangely irregular, and the variations of the needle equally surprising. But the early melting of the snows, was succeeded by the early appearance of verdure and nightingales. It was at this period that news from Italy for the first time since the world began, announced the appearance of tides in the Adriatic! These facts as they relate to Europe, were collected at Paris, in 1817; at which time northern lights blazed over that metropolis for a whole fortnight together, accompanied with peculiarities before unknown. After such a variety of portents, had wars, famines and pestilence been prevalent, the banners of superstition might have flopped the skies. Happily, peace, plenty, and unusual prosperity succeeded. Superstition gained just nothing at all, but sunk in reputation.

Of premonitions and predictions, if one happens to be justified by the event, it is noised the world over; but of their failures, in ten thousand instances, we hear nothing.

Dr. Johnson, the great moralist and lexicographer, in his life of Lord Roscommon, gives an instance of a prediction of his lordship, when a boy of ten years old, which is sufficiently singular. The lad was at Caen, in Normandy, his father at the same time was in Ireland. He was usually rather a sober lad, but one day he became very noisy and antic, playing, leaping, getting over tables, boards, &c. &c. In the midst of this extravagant mirth, he suddenly stopped and cried out, *My father is dead!* A fortnight after, news arrived of his father's death. This account was confirmed by the governor of the boy, and by Lord Roscommon himself in more mature age.

An honorable member of Congress, whose family I was attending, received the news of the death of his brother, who lived at a distance in another state. He assured me that the news was fully expected, from his having heard some person in the night ride briskly up to his house and stop, when no one came in, and as it appeared, no person was there. He considered it as a warning, or prelude to his receiving the intelligence that he did. He was a gentleman of a nervous temperament, and subject to low spirits; his talents were of the first order, but his imagination unbounded. He related to me that on one occasion, when going on to Congress, that a number of the St. Domingo sufferers were on board the same packet; persons who had lost their houses, their friends by murder, and their property by fire, and were driven from their native soil by the negro insurrection there. Yet, he observed that they were cheerful and talkative; whilst he was so depressed in spirits, at leaving his home, and parting with his friends and family, that he could not say a word. It is thus that those who are always imagining evil, (and strange indeed, would it be were it otherwise,) may find a single instance in the course of their lives, in which their imaginings prove true. But that these works of imagination are not fixed by any irrevocable decree, a proof is afforded by the next instance which we shall adduce.

A young man, member of college, received an impression, or as he fancied, heard a voice, which told him he should die in three days. It was as he was passing the stairs of the college building. Towards the approaching end of the period, he fancied himself so ill, that a physician was called, and made acquainted with the

particulars. He bled and blistered him, which did no good. He grew worse, and the medical gentleman thought that he should lose his patient. He changed his practice, and gave a full dose of opium. This had the desired effect, of putting him into a sound sleep, from which he did not awake till the three days had expired. Immediately upon his awaking he inquired the time of day. He found that the limited period had passed and that he was still alive. The hallucination vanished from that moment, and no more was heard of his illness or dying. As imagination can kill as well as cure, little doubt was entertained that he would have died had not this mode of treatment been adopted.

A Cambridge student coming into the room of one of his fellows, observed a glass of wine standing on the table, which he immediately drank. Presently the owner coming in, and missing his liquor, observed that it was antimonial wine. The other began to retch, and soon after to vomit. Such was the power of imagination, that it had all the powers of an emetic, for the wine was not antimonial nor medicated.

§ 6. Second-sight, is the pretended faculty of seeing into futurity, and of discovering what is going on in distant places. It is claimed as an inherent gift by some of the Scotch Highlanders. Sir Walter Scott seems to have had some confidence in this magic art. But wise men have their follies, and brave men their fears.

Dr. Beattie, an elegant writer on Moral Science, and a beautiful poet, himself a Scotchman, said that those who pretend to it, are of the lower class, ignorant and uninformed; and that he did not know the instance of a sensible well informed man, having a case of the kind to relate.

In balancing accounts between these two great writers, let it be considered, that if we admit the existence of such a faculty, that all the instances given relate to matters of minor importance.

We have never heard of any great and important occurrence, relating to nations, their warfare, revolutions, or changes of dynasty, being predicted.

Now as we esteem the gift of prophecy upon a level with the gift of miracles, and both as being derived from a high, and pure, and infinite source, we are not ready to accede to its existence,

unless the object to which it points, in some measure corresponds with the source from whence it is derived.

Inherent talents or tacts, are not to be put upon a level with miraculous gifts. We admit, however, that it may be sometimes difficult to distinguish them, for the reason that both may exceed the limits of most minds. A person who could tell what the square root of 106,929 was, sooner than a penman could write down the figures, as Zerah Colburn did, is one of this description. It is probable that the world itself never afforded a parallel instance. The square which he gave, viz. 327, multiplied by itself, proves the correctness of his answer. Yet he was but a youth, and his education but indifferent. His mathematical acumen, was the wonder of London, to which he was carried from America. A British peer wrote a volume, in which he endeavored to unfold the rapid and mysterious movements which his mental powers underwent, in producing such stupendous results.

There is nothing related of Nancy Hazard, Jane C. Rider, Mrs. Cass, or Miss M'Evoy, more astonishing, or more surprising, taking into view the rapidity of Zerah Colburn's results, common minds and means.

§ 7. Almanac-makers, predict something of the weather with much *un*certainty, but which may prove strikingly correct; but that this part of their art, cannot be reduced to any regular system, is evident from its rarity. One of the most singular instances which has come to our knowledge was a mere blunder. An almanac-maker of the last century, by the name of Ames, an ancestor of the celebrated statesman of Massachusetts, Fisher Ames, had not quite fitted his almanac for the press, when business called him from home, and he left the work to be finished by his wife. The good woman found a blank sufficient for the word *snow*, opposite the 13th of June, which she filled with that chilly word. Before Mr. Ames' return, his almanacs for the coming year were in print, and some of them in circulation, and very much to his chagrin, when he observed the prediction of his wife. It so happened, however, that it did snow on the very day predicted, which gave immense celebrity to his future astronomical productions.

Some sage reviewers, have lately asserted that there is nothing in this world but luck, good or bad. Others allow nothing to luck or chance, but refer every thing to a particular predestination; but this latter doctrine, which is held by many in the abstract, we never knew admitted by a single person in the detail. Wonderful recoveries from sickness, hair-breadth escapes from accidents, plentiful harvests, great riches, bright talents, and successful warfare, are referred to the special beneficence of providence; but when laborers are indolent, servants dishonest, agents treacherous, battles disastrous, and children thankless, and friends traitorous, they never have the benefit of such reference. All is then imputed to the incompetency, or turpitude of the actors. We are inclined for ourselves, to think that the practical decision is more correct than the theoretical one, and more consonant with the Bible.

The human mind when directed to a definite and particular science, art or object, stands the greatest chance of success; and in minor affairs, such as the management of animals, in gardening, the study of the instinct of bees, and even of reptiles, we often witness what excites our admiration.



§ 8. An Indian had tamed a black snake, which he kept about him during the summer months. In autumn he let the creature go whither it chose to crawl, but told it to come to him

again upon a certain day, which he named, in the spring. A white man who was present, and saw what was done, and heard the Indian affirm that the serpent would return to him the very day he had appointed, had no faith in the truth of his prediction. The next spring, retaining the day in his memory, curiosity led him to the place, where he found the Indian in waiting, and after remaining with him about two hours, the serpent came crawling back, and put himself under the care of his old master.

In this case, the Indian had probably observed that black snakes usually return to their old haunts at the same vernal season; and as he had tamed, fed and kept this snake in a particular place, experience taught him that it would return on a certain day.

The ferreting out of rogues is achieved by officers who have studied into their vices and places of resort. High constable Hays, of New York, has been conspicuously successful in this branch of his official duties. In detecting and arresting Stevens, Holdgate, and other extensive forgers of bank checks, how he came by his knowledge was quite unaccountable; and he refused to reveal the mystery, when cross examined by the prisoner's counsel. He probably disguised himself, found out their haunts, and pretended to be one of their number, or this might have been done by some one else in his employ.

A celebrated attorney in Connecticut, was employed in behalf of a certain sailor, about to be tried for the murder of another sailor. The principal witness was a third sailor. The attorney found that his client must be convicted by the testimony of the latter, unless some method could be devised to do it away. The night before the trial was to come on, he dressed himself in a sailor's habit, and went to the tavern where this witness, with others of his fraternity were. Conversation ran upon the subject of the approaching trial, and speculations as to the event. The attorney pretended to be of a decided opinion that the accused would be acquitted. This was strongly contested by the principal witness, who said that he was guilty of the murder, and would be found so; and the dispute finally ended in a bet between him and the attorney, and the money was staked, when the latter retired. Next day, when the sailor was produced before the court to

testify, he was objected to as being interested in the event of the suit, and there was ample proof present, of the bet. He was of course rejected, and the prisoner acquitted.

§ 9. It was said by Malbranch, that our senses were not given us to discover the essence of things, but to acquaint us with the means of preserving our existence. But there have been persons in the world, whose only errand in it seemed to be, to deal in essentials, to develope mysteries, and to feed the curious with curiosities, whilst others were destined to find the means of sustaining the lives of these inquirers.

It was a saying of Cato, that wise men learn more of fools, than fools learn of the wise; a truth that we every day see verified, for fools will follow no counsel nor example of the wise, whilst the latter, from the follies or eccentricities of fools, may sometimes be taught something of human nature which is amusing and important.

It was the grand design of Mr. Locke, to point out what objects our understandings *were not* fitted to deal with; and it is equally important to define what the human mind *is* capable of achieving, as well as what it is not—to know what the bounds of human nature are, and to ascertain the limits which it can reach, and which it cannot transcend.

It has been laid down as a principle, that what a human mind contemplates, a human agent can perform. But we deem this view too limitless; for the human mind can contemplate visiting the moon, and of rolling the wheels of time backwards to the antediluvian ages, and of living to the age of Methuselah, neither which any human agent can achieve. But if a man thinks of excavating a passage through the globe, and thus reaching his antipodes, there is no known physical impossibility of its being accomplished.

It has been truly said, that a man's mind is sometimes wont to tell him more than seven watchmen.

The few truths best established, find opponents, and the most veritable narrative has its sceptic. Incredulity is the wit, genius and judgment of fools. And here perhaps, fools and some men

of great wisdom, approach each other nearer than upon any other point whatever.

Buonaparte was incredulous as to the truth of history, and more especially as to the history of the Saracens, and the wonders achieved by Mahomet.

The causes of the French revolution puzzled the greatest philosophers, although its scenery passed before their eyes. The secret springs, and murky movements of party, never can be known; since no party, nor indeed no mortal man, from Adam to Talleyrand, could ever be made to confess the secrets of his own soul, in full.

Let us inquire no further than America. The origin of her inhabitants, and all their movements, are far better known than those of any other nation in the known world, ancient or modern; and yet the historic page refers her revolution to a tax of half a cent, (about one farthing,) upon the articles of tea and paper; neither of them articles of first rate necessity, nor the basis of our revolution, although so imputed to be.

The secret springs of immense events are sometimes too fine for mortal vision to discern; as the source of all rivers is the fine particles of moisture in the clouds.

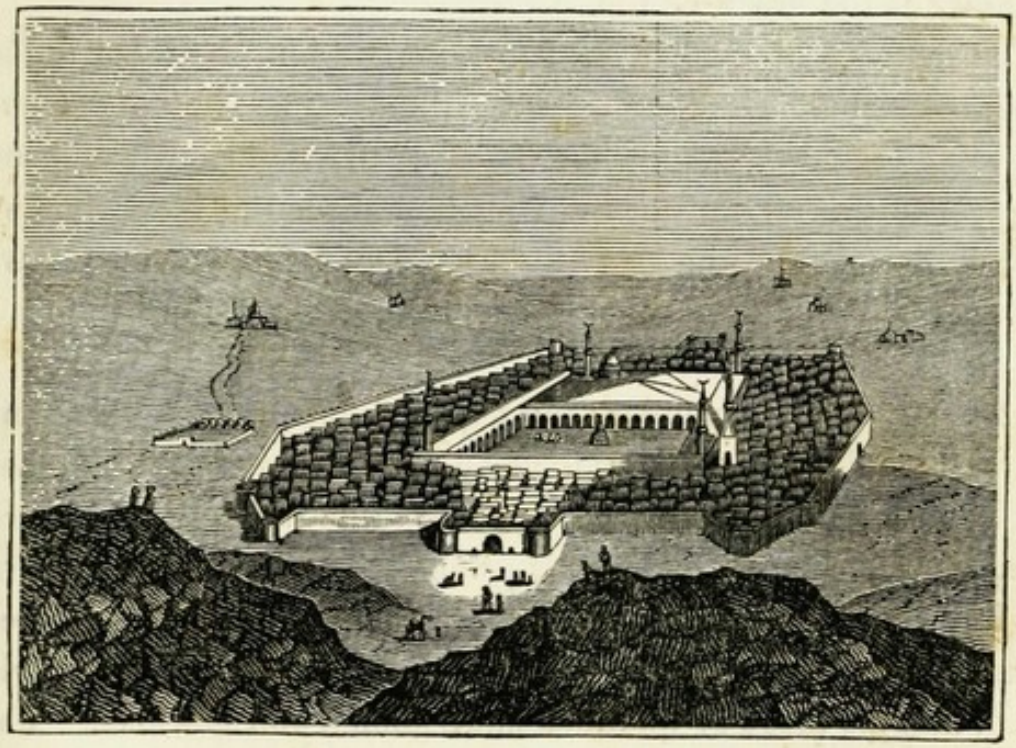
Let the clouds cease to obscure the sky, and the rain cease to fall from heaven to earth, and the rills, and brooks, and springs, would dry up, and the Mississippi cease to flow.

That such immense consequences as a seven years war, and the independence of the United States, arose from such slight causes as a half cent tax upon *non-essentials*, will be a political and philosophical problem to posterity.

CHAPTER VI.

ENTHUSIASM. BUONAPARTE'S RUSSIAN CAMPAIGN. ALEXANDER. FRENCH AND AMERICAN REVOLUTIONS. ROGER WILLIAMS. WILLIAM PENN. EDMUND BURKE. ROBERT MORRIS.

§ 1. Enthusiasm and fanaticism are the allies of superstition. They are contagious principles of the mind—wild thoughts, reduced to still wilder acts.



Mahometanism owes its rapid spread, the Saracenic empire its speedy erection, to these stimulants of the mind.

Imperial Rome was founded upon this basis. Julius Cæsar laid the corner stone, and his name burnished the turret on the cupola of the temple.

Men acting under these stimulants, are reduced to their elementary principles, and rush forward as do gales, hurricanes, torrents, and earthquakes.

Perverted religion is the first food of fanaticism, but politics have learned to tread in its steps, and war to waste what both had erected. The face of the world owes its magnificent changes, as well as its blackened and bloody fields, to these mental impulses. The madman of Macedonia, left the name of Alexander so deeply imprinted on the globe, that it can never be effaced. He died at the age of thirty-three, but his imitators in devastation never die.

The impress of imitation is as lasting as the pages of history. The lives of Julius Cæsar, and Napoleon Buonaparte, will bring to mind their great exemplar, Alexander the Great.

The never ceasing visions of glory, make the most unbounded tyranny pass for liberty and law, and the most cruel tyrant for a minister of mercy and justice.

Equality of misery is hailed as equality of rights, and the food of vanity as the bread of life.

The prefects of France in Napoleon's reign, rendered to the emperor that homage alone due to heaven. The students of servility may profit by studying the times of the victorious Corsican. A mayor of one of the cities of France, affirmed in his ecstacy of loyal adoration, that the Deity after making Napoleon, must have rested as he did after having created the universe.

§ 2. In 1817, Alexander, the Czar of the Russias, issued an ukase, forbidding his subjects to pay himself divine honors, as they did, and as they had been accustomed to do to his predecessors. That emperor for his talents, his principles and his piety, merits the highest eulogy. Buonaparte lauded him for his polished manners, comparing him to a polite Parisian; but posterity will award him the meed of qualities more golden and glorious. The greatest general of the modern world, with an army of eight hundred and fifty thousand men, invaded his dominions, but was compelled by his genius to quit them with disgrace.

The burning of Moscow decided the fate of Napoleon. Alexander dared to draw the lion's tooth, although at an immense laceration of his own hand and arm.

Of the immense army of the invader, something like five hundred thousand men were lost by balls, bayonets, sabres, cold, starvation,

fatigue and drowning. Of the remnant, one hundred and fifty thousand were taken prisoners by the allies. These allies were composed of the confederated armies of Russia, Prussia, Austria, Saxony, and the minor powers of Europe; who, with a generosity unparalleled, restored to France, those prisoners of Napoleon's army. But now the spirit of martial enthusiasm was developed in all its hideous glory. These men returned to France not to become peaceable citizens, but to murmur aloud for more war; and to sigh and to manifest all manner of insubordination, to be again under the command of the hero whe had led them into the horrors of a Russian winter—who had reduced them to feed on the carcases of horses, dead with starvation—who had led them where their valorous companions in arms had fallen dead, hundreds of thousands in number, around them.



An instance cannot be adduced since the world began, of a more insatiable thirst for blood—a thirst which increased in a tenfold degree by its apparent satiety. Continual war was their only wish, perpetual danger their only pleasure, and human blood their only feast.

Buonaparte, at this period exiled to the island of Elba, had sufficient discernment to discover the enthusiastic attachment of the relics of his army, to his person and his fortunes. Hence was the path opened for his return to France, marshalling his old

army, and increasing it by new levies. The result was the battle of Waterloo. It seemed, as Sir Walter Scott observes, that the youth of France were, at this period, made for nothing but to be slaughtered. Those who had withstood the pestilential climate of St. Domingo, the sands and suns of Egypt, the cold of Russia, the lances of the Cossacks, and the muskets and sabres and swords of allied Europe, were, by their own enthusiasm, doomed to die at Waterloo; and to die for him, who in the language of Lord Bacon, would have set the world on fire to roast a mess of eggs for his own dinner.

Some savages have worshipped the tempest, and sacrificed to the furious storm, to allay their devastations; but the sacrifices of the French were to increase the fury of the roused lion, to speed the lightning, and to add to the thunder's roar, and to the volcano's cloud-mounting blaze.

Genuine liberty can only exist where self-government and education are its companions. The name itself, without these accompaniments, may dethrone and cut off the head of a king, and prostrate a tyrant; but a hundred more merciless tyrants in their room will assuredly rise up.

Mr. Burke said that absolute democracy was no more a legitimate government than absolute monarchy. There can be nothing *absolute* where there is genuine liberty, except absolute self government. In France, during their revolution, the people became despotic, as soon as they had made their aristocracy republican, and killed their king. Twenty thousand men, women and children, from the suburbs of Paris, armed themselves with pikes, and were ready to inflict death on all who had property, decency or religion—upon all who manifested natural affection, by lamenting the fate of their fathers beheaded, or their brothers and sons imprisoned. Useless have been the efforts of tyrants in all ages, to make men think and act alike, by compulsion.

William Penn, who taught universal toleration, and who acted up to his own principles, did more towards producing uniformity than any other man. Next to him, was Roger Williams, of Rhode Island. The example and precepts of these men, and their coadjutors, has infused toleration into all sects and denominations, religious and political.

The English Constitution, which in times of democratic fury, verges towards monarchy, and in times of monarchical despotism, bends itself towards republicanism, comes nearest to perfection of any system except our own.

Mr. Burke observes that the Magna Charta of King John was connected with another positive charter from Henry I. And he adds, that both the one and the other were nothing more than a *reaffirmance* of the still more ancient standing law of the kingdom. They were in fact, nothing more than a confirmation of inherent natural rights, belonging to the people, which no government on earth had ever any right to take away.

It was fortunate for our institutions, that men of such strong and superior minds, as those possessed by Roger Williams, and William Penn, came to this country with the spirit of liberty and toleration deeply pervading their breasts, and influencing their actions. They brought hither the genuine seeds of good old English liberty, perhaps originally of Saxon origin, but which had ceased to be cultivated in the mother country.

It is said by Mr. Southey, that Roger Williams, the founder of Rhode Island, founded the first government, in the known world, upon the principles of universal toleration; not even Roman Catholics being excluded from their religious privileges, or debarred of any political right—which was not the case at the first settlement of either Massachusetts or Connecticut.

William Penn, the founder and proprietor of Pennsylvania, adopted universal toleration, not from imitation of Roger Williams, or any one else, but from his own liberal views and sentiments, as respected both religion and civil government.

Every lover of genuine and rational liberty ought to hold the memory of these two worthies in very high estimation. Whoever visits Philadelphia, or Providence, will call to mind that he is in the city where the one and the other dwelt; and cannot fail at being pleased with the excellent institutions of each, and with the liberal politeness, and friendship, and hospitality, of their present inhabitants.

These early visitors of America, deposited the acorn in the ground, and their posterity are living under the shade of its um-

brageous oak. An oak which has now extended its limbs, and shelters and shades no less then twenty-six independent states.

It has been said that Cæsar had friends, and that Pompey had friends, but no one was a friend of Rome.

But these men were friends to their country, their whole country, and every one of its inhabitants, by instituting universal toleration.

Some politicians would govern states, as does a bad nurse her child—beat it till it cries, and then renew the blows, because it cries. William Penn, and his society of Friends, would govern mankind, by instilling into their minds the mild principles of religion, morality, forbearance, and friendship.



We owe much to men of his principles, on the score of diminishing the number of capital punishments, the abolition of the slave trade, and the diminution of the use of ardent spirits. We learn that in Great Britain, crimes of the higher grades have rapidly diminished since the number of executions have been lessened.

We repeat that we owe much to these men, whose names ought to be mentioned with those of Washington and Greene. The liberality, the political deference and urbanity, which we view in the conduct and intercourse of public men, and diplomatic agents, and religious sects, and ministers of all denomina-

tions, began with us in the New World, and is rapidly spreading over the European and Asiatic parts of the Old.

And it is worthy of all consideration, that let our glorious Revolution be imitated where it will, that unless the moderation of these men travel with it, it will carry a curse rather than bring a blessing. We have had a most notorious, but most appalling proof of this, in the great French Revolution; where the *name of liberty* plunged the assassin's dagger into the breast of youth, and innocence, and religion; where eight thousand guiltless persons were massacred in prison, in two days; where executioners and murderers, after wearying themselves with shedding blood, entered into the hall of judgment, and with their hands reeking and smoking with gore, took the seat of judges, in order to pronounce the sentence of death upon other untried, unconvicted, and innocent persons; whilst the judges, who vacated their seats for these wretches, sallied forth to take their places, and to act the part of hangmen, and executioners, in their own identical persons; where, in a short space of time, three hundred thousand persons were committed to prison, one third of whom were women.*

The moral moderation, and self control, of a *Williams* and *Penn*, with their toleration, were there more conspicuously lacking, than the military talents of a *Washington*, the political abilities of a *Jefferson*, or the naval prowess of a *Perry*.

France continued to flourish in military and political glory, even when she denied her God, desecrated her bishops, beheaded her generals, and guilotined her citizens.

But mark, and well mark, the end and conclusion of the tragedy. Her days of boasted liberty and equality, of republicanism, and liberty of the press, ended, as Edmund Burke predicted they would, in a monarchy, and military despotism, more intolerably burdensome, odious, and degrading, than any that she had ever before known.

The Bastile, about which the Jacobins made such a noise that it was heard the world over, contained but nine prisoners at most, when it was destroyed. Whereas, under what they called the

* See Sir Walter Scott's Life of Buonaparte, for this, and many other particulars of the French Revolution.

republic, as we have seen, three hundred thousand persons were imprisoned, and this not including the eight thousand who were massacred in prison.

To indulge the tongue in harmless conversation, was to endanger the cutting off of the head. Of the hundreds of thousands imprisoned, many were let out only to behold the light that lighted them to the guilotine.

The notions of the French canaille, were like those of the Swiss emigrant woman, at New York, who cut open and began to plunder from a bag of coffee, of which there was a pile lying on a wharf; and when arrested, said that she supposed that she had come to a land of liberty. The Republican Government of France, was as Sir Walter Scott observes, that of a mob, robbing and murdering those who had property.

Virtue, education, moderation, and toleration, are the four corner stones of a republic.

A representative legislature, will ever be a miniature picture of the people. We behold in a legislator, the face of his constituents.

In the four Presidents which Virginia has given our Union, we beheld in alto relievo, the towering, honorable, high-minded prinples of that noble state.

But when we mention our own Revolutionary worthies, we ought not to omit a name which is not so often repeated as it ought to be. It is that of Robert Morris, of Pennsylvania, who by his own financial abilities, and private credit, supported the credit of the whole country. The sinews of war are men and money. And the latter, or rather its substitute, was afforded by paper, bearing the name of Mr. Morris. In reviewing our Revolutionary war, it would seem that its wheels must have been stopped, and that they could not possibly have rolled on to our final independence, without the aid of that one man. He must be considered as the *Neckar* of our emancipation.

It was said by a certain satirist, that money could not be of much importance in the eye of Heaven, considering the unworthy hands into which it often falls. And this remark has been applied to victory. And well may it have been so applied, as it related to the victories of the French Revolution. As empires resumed

their former bounds, kingdoms their former dynasties, men their former occupations, and the people their former servitude, when peace returned.

After that immense struggle, of more than twenty years continuance, after the millions of lives lost, and the hundreds of millions of money expended, the affairs of Europe returned into their old time-worn channels.

But not so here. Such was not the case in the New World. Within less than half the duration of time of our war, with incomparably less loss of blood and treasure, we achieved our independence, secured our liberty, abolished monarchy, and now have doubled the number of our states.

Our Revolution furnishes a striking contrast, when compared with those of the Old World. Even Cromwell's rebellion, as the English call it, ended in the restoration of legitimacy.

CHAPTER VII.

OF SLEEP, DREAMS, SLEEP WATCHING, SLEEP WALKING, SLEEP WORKING, AND TALKING. HIPPOCRATES. QUESTION OF THE LEGALITY OF TELLING CERTAIN DREAMS. FALSITY OF DREAMS. REMARKABLE CASES. OPIUM AND THE POPPY.

§ 1. One half the day we are in darkness even when the sun shines, and when we are in the light of it. This is owing to the sight of the eye being covered in winking. And when we include the time which we sleep, it is clear that more than half our days are spent in darkness.

It was from the *affinity* between sleep and death, that Mr. Boyle concluded that this life was not made for happiness. When asleep, we cannot be said to be either happy or miserable, it being a state of nihility as to enjoyment or suffering.

In winking, the eye is so quickly uncovered that we do not miss the light.

Whether light is material or not, has been made a question. Sir Walter Raleigh, concluded that it certainly was material, because it sometimes gives pain. A bright sun, gazed at, will give pain to a well eye, and is absolutely intolerable to an eye inflamed. But if light is matter, it is matter of too subtil a nature to be weighed. The rays of the sun, concentrated by a burning glass, and made to fall into the most delicate scale of a balance, will not affect the equilibrium.

Although we cannot be said to enjoy happiness when we sleep, yet it fits us to enjoy life the better when we wake. Thus the bard:

> "Sleep, that knits up the ravelled sleeve of care,
> The death of each day's life, sore labor's bath,
> Balm of hurt minds, great nature's second course,
> Chief nourisher in life's feast."

The action of the mind is thought; our sleeping thoughts are dreams. It cannot be proved that we always think in sleep, because we do not always dream, and some persons never dream. The voluntary actions of life are ended in sleep; but the involuntary motions of life, which are breathing, the beating of the heart, and the circulation of the blood, continue in the same vigor as when we are awake.

§ 2. Persons sometimes distinctly remember their dreams. At other times, like Nebuchadnezzar, they only are able to recollect that they have dreamed, but cannot bring to mind the purport. Sometimes an occurrence which takes place in the day time, first brings a dream to recollection; as when a basket of red apples is seen, and the dreamer then for the first time remembers that he dreamed that he saw a tree loaded with such kind of fruit the night before.

Some superstitious persons believe that dreaming of fruit or flowers in winter, is an omen of bad luck, which if it occurs, recalls their dream in all its vividness.

Dreams are sometimes impressed upon the memory upon first awaking, but upon getting up, or even upon turning over, they vanish. This is owing to an alteration in the position of the head. The head contains the brain, and the brain contains the mind. Those, therefore, who wish to retain their sleeping thoughts, must impress them upon their waking thoughts, before they change the position of the head. This will be the easier believed, when we recollect that so many important points in the animal economy, depend upon a fine transparent fluid, called the *nervous juice;* and that the brain itself, is a soft substance, with an immense number of convolutions, or little eminences and depressions, which are secured by a membrane which is softer and thinner, and more tender, than the finest and thinnest fabric of silk that was ever woven. This is called the *pia mater*, and covers every little inequality, cavity, and ventricle of the brain, and even follows its continuation into the spine, and covers the spinal cord.

The words of the Wise Man, respecting dreams, are these: For a dream cometh of the multitude of business; and a fool is known by the multitude of words.

Thus dreams, and fools, are mentioned in the same connection, by Solomon.

§ 3. Nature sports with man in his waking hours. She displays the fog-bank, and the ice-island, to the eye of the mariner, which he sometimes mistakes for land, although it may be fifteen hundred miles distant. And we have just read of the loss of a vessel, by what the sailors call the *looming* up of the land.

If nature sports with the senses so seriously, when man is awake, she may continue her sports into his sleeping hours. We have no control over our dreams, nor always of our senses; for when we open our eyes, in the broad light of day, we must see such objects as are presented to our sight, and these are often such as we would not choose.

There is an opinion in the world, that dreams should be interpreted by the rule of contrary, and that to dream of a funeral betokens a wedding, and *vice versa.* And we once had a dream, which we are sure ought to follow this rule. It was, that a certain maiden lady, who was the very pattern of virtue and reservedness, was of an opposite character, and that she assumed her modesty and chastity of demeanor, only for the purpose of licentiousness. No dream ever did a person more flagrant injustice. And in this instance, we can boldly contradict what we have heard asserted, viz. that we never dream of any thing of which we have not thought when awake; for we are certain that such a thought never entered our heart, nor never ought to have done.

The present writer has sometimes dreamed of composing poetical stanzas, but never could call to mind a single couplet. One line, however, was once distinctly recollected; but it savors so little of poetry, that no one will suspect that it sprang from the inspiration of the muses. It was as follows:

> The bustle of love's controversial glee.

The dreamer of the following lines, retained the whole stanza, and we will give it a place.

> "The world a thousand ways complains,
> A thousand ways expresses pains,
> But for her mirth she has but three,
> And very small ones, ha, he, he."*

* Originally from King's Poems.

§ 4. It is surprising to find, as we sometimes do, a great amount of wisdom, combined with a share of downright folly.

The great light of antiquity, the divine Hippocrates, whose works on the healing art, have stood nearly two thousand years the test of utility, and the sanction of experience, left a prescription for dreams, by which it would seem that he considered them a disease of sleep. It is possible, however, that there may be something mystical connected with the matter, when its strangeness is considered.

"If you dream," saith the sage, "that you see the stars grow pale, as soon as you awake you must run round and round; if it is the moon that loses its brightness in your dream, you must run straight forward; and if the sun, then you must run backward and forward."*

We may also notice the wise Marcus Aurelius, as a believer in the verity of dreams. He thanked the gods for the remedies communicated to him in this way, for his giddiness and spitting of blood.

We also have an account of St. Jerome's having dreamed of his having received a severe flogging from an Angel, for the offence, of which he was guilty, which was that of writing in the style of Cicero! which a certain commentator thought "a marvellous piece of injustice in the Angel."

It is noticeable that Hippocrates defines the dream, as well as the remedy. We are not aware that he extended his prescriptions to dreams of any other description, than to those of the sun, and moon, and stars.

§ 5. Dreams prove false even when seemingly substantiated by waking facts. Of this, a remarkable instance occurred in Vermont. A man had unaccountably disappeared from one of the towns in that state, and no intelligence, nor trace of him was received, although a very considerable time had elapsed. The affair, of course, elicited many surmises and much conversation in the neighborhood of his former residence. A man living in

* See Analectic Review, No. 30, for June, 1815. We have not noticed this subject in any of Hippocrates' writings, ourselves.

the vicinity, dreamed one night, that the missing man appeared to him, and told him that he had been murdered, and referred him to a tree bearing certain marks, near which he had been buried, and where his bones might be found. He also told the said dreamer, by whom his life had been taken, and that his murderers were two brothers, by the name of *Bourn*.

The man was so much impressed by his dream, that he got up, and sat a while reflecting upon it; then went again to bed, and twice more had the same dream. Here then was all the evidence that a dreamer could wish. He then left his bed with a determination to search the spot, and aroused some of his neighbors to accompany him.



To the surprise of all, the marked tree was found, and near it the appearance of a grave, in which were found bones.

The *Bourns*, who were connected with the absent man by marriage, and in whose company he had last been seen, in Vermont, were arrested, and after examination, committed to prison. They were tried for their lives, and one of them sentenced to be hung. This one, Jessy Bourn, confessing himself guilty of the murder! This fact seems truly astonishing, when there had been no murder committed, and when the missing man was still living. Stranger things happen in reality, than any writer of fiction ever dared to invent. Here then was a man who confessed himself

guilty of murder, knowing at the same time that the gallows was his fate, and still he was innocent, and the man whom he confessed he had murdered, alive.

We often hear of persons leaving the world, falsely asserting their innocence; but here was one, apparently about to leave it, falsely confessing his guilt. An advertisement having been inserted in the newspapers, for the purpose of discovering where the lost man had wandered, it produced the desired effect. He was found in New Jersey, where in a state of insanity he had strayed away. And judges, jurors, witnesses, jailers, and dreamers, were surprised, and the supposed criminals and the community gratified, by his *living* appearance, at Manchester, where stood the jail, and where was to have stood the gallows.

It seems that the two brothers finding the popular current setting strongly against them, and circumstantial evidence corroborating the dreamer's story, agreed between themselves, that the only method to prevent their both being hung, was for one of them to confess himself guilty, and thus exculpate the other. As they were both poor men, with families, this prudential proceeding would save the life of one, and was the cause of the other's owning the murder. An attitude of human nature, in which the care of men for their families, beyond the grave, is strongly portrayed; as the survivor was to take care of both their families.

On the appearance of the supposed defunct, a day of rejoicing was ordained. To the beating of drums, and firing of cannon, a sermon succeeded in the good New England style of *thanksgiving*. Upon a re-examination of the supposed grave, it was supposed to have been an old disused potatoe hole, into which some animal had found its way, and found its death, and left its bones.

It would surely have been better for the *dreamer* to have held his tongue about his dream, than by telling of it to have caused such immense trouble and misery. Still, considering its threefold repetition, and the mysterious absence of the man, we presume that there are but few but what would have done as he did.

Enough has now been told about dreams to prove that they cannot always be related with impunity. And we recollect another instance which occurred in the place where we once resided to the same effect.

§ 6. A man of respectable family, and highly respectable connections, had become very poor. A wealthy merchant's store near by was robbed, and a person dreamed that this man was the robber. His poverty was the only circumstance against him, and this, we never can forget, when we heard of it, made a strong and painful impression upon our own mind at the time. Not that we believed him guilty, but that by the dream, added to his poverty, that his feelings, his character, his relations, and his family, would be injured. Happily the thief was brought to light, in the person of a black fellow. We incline to think that an action of slander might be sustained against a person for publishing such a dream to the world. Certainly it might, if the theory be correct, that the laws of the land will punish any one, who by words, actions, writing, or painting, does an injury to the character of another.

Many, and ourselves among the rest, had we been called on, must have testified that the character of Esquire R. *suffered* by the publication of this dream.

Dreamers who spread abroad odious and defamatory dreams, ought to reflect that themselves may be dreamed about; or that waking dreams may be trumped up to fit their case.

§ 7. A pleasant story, of our native town, is told of the latter, as having occurred in times past. Town meeting after town meeting was there held upon some matter, not of very great consequence, but upon which no decision could be had. Parties run high, and discord was the order of the day. The principal cause of all this turmoil was finally thought to be owing to a certain pettifogger, whose intrigues, and contradictory speeches, seemed fitted to entangle every subject, and to disunite every movement, tending to concord. His name was Dorr. A new town meeting was called, and every voter present was expected to sustain his party. But when the vote was called, one man was sound asleep, and every effort to rouse him was vain. After a while, however, he spontaneously awoke, and declared that he had had a remarkable dream and vision. That he had, in fact, been so near to the infernal regions, as that he heard and saw what was going on there; and that news was brought to the prince of darkness,

whilst he was there, by one of his scouts, that a town meeting was about being held in the town of L. Ah, said the Devil, saddle my horse immediately, if that is the case I must be there. Whilst he was preparing for his journey, his imp happened to mention that he saw lawyer Dorr at the place; upon which intelligence, his Satanic majesty countermanded his horse, and gave up his intended journey, observing, that if lawyer D. was there, it would do just as well as though he was there himself. We heard nothing more of these vexatious town meetings after this. The joke put down the lawyer, and reconciled the people.

§ 8. Connected with sleep and dreams, is somnambulism, or sleep walking; of the forms of which, when produced by disease, we have already spoken. But it has its connections with health, as well as with sickness. And in this respect, it resembles that kind of insanity which George the third had, and which many others have, in which the bodily health is not impaired, the mind alone evincing disease. Although this is its apparent state, we are not prepared to say that it is its actual state. And notwithstanding what the physicians of the King said, in one of their bulletins, respecting his health being good, when he was in reality a maniac, we incline to think that this maniacal state alone proves bodily disease. It is indeed true that the strength remains, and is often surprisingly increased. And so it is in convulsions, which none deny to be a severe bodily disease. There are some instances of morbid strength in both, which, were they told, would be sufficient to stagger credibility. And such is the case with some persons in health. Charlemagne could straiten three horse-shoes at once, with his hands alone; a thing as far surpassing the strength of common men, as craziness is different from common reason.

Connected with sleep and dreams, are sleep watching, sleep walking and sleep working. "A great perturbation in nature! to receive at once the benefit of sleep, and do the effects of watching."

§ 9. Professor Upham, in his Philosophy, relates a case of manual labor performed by a man in his sleep, which is equally

curious with that of Jane C. Rider's skimming her milk, setting her table, and cutting the bread, as before related. This man, an inhabitant of Massachusetts, arose from his bed, went to his barn, ascended to the scaffold, over the great beams, by means of a ladder, threw down and threshed five floorings of rye, in succession, in one night. When one flooring was finished, he raked off the straw, carried it up the ladder, and deposited it on rails, laid across the beams of his barn, and pushed up the threshed grain to one side of the floor, just as skilful and systematic laborers do in the day time. After all this, he threw down the bundles for a sixth flooring, but in passing a hay mow, where the hay had been cut down, he fell about six feet on to other hay below. The fall awoke him. It was winter, but he found himself in a profuse perspiration, so that his clothes were soaked through with sweat. He did not know at first where he was, but thought himself in the barn of one of his neighbors. By groping a long time in the dark, he at last found that it was his own barn that he was in, and that the doors were open. These he shut, and went to his house. Next morning he found all things in order, and upon measuring his *night's* work, it appeared that the five floorings of rye had yielded five bushels—a good half day's work for a first rate thresher.

But the most surprising part of the case is, that his sleep walking sense enabled him to ascend a high ladder, fifteen or twenty times, which he must have done, to have thrown down the six floorings, and to have carried back the straw of five of them, and yet that in his waking state, that he had to grope about a long time before he could find his way out of the barn, even when the doors were open, and his eyes open. We must again refer this most curious phenomenon, to the sixth sense, the *bat*-sense, to touch without contact, or to a double soul.

§ 10. It is commonly supposed that sleep walkers do not see, although their eyes are open; but that they *do discern*, cannot be denied. What this man did, as well as what others have done, is sufficient proof of this.

A lad who lived in the family of the present writer's father, was a somnambulist. He arose in his sleep, upon a certain night, and

came into the kitchen, where some of the family were still sitting by the kitchen fire. There was a large wooden mortar standing in one of the corners of the fire place, mouth upwards; this he turned bottom upwards, and sat down upon it. If he had not discerned that it stood mouth upwards, he would not have changed its position; but that he had not his waking senses, or waking reason, was very evident; as he was all this time in his night dress, consisting of a single garment, and as soon as he was awakened, he ran out of the room with the utmost precipitation.

It has been said, that in dreaming and sleep walking, the person is in a partial sleep. We think, on the contrary, that in the latter, that the sleep must be most profound, or else that the noise of the flail, in the case of the man who threshed the rye, would most certainly have awoke him.

There is a waking and a sleeping mind, with senses and sensations peculiar to each; as in crazy people, who reason strongly, but all their inferences and deductions, are from false, perverted and imaginary premises.

§ 11. Sleep walking is, therefore, the *insanity* of sleep; and very seldom does it lead a person to useful and regular labor; but on the contrary, the most unimaginable, and dangerous actions and eccentricities, usually are its results. We never recollect, in all our maniacal patients, and we have had many, nor in our various authors, any single one which can compare with the *sleep mad* act of a young man, whose case we shall next relate. It occurred many years ago, in the then District, now State of Maine.

He got up, and taking a rope in his hand, went to a barn, and with one end of it tied up a bundle of hay. This he carried some distance to the edge of a wood, where he ascended a tall tree, dragging up his bundle. When he came to where branches shot out, he deposited his hay in the bifurcation, or forking of the tree, and then ascended still higher up, where he tied the rope around one of the limbs, still leaving a part of it unemployed. This part or end of the rope, he next tied around one of his ancles, and then precipitated himself head foremost downwards on to the bundle of hay! The concussion awoke him, and he found

himself standing on his head, with his feet upwards, and one ancle tied so high above, that he could not possibly turn about, and climb to the place, and disengage himself. In this uncomfortable posture, he was, therefore, compelled to remain the remainder of the night. In the morning he was missed, the neighbors aroused, and a search being commenced, he was at last discovered in his ludicrous but distressed situation. And so tall was the body, or stem of the tree, before it shot out any limbs, that the most dextrous climber present, could not possibly reach the somnambulist. Ladders were at length procured, and he was in the end safely extricated.



Sleep walking usually differs from dreaming, in this, that the sleep walker does not remember any thing about his wanderings, his movements, or motives. This was true respecting the Springfield somnambulist, Miss Rider, and with Mrs. Cass. Had this young man, who was a schoolmaster, recollected his extraordinary conduct in sleep, it would be a highly interesting part of his case, to learn what thoughts and aims possessed his mind at the time. But of these we can know nothing. It is very apparent that his bodily dexterity, his strength and agility, were increased in his sleep, by his being able to ascend a tree of such a height, that persons awake could not climb. In this respect, his muscu-

lar powers, like the senses of the sleep-walking ladies,* and like the muscular powers of many maniacs, partook of a morbid energy. That he had a plan of operations, possessing his sleeping mind, when he tied up the bundle of hay, with one end of the rope, and left the other part disengaged, so that he could the easier drag it up the tree, and when there could tie it round a limb, and then round his ancle, must, we think, be admitted. Those who do up bundles of hay for any common purpose, do not tie them up with one end of a rope, but they first double the rope, and lay the hay upon the middle of it, and then draw both ends through the doubling, thus forming two running nooses.

We cannot believe that he had self destruction in view, for we know of no instance in which suicide has been voluntarily committed by a somnambulist, although we have instances of their endangering their lives by leaping from chamber windows. But this has been done from fear of imaginary murderers, or some other fancied injury.

But it is perhaps useless to speculate upon a manœuvre so strange, for that which is not done by the dictates of reason, reason can do little in discovering. If he had method in his sleep madness, his method was mad. It was unlike Rachel Baker's, whose sleep sermons were methodical, systematic and excellent; yet all dependant upon her sleeping mind, her waking mind having no such talent, nor her waking memory any reminiscence of them.

§ 12. Sleep-talkers appear to remember some things in their sleep, and to forget other things intimately connected with them. A man would answer his wife's questions correctly in his sleep, but at the same time would forget his waking reservations; in consequence of which, she was able to draw from him secrets, valuable to a woman, of which he would not tell her a word when awake, when it is probable that he had no recollection of having revealed them in his sleep.†

* See Chap. IV.

† Another instance of a similar kind, in which a boy confessed a theft in his sleep, was told me by the Hon. M. Storrs.

Had not Rachel Baker's sermons been written down by some of her hearers, the world would have been deprived of a great curiosity, as she had not the least remembrance of them, nor no gift of preaching when awake.

§ 13. A more recent case of somnambulism, or sleep madness, which occurred at Portland, in the State of Maine, is worthy of notice, as it appears to differ from those which we have hitherto related, in this respect, that the boy recollected the causes which led him to his perilous acts. Mr. Adams of that city, was awakened in the night, by a noise which resembled scuffling, attended with groans, which appeared to proceed from a room in the third story, where his son, a lad of thirteen years, slept. His first impressions were, that his house was attacked by robbers, and that murder was attempted. Hurrying to the bed chamber of the boy, he found the bed empty, and the window and sash broken in pieces; but looking out at it, he saw his son standing up on the ground below, and when spoken to, he answered in his usual voice, as if nothing had happened. Mr. Adams now hastened down stairs, and discovered him approaching the door to enter the house. The first thing which he said upon seeing his father was, that his arms were both broken; and they were both bleeding. He was taken into the house forthwith, a physician sent for and his arms examined; and what is quite surprising is, that he had not a broken bone. The bleeding wounds on his arms, were owing to the flesh being torn, the cutis and muscles lacerated, but the bones were not injured; and not the least marvellous part of the disaster was, that he fell upon a picket gate, as we are told, and that it was broken in pieces. It is evident, however, that if he had fallen directly on the pickets, from the window of the third story, that he must have been killed. The probability seems to be, that he struck the gate, not vertically, but rather partly in a horizontal direction, as he jumped from the window, and thus demolished it. But in any point of view, that his body and lower limbs escaped harm, is sufficiently worthy of notice. The account which he gave was, that he thought that somebody came into his chamber to kill him. He was frightened, and remembered jumping out of bed, and attempting to defend

himself with a chair, but his assailant pressing upon him, he next tried to escape by the window, and run his arm or arms through the glass, but finding the opening insufficient, he beat the glass, sash and all, in pieces with the chair, when he jumped down into the yard below. The laceration and bleeding of his arms, was imputed to his thrusting them through the glass, and this was the only injury of which he made any complaint.

§ 14. We have lying before us, some curious accounts from a London physician, G. G. Sigmond, M. D. upon the subject of sleep.* They are recent and novel. One case is that of a man who lived to the age of seventy-three years, and yet who never knew what sound sleep was, even for half an hour, during his long life. He was once known to doze for about fifteen minutes, which was every thing that he was known to have had resembling sleep, and even this was not sound.

On the other hand, the case of Samuel Chilton, is equally singular. He was a laborer of about twenty-five, and slept for the space of seventeen weeks! In the last seven weeks he had one evacuation which was alvine, and one which was urinary. In the first ten weeks it is conjectured that he ate, but no one saw him. He was bled, blistered, cupped, scarified, and had every irritating application externally applied, without the slightest effect.

In a case which occurred to the present writer, in which a needle had been tried by pricking the man's leg with it, without the least motion or flinching, and various other exciting agents used, we had guns fired under his window in the night, and pistols into the fire place of his room, with the effect of arousing him, and finally bringing him out of his somnolency, and apoplexy of fever and ague.†

Sir Isaac Newton, in a letter to the celebrated Mr. Locke, writes that he had not himself slept an hour a night for a fortnight, and for five days together, not a wink.

* See Boston Medical and Surgical Journal, Vol. XV. No. 25.

† This was a case of intermittent fever, in which, instead of a chilly fit, the patient went into an apoplexy.

Want of sleep, is one of the maladies of literary characters, and *narcotics* the grand remedies for their comfort and relief. Of these, opium, which the renowned and pious Boerhaave called the finger of God, and which the celebrated Sydenham mentions with gratitude to the Supreme Being, is the principal. This remedy, judiciously managed, is worth more than its weight in the most fine gold, nay than of diamonds of the first water. Without it, Sylvius declared that he would abandon the science of medicine, as holding forth expectations that never could be realized. It will always do good if just enough, and not too much is given. Doses which are too small, often fail, and even make the sufferer more sleepless.

§ 15. The celebrated Dr. Senter, of Rhode Island, was called to a sleepless lady, who was under the care of Dr. Perry. The lady informed him that Dr. P. had given her opium, which only kept her eyes wide open. Dr. S. expressed his surprise to her that a physician of Dr. P.'s judgment, should think of giving her opium; and turning round directed that she should take something in another form of composition. This she did, with the happiest effects. But after recovery, she was told that the latter remedy contained about three times as much opium as her former prescriptions. I had this anecdote from the lady herself, who, contrary to some ladies, who are not pleased with any deception, even if it benefits them, was highly pleased with the relief she obtained.

§ 16. The white poppy, which produces opium, by its spontaneous juice, grows in its native soils of Asia Minor, India, and Egypt, to the height of four or five feet. It is called "*Masch-Allah*," "the gift of God," by the Mussulmen. Opium was known as long ago as the time of Galen, and the poppy is mentioned by Homer.* But it is to the illustrious Boerhaave, that the modern world owes its extensive medical use.

In Persia and China, and many other eastern countries, it is used as an exhilerant, just as the Europeans and Americans use wine and distilled spirits.

* See the Pharmacologia of Dr. Paris, and the United States Dispensatory.

Hippocrates does not appear to have used opium as a narcotic, or medicine to produce sleep, as he speaks of μηκων [*mecon*,] the name of the poppy plant in Greek, as a nutritive—*mecon*, hence meconium ; and it is said, that the Persians use the young plants which they pull up when they stand too thick, for pot herbs. It would from hence appear, that the milky juice only, contains the narcotic quality, and that the young plant contains so little of this, that it produces no ill effect as an aliment. That Hippocrates did not use opium to produce sleep, may have been owing to his preferring some other similar remedy ; as Diagoras, a cotemporary of his, appears to have given opium for that purpose, as we do now.

The poppy was cultivated in ancient times, and is so in some countries at the present day, for its seeds, which are used as an article of food ; sometimes by sprinkling them on bread, and sometimes by extracting the oil which they contain, and using it instead of butter. Watchmakers, under the name of *oil of Ben*, use this oil for their machinery.

A solution of opium will kill plants. The bean plant was destroyed by Dr. Marcet by it in a day and a half. Leeches applied to the body of a child which had taken too much poppy-heads, *pro injection*, were killed. Care must be taken never to give a large dose of opium to a patient not in pain, for it is never needed ; but in cases of severe pain, large doses are sometimes the only remedies which nature affords.

CHAPTER VIII.

UNIVERSALITY OF DECEPTION. FASCINATION OF SERPENTS. INQUIRY AFTER UNIVERSAL OPINIONS, AND THE COMMON LOT OF MANKIND. BISHOP HEBER. THE VEDDAHS. MR. MARSDEN. LOCKE. REID. STUART. BROWN. THE CRANIOLOGY OF GALL. THE QUAKER. EVIL SPIRITS. SOCRATES. PLATO. EPICURUS.

§ 1. We have before alluded to the universality of deception, as very surprising indeed. No period is so remote, no clime so distant, no court so polished, no nation so simple and uncontaminated, no cloister so secluded, no army so powerful, nor no individual so acute, as not to have been subjected to this all pervading principle. All prognostics sometimes fail. Events in philosophy, in the arts and sciences, in business and pleasure, turn out contrary to our anticipations. Sun, moon and stars, clouds, winds and skies, seas, seasons and comets, disappoint our calculations. If the common origin of man, is to be inferred from his having any one thing in common, this is certainly one of the most common of all, except his anatomical structure.

Deception is not confined to man; animals deceive each other, sometimes to their destruction, and then again only to their terror and dismay. The mocking bird mocks the sparrow, which thinks it hears its mate. It comes hopping and chirping along, when suddenly the deceiver changes his tone and mocks the hawk, and frightens the poor thing almost to death. We have seen a parrot which would call chickens, and drop them its bread, but when they approached to pick it up, it would call the dog and set upon them.



§ 2. The fascination of birds by serpents, has been affirmed and denied; but upon the whole, the evidence is conclusively in favor of some strange and revolting principle in the affair. Curiosity in the bird at the sight of the coils and colors, and darting tongue of the reptile, appear to be the first principle of attraction. It flutters near, and then flies and flutters away, alternately, when at last it flies to the serpent's mouth and is swallowed. There have been different theories formed in order to account for so mysterious a phenomenon. The poisonous breath of the serpent has been supposed to paralyze the bird, when it comes near. But why should it come near? It does come near, so near at last that it is swallowed by the snake. A gentleman at the south, who viewed the whole process, describes the serpent after it has attracted the notice of the bird, as lying perfectly still, at its whole length, and only moving its tongue. This it darts out, and pulls in, constantly in succession. The curiosity of the bird to view its destroyer more closely, has been assigned as the cause of its coming so near as to be reached. We can hardly think this possible; and will just mention our own opinion, although it may like all others, be liable to objection. It is, that the bird mistakes the tongue of the serpent for a worm, which it attempts to seize, when it is seized by the snake. As to the poisonous effluvia, or breath, it cannot apply, for black snakes have been killed with

birds in them, which are not a venomous species of serpent, and which have no poisonous breath.

Serpents are known to possess the power of climbing trees, and thus to reach bird's nests, and to devour young birds. The parent bird, therefore, beholds them with concern, flies round them with a hostile note, and endeavors to drive them away. One opinion is, that they sometimes approach so near in their hostility, as to be caught by the snake; but this cannot apply to those cases in which birds have been taken, which had no young. Two birds were seen to have been caught by one black snake, which was lying stretched out on the limb of a tree. The snake did not move, but the birds came to the snake.*

Dr. Williamson has written very sensibly upon the subject, and imputes the whole process to such a degree of fear in the bird, that it becomes *dementated*, that is infatuated, crazy or mad. But if terror be the cause, why does not the bird fly away at first, why does it hover nigh, and fly round and round, till it flies to the mouth of the terrific object?

Fascination, or charming, if this be the cause, as is commonly supposed, is a process of which no one knows any thing. It is said to be an ancient opinion, which is all that can be said in its favor. The instance of panic struck armies, has been adduced in support of this theory of fear and terror. But we have never heard of an army, which rushed on to the swords and bayonets of an enemy, because they were afraid, but on the contrary, we have heard of their running away as fast as possible.

We know that our theory will not apply to snakes catching rabbits and squirrels; but we impute this to the agility of the snake, and to the young or feeble state of those individuals which they happen to catch. This feeble state may be caused by hunger in some instances, thirst, or lust in others. A cat one day brought in a grown weasel, which curiosity led me to dissect, knowing the marked agility of that little animal. I found its stomach totally empty of food of any kind, in the most minute quantity. This shews why it lost its strength and speed, so as to fall a prey to puss. It was a female, and pregnant, and as all

* See an account from the pen of Hugh Williamson, M. D. in Med. Rep. Hex. 2. Vol. IV. p. 341.

beasts and birds of prey sometimes fail of food, this had shared a like fate.

§ 3. The most prominent piece of deception among ancient nations, was that of men and women, assuming preternatural powers, pretending to be gods and goddesses, and making the multitude believe their pretensions. They were also deified after death, when their powers of doing good or evil were supposed to be increased. A beautiful stone was presumed to be the residence of an angel, or good spirit, and hence gems were worn as amulets. The Arabians, who during the dark ages preserved letters, figures and remedies, transferred them with their superstitious notions, to the Europeans. These gems were not only worn, but sometimes powdered, and taken as remedies for diseases, or to keep off evil spirits, or to cure sterility. And if the recipient had health, or good luck, or children, afterwards, it would be, of course, imputed to the gem. The putting of corals around the necks of infants is a relic of this superstition.

Æsculapius was the god of medicine. He is said to have restored many dead to life, of which Pluto complained to Jupiter. Pluto, the god of the infernal regions, fearing that his domain would lack inhabitants. Jupiter noticed the complaint of Pluto, and destroyed the medical god with a thunderbolt. So long as the sick imagined their physician to be a god, they recovered.

This deception of fancy was not always confined to barbarous nations, nor to the ignorant and illiterate, of civilized ones. Even Lord Bacon betrayed a disposition to believe in the power of charms and amulets, and Mr. Boyle seriously recommended the thigh bone of an executed criminal, as a powerful remedy in dysentery.*

The wise man of the Old World, Solomon, also, as we are told by Josephus, used a spell or charm, to increase the efficacy of a remedy. The falling sickness or epilepsy, was among the ancients supposed to have been caused by possession, or the influence of demons. Solomon is said to have discovered a remedy for this terrible disease, in a certain plant; and to increase its efficacy by mystery, he had the root of the plant concealed in a ring,

* Pharmacologia, Vol. I. p. 29. Dr. Ives' edition.

and this ring applied to the nostrils of the patient. This deceptive process, was by a Jewish priest, practised before Vespasian and his sons, and the tribunes of the Roman army; and as Josephus relates, with entire success.* It is probable that from thence a certain plant obtained the name of *Solomon's seal*, which it retains to this day.

Soranus, who wrote the Life of Hippocrates, relates what is well known of honey, to every mother who has a young child, that it is a remedy for children's sore mouths. But then, this is not imputed by him to honey in general, but only to such as the bees collect from flowers which grow near the tomb of Hippocrates.†

Did the man, woman or child, ever live, who was not on some occasion, deceived and disappointed? We have the greatest reason to suppose that such an instance never happened. The universality of deception must therefore be admitted.

§ 4. We used formerly to believe with Mr. Locke, that there was one universal point, in which all mankind, of every nation, agreed, and in which they were not deceived. It is one in which all ought to agree, and it is one in which none are deceived who hold the opinion. Yet it is proved by a more extensive acquaintance with the nations of the world, than was known in the days of Mr. Locke, that his view cannot be maintained. It was, that there was a belief, coextensive with the human race, that there existed a Supreme Being. Most, perhaps all, ancient nations, held this tenet. This foundation of all religion, was as firmly held by the ancient Athenians, as it is by modern Christians. Atheism, among that people, even in individuals, was rare, and from one circumstance, we should suppose very rare indeed. The instance to which we allude, was that of Diagoras. He was a philosopher and a poet, but after a while became a professed atheist; at which the Athenians were so much incensed, that the Areopagites, whose duty it was to punish impiety, as well as all other crimes, and criminals, offered one talent for his head, and a reward of two talents if he was brought alive.

* Id. p. 22. Antiquities of the Jews, Lib. vii. c. 2. 5.

† Dr. Paris. Vol. I. p. 27.

The reason that this man became an atheist was, that he did not see perjury punished by Heaven. A certain man swore falsely, that some of the poetry of Diagoras, was his own, and because justice was not done by the gods, Diagoras denied the being of a God.

But there may have been some, in every age, who were secret atheists, some *insect blasphemers*, who disgraced themselves, their nation, and their species. Still, it is only by modern travellers and missionaries, that the fact has been brought to light, that there are whole nations of atheists.

The authority of Bishop Heber is here conclusive. He drew his knowledge from personal observation, and was himself among the Zeddahs of India, when he wrote. And it is of this nation that he says, that "they believe in evil spirits, but have no notion of a God, or of future rewards and punishments, and consider it a matter of perfect indifference whether they do evil or good."*

The whole Burman empire are atheists, and have been so, according to Dr. Good, for near a thousand years. They however expect a deity to appear at no very distant period; it being their opinion that their Boodhs, or gods appear, and disappear, at certain periods.

The supreme good, with this singular people, is utter annihilation. When their gods first appear, they are not, as they believe, in a state of complete perfection. They gradually arrive at this, at an indefinite period; and when it is fully obtained, then do they receive their reward, which is annihilation.

Men, are subjected to the same rules as gods. If both commit sin, their sin is to be punished; and according to the number and magnitude of their crimes, is to be their punishment. But when these sins are thus expiated, then comes the *reward*, TOTAL ANNIHILATION.

It would seem to us, that some superior, or Supreme Being, is virtually recognised by the opinion that the punishment is proportioned to the crime; for how should this apportionment be otherwise thus allotted? They however reject the doctrine of an eter-

* See Bishop Heber's Travels in India, Vol. II. p. 190.—Diagoras lived 416 years before Christ.

nal self existent being, with horror; and consider it impossible that there ever was, or ever can be, either a god or a man, whose existence shall never end.

These views are fully confirmed by Mr. Judson, an American missionary at Burmah. He obtained an audience of the Emperor, to whom he presented a tract in the Burmese language. This tract began with stating, that there was one eternal God, who was independent of the incidents of mortality, and that beside him there was no god. The Emperor read this statement, when he dropped the tract, or as Mr. Judson says, dashed it down, with an air of indifference, perhaps of disdain. The fate of the mission appears to have been sealed, by an introduction, in this Emperor's view, so heretical.

Still this nation cannot be said to be entirely destitute of any kind of religion at all, considering that they believe that sin is punished; and considering also, that they hold that virtue is rewarded, by what they esteem the greatest good, which with them, is *non-existence.* Even their absurd notions, shew some progress in thought, reason, and induction, and mark a nation more advanced, than that of New South Wales, of which, Mr. Marsden, the King of England's chaplain at that place, says, "They have no knowledge of any religion, false or true."

§ 5. The systems of Locke, Reid, Stuart, and Brown, do not appear to differ materially. They all deal in special pleadings. Their general conclusions sometimes apply largely, sometimes very limitedly, but seldom or never universally. Mr. Locke, indeed, seems to be at odds with himself, when he teaches, that man has no innate ideas, and yet that he has an innate idea of Deity! All nations who believe in Revelation, believe that it was given locally. Then why is Mr. Locke consistent, in assuming that the very basis of all revealed religion is universal?

We once knew a friendly Quaker, and a very good sort of man was he, but he held, that he should have been the same man which he then was, and he was pious and religious, even had there been no divine revelation at all. He held that the *inward spiritual teachings*, were the same as those of the *written word.* We referred him to the state of savage nations, in the wilderness

wilds, where not one of the many millions living, or who had lived, could compare with *him*, or even with the most *diminutive* Christian. He was unable to parry this argument; but probably remained of his own opinion still.

The existence and influence of evil spirits, of the serpent, and the devil, is revealed. It is a doctrine to be found in the Bible, and therefore it is a matter of faith, which is not less than other parts of revelation, enjoined on man to believe. We incline to think that this belief does exist universally, among all savage tribes, and even among the half human Papuan race,* and that it may be marked down as a point in which the world agrees. We are sometimes compelled to adopt conclusions which are not pleasing. But it is far better to adopt unpleasing *facts*, than to deal in fables and false theories.

The authority of such men as Bishop Heber, Dr. Good, Mr. Judson, and Mr. Marsden, is of too serious import to be trifled with, and indeed must command our implicit confidence.

§ 6. Mr. Locke's opinion, that our senses are the inlets of our ideas, appears to coincide with that of Lord Bacon, that all our knowledge is derived from experience. But these great men are not therefore to be accused as having meant to teach that we are to believe nothing except what we have seen, and experienced in our own proper persons. For this would be the same thing as teaching us to disbelieve all history, sacred and profane, as well as the existence of all spirits, good and bad, and even of a Deity, whom we have never seen.

Philosophical and metaphysical writers obscure their subjects, by the multiplicity and obscurity of the terms which they use. Thus we have *instinctive prescience; instinctive propensity; dictates of nature; dictates of internal sensation; simple notions; ultimate laws; judgment;* and *belief, furnished by the senses; inductive principle; constitution of human nature; common understanding; moral sense; moral principle; internal suggestions*, &c.;† for the most of which, it is sufficient to use a more common phrase, and one which if it is not fully understood, is more simple,

* The inhabitants of New Holland.

† See Dr. Good's Book of Nature.

and which indeed no one, except some fastidious philosopher, will deny, that he himself understands—we mean COMMON SENSE. The supposition of the possession of this, is a *universal principle.* It may very properly be termed the INSTINCT of *man.* We are well aware that some men may mistake their own *uncommon nonsense*, for this principle of common sense; as when the craniologist asserts that every man has a bump for stealing. We do not believe this assertion of Dr. Gall, nor his assumed fact in its support, which is, that there are very few persons who have never stole any thing. And still more exceptionable do we deem his opinion, that because robbery and murder do exist in the world, that they exist by the will of God; and that God formed a bump of the skull, and a propensity of the mind, on purpose that these crimes, which he prohibited, should yet be practised. We do not admit that such opinions can be maintained, either by reason, revelation, or common sense. Nor do we admit that these, and other crimes, are willed, wished, or desired, by that Being, who gave a law prohibiting them. We believe, that when a moral agent was created, that power was given him to commit crimes, as well as to practice virtue; but that the latter was alone desired, and as we well know, commanded in the Bible.

§ 7. The great mystery is contained in that act of the Creator, which created man an agent, which was capable of transgressing his will. Yet, unless this was done, no moral agent was ever created at all. And we certainly do not concede, that he who made man, punishes him for crimes which he predetermined that he should commit, and which he could not possibly avoid.

An omnipotent Being could exert his prescience, or withhold it, just as he pleased. If he could not do this, he was not omnipotent. And that he does not, on all occasions, exert supreme power, is self evident; for if he did, he would at once banish sin, and misery, from the world, and make men holy and happy. The matter then resolves itself into this: that the possessor of all power, and all foreknowledge, may not choose to exercise either, upon all occasions.

Infinity, if it chose so to do, might have determined to know, only by the result, whether his moral agent, man, would obey or

disobey. And it is just as easy to suppose this to have been the true state of the case, as it is, that when God possessed all power, that he did not choose to exert it, and thus to prevent the fall, the disobedience, and the misery of man. And this we do certainly know to be the fact. It is one of the most difficult things in the world, to conceive of any being, who has the complete and entire power of having every thing precisely as he pleases, that he should not have them so as he pleases. But we do know, that in relation to the Supreme Being, this is true. Else had not the Bible told us, that he repented that he made man, and that grieved him to the heart. We know that certain commentators deny this part of their Bible outright. But we do not see but that the appellation of DEIST is as much deserved by such, as by those who deny the whole of revelation.

§ 8. The principles of Messrs. Gall and Spurzheim, when carried out, teach nothing less then that men were designed for thieves and assassins. They appeal to his anatomical formation, as proof positive of this.

Now the great and excellent Dr. Good, did not believe a single word of their pretended science; nor did the late Dr. Wistar, of Philadelphia; and a man of purer principles, nor a greater anatomist never existed. He had also an opportunity of judging correctly upon the subject, by having been an eye witness to the dissection of the human brain, and to the pretended demonstration of phrenology, by one of its great advocates; which, in his view, amounted to just nothing at all. The present writer heard him speak in relation to this matter; and although he was as free from dogmatism, and peremptoriness, generally, as any man in the world, and the very model of deference and urbanity, yet upon this subject, he did speak so as not to be misunderstood, that he considered it all as an imposture or delusion.

Still, although we deny that the head of man has thirty-two or thirty-three distinct divisions, and that the criminal code can be taught by them, we do admit that the human countenance can express pleasure and pain, anger and good nature; and that some countenances are formed by nature with the *dial* of the mind imprinted on the face. Physiognomy, thus far, is a predominant

principle. The young child, and the young puppy, read the human countenance divine. Both will fly the angry look and menacing aspect, and both will notice the picture of good nature and mildness, and be ever ready to receive the embraces and fondlings of such persons as wear them in their countenances. So far, physiognomy is a universal principle.

§ 9. There is no difficulty, with those who have clear ideas themselves, in communicating them to others. When Dr. Reid says, that common sense belongs neither to the mind nor to the corporeal senses, but that it is a part of human nature which hath never been explained, it is very evident that his ideas are in the clouds, and that he communicates nothing to his readers but beclouded notions. Dr. Beattie's definition is more to the purpose, when he teaches, that it is a power of the mind, which perceives truth, so far as to command belief, by instinctive impulse. Mr. Stewart makes common sense, and common reason, to be the same. And if we confine his *common reason* to first impulses, or to our first thoughts, he does not appear much, if any, out of the way. But the common sense of men, after all, will differ, because their experience, their tact, or delicacy of perception, and their wit, genius, and judgment differ.

He is the greatest general, who can bring the greatest number of men to bear upon the enemy, at any given point, with the most celerity. And this solves the enigma, of Buonaparte's vast superiority to his opponents, as well as Julius Cæsar's. It is precisely so with individuals in private life. The man who can summon all the energies of his mind at once, and who can discover all, or the greatest number, of contingent relations, facts, and probabilities, upon a given and passing subject, is the greatest man; and this whether he be a divine, a physician, a lawyer, politician, soldier or scholar.

Lord Bacon said of knowledge, that it was power. But in order for a man's knowledge to be powerful, it must, like an army, be concentrated. Eccentric knowledge, is like a scattered army; it is divided, and therefore will be conquered.

There were individuals of antiquity, who by the light of nature, obtained a firm belief of the existence, and correct ideas of the

attributes, of the Divinity. Thus Epicurus says, that HE possessed all immortality and beatitude. Cicero called God, the inexpressible Being; and says, that "the stable and perpetual courses of the heavenly bodies, with their admirable and wonderful regularity, manifest in themselves a divine energy and intelligence, in so much that the man who does not see in them the power of the divinity, must be truly stupid and insensible."*

Socrates, Plato, and Seneca, have all expressed ideas of the Deity, not unbecoming those who have had the light of Revelation. And Paul refers the Athenians to what their own poets had said, upon the same subject, with approbation.

One cause, if not the sole cause of Socrates' having been put to death, was, that he ridiculed the many gods in whom the Athenians of his time believed. It was evidently his design to teach his pupils their folly in trusting to false gods, and to fix their minds upon the Great Supreme.

Instances of this kind might be multiplied, were it necessary; but we refer to the subject in this place, in order to shew, to what sublime heights human nature may arrive, when its powers and energies are concentrated. For those philosophers whom we have named as having arrived to the height of true knowledge, had also an immense store of knowledge upon other subjects. And in the language of Cicero, it was the stupid and insensible, who could view the heavenly bodies without being drawn to the contemplation of one superior, intelligent, and Divine Being. And in relation to the same subject, some one of the moderns has observed, that an atheist had gotten one point beyond the devil.

But the query very naturally occurs, how whole nations should have existed, and yet not have had any notions of the Divinity. The opinion of Soame Jenyns was, that those who had this idea, derived it from revelation, by intercourse with the Jews, or by intercourse with those who had had some connection with, or tradition from them. That elegant writer even carried the matter so far as to maintain that those nations which never had any such intercourse, direct or collateral, did not even know how to make a nail or a hatchet. We admit, however, that this opinion of the

* Cicero De *Natura Deorum*, as quoted by Lord Brougham.

great supporter of divine revelation,* has been called in question, and that when we consider the Egyptians, the Mexicans, and the Chinese, that it seems impossible to maintain it.

One consideration occurs to us here, which is, that although a few of the ancients had elevated ideas of the Divine perfections, yet still, it does not appear that the great mass of the nations to which they appertained, had conceptions any more sublimed than those of barbarians.

Such men as Plato and Cicero, elevated the nations of which they were members; but we must be very careful to consider that their mark is far too high to be stamped upon the national character of their respective people. They were like the church of St. Peter at Rome, compared to the wigwam of the American savage, or the kraal of the Hottentot.

> High, very high, but higher seemed, because all near was low.

But there may have been in every nation, never so barbarous, certain individuals who were the Platos and Ciceros of their communities—who were, in their conceptions, what Gengis-Khan was in arms, superior to all others of their time.

The records of many uncivilized empires never can be known, because they do not exist; and there have been men in every age, whose brightness threw into shadows and shades, all their cotemporaries; and whose characters, for that very reason, have been martyred because of their virtues. Epicurus, whose common diet was bread and water alone, who neither used wine, strong drink, nor animal food, was so detested for his abstinence, that the intemperate conspired to ruin his character with posterity, by slander. They pretended that his apparent abstemiousness was dissembled, and that he was in reality luxurious and sensual. Hence the most temperate man in the world, by false accusation, has left his name standing at the head of wine bibbers and gluttons. Such O poor human nature is thy fate. It is true, however, that Epicurus taught his followers that the happiness of mankind consisted in pleasure. But whence was that pleasure

* See the Internal Evidences of the Christian Religion, by Soame Jenyns, Esq. Mr. Jenyns was many years M. P. for Cambridge.

derived? Agreeably to the true experience of all rational beings, and to the dictates of all true religion and morality, he taught that it was derived from temperance, the enjoyments of a mind unsullied, and from the sweets of virtue; and that it did not consist in the gratification of the palate or passions, which was the bane of pleasure, and all social and rational enjoyment. He refuted the Stoics, who attacked his doctrine, and added weight to the refutation, by the purity of his life, and the unsullied guilelessness of his morals. Such sentiments, and such a life, could only have emanated from correct and exalted ideas of the Divinity, and these, as we have seen, he eminently possessed. His followers, albeit, may not in this respect, all of them, have fully appreciated the exalted notions of their leader; as we find that some of them alleged that the existence of evil militated against the doctrine of an intelligent Creator, and was a proof of imperfection.

§ 10. Aristotle was a philosopher, who is reckoned with the Pantheists. He held that God and matter were equally of eternal duration, both being without either beginning or end; and that some such union exists between the Supreme Being and the material world, as between the bodies and souls of men. This opinion was revived and amplified in modern times, by Mr. John Toland, in England, who was secretary and chaplain to a set of philosophical idolaters, who held that an etherial fire surrounds all things; rules, revives and disposes them. They therefore professed the worship of all Nature. Vanini, an Italian, appears to have imbibed a similar opinion. His god was Nature. *Pantheism* appears to be a modern term.

§ 11. One more view remains to be taken of the opinions of all nations, respecting the Divinity. Every nation, and every tribe under the sun, have had ideas respecting the existence of spirits of some kind, either good or bad, or of both good and bad. Those who only acknowledged the existence of evil spirits, were mostly such as were evil themselves, who had evil companions, who had ill success in hunting and fishing, who had more noticed clouds than sunshine, and hurricanes than vernal pleasant

breezes. Like the savage, who was speaking of a certain place which was noted for thunder, lightning, tempest, and scarcity, he said that there was no good spirit there—there the good Lord did not rule. The ideas of mankind, and of the wisest philosophers which the world has ever known, have elevated the attributes of the Deity, in proportion to the altitude of their own conceptions; and on the other hand, the ignorant savage,

"Sees God in storms, and hears him in the wind;"

and by all, afflictions were seldom forgotten, and mercies seldom remembered.

§ 12. We are loth to find any thing amiss in the writings of so good a man, and so good a writer, as was Mr. Locke. Still, we have viewed his denial of innate ideas, taken in connection with his derivation of all our ideas from external objects, by means of the senses, as savouring of atheism; for what is that substantial, external, sensible thing, which gives us the idea of the Divinity, and of his Spirituality? and why, if all our ideas are derived from the senses, and why, as the senses are alike, or similar in all the human race, are not our ideas and opinions also, all alike, or equally alike? This is a question which we have never heard as yet satisfactorily answered. If all ideas are derived from sensation, all ideas, in different individuals, ought to be as similar as are their senses and sensations.

§ 13. *Spinozism* does not materially differ from Pantheism. Spinoza was born a Jew, at Amsterdam, in 1632. He was a materialist, in the fullest sense of the word. He held that God is an infinitely perfect Being, that he was the cause of all things that exist, but still, that the world, and all things in existence, constituted God—that there is but one Being, and one Nature, and that that Being is both agent and patient, spirit and matter, and that he produces nothing but modifications of himself—the whole world, man, and the souls of men, all are parts of the Divinity, endowed, however, with an infinite variety of attributes, such as extension, cogitation, locomotion, growth, and decay, but not annihilation; and that there is only one substance in the universe—

that this substance, this universe, is one and the same Being, and no other than the Eternal God.

This goes to the exclusion of any such beings as spirits, it denies the Scripture doctrine of the devil and his angels, and makes the Deity the sole author of all evil, both physical and moral. It appears to be a doctrine full of absurdities, Atheistical, and impure, and too glaringly erroneous to require much time spent in its refutation. It makes the Divinity, when at the fall of man, he cursed the world, to curse himself! and this very thing has so forcibly struck us, as in our minds to be an ample and sufficient mark of its abominable wickedness.

CHAPTER IX.

LIFE. HEALTH. DEATH. THE SOUL. SUDDEN DEATH OF A BEAUTY.

§ 1. Life, is living matter in motion. Health, is the regular, placid, pleasurable, motion of life. Disease, is an irregular and perturbed, and painful movement of some one part, or of the whole bodily or mental organs. Death, is the cessation of all motion, healthy and diseased.

The specific actions of life, are those of the brain, blood, heart, lungs, nerves, muscles, fibres, and viscera. Upon these depend the senses, and the secretions, as well as the excretions.

The secretion of bile, is a slow motion. The secretion of tears is a quicker motion, and the secretion of a blush upon a lady's cheek, is an instantaneous motion.

The higher classes of animals, like man, have sensation and passion. Seeing, hearing, feeling, tasting, and smelling, affection, natural affection, anger, joy and grief, are common properties, inherited by all; so is self preservation, which is a perpetual motion, so long as life and wakefulness continue; but they all end for a time in sleep, in which state many of the accompaniments of life are suspended; but even in that state, breathing, the motion of the heart, and the circulation of the blood, continue.

Life more immediately depends upon two fluids, which are *air* and *blood;* yet persons die, when surrounded with pure air, and when full of good blood. If the motion of the proper organs cease to move these vital fluids, death ensues. *Life* must therefore, be defined to be living matter in motion, and *death* the cessation of all motion.

§ 2. A man that does not sleep well, must stop his clock, and let his watch run down. Sleep defies all rigid rules. It is lost by being too much courted, like some fair faces. He who is inclined

to sleep too much, must go to bed late and rise early, and keep his time pieces in motion, as they tend to produce watching, because they are watched.

The separate state of the soul, is a state of conscious existence. It is life independent of all the bodily organs. In the present state of existence, the soul loses its consciousness during sleep, but in its separate state, whether it ever sleeps or not, we have no data to form conclusions from, except that the Saviour slept whilst on earth.

§ 3. The word *soul*, in the Bible, appears sometimes to be used for both *body* and *soul;* as where we are told that the soul that sinneth it shall die, and when we are told of Noah and his family, that eight souls were saved by water. We also read that "they have given their pleasant things for meat to relieve the soul," and that "they sought their meat to relieve their souls."

"Say that the weary flesh the willing soul delays,"

is a pretty line from Petrarch, and corresponds with a sentiment from an infinitely higher source, that "the spirit indeed *is* willing, but the flesh *is* weak."

The word *heart*, appears sometimes to be used to denote the soul, or thinking part, as where we read of man, "that every imagination of the thoughts of his heart *was* only evil continually."

§ 4. A proof of the immateriality and immortality of the soul, may be derived from the consideration that its intrinsic attributes, such as ideas, recollection, judgment, imagination, and memory, are immaterial. Now we know of nothing which decays, except it be some kind or other of matter. No immaterial thing decays. We do not know, however, that all kinds of matter decay, and we have reason to think that *air* does not, and certainly it never turns to dust. It has been, perhaps, rather too hastily concluded that both Moses and Job, make the soul to consist of air, or breath. It is true that the former says, "the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." But

we should only infer from this, that the word *soul*, is used here, as it is elsewhere, for the whole corporeal and spiritual man, conjoined, and that it does not decide that the breath alone is the soul, any more than it decides that the breath alone is the body. We cannot prove any position, nor establish any fact, from the Bible, by quoting a passage or passages from it, which does not relate to the subject; nor ought we ever to attempt to prove any doctrine from obscure texts, against the decision of those which are plain and perspicuous, and easy to be understood. We have seen attempts of this kind which have struck us with horror, and which have compelled us to the conclusion, that we were reading the works of dishonest, and unprincipled sectarians, who would make difficult texts mean just what they pleased, and never once appeal to others, which undeniably decided against their dogmas and dogmatism. We have indeed seen treatises of this kind, founded upon certain passages of the epistles of Paul, which attempted to establish doctrines which that Apostle said not a single word about, but which were spoken of explicitly in the Evangelists, which they did not quote, because they decided positively and unequivocally against them; and even the other writings of Paul, were equally plain, and in agreement with the Gospels, whereas, the texts selected by these writers had no bearing upon the ordinances which they were aiming to establish. We cannot express our contempt for such barefaced dishonesty, and therefore will not attempt it. But we have already in another place, treated upon these subjects, and therefore, shall here be brief.

§ 5. The picture presented to view by these writers was, not merely allegorical—it was no attempt of the kind. It was no parable nor parody. It was that of taking certain passages of Scripture, whose meaning was not very apparent, and upon the interpretation of which, the best commentators, and the soundest divines, have differed, and saying that they meant that which they did not express, nor even imply; and then building doctrines upon them in direct contrariety to the plainest expressions in the Bible. These remarks, however, are not meant to apply to the expressions used in Scripture, respecting the soul, which word,

in different parts of the Bible, has shades of different meaning, and is so used, by the sacred writers, that men may honestly and conscientiously differ respecting it, and them. The words of Job, which have been referred to, respecting the soul, as coinciding with those used by Moses, are these; "the spirit of God *is* in my nostrils." But it may well be questioned, whether these words import any thing more than a general superintendance and support by providence of life, whilst the body exists, and a reference to its fleeting and transitory state, and to the spirit's returning to God who gave it, when life ends.

§ 6. Our great lexicographer, Noah Webster, makes the soul in Scripture, to signify *appetite*, and refers to Proverbs xxvii. in proof of this. It is said in that chapter, that "the full soul loatheth an honey-comb; but to the hungry soul every bitter thing is sweet." We do not here find, therefore, as Mr. Webster assumes, that *soul* and *appetite* are used as synonyms, but only that the latter is made to be an attribute of the former. Soul is here used as in many other places, for man himself. The active, thinking, desiring, craving, and loathing part of man, is made to stand for the sum total of his being, and called his soul.

§ 7. Those who make the soul to consist in the breath, may refer to what we are told, that God breathed into man the breath of life, and he became a living soul. But this would not reach the case of the unborn infant, which has life, but never has breathed. Josephus speaks of a spirit and a soul, and gives as a reason why Moses forbade blood to be eaten, (the blood of animals,) that he esteemed it to contain the soul and spirit.* He thus evidently understood Moses, as teaching that the brute creation had souls. In this way, therefore, may the unborn infant be endowed with a soul, as it has red blood, and life, although it never has breathed. It is worthy of a passing notice, that Adam had his name from the red earth of which he was formed, and that all nations have red blood, let their skins be of whatever color they may. Red earth is, according to Josephus, earth of the purest kind. The red color of the blood, has been supposed by physiologists, to de-

* Book III. Chap. xi. Sec. 2, of Josephus.

pend upon the iron which it contains; and they have calculated that the blood of forty men, contains iron enough to make a ploughshare.

But it would not appear by the Bible, nor by Josephus, that an unborn infant, if it was destroyed by an injury done to the mother, was considered any thing more than a misdemeanor, which was to be atoned for by such a fine, or the payment of such a sum, to the husband, as the judges should direct; and that it was not considered as murder, unless the woman was so injured that she died herself, in which case the aggressor was to be capitally punished.*

This would go to prove, that a child before it was born, or breathed the breath of life, was not considered a living soul; and so far this matter can be investigated upon paramount principles, and not much further. Moses, Job, and Josephus, seem here to agree. It is remarkable that Josephus, although he agrees with the Bible, with respect to its not being a capital offence for another person to produce abortion, yet if a woman produced abortion in herself, he understood the law of Moses, as making it a capital crime.

§ 8. We find a notice in our manuscript journal, of a woman who first turned poet upon her death bed; and of a young woman who first shewed a taste for music in the same critical situation; and it is not very uncommon for predictions or prophecies to be uttered in the dying hour. We once attended a gentleman, an attorney by profession, who was said to have predicted the hour at which he should die, which took place according to his prediction. It was made during his illness.

Dr. Rush, mentions a clergyman who swore just before his death. Dr. Priestly, and Dr. William Hunter, are said to have died singing or laughing.

Life will continue longest in those parts least affected with disease; hence, when the head is not diseased, thought and hearing may continue after the pulse and breathing cease. We have seen a man play with an infant, and smile when dying; and two

* Exod. xxi. 22, 23. Josephus, Ant. p. 138. B. V. C. viii.

others, who joked with their attendants, and laughed in the same solemn hour.

The gloomy and contracted look about the forehead, in those recently dead, may be owing to some sparks of life still remaining. We noticed this in a man who had been a member of the legislature of the state in which he lived, but who died by hanging himself. The corpse of such persons loses the frown and becomes pleasant, after such a while as life is entirely at an end in the fibres and muscles.

The New England troops in the last war, were said to have suffered as do the Swiss, that is, from home sickness. The Virginia troops suffered from being deprived of their accustomed diet, and longed for hams and hominy. The Irish soldiers suffered nothing, their home sickness consisting of being sick of home; they were perfectly contented abroad.

§ 9. When diseases are caused by intemperance in eating, by secret drinking, by guilt, by the prospect of bankruptcy, or by love, the patient will not reveal to his physician what the matter is; and if he cannot establish an opinion by his own sagacity, he must make confidential inquiries of the sick man's friends. Great intemperance may be called temperance by some, hence the physician should try to ascertain the quantity of strong drink which his patient is in the habit of taking, or has heretofore consumed.

Cicero remarks, that there never was an error so great, or so absurd, which did not find its supporters and adherents; and we see the truth of this remark, evinced in animal magnetism, Thompsonianism and vegetable diet.

A sick man is seldom or never a wise man, and foolish physicians sometimes succeed best, by silly speeches and absurd prescriptions, which suit the sickly notions of his patient.

Hope is invigorated by discovering that well persons, and especially physicians, think as he does who is sick. A healthy wisdom, and a cheerful countenance, cannot always be borne by the patient. However wise he may be when well, the sick man, is not, we repeat, a wise man; and as fools rush in, where angels fear to tread, unless a wise physician has been chosen in health, a foolish one will be selected in sickness.

Improvements and progress in knowledge, with some, consist entirely in new names; and as fools in this world, beat the wise in the number of names, they ever have hitherto ruled it. It is true, however, that they often fare as did the patients of Celsus, who when they would not be guided by reason, in the important matter of abstinence, were allowed to eat, but immediately had an emetic given them, to unload their stomachs.

§ 10. But emetics were one of the Roman luxuries. The Roman epicures used to throw up what they had eaten in order to eat again. Emetics are useful but disagreeable remedies. The evil must be endured, that the good may succeed; just as the labour of ploughing and spading, and hoeing a garden, must be borne, that fruits and flowers may reward the toiler. Divines teach us that we must by a course of trial, agony, and self denial, reach heaven, if we reach it at all, and that we cannot get there on downy beds of ease.

It is one of the links in the chain of human nature, that those exciting causes which produce sickness and death in some, produce health and vigor in others. We are thus bound to the world by a golden chain, one end of which is in the grave, and the other end in heaven. In the time of plague and yellow fever, some weakly persons have the best health.

Why do we yawn, why do we sneeze, why do we cough, why do we sleep, why do we sweat, why do we weep? These natural remedial propensities, may prevent asthma, consumption, gout, apoplexy, and death. Slight aberrations from high health, and from wakeful vigor, procrastinate severe diseases, and even death itself. We die nightly, that we may live daily. Sleep, is to all imaginable purposes, death, so long as it lasts. If we even think in sleep, we think incorrectly, for there never was yet a correct dream, ever known in all its bearings and relations, of which we have had any account from any person living. We do not, of course, include those impressions to which the Bible refers, made on the mind by divine agency, in our definition of common dreams. These we leave out of the question. We mean that dreams cannot be put in competition with the waking faculties of reason, judgment, discretion, and experience; all which they ought to supersede, if they were inspirations divine!

THE SUDDEN DEATH OF A BEAUTY.

Ah! many an hour that haunting face,
  Will seem like all that's bright,
To occupy its former place,
  And gladden and delight.

Her forehead crowned with auburn hair,
  Than carded silk more fine,
Her step, her laugh, her cheerful air,
  Would round the heart entwine.

The poetry of all her sex,
  Seemed centered in her mien,
A goddess nymph it would perplex,
  To find so fair a queen.

The show of languor, sickness, pain,
  Her movements seemed to mock,
They spoke that tombs were made in vain,
  That shrouds could never shock.

But death with all its horrors came,
  And gave a wrench from life;
Her heart-strings broke, down fell her frame,
  Nor sickness held a strife.

A sudden death! to startle all!
  No warning, no delay;
As stars from highest heavens fall,
  Life rushed, and left her clay.

We could not realize the truth,
  Although before us dead,
Lay spirit, beauty, wit, and youth,
  So soon their soul had fled.

But when we heard her tolling bell,
  Our agonies struck deep;
The tears in countless numbers fell,
  Our eyes seemed blood to weep.

The temple now most solemn sounds,
  Each life-breath bears a knell,
The heavenward spire, the woodland bounds,
  The thrilling tidings tell.

Her life on earth, is now a name,
A name that thought will raise,
And with it bring that fairy frame,
That nought on earth displays.

Her graceful speech, her angel smile,
Will on our fancy beam,
And friendship strive, and many a while,
To make her death a dream.

As sunbeams o'er the vast inane,
Leave night without a ray,
Death broke the links of life in twain,
And soulless left her clay.

Her form, her hand, her brow, her eyes,
Twin cherry lips and cheeks,
Her voice melodious as the skies,
When May of summer speaks,

Have gone; and she to heaven, to tell
How death disrobed them all,
How she had passed her passing bell,
And lain beneath her pall.

But happier scenes we trust await
That sudden change of thine,
Though friends may mourn thy frowning fate,
Thou will not with them join.

Strange shrinking terrors come by death,
The rose and lily yield;
It frosts the blood, and stops the breath,
With horrors unrevealed.

The greatest sermon ever preached,
Fell not upon the ear;
No sound that organ ever reached,
So solemn as this here.

CHAPTER X.

THEOLOGY, ETHICS, DIET, DRESS, DRINKS, AND DISEASES. HEAT AND COLD. ALCOHOL. EXERCISE. FAMINE. PRIESTLEY. JOHNSON. JOSEPHUS. BISHOP BEVERIDGE. TRANCES. RESUSCITATION.

§ 1. Did not the experience of mankind go to prove that misery is the result of crime, vice would go on spreading and swelling, and elevating itself to universal empire. For it is a fact, that no one is virtuous of choice, and that all are vicious without some kind of compulsion to drive them in to virtue's ranks. We have been surprised that even some, or perhaps all, savage nations, have no laws, on account of this universal extension of vice, to punish it. But they have a more appalling remedy than laws; private and summary revenge, often ending in assassination and murder. A strong man will let go his hold of a mouse, rather than receive the immediate infliction of a wound by its bite.

The state of the savages is like that of most of the ancient nations of the world; for Josephus tells us, that no ancient nation had any code of laws but the Jews! all being governed by the will of their kings, generals, or governors, except the Jews.

Were it not that a well known train of evils, physical, and moral, and personal, await the wine-bibber, who would refrain the sparkling glass? Righteousness is a duty which a man owes to his own soul, justice is one which he owes to his neighbor, mercy to his beast, and temperance to his own health and character. All these duties were so much neglected by the uncivilized nations of antiquity, and such a train of immoralities perpetrated in their place, that the same word is used in the Gospel for a sinner, a

heathen, and a gentile.* Where there is a general combination in favor of vice and stupidity, such men as were our Washington, and Franklin, pass the world undistinguished.

§ 2. Philosophy and recklessness have some things in common, but from very different motives. Neither pay much regard to misfortunes. And as it is those who keep their wants and disasters to themselves, who stand the best chance to have them alleviated, they again in this respect have a kind of unnatural coincidence. He is most apt to have the offer of the loan of money, who has not told that he is in need of it. And the spendthrift who has but a single shilling left in his pocket, talks the loudest about profusion.

§ 3. It is not easy to disprove the testimony of a single witness to an incredible story, but when a number combine, to tell a lying wonder, it is a hundred to one, if they are not detected, by being found to disagree. Hence the Italian quack, at Constantinople, who sent his patient about the city to swear that the doctor had taken out his liver, removed its diseases, and then put it back again, was in no danger of not having a crowd at his heels.

Some people's eyes appear only to be made for the purpose of espying wonders, and their tongues for relating them. We may travel all day with one of these heroes, and upon stopping at an inn for the night, ourselves will be made to stare as much as any of the inmates, at the recital of what passed before our own eyes, but of which we saw nothing at all. There is no bosom so fair as imagination paints, nor no events so marvelous as those which fancy and fiction conjure up.

§ 4. The study of personal virtue and vice, has usually ended like lawsuits, by the conviction that each party had something to praise and something to blame. We seldom find a character so excellent as to not have a dark spot; as the rainbow, with its beautiful stripes, is still seated on a cloud. Those therefore are most popular and most wise, who do not deal largely in either praise or blame; experience having taught, that those who are

* Adam Clarke, on Mat. ix. 10.

censured become active enemies, whilst those who are praised remain but passive friends. The memory of a jest or an injury is retained, whilst a benefit is forgotten. A wit has always therefore to fear a person with a memory.

§ 5. Virtue and vice do exist sometimes in excess; but it is reasoning from particulars to generals, which is bad logic, to conclude, and to act, as though this was true, upon a large, or common scale. True friendship has neither its hot nor cold fits, but like the blood of life, it flows in a current steady and uniform. Like a string of diamonds, it must not be held too loosely, for fear that it will drop from the hand, nor drawn too tight, lest it be broken asunder and the diamonds scattered.

§ 6. It is a curious fact in the history of regions, that where nature has shed her bounties with the most profusion, that the inhabitants present most instances of insanity, bankruptcy, and hypochondriacism. It is there that the estates of persons deceased are represented insolvent. A gentleman noticing this fact, in the advertisements in a newspaper, of a certain town, concluded, as he told the present writer, that it must be the poorest town in the state; but business calling him into it, he found it one of the richest.

Some countries seem destined to the production of the vegetable creation in the greatest perfection. In some parts of South America, esculent roots, which are elsewhere only cultivated in gardens, grow spontaneously for leagues together, where they are food for cattle.

Other regions develope the corporeal frame exuberantly, but leave the mind in the rear; as Germany, which as long ago as near two thousand years, was by Julius Cæsar observed, as having men of large bodies, and slow minds. Italy again presents a race with acute minds, but of small bodies. There, music, poetry, statuary, and painting, are in perfection. And the greatest discovery ever made, was owing to one of her inhabitants, Columbus, who discovered America.

Italy is, however, a country of contrasts; of palaces and huts, princes and beggars, of sanctity and trifling, of humility and vani-

ty, of religion and immorality; a race who are careful to have their old sins pardoned, that they may go and commit new ones with lighter hearts.

Perhaps the same region, however different in religion and the government, have in all ages, some marks of resemblance. When the external marks of sanctity are considered, in modern Rome, it must remind us of what has been said of the ancient Roman emperors; that they thought they could not have too many gods, nor too little religion. The present race think that they cannot have too many religious rites, or too little morality.

§ 7. It is a trait of almost all who have written upon modern Theology, to make bold and broad assertions, and to support them with feeble, insufficient facts, and proofs, and arguments; evidently expecting that their subject was to stand for every thing, whether it was treated with ability, mediocrity, or imbecility. Such writers never ought to touch a pen, and it should be an indictable offence to sell them a sheet of paper. They have done religion injuries unbounded, and incalculable. Let no sermons nor commentaries meet the public eye from palsied and paltering hands. Religion can do much better without than with them. It stands strong of itself, and can only be made to tremble in the eyes of weak persons, who see it touched with hands trembling with the palsy.

A man who supposes that his assertions are to stand for proofs, only because he wears a black coat, will, in these days, find himself miserably mistaken.

Dr. Priestly, although a man of science, appears to have been one of those bold asserters and feeble provers; his substitute for proofs, being repeated modes of misunderstanding his opponents. We have known something of these unfair and provoking usurpers of the black, who would cavel at the plainest text in the Bible, if quoted by an antagonist. Those who cannot feel the weight of an argument, never produce arguments which have any weight themselves. And those who use hypercritical remarks when talking about the Bible, are hypocrites themselves.

§ 8. "There is no unmixed happiness in any state of life, but no one wishes to be perpetually told so." Those days which are

passed without sin or sorrow, may stand as samples of human life, which are not to be lamented. As slowness of recovery from sickness sometimes argues well for the continuance of future health, so slowness of maturity in talents, provided there is a gradual increase in knowledge, is most likely to ensure a high degree of brilliancy.

§ 9. The greatest and most profound writer that Europe has ever yet produced, was Samuel Johnson, but he had no precocity of talents, unless we admit his epitaph on the duck to be genuine. And this, on the whole, we feel rather inclined to do, and to place it among those scintillations of future eminence, which occasionally appear in individuals at an early age, but which disappear for an indefinite space, to be revived again, or not revived at all, as contingencies occur.

> Here lies good master duck,
> That Samuel Johnson trod on;
> Had it lived 'twould have been good luck,
> For it was an odd one.

This is said to have been composed by him at the age of *four years*, in consequence of his having killed a young duck, out of a progeny of thirteen, by accidentally treading upon it.

The elevation and excellency of human minds, are sometimes shown as forcibly by what they select, admire, and praise, in others, as by what they invent themselves. Had Dr. Johnson never given evidence of his talents in any other way than by pointing out what is worthy of praise and imitation in writers moral, religious, and instructive, the high order of his mind would be abundantly evident. He observed of Thomas a'Kempis, that his book must be a good one, since the world with open arms had so generally received it. Be not angry that you cannot make others as you wish them to be:—This is a sentiment from that work, reiterated by Johnson, and what higher authority can be desired, in proof of its excellence?

Dr. Beattie, from Dr. Johnson's devotional diary, entitled by Dr. Johnson, his PRAYERS AND MEDITATIONS, set down as a most extraordinary incongruity, his recording upon what he dined.

Thus, " N. B. I dined to day on herrings and potatoes." This is Dr. Johnson's note. But it is no such extraordinary incongruity as Dr. Beattie seems to suppose, to thank God for such a dinner; a dinner to be sure not the very best, but yet such an one as Ireland and Scotland do not always afford to its suffering population. Besides, Dr. Johnson elsewhere observed, that he who did not care for what he eat, would not care for any thing.

The Greek adage was, I hate a bottle companion with a memory. Proud people would no doubt hate a dinner companion, who remembered that he had dined with them upon an inferior dish. But it well became a book of devotional exercises, to display its authors humility in living, as well as in other respects.

§ 10. When men are in perplexity, when the land is their enemy, and the sea the same, they shun the present moment as the greatest evil, and seek in the dark events of futurity a solace. Hence the great anxiety to pry into future events, arises from dissatisfaction with regard to the affairs of the passing times being dark and difficult.

Aristotle taught, that men of great genius were of a melancholy turn, and refers to Socrates, Plato, and Hercules, in proof of this opinion; and we may refer to Dr. Johnson as one of the same class.

§ 11. Cunning, artful men, who eke out the lion's skin and fox's tail, are less apt to be melancholy, than the really wise. When their power fails, they resort to stratagems, which wise men despise. But art, stratagem, and cunning, are better calculated to keep the world in a bustle, than sober wisdom. A constant excitement, even if it is caused by embarrassment, keeps the spirits alert. The talents of some persons are very peculiar, and are never displayed, except in helping themselves out of some kind of trouble and perplexity, into which they fall again the first convenient opportunity. Such persons pass through life without learning any thing from experience. They evince some ability by getting out of a law suit, or evading the payment of a debt, but never by keeping clear of either debt or lawsuit.

> To recompense a fool, dame fortune gives success,
> But turns her back on those whom sense and merit bless.

§ 12. In our inquiries after universal principles, we may refer to Dr. Johnson, who says, that there was no nation that has not used sacrifices. Perhaps some modern travellers would be able to adduce a few exceptions, but the vast extent of this religious feature of our race, is as surprising as it is difficult to be accounted for.

We are informed by M. Denon, in his Travels in Egypt, that the town of Antinoe, is supposed to have been built by Hadrian, and named after Antinous a young man of his suit. The emperor Hadrian having been taken sick at the place where the town now stands, the priest of the town of Besa, which stood in the same place, declared upon being consulted, that the patient would die, except some one devoted himself in his place. These priests, we are told, were then in high repute, and young Antinous, voluntarily offered himself a sacrifice to save his master's life.

But whence the universality of sacrifices? Does every one, or any one, feel in his own breast, that the death of a beast, or of a man, could mitigate his pain or save his own life? We cannot possibly recognise such a feeling in our own breasts.

We suspect that where this notion has arisen spontaneously, that it must have been founded upon theory. That as the human and brute races universally die, that it was conceived that death was acceptable to the gods, and that when they threatened to take the life of one person by sickness, that they would be satisfied if another died in his room; and that if there was at a given period, so many deaths in the world, that it would satisfy the gods, without their being particular as to individuals. An opinion prevails in Italy, respecting fever, that there is a certain quantity of that disease in the world and no more; and therefore that if one person sick with it can contrive to transfer it to another, that he himself will recover. They therefore lay bunches of flowers on the sick, which his friends take in their hands and carry into the streets, and give away to the unknowing passers by. These bouquets may be called *fever flowers.*

§ 13. The greatest favor that we can do to others, is to do to them that, which, in our own conceptions, would most please us for them to do to ourselves. Upon this basis the institution of

sacrifices seems to be founded. A sense of obligation, a feeling of dependence, a consciousness of our own inability, and of the potency of superior beings, leads to acts of propitiation. But mankind are prone to mistake, to overact, and to end in extremes. The excess, the overdoing of what was at first reasonable, rational, and merciful, is pushed beyond the limits of all justice and humanity, and ends in the most horrid barbarity. Such was the case and such were the acts, of those who sacrificed human beings, who offered innocent infants, upon the altars of idols, demons, and devils. Such were the Molochs and Druids of the Old World.

Some one has said that men do not suspect faults that they do not commit. This is very erroneous. It would be making every man a thief, who suspected that he had had any thing stolen by others. But the world should not be told of faults which it has mended. There is with some an intemperate curiosity after unprofitable knowledge, however, still remaining. It shews itself in conveying little meaning in abundance of words, in praising, esteeming, and extolling every thing that is done, let it be never so absurd, in London, or any where else, where there are a great many houses.

We see persons whose vanity leads them to seek for examples, and to imitate with enthusiasm, a copiousness of charity, ill bestowed; a semblance of devotion, unfelt at all; and a bodily imitation of piety, which the heart knows nothing about; all only because they can refer to something which has been done in a metropolis. Such persons neglect industry for teasing their neighbors; they overlook charity at home, that they may have time to carry it abroad, where it is less needed; and they omit judicious exertion, for what they think intellectual contemplation.

§ 14. But some further remarks upon sacrifices occur to us here, in relation to that curious propensity in man, respecting vicarious suffering. This may in part have originated from observing that fevers and other diseases, are sometimes contagious, and thus inferring that sins were transferable, like diseases. Lord Byron mentions a custom, by way of cautioning travellers from receiving bouquets from strangers in Italy. We do not adopt the hypothesis that fever can be thus communicated, as the Ital-

ians think it can, by a bunch of flowers, and as Lord Byron seems to admit, and have only mentioned the subject to illustrate the obscure one of sacrifices.

Moses was learned in all the knowledge of the Egyptians, and as this nation used sacrifices, the inference may have been drawn that he derived them from Egypt; but they were used long anterior to Moses, and the Egyptians; for the first religious acts upon record since the creation, and by the first-born of the first created pair were acts of sacrifice. And what is not a little curious is, that they appear by the Bible, and by Josephus, to have been spontaneous and voluntary acts, entered upon by Cain and Abel, without any previous command! Upon this first religious act, of the two first born of all the human race, were all the ancient religions founded.

Soame Jenyns, in his Internal view of the Evidences of the Christian Religion, notices this mark and basis of all ancient religions, and from it deduces the propriety and necessity of a sacrifice, offered once for all, as a part of the new dispensation. We did, we must confess, feel some surprise at finding the incarnation identified with a custom adopted by savage nations, and by some of them so barbarously carried into practice; although, we esteem Mr. Jenyns as a first rate writer upon Christianity. The abuse of a thing, we are however aware, is no argument against its proper use. And as to the antiquity and almost universal adoption of sacrifices, they are fully established by historians, both sacred and profane.

Josephus speaks of sacrifices other than those which were usually offered, which were appointed for the escaping of distempers,* but he gives no reasons, nor no conjectures, why sacrifices were instituted at first. A great and important work which he promised, in which the reasons for the Jewish laws, institutions, and ceremonies were all to be given, was never published by him, or never has come down to us—a deprivation which we cannot but feel with deep regret; as his learning, his philosophical turn of mind, and his intimate acquaintance with the secret customs and opinions of his nation, would have made such a disquisition invaluable. He would probably have given in that work, some

* Antiq. B. 2, Chap. IX.

further account of the pillar of salt, into which Lot's wife was changed, and which he tells us he had seen;* as why it had lasted so long, and where it was located, and whether, as Irenæus states in the next century, it retained all the members of a human body entire.

§ 15. Josephus was one of the most liberal minded Jews, of whom we have any account; for when certain others of his nation were for using compulsion, and for circumcising certain strangers who came to reside amongst them, by force, he would not permit it. And it was on this occasion that he made that remarkable speech, very remarkable indeed, for the times in which he lived, and considering the nation to which he belonged. It was, that "Every man ought to worship God according to his own inclinations, and not to be constrained by force; and that these men, who had fled to us for protection, ought not to be so treated as to repent of their coming hither."† His liberality of sentiment appears in his views of the meaning of certain parts of the Bible. He says, for instance, "Let no one blaspheme those gods which other cities esteem such; nor may any one steal what belongs to strange temples, nor take away the gifts that are dedicated to any god."‡ This was true toleration and liberality.

§ 16. Theological writers have differed in opinion, whether the miseries of human life ought, or ought not, to be imputed to Adam and Eve, and the serpent who led them into temptation. This question is not in reality of so much consequence as it has been made, and as it at first seems to be. That pain, disasters, and calamities, are endured, is undeniable; nor are they either increased or mitigated, by being referred to Adam, or to any other cause.

Could the evils of life be lessened by referring them to their true source, the most laborious scrutiny ought to be instituted to discover it. But no one ever did, or ever will make such an assertion; and if he did, it would be entirely destitute of truth or probability. The mode of decision is, therefore, of very trifling

* Antiq. B. 1, Chap. XI. † Life, S. 23, p. 137.
‡ Antiq. B. 2, Chap. VIII. S. 10, founded on Exodus XXII, 28.

consequence. The most difficult point to be decided, and the most of all others unaccountable, is, why the brute creation is subjected to pain and suffering. Now although a theory which could solve satisfactorily this perplexity, would be received with satisfaction, still, it is evident, that it would do nothing towards mitigating those miseries of animals, which often are so affecting and touching to sensibility. This subject is not then worth investigating; nor do we feel disposed to say much upon its bearings upon another important matter; although we cannot but admire at the long and numerous treatises entered into in order to prove that suffering and death are the consequences of sin alone, when animals suffer both, without being accounted sinners. All sin, suffering and death, having been introduced into the world by Adam, would go to prove that animals either sin, or that they do not suffer, or that they are his descendants; but neither of the three, ever has or ever will be affirmed. Disputing about the doctrine of original sin, is, therefore, a very useless subject of debate, notwithstanding that it has been made a very voluminous one.

§ 17. Sins, vices, crimes, and misdemeanors, are the subjects which theology, ethics and jurisprudence, would prevent, if they could; but when prevention cannot be had, punishment must ensue. He cannot, nor ought he to pass for a good member of society, who promulgates opinions derogatory to either of these, or who lifts his hand in prevention. We therefore, with caution, would advert to some opinions, which in our view are erroneous, because they stand so intimately connected with others which are praiseworthy, and unexceptionable.

What is said by Josephus, respecting blaspheming those gods which others esteem such, can never be adduced against faith in one only true God, but it may, and ought to have a tendency to prevent one Christian sect from reviling or contemptuously expressing itself about the tenets of another. We know that this is often done only in order to its effects upon what is supposed to be an erroneous principle; but it often so happens, that the censure is applied to those that are free from the errors imputed to them. By shaking a superstructure too harshly, the foundation itself

may be made to totter. By attempting only to root out the tares, the wheat may be trampled. It is best, therefore, to follow a good example, and to respect an excellent precept, rather than by aiming at what may be erroneously called perfection, to hazard every thing.

§ 18. It is true morality; it is indeed the only method of insuring excellence, a safe and a permanent abode on earth, to award the meed of praise to whatever, and to whoever is praiseworthy, let the emanation come from whatever source or quarter it may. It is by a contrary conduct, it is by elevating what has no intrinsic value, only because it comes from our sect, or our party, and by depressing what is truly estimable, when it emanates from any other origin, that the progress of improvement has been retarded.

Whether sermon, oration, pamphlet, newspaper or speech, affords an excellent sentiment or sentence, it ought not to be overlooked, let its author be of whatever denomination he may. Whenever every thing is said, in relation to any point that can be said with propriety, when there is no redundancy, nor no ambiguity, nor no deficiency, nor monotony, it amounts to perfection, at least so far as man can perceive, or mortals penetrate.

The following from Bishop Beveridge, appears to approach, if not to reach this point. I AM. "He doth not say, *I am* their light, their life, their guide, their strength, or tower, but only 'I AM.' He sets as it were his hand to a blank, that his people may write under it what they please that is good for them. As if he should say, Are they weak? *I am* strength. Are they poor? *I am* riches. Are they in trouble? *I am* comfort. Are they sick? *I am* health. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* wisdom and power. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminency, super-eminency, perfection, all-sufficiency, eternity. Jehovah, *I am.* Whatsoever is suitable to their nature, or convenient for them in their several conditions, that *I am.* Whatsoever is amiable in itself, or desirable unto them, that *I am.* Whatsoever is pure and holy; whatsoever is

great or pleasant; whatsoever is good or needful to make men happy, that *I am*."*

§ 19. It is the taste of the people, which alone is competent to compel authors and writers to deal them out excellent sentiments, in fine style. If these; if the editors of newspapers and other periodicals, find that the towns people will be satisfied with husks, they will feed them upon nothing else. Novel-writers, and the manufacturers of tales and stories, have done as Addison did in the Spectator, with respect to the fair sex, exhausted the subject. Lord Chesterfield observed, that a good joke makes us laugh, but that a bad one makes us laugh still more. This discovery seems to have been pretty highly appreciated by certain writers, both at home and abroad, by their great number of bad jokes. With a bad heart and a bad book, a state of war is better than a state of peace.

§ 20. It has been said that all is fair in politics; and although it might be difficult to mantain such an opinion, in the abstract, yet a good effect would ensue amongst friends, to take such a view of the subject; there being no subject that is so apt to mar friendship, as political discussions. It would be, therefore, best for friends, to either avoid politics entirely, or to consider *all fair* that relates to them, which would do away all harsh and acrimonious feelings. But politicians, perhaps, know their own interests better than we can tell them. Addison describes a peaceable lawyer, as eating once a day, and dancing once a year;† and politicians would probably consider themselves in the same predicament, were they to follow peace with all men.

Dr. Franklin seemed to think that vast discoveries were likely to be made in physical science, with which moral science would not keep pace. He even anticipated, in his fervid imagination, that the time would come, when all diseases might be cured, and life prolonged to the antediluvian age, and even at pleasure, which would embrace of course, the cure of what is now called old age.‡

* See the word Am, in that excellent work, Richardson's Dictionary.

† Spectator, No. 21.

‡ See his letter to Dr. Priestly.

§ 21. We were amused with a new method for the cure of fever, which we somewhere saw, invented by the patient himself. This patient was Frederick Augustus, nephew to Frederick the Great, king of Prussia; who being seized with a violent fever, from which he suspected that his recovery might be long, if it did not carry him off, put his plan in practice upon himself, as it behoves every one to do, who is inclined to make a doubtful experiment, in which life is concerned. Whether when this method is adopted, it will be one of the modes of lengthening life, and of realizing Franklin's surmise, we cannot tell; we not having had a call as yet, although we have had a great many patients with fevers, in which we saw fit to adopt it.

The idea of the young prince of Prussia was, that if he could, by laughing, produce a free perspiration upon himself, that he should recover. To bring this about, he purchased as many copies of a pathetic German tragedy, as the play contained characters. He distributed to his servants the character that each was to act in the copy which was put into his hands. Among these servants were some who could scarce read at all. The blunders, the awkwardness, and the distress of these new actors, notwithstanding the pain he was in, caused him to laugh so immoderately, that a copious sweat was the consequence, so that the next day he was entirely recovered.*

§ 22. A wealthy gentleman at the South, invented a mode of relieving his *ennui*, hypochondriacism, and lowness of spirits, by changing his dress a number of times in the day. This method was approbated by Dr. Rush, but in our view the practice might be altered for the better. The effect calculated to relieve the tedium, would be chiefly confined to the exercise connected with changing the apparel. Now, our change in prescription, would consist in advising our patient to procure a great number of fine new dresses for his wife, and to renew them as often as the fashions changed; by which means his attention would be diverted by the sight of his wife in her new dresses; and a greater portion of exercise ensured, by his purchasing them for her, as often as the fashions changed.

* Anecdotes of Frederick the Great.

§ 23. There is no absolute certainty that a man's judgment is bad, because it does not coincide with our own, or that his taste is bad, because he does not admire what we think admirable; and yet what vast subjects of contention have these matters afforded? There are some points that all will at once agree in, as that a lady's glove should be soft, and a gentleman's razor sharp; but after this, an endless dispute might ensue, as to what color the former, and what weight the latter ought to be of. Such, and all similar matters, ought to be touched as the blossom of the orange tree departs from its native bough, and touches the grass, lightly and without noise.

§ 24. There is as much difference between a man of letters and an ignorant man, as there is betwixt a man that is alive, and another that is dead. A man who knows no more about a clock, than to tell the time of day denoted on the dial plate, would display his consummate folly, by pretending to dictate or dispute with the mechanic who made and put together the internal machinery; yet we have abundance of such cavilers upon religious matters, who dispute with as much asperity, ministers, doctors, divines, deacons, and duties, as if they could dispute their way to heaven, by driving *them* out of the direct road that leads to it.

§ 25. But if it be called an act of omnipotence, to make men and members of one house, of one and the same identical mind, we cannot so much wonder at the vast variety of opinions in a town, a city, a province, or a kingdom. Even the same man, upon the same subject, is not always of the same mind; for as music depends upon the chords of an instrument, which may be tight or loose, so mind depends on matter, which in the human frame may be in the ascendant, or in the depressive, healthy or sickly.

§ 26. We cannot dispute ourselves into heaven, but we may dispute so long that its gates may be shut, admittance denied, and we ourselves thrust out, or rather kept out, in outer darkness.

It is a curious fact, and one worthy of notice by all who would view mankind as Jews, Christians, Mahomedans, or pagans;

who would view, in fact, the human race with or without God in the world, that all religionists are kind to those who have no religion at all, and unkind to those who have religion, and dissent, differ, or disagree in the least point, with themselves. A pious brother who is not precisely of the same creed as that of the church to which he belongs, let him have his lamps trimmed and burning, let him lie on his oars, let him be ready to depart this life at a moment's warning, let him despair of distinction, of every thing but disapprobation and disaster here. It is thus that practical religion stands no chance with doctrinal.

Of the ancient philosophers, no one went over to his opponent, although controversies were carried on so long as tongues or the breath of life remained.

Some professors have led the world to suspect that their goodness was put forth and practised as a bait, a decoy, a lure for applause, which having missed, they felt as though they had laboured in vain.

§ 27. The application of water has, as to the manner in which it is to be applied, caused most acrimonious disputes. In Mahomedan countries, whether the fore arm, or arm from the hand to the elbow, is to be baptized, by pouring the water from the wrist upwards, or from the elbow downwards, has separated Persia from the other Mahomedans, and caused bitter bickerings, and hostile heart-burnings. In Christian countries, whether the whole body should be immersed, or the face only be sprinkled, has occasioned no small dissension. Controversies will be forever continued, though no converts should ever be made. But after all, he who is candid will admit, that there must needs be a powerful efficacy in that religion which has done more for the ignorant and unlearned, than the learned and the philosophic could ever do for themselves; and such is Christianity.

§ 28. It would be violating the spirit of a law, not to violate its letter in favor of great men and great villains. We ought to imitate Buonaparte in disbelieving history, when its pages disgrace human nature, if we can; but it seems to establish the position that human sacrifices were offered by many nations of

antiquity. The Phœnicians and Druids, the Gauls and Carthaginians, were guilty in this respect—guilty of what Abraham went about, but whose hand was stayed, when he went to offer up his son Isaac. Sacred history also confirms this point, as we read in the Bible, as follows: "Yea, they sacrificed their sons and their daughters unto devils." This is spoken of the ancient inhabitants of Canaan, and of the Jews, who imitated their examples afterwards. And again it is said, "They have built also the high places of Baal, to burn their sons with fire, *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came it into my mind." Even the Greeks and Romans cannot be fully exculpated from having occasionally offered human sacrifices. The sacrifices of the Romans, do not appear to have been derived from the Jews, as the Romans did not omit offering swine, which were prohibited by the Jewish laws.*

§ 29. Things are viewed very differently when they are seen through the prism of happiness, or when seen when the head is covered with ashes, and the body with sackcloth. Ambition is ever ready to take any road which leads to preferment. It will mask itself in the mask of piety, it will practice the most degrading or cruel superstitions, it will be devout, warlike, or gallant, as occasions require. It will pay court to the muses, to the mass, or to Mars. In chivalrous, or feudal times, fighting for the king, and pleasing the ladies, were two points of the utmost importance. Heaven is sought and served with much ardor, and bravery practised with much punctilio, when it is thought that no cowards can get to heaven, nor be esteemed on earth.

Since the reformation, and since the invention of printing, the movements of men have of necessity been more precise, more analytic, more shaded with the pale cast of thought, and much more calculated to diffuse equality of rights, and to prostrate cruelty and tyranny than before.

§ 30. The human mind is so constituted that it can bear only a certain proportion of misery at once; hence a new disaster crowds out an old calamity; like a hollow cylinder filled with

* See Plutarch's Life of Fabius Maximus. LIVES, Vol. 2. p. 6.

balls, if a new ball is introduced at one end, it will crowd out one at its opposite end.

§ 31. Indians, when extremely fatigued, will pick up a stick and carry it a distance upon their shoulder, when upon throwing it down they feel relieved, and continue their journey with less fatigue.

§ 32. Itch has afforded relief to low spirits, by taking off the constant contemplation of an imaginary disease, and assuaging the fear of death. Persons have been inoculated with this eruptive disorder, in order to cure them of insanity.

§ 33. An invalid who was advised to go to a town where there were a great many learned men, said he would not go, and that he had rather be where there were no philosophers, but only such persons as believed that the sun rolled round the earth.

A man who was cured of that kind of madness which elevates the mind to such a pitch of importance, as to make its owner fancy himself a king, overflowing with wealth, protested to his physician that he had ruined him of all his comfort and enjoyment by curing him.

Money, which answers such a vast variety of purposes, has been used to hire a person into health. A gentleman cured his wife, who was always complaining, by giving her a dollar a day for every day that she did not complain. If she uttered any complaint, her wages were stopped for that day.

If theatres and operas have had any good effect, it has rather been bodily than mental. Go to the opera to digest, said Voltaire. Laugh and be fat, is an old adage; and no doubt laughter has contributed to prolong life and to cure diseases.

§ 34. An ancient philosopher, after the discussion of the subject, whether brutes had reason, comes to the decision that they had not, because they have no idea of a Deity. It seems to have been an ancient opinion, that such an idea among mankind was universal, which the moderns do not find verified, some nations having no notions of a Supreme Being.

§ 35. He makes a happy exchange in his condition of life, who retires from politics, not to the *turf*, but to the *plough;* for he will find his horses and oxen more grateful and more manageable, than his constituents.

Peace is located in the heart, it does not depend upon the order of the house, nor the state of the nation. A pacific disposition is always commendable, except when it amounts to pusilanimity.

Some people recommend books to others, of whose practical effects on themselves, those who recommend them, shew very little evidence. We find ourselves in fashionable circles, who make pretensions to high intellectual standing, but who, for any thing they exhibit, either by speech or action, might have lived in a world where no such characters as Johnson, or Milton, or Addison, or Shakspeare, ever wrote. But if omissions, commissions, and deductions can boast of being nobly allied, they slip along the smooth path of companionable hours, without aiming at any higher mark.

Amongst a people who live beneath the levelling principle, the sound is never heard of—" Sir, you have saved a life, a character, a country." All republicans consider themselves too much upon an equality to admit any such superiority.

To cunning men, some plaudits may be awarded, provided the applauder can take the praise of having made the grand discovery himself, that he whom he praises, is more than any body else has ever thought him to be. A piece of nothingness is the prologue and epilogue of certain persons whose bodies are adorned, but whose minds are as barren as the deserts of Arabia. Subtilty, cunning, and nihility, have the same advantage as the feline sort of animals; throw them which way you will, they always light on their feet.

§ 36. Those who have had health and long life, have neither lived too sparing, nor too full, nor been overburdened with cares, nor business, nor labor, nor yet remiss in exercise and assiduity. It is such persons who can say to themselves as Pope Ganganelli did to his stomach, when it inclined to be sick, that he had no leisure to attend to it, and like his stomach their cares will leave

them in quiet. Small diseases, like small children, too much pampered, become great troubles.

Some persons never seem to blossom, and thus display the flowers and sweets of life. They have the bark and prickles of shrubs outside, and the bitterness of wormwood within. From such people it is always best to hurry off as fast as possible, for fear of being scratched, and without speaking a word, for fear of being contradicted.

Tempests show the face of heaven more bright, as thorns and briers make flowers look more agreeably.

§ 37. Public spirit, patriotism, and purity of morals, are all more apparent in the country, than in cities and capitals; the reason may be, that in the country property is more secure, and attachment to a local habitation, more decided. A bleak and barren rock, securely possessed, will be furnished with a fertile bed of soil, and converted into a garden; whilst Eden itself, held only by the tenure of a lease, would become a desert. There is more grovelling servility on the one hand, and more lawless resistance on the other, in cities than in country places. Cities abound with more desperate, unprincipled characters, than country places, which the divine and the moralist, although more highly gifted with talents perhaps, than those in the country, cannot reform. Those who think it a great misfortune to be alone, who feel solitude irksome, and sigh for a city life, are often those very characters, who ought to be intercepted by a sanitary cordon, as they approach cities, and kept out, and driven away, like an infectious and pestilential distemper. They are often worthless knaves, seeking the dregs of worthlessness, as fit companions for themselves in a city, and which they cannot find in the country.

§ 38. The air, or weather is hot, when the thermometer stands at 83°, it is very hot at 90°, and at 98° to 102° is at blood heat. It is cold when the thermometer is at 40°, and freezing cold at 32°, but not esteemed severely cold until the mercury sinks to zero. In New England, and in the northern parts of New York, it sometimes sinks to 10°, 20°, and even lower than 20° below zero. The French and English soldiers in Egypt, were subjected to a

heat of 116°, which in them, sometimes caused a bleeding from the lungs. The sudden effects of heat is the *coup de soliel*, or sun-stroke, which resembles apoplexy. In China, in the year 1743, in July, many persons were destroyed by heat. Heat produces freckles, which suddenly occur, but yet, sometimes become permanent. Colds are more to be dreaded in summer, than in winter.

The sun, which changes the whole complexion to a darker hue, which is called *tanning*, does not produce such a change upon those, who from their business are constantly exposed to heat; such as blacksmiths and cooks. Heat has its greatest effects after cold; hence the multiplicity of conceptions in March and May. The Russians use the warm bath, and immediately afterwards roll themselves in snow, and the Indians practice a similar transition, and both with impunity; but with those Indians who have adopted the customs of the whites, it has lost its efficacy. Heat is not considered a cause of diseases between the tropics.

Dr. Rush inclined to give credence to the opinion, that *a green Christmas makes a fat churchyard.* Dampness is more to be dreaded than extreme cold. Damp sheets, an unaired shirt, a wet coat, and wet stockings, have cost many persons their lives. The reason is, that the system does not react under such partial applications; whereas, when the whole frame is attacked by extreme cold, its energies are excited, its heating propensities increased, and the mental powers stimulated, to throw it off. So extremely at variance are things seemingly similar. A little kills, a great deal cures, and *vice versa.*

It is a curious fact that children seldom complain of cold, but are bitter sufferers by heat. We often see an infant throw out of bed its naked arms, and throw off its bed clothes, but never do we see it pulling on a coverlit, or putting on an extra garment, unless it is bidden. Old people, on the contrary, are the greatest sufferers by cold. The African race, also, who are natives of sandy, sun burning regions, are great sufferers by frosty weather.

Human nature has been more honored in hot, than in cold climates. Asia, Eden, Egypt, and Greece, where man was first known, and where his genius was first matured, are warm regions. But victory, on the contrary, proceeds from the cold

regions of the north. It travels from towards the poles, into countries lying in temperate climes. Buonaparte easily conquered Italy, but he failed when he directed his army of 850,000 men into the colds of Russia. Victory cannot travel from the tropics into the arctic regions, on account of the cold. The savage hordes who overran Rome, Gaul and Spain, came from the north. Rejoicing in the mildness of the air, the sweetness of the fruits, and finding out their own superiority in bearing cold and hunger, their conquest was but a feast for themselves, and a sacrifice of their opponents.

Neatness and cleanliness were discoveries made, and virtues practised by the inhabitants of warm climates, experience having taught them the ill effects of filth of all kinds upon their health.

Cold water is a powerful stimulant, when thrown on the face of a fainting person, and the cold bath and cool air increase strength in the invalid.

That dampness is more destructive to health than a cold ducking, is remarkably exemplified in Cuba, where persons who get a partial wetting, throw themselves into the first stream they come to, and thus wet themselves all over, and prevent taking cold.

Pouring cold water into the sleeve of a person, with the arm held up, gives great pain or suffering, and is one of the means of punishment resorted to in the prisons of Philadelphia.

Diseases attack more frequently in the night than in the day time, because the nights are colder than the days. It is better to defend the body against the cold by warm clothing, and warm houses, than to try to harden it so as to bear up against inclement winters and weather; for if this is done in winter, it will be undone by the heat of summer, and the hardening process must be repeated every cold season. So far as the sensible qualities of the air are concerned, cold is the most prolific cause of ill health. Still, it is a mistaken idea that colds or catarrhs, produced by catching cold, are the source of consumption. This alarming disease, is hereditary to the English nation, and from them, their American descendants received it, and not from the cold climate, for the Germans, who are equally exposed to all changes of weather, are far less subject to consumption than the English,

when both together inhabit America. It is also hereditary in families.

A person's health is never hurt by wearing too many clothes, but many yearly lose their lives by wearing too few. In our variable climate, persons must submit to secure their health by wearing more clothes than are agreeable. During severe exercise, the raiment may be lightened to what is comfortable, but after exertion is over, it must be increased somewhat beyond, or else the health is endangered.

That the atmosphere is but an aerial circle around the earth, is proved from its being lost at no great distance above us. The atmospheric pressure is that which keeps man together; let him ascend above it, and his blood vessels burst.

Chimborazo is 20,000 feet only in height, which is considerably less than four miles, and yet, the air upon the top of it, is too light for life, in its full vigour. The Baron Humboldt ascended this mountain, but he bled from his lungs in consequence of the light cold air, and the lack of atmospheric pressure, and the warmth of the steam and vapours of the air, lower down. Thus we see, that in Egypt, extreme heat caused bleeding from the lungs, and upon high mountains, extreme cold and light air, have the same effect. This is easily explained upon the principles of anatomy, aided by physiology. Common salt is a useful remedy for bleeding from the lungs.*

Warm countries are not unhealthy when they are dry and clean. It is moisture, miasm, and want of clean streets, and clean houses, that make warm countries sickly. The Spaniards shut up their windows and doors to keep out the heat, whilst the English open them to let in the air. The former keep in their houses in order to avoid the rays of the sun, and they have a proverb that there is nothing to be seen in the streets but Englishmen and dogs.

Mankind are not so prolific in countries very hot or very cold, as in those that are temperate.

Fish are the only part of the animal creation that are most abundant in cold regions. In the rivers and seas of the north,

* It is believed that those who use freely of salt with their food, are less liable to consumption than others who use it but sparingly.

the abundance of fish is truly surprising. The waters more southerly, are supplied by their migratory propensities. Herring travel south in the spring, and north in the autumn, directly the reverse of wild geese.

A remarkable effect of the absence of atmospheric pressure was noticed by the Baron Humboldt upon Chimborazo. The snow that fell upon that mountain, was so light that a stone fell through it just as though it had been water.

Wind increases the power of cold. A high wind gives no opportunity for the air surrounding the men and animals, to become a little warmed by the warmth of their bodies. It is changing every instant, for a current which may perhaps have its source in Nova Zembla; and although it may make no difference in the thermometer, by blowing high, it does make a difference in the health of men and women. The latter especially are more liable to become sick in stormy weather with high wind.

June is the healthiest month, there being then neither great heat nor cold, nor winds, nor rains; besides, the diseases of winter are past, and those of the hot season not begun.

Heavy rains and high winds may be succeeded by sickness, owing to their breaking the scum upon stagnant waters, and letting out pestiferous gases. But a contrary effect is not seldom produced by them, which is owing to the blowing away of bad air, and the washing of streets from bad materials. The livers of men and of animals, are most apt to show the effects of bad air, bad aliments, and bad drinks. The old Romans examined the livers of the brute creation in order to find out whether certain tracts of country were healthy for man. If the liver was enlarged, or otherwise diseased, the region was pronounced not salubrious. Heat affects the liver, cold affects the lungs. Hence fevers in hot seasons and coughs in cold ones.

Sudden mixtures of troops from all parts of the United States, may so contaminate the air as to occasion sickness and mortality in even cold weather. Mortal fevers prevailed in the extremely cold winters of 1812, 1813, and 1814, from this cause, during our war with Great Britain.

§ 39. The seeds of fever may lie in the human system for a long time, without sprouting. They may then spring up and

prostrate a person upon a sick bed. The ague and fever, or intermittent fever, is one of those kind of diseases. We have known several persons who came from fever and ague countries, into parts of the country where that disease was unknown, and after a residence there of six months, and in one instance of twelve months, they were attacked, although they had escaped whilst in the ague district. And that they had retained the seeds of the disease thus long in their blood, was proved by no other person having it except those who had been in fever and ague districts. Washerwomen contract fevers from heaps of clothes thrust into bags or baskets; a thing that ought not to be done. A fever has been taken by a person putting the stocking of another person about his neck, who had had a fever.

Persons may get so accustomed to their own bad air that it will not poison them, but will kill others who come suddenly in contact or contiguity with them. A very destructive instance of this kind occurred in England. A bookseller was imprisoned for publishing a seditious libel. From some neglect his clothes had become impregnated with destructive miasma, so that when he was brought into court to be tried, a great number of the persons present were made sick, and three hundred of the number were so seriously ill, that they died, in the course of perhaps two or three weeks. And of those friends, visitors, and attendants who were about the latter, many sickened, and two hundred of the number died; making no less than five hundred deaths in the whole.* And it is not a little astonishing, that in this instance, that there seemed to be something of a sexual stamp upon this poisonous exhalation. It first emanated, as we have seen, from a man, and all those who died were men, it not carrying off a single woman! We do not know that there is a parallel instance on record; the nearest approach to it being a kind of nationality in some fevers.

The sweating sickness, which proved very fatal to the English, in the reign of Henry VII. was confined to the English people; those of other nations not having it when they were in the same city, and Englishmen having it abroad, in cities where it invaded no one else but the English, or their descendants.

* Dr. Rush.

As the Jews are a distinct people, they have been known to escape epidemics when those of other nations were suffering from them. We have learned that the Swiss once had a fever, which did not affect either French or Germans in the same town.

In the town of Derby, state of Connecticut, in 1795, a disease prevailed resembling scarlet fever, which carried off the boys, but did not invade the female children.

The same disease sometimes affects the members of the same family, even when they live at a distance apart.

Flies are very abundant in some sickly seasons, but in Philadelphia, when in one instance the yellow fever visited that city, the flies all disappeared.

§ 40. Benjamin Lay, of Philadelphia, attempted to fast forty days, but could not complete the whole time. He visited a friend during the period of his fast, and this friend found his breath so extremely offensive and acrimonious, that it drew tears from his eyes. It is impossible for a fast of this great length to be sustained in this country, unless by a long and previous training. Gradual approaches must be made, from bread and water, down to a handful of barley-corns a day, and this handful must be diminished by one at a time, every day, till only one barley-corn is taken, the day preceding the commencement of total abstinence. By this painful process it is possible that a person might at length fast for the period of forty days; but what would be its use or utility? It would at best be but imitating an example which we are no where commanded to imitate, and which does not appear to have been designed for man to attempt.

In the deserts of Africa and Arabia, fasting may be easier endured than in America. The reason is, that the air in those arid regions, finds no water, nor vegetables, and but few animals, to impart its vital principles to. Its oxygen is more abundant, therefore, and more enlivening, more life supporting, and exhilerating. The inhalations of the sustaining principle of life, is there received in a greater proportion by breathing, and in a less proportion by eating. Indians, who live irregularly, sometimes fasting and sometimes gormandising, are more active than the whites, but do not excel them in strength. The lion and tiger are

sometimes, like all beasts and birds of prey, empty, and at other times over distended. Lions kept in a menagerie, require twenty pounds of meat a day, and are uneasy with a less quantity.

The publications of Dr. Cheyne, had some influence in their day, to induce people to live wholly upon vegetables and fruit. Morality, as well as health, was supposed by him to be aided by this mode of living. But there is some downright doubts to be met upon both these points. The first pair were led into temptation by a vegetable production, and fell without the influence of animal food. Besides, the two first offerings, by the two first born of mankind, were the one, of the first fruits of the earth, and the other, of the firstlings of the animal flock; and whilst the latter was respected by the Divinity, the former was not! And as to health, it is worthy of all consideration, that autumns which abound in fruit, are proverbially sickly; but healthy autumns abound with fresh meat.

Habit is every thing, and cannot be suddenly changed. The ancient Scots ate but once a day, and then but sparingly; whilst the members of Congress, who make hearty and late breakfasts, are injured in their healths, by not having their dinners till three o'clock. We have the case of a man who lived thirty days upon vegetable food, who fainted at the smell of animal diet; and of a young physician, who after fasting entirely for three days, was intoxicated by animal broth, and but a small quantity of that was taken.

§ 41. Birds eat certain vegetable matters, which communicate to them a quality which is poisonous to those persons who afterwards eat the bird, but by which the bird's health is not injured. The pheasant, or partridge, *(tetrao umbellus,)* feeds upon the buds of the broad leafed laurel, *(kalmia latifolia,)* with impunity; but persons have lost their lives by afterwards eating of these birds. It is worthy of notice, that a physician came near losing his life by a dinner upon the pheasant, whilst his wife and daughter who dined with him upon the same bird, experienced no inconvenience. This was accounted for by his observing, that he ate the *black meat*, whilst his wife and daughter partook only of the breast and wings. This *black meat* lies in contact or in contiguity with

the intestines of the bird, which is thereby more exposed to the impregnation of the poison.

Sixty boys at Princeton, N. J. were taken sick in one night, from having all eaten of pot-pie made of pigeons, which had fed on poke, or pigeon berries, *(phytollaca decandria.)*

§ 42. If tea is ever injurious, it is certainly but seldom so. It appears to be that kind of stimulus that is exactly adapted to the female constitution, and to preserve them healthy and sprightly. If it injures at all, the ill effects are felt in the nerves. Coffee sometimes injures both the brain and nerves, occasioning trembling at the stomach, and is to be avoided by those who have palpitations at the heart, vertigo, or giddiness. Wine causes the gout, which is as rare in those who drink distilled spirits, as in those who drink water only. Mahometans, who drink no wine, do not have the gout, nor does that disease appear to be known amongst them. Cider produces the rheumatism. Vinegar is wholesome, because it is always used temperately. We have heard of an instance of sudden death, from a person accidentally, or by mistake, having drank a pint of it at once, however. Cold water, drank when the body is heated, has suddenly caused death. It does this, by producing a cramp or spasm upon the stomach, which is extended to the heart, and stops its beating; for cramp of the stomach alone, can be borne to any extent as to time and violence, without suddenly proving fatal. A pill of morphine is the remedy, one eighth of a grain.

Curious facts, and such as are void of all analogical deduction, or symmetry of reason, surprise us in the animal and vegetable creations. Such as that carbonic acid gas is both pleasant and salutary to the stomach, but suddenly kills by being breathed into the lungs; and that one part of a plant is esculent, whilst another part will destroy life. The potatoe belongs to an order of plants, *(solanem,)* of which the deadly nightshade is one; yet the potatoe itself is one of the most healthy kinds of food.

§ 43. The dress of health, is always to dress warm enough. It is better to err by dressing too warm than too cool. There is no harm from too many clothes as to health, but every ill proceeds

from taking cold by wearing too few clothes. Comfort may be marred by too many garments, or those that are too warm, but such a dress produces neither consumption, gout, nor asthma; but it truly sometimes produces laziness.

People in this country imitate the dress of the people of France and England, which pride never makes either too hot or too cold. But health and pride hold different kinds of language. Persons never ought to dress tight about the chest, by tight lacing or stays, as there is danger of its producing bleeding from the lungs, and laying the foundation of consumption. Ladies and dandies, beware of jumps.

§ 44. We have seen the æsophagus, or meat pipe of a boy, with a halfpenny inside of it, in a kind of bag or cyst. This halfpenny was swallowed when the boy was a child, it stuck in the passage edgewise, and became encysted, or covered over with a thin skin, and whilst it thus remained, it did no harm to his health. But when he arrived to the age of seventeen, this pellicle, which covered the copper coin, broke, and as the metal had become corroded by the fluids, a kind of poisonous verdigris had formed in the sac, which passed into his stomach, and poisoned him to death. He died in 1810, and was attended by Drs. Rush and Dorsey, at Philadelphia. He came from Ireland, and it was there that he swallowed the halfpenny. The Duke of Sully received a wound in battle, into which some grains of gunpowder were lodged. Eighteen years afterwards some of this powder was extracted from the spot, and it is remarkable that it flashed like powder which had been recently made.

§ 45. Exercise is necessary for people who live freely upon animal food, but sedentary persons may live so abstemiously as not to be injured, especially if they make it a rule to stand up whilst they read and write. Mechanics who carry on their trades within doors, such as jewellers, shoemakers, and tailors, ought to work standing, at least one half the day.

We have an account of a certain gamester, who spent two days and two nights at the gaming table, without rising. We should suspect that he gambled away his health, if not his money.

A foolish Dutchman took it into his head that sleep was the natural state of man. He therefore concluded that he would spend his life in sleep, which he mostly did, till he went mad and died. Of all the classes of mechanics, carpenters appear to be the longest lived. Lawyers are usually healthy, and of the professions, as a general rule, perhaps live the longest. They are not so much exposed as physicians, to the weather, nor to the depressing passions, as ministers.

Attendance on theatres disposes to nervous diseases, and does not in fact tend much to morality, or practically to soften the heart. Ladies may be seen weeping at a tragedy, who will omit to pay their servants their wages, whose bread may depend upon the pittance which they have earned, and drive a beggar empty away from their doors. We have learned that the very night after the news of the theatre having been burned at Richmond, arrived in Philadelphia, that the theatre in the latter city was crowded to overflowing; and that many applicants had to depart for the want of seats; although by that calamity, the Governor of the state of Virginia, and a great number of other persons, ladies as well as gentlemen, lost their lives.

§ 46. Of hereditary diseases, it has been noticed that consumption is most apt to be transmitted from the father; especially when the eyes, and forehead, and chest, resemble those of that parent. Madness and scrophula, are derived from the mother; and sometimes phthisic also. We have remarked of hereditary diseases, that they often show themselves in children first, and afterwards in the parent from whom they were inherited.

§ 47. Dr. Rush made a remark many years ago very creditable to New England, but which it is feared is not sustained by the present generation. It was, that quack doctors could never support themselves there, owing to the general diffusion of knowledge among all classes.

§ 48. The desire of progeny is a deep seated principle, but strongest in women. Give me children or else I die, was uttered by one of the sex in remote antiquity; and this same woman died

in childbed with her second child. We have seen a notice of a woman in genteel life, who upon seeing a beggar woman in a family way, declared that she would exchange situations in life, and circumstances with her, if she could thereby be in the same state.

§ 49. Very tall persons, nor dwarfs, do not usually arrive at old, or at least to *very* old age. It is however said that a certain dwarf, who was brought to England by George II. lived to the age of eighty. George III., who was a seven months child, lived to old age, and reigned a space of time unparalleled; no less than sixty years. He was the grandson of George II.

More depends upon air than upon aliment in protracting life. The same air which at this instant is entering our lungs, may have once entered the lungs of an Esquimaux, or a Seminole, a Laplander, or an African. But the world is so large, its oceans so vast, its deserts so broad, and its atmosphere so high, that there is little danger of a general contamination of the air, so as to make it like that of a sick room, in which the sick person is extremely incommoded by too many people crowding, as they destroy the oxygen, or vital principle of the air, and thus add to the aggravation of maladies, especially of those which are febrile. The nearest affinity which the world bears to a sick room, is in that vast epidemic called influenza, which has travelled from Asia to Europe, and from Europe to America.

§ 50. Nothing shocks an American ear more poignantly, than the sound of famine, or the news of its being suffered by others. In this plentiful country, absolute suffering from hunger, is one of the evils little known to an individual. And never has a state or community, since our vast country was cultivated, known the horrors of want.

It is a curious fact, however, connected with this subject, and which we have from sources upon which reliance can be placed, that the first three days of deprivation of food are the most distressing. After this space the painful sensations are less acute. General debility ensues, and the craving appetite is diminished. Fever,

which always enfeebles the desire for food, is produced, and sometimes delirium takes place.

The system, in some degree, accommodates itself to its situation, so that the stomach, after long abstinence, ceases to be the same organ that it was; which is proved by a common, and even sometimes by a very moderate meal, so disordering it, that the person dies. The kind of food that contains most nourishment in a small space, is clams. By these being dried, by which their weight is lessened, and they of course deprived of their shells, a person may carry more to support life about him than by any other known substance.

It is a curious fact respecting drinks, that their stimulating quality is increased by being sipped, licked, or taken in very small quantities at once. This may be owing to the absorbents carrying the stimulating quality more directly to the brain. It being a fact, that persons whose brains have been examined, after having died drunk, have been found to contain alcohol in so pure a state that the smell of gin and of whiskey could be discerned, and the spirit has even burnt, when flame was applied. We have been at pains to ascertain this fact, ourselves.

A bet was made in Philadelphia, that a person might be made drunk by licking and sipping a pint of small beer. The wager was won, as the person who submitted himself to the experiment, was actually made drunk.

Hunger and thirst may both be lessened by going into a bath, either of cold or warm water. The pain of hunger may be in some degree mitigated by applying a plaster of shoemaker's wax to the stomach.

§ 51. We are told of Marmontel, that he was cured of a violent pain in his head, by fasting; a course which was prescribed by a groom. Every kind of pain and distress is alleviated by music, and sometimes by that of a very inharmonious kind. Two children, in the same room, are seldom heard crying together; the little ills of the one, being absorbed by his listening to the cries of the other.

A gentleman pained with the gout, shut himself up in a room with his negroes, whom he made to sing as loud as they possibly

could. Such a method might be tried in surgical operations. Tooth-ache will succumb to the sight and noise of two dogs a fighting, and at the sight of a dentist.

Much may be done by the new use of old remedies, in mitigating hunger, thirst, pain, and the other ills of life. Alexander and Buonaparte, did not invent any new instruments of destruction, but by the superior use of old ones, they killed more men, and conquered more nations, than any other monarchs that ever lived. We must learn to benefit mankind by the antithesis of their example.

§ 52. *At forty, a fool or a physician*, as relates to one's own diseases. Macklin lived over one hundred years, and his method was to go to bed as soon as he felt the least unwell, and to refuse company for two or three days.

A chamber horse is made by placing a long board upon a thin support at each end, and fastening a chair to the middle of it. An invalid may then seat himself in the chair, and by means of a strap or string overhead, give himself such a motion as to secure a beneficial exercise within doors.

Languor and fatigue after exercise, are signs of debility; these must be met by Macklin's method, whilst too little exercise disposes to obstructions, low spirits, and a train of other evils. These must be overcome by the chamber-horse, when the invalid cannot go abroad. Singing is one of the methods of strengthening the lungs. Quaker women have been supposed to have consumption, because they never sing. Silent women are apt to be unhealthy; they having been designed to charm the world by their agreeable conversation, when they deviate from nature's plan, it pays, or rather punishes them.

Galen said that diseases are cured by remedies, and not by rhetoric; but he evidently had Demosthenes and Cicero, in his mind when he wrote, and not a charming, sociable, agreeable, and beautiful woman, who may do much towards curing some diseases, without remedies. Some one said of his physician, that he gained his affection by the suavity of his manners, but that he ruined his constitution by his remedies. There is no danger of

the latter where pleasant conversation and good singing, only are used as remedies.

§ 53. Josephus tells us of Saul, that some strange demoniacal disorders came upon him, which brought such suffocations as were ready to choke him, and that his physicians could find no other remedy than that of singing and playing upon the harp to relieve him. For this choking malady, of which we have, in females, had a great many cases, we have prescribed music, and have seen it of much benefit.

Dr. Wallis, an English physician, tells of a friend of his, that he was always drunk, after drinking, if he lay down, but not if he sat up. This goes to strengthen our theory, that strong liquors are carried directly to the brain, as they would more easily find their way there in a supine than in an erect position.

Cold water is the remedy for fevers in Africa and Asia. Mahomet had this remedy used on himself by his wives. He was refreshed by it, but it did not save his life, as he died afterwards. It is supposed that cold water has killed some persons in yellow fever. The life of Augustus, the Roman Emperor, was saved by the cold bath, but one of his relatives was killed by the same remedy. In the former case, by saving the life of a great man, it obtained immense celebrity, and therefore was used improperly in other cases. It is thus that good and evil occupy the same bed, but that evil often proves the strongest, and crowds out its bed-fellow.

§ 54. Alcohol or ardent spirits, stimulates the brain and mind, increases energy of thought, and acuteness of intellect. In excess, in some, it rouses the malevolent and revengeful passions, whilst in others, a silly kind of good nature marks the mischief. Wine has been called the milk of old age. It is the source of smiles, songs and sighs. The Nubians make an intoxicating liquor called *omberber*, which signifies the mother of nightingales, because those sing, who drink of it to excess.

Philo says of angels, that they are the eyes and ears of the Great King. The powers of seeing and hearing, are in some persons vastly increased by partaking of wine; but when per-

fection is obtained, every change is for the worse; and when the mental powers are at their height by the stimulus of wine, they are prone to rapidly deteriorate. He it is that endures to the end who has the resolution to conquer.

A woman at the age of one hundred and three years, has lately been taken up in the streets of New York, and committed for being a common drunkard. A sad commentary upon a long misspent life.

§ 55. He who has wealth, and would apply it to the purposes of health and comfort, must spend his summers in New England, his autumns in Pennsylvania, or Maryland, and his winters in the southern states; and if consumptive, he must go as far south in the cold seasons, as Florida. We would not recommend the West Indies, as we knew a fine young physician who was consumptive, go thither, who died with yellow fever. Consumptions also prevail there.

As to diet for consumptive persons, we would recommend it exclusively to consist of bread and butter, covered with sugar or honey. Milk may sometimes be used to advantage, but it sometimes disagrees, and then does injury. When it does not sit well, a table spoonful of lime-water may be added to a pint of it, or it may have either of the sweets, honey, molasses, or sugar, mixed with it, in such proportion as to render it harmless, palateable, and salutary. It does best when it is rendered perfectly agreeable; and as no one is a judge of another's taste, this part of the matter must be left with the patient himself.

The blood of calves and lambs, transfused into the veins of the sick, is not likely to do so much as a milk diet. Transfusion has never fulfilled its promises. What does not enter the stomach, can never enter the blood-vessels with safety, not even water.*

A woman has been said to have been cured of consumption, by keeping her silent for five days.†

* This position may be remarkably illustrated, by considering that a drop of the purest water, swallowed the *wrong way*, produces strangulation and distress, whilst the thick mucus or phlegm formed in or by the part, is borne without excitement.

† Dr. Rush.

§ 56. That the world might not be led into idolatry, the first discoverer of opium, remains unknown. Of all remedies, this is the best, and has been significantly and reverently termed the finger of God. A grain of opium once an hour, till it eases pain, and produces sweating, cures rheumatism, not transitorily but permanently. Opium-eating is a bad practice, but not so injurious to health as an intemperate use of ardent spirits. The Earl of Mar, died under a life insurance, to a large amount. After his death, the insurance office refused to pay the premium, because the earl had been discovered to have been an opium-eater. A trial was held, and the great physicians of Edinburgh, examined as witnesses, whether the habit of opium-eating shortened life or not. It was the prejudice of physicians, both there and elsewhere, that this was the fact; but upon referring to individuals, who were known long to have been in this habit, they were found alive and in old age, and those who had died, it could not be proved, had induced diseases, or shortened their lives by its use. The insurance office was therefore compelled to pay.

Opium may be taken for tooth-ache, and for head-ache, after the stomach and blood-vessels have been found in no fault; for as to these they must be in a proper state, or else the opiate will fail of the desired effect.

It has been supposed that opium-eaters refrain from strong drink; but this is not always the case, as the present writer had a patient who was intemperately addicted to both. The person referred to was a woman, who would eat opium till she grew stupid, and then drink rum till she was elevated; and when too much excited by spirits, she would again resort to opium. She was a woman of some standing in society, married, and the mother of four children. She died with typhus fever.

§ 57. Those bear sickness and pain with most calmness, who have fortified themselves with a consideration of their probably having them to endure. Hence women have more fortitude than men, from their reflecting much upon the subject of endurance; or having, if I may be allowed the expression, studied the science of suffering. This happens in consequence of women hoping, or expecting that they are some time or other to become mothers,

and of course, that they must be subjected to the pains of child-bearing. Men, especially those in advanced life, who have had little or no sickness, are very destitute of fortitude, in case they fall sick.

Atticus was one of the best and most proper characters for a pattern, and most worthy of imitation, of all the ancient worthies, in this, that his conduct was so prudent, judicious and unexceptionable, that he obtained the esteem, and retained it also, of all the parties at Rome, without violating his neutrality. A very different state of things from that in which a man unites with nobody, and is despised by every body. His health was so fine that he arrived at the age of seventy-seven years, without scarce knowing what sickness or pain was. But he now fell sick, yet not severely so, his disorder being rather a slight chronic or slow fever, than any acute disease. This he bore for three months, when his illness put on painful symptoms, which he, it seems, lacked the fortitude to bear. He then sent for Agrippa, his son-in-law, and for two other persons, to whom he made known his intention of ending his days by abstaining from food. His son-in-law remonstrated in vain, with tears in his eyes. And here we may notice the length of time, the short time compared with some other cases of the kind in which fasting and famine may prove fatal. We may also notice the effect of entire abstinence upon the fever of Atticus; for after two days, his fever left him and his disease abated. Yet he still persisted, and three days afterwards, making five fasting days in the whole, Atticus was a dead man.

A case of fasting in an insane man, Kilborn by name, happened in Colchester, Connecticut, which was so singular that it was noticed in London, and published in the European Magazine, for 1807,* from which we derived our first knowledge respecting it. Mr. Ezekiah Kilborn, until he was fifty years old, was a man of intelligent mind. By degrees he then became insane; and after three years had elapsed, it was found necessary, for the safety of his family, to confine him in chains. In this situation, for nearly twenty-five years, he remained, when he imbibed an idea that he should be poisoned to death, and refused

* See the Obituary for March, 1807, in the European Magazine.

food; and for the space of *sixty-two days* he lived without eating, although he drank water and chewed tobacco. He then, by the solicitations of his attendants, and with a voracious appetite, took one spoonful of milk, and again resumed his total abstinence, when two days after taking the milk, and sixty-four days from the first commencement of his fast, death closed the scene.* His age seventy-seven. The inference may be drawn from this case, that tobacco allays the suffering of hunger. This is owing to its narcotic quality, and by its stimulating powers, it may also serve to keep up that action in the powers of life which would sink sooner in famine without it.

§ 58. The pulse in savages, is less frequent than among the civilized, because they have less feeling, less tenderness, and less pity. No savage would think himself a *brave*, was his pulse to quicken at the approach of death, or become more frequent, when he was dying, or to be put into a flutter, at the sight of a tree at which he was to be tied up and burnt.

In fevers, cold wrists, and a drawing down of the lower jaw in breathing, are always fatal signs. It is a fatal sign to hear a sick person say, *let me die in peace.* Or if not uniformly fatal, it is so often a sign of death, as to be very alarming. Gen. Washington, in his last sickness, expressed, by the waving of his hand, this fatal symptom of *let me alone.* So true it is that nature conspires its own destruction, by refusing the only means of relief.

§ 59. The smell of a dying person has been known to be so acute, as to smell an apple in the pocket of a person below stairs. Super-sensation, and double vision, are symptoms that physicians do not like to see in their patients. They denote a taste of another world, and a departure from the present. The howling of dogs, has been supposed to denote death. Dr. Rush imputes this noise in the canine species, to their acuteness of perceiving bad smells emanating from sick persons. But persons die without dogs giving any such notice, and dogs howl without any per-

* By a division of the town of Colchester, into Colchester and Salem, that part of the former town in which Mr. Kilborn lived, is now a part of the latter, as I am informed by the venerable Dr. Watrous, of Colchester.

son's dying; and when such a sound is heard, there is no apparently uncommon smell about the sick. Whether or not it is not wholly a superstitious notion, must remain undecided. We have known sufficient of it to give it a passing notice; but we should hardly have dared to mention a subject so recondite, had we not found an exemplar of high authority. We will not dismiss the subject, however, without recommending to those persons who place any reliance upon the howling of dogs, as denoting death, to keep a journal for one year, and if they do not find that the dog has proved himself a false prophet, much oftener than a true one, then to continue to think that the spirit of prophecy is in the dog, otherwise to give it up. The fact is, that coincidences are noticed and remembered, whilst the ten thousand failures pass without attention.

Animals are often very noisy upon slight occasions, as the hen, when she is disburdened of an egg, and sometimes without an event even thus trifling. Why, as people sometimes die during the cackling of hens, the peeping of frogs, the hallooing of tree-toads, and the cawing of ravens, are not these animals accounted foretellers of mortality? If animated nature, in brays, bellows, and screaming owls, sounds out upon no occasion, why may not dogs howl, as dogs bark, without any cause at all? Coincidences, like diseases, are epidemic. One accident, good or bad, does not come alone, but in clusters.

§ 60. As we have mentioned dogs, the subject of hydrophobia is suggested. A case of hydrophobia, after it has occurred with its frightful symptoms, has not hitherto found a remedy. Even opium fails of having any effect at all, as Majendie ascertained. We should be induced to give the sulphate of morphia, with the sugar of lead, in the largest doses—say ten grains of each.

A case of hydrophobia occurred in Delaware, eighteen years after the bite. This is the longest term ever known in America, although thirty years are mentioned by Boerhaave. This slowness of the poison to operate, is analagous to the vaccine, or cow-pox, in some peculiar constitutions; one case of which did not occur till a year after inoculation, as we are credibly informed.

The poison of the mad-dog shows itself about the muscles of the throat, and has, like mercury, cantharides, and tartar emetic, a specific spot of the human frame, in which it manifests itself at first. Just so of the dipsas, a serpent, whose bite causes a mortal thirst. But all poisons, although they have a local action at first, have a general one at last, affecting the system with fever, convulsion, mortification, or swelling.

Although hydrophobia has set at defiance the usual remedial agents, we have a statement that a French physician having been seized with it, and having no hopes of recovery, went into a bath heated to 126°* in order to end his miseries by drowning himself, and that a perspiration ensued, and an unexpected recovery followed.

§ 61. Cancer, like hydrophobia, is deemed an incurable affection, when from a schirrus tumour, it becomes an open ulcer. The best way to keep a cancerous tumour safe, is to think nothing about it, nor do nothing for it. A man caught a cancer on his lip, by kissing a woman who had one on her's. We have known death finally to ensue, from the patient submitting to an operation for a kind of horny-wart, which never had troubled him, and probably never would, had he not troubled that. It is best not to rouse the lion, when we have no means to quell him.

§ 62. The source of colds and catarrhs is laid by exposure to a current of air, or to wet, dampness, and heating one part of the body whilst other parts of it remain cold.

The Russians avoid catching cold by heating their rooms by means of stoves. The Hollanders by inuring themselves to their climate, and accustoming themselves to sit without any fire at all in winter; as from the scarcity of fuel, they rake up their fires after cooking, just as we do at night.

A man in New York, cured his family of influenza, by what he called *par boiling* them, that is by the hot bath.

§ 63. Trances occur after a dangerous sickness, when the mind is wholly intent upon the world of spirits. One Thomas

* 126° of Fahrenheit, 42° of Reaumur.

Say, of Philadelphia, lay so long in a trance, that he was given up for dead, and laid out. When he recovered, he mentioned the names of two persons who had died, whilst he lay in that state. This, to be sure, seems very strange, as persons lying in a trance, cannot be made to show any signs of life, not even by pricking them with pins and needles. But Mr. Say went further; he asserted that he had seen one of these persons in a state of happiness, and the other in a state of misery. Now it is known, and we have known something of it in our own practice, that persons hear when animation is suspended, and when they show no signs of sense, nor scarce any of life; and the probability is, that he heard of the death of these persons by the hearing of the ear, and that there was nothing supernatural in the matter. As to the states of happiness and misery in which he fixed them, the most probable solution is, that he inferred them from his knowledge of their moral characters. Sick persons, after recovery, like to deal in the marvellous, and to tell what eye hath not seen, nor ear heard. A whisper, has sometimes availed to arouse a person from a trance, when loud noises have failed. But in one instance in a patient of our own, we succeeded by firing pistols into the fire place, and under the windows of his room, in the night. The flash and sound had the desired effect, although he was given up as dying or dead by his friends.

A man in Tennessee, was resuscitated after having been put into a coffin, and the coffin into the grave. The first spade full of earth thrown on to the coffin, was succeeded by a groan, which was distinctly heard. The coffin was raised, and the man completely recovered. A woman, who was apparently dead, revived by a dog licking her lips.

An old man, who was dead to appearance, and for whom watchers were obtained, to watch with the corpse during the night, was revived and restored to life and health. A person came into the room to treat the people with liquor, when passing near the corpse, he said, "come old man I will not pass you," and immediately poured a glass of brandy into his mouth. Startling and surprising enough to the attendants, it excited strangling. He revived and recovered.



Attempts to revive a dead person, never can do any harm, and may, if not oftener than once in ten thousand attempts, save a life. To be buried alive, caps the climax of all the horrid deaths. Still, as to suffering, although imagination places it at its height, a very eminent and competent judge, in such matters, thought that no suffering, or very little could be endured in the grave; and that all sensibility was soon lost, when air, or the supposed soul, which some make to consist in air, is shut out. Air being the breath of life, and breathing and life being the same thing, it has been inferred, that those that do not breathe, cannot feel. But upon these points there may be much said on all sides.

§ 64. Resuscitation, is caused by sympathy, as the motion of the throat in swallowing, or in quackling, is extended to the heart, which causes it to beat, and then to the lungs, and then breathing ensues. And so of applying warmth to the skin, inflating the lungs, and exciting the peristaltic motion, and rolling on a cask, applying salt to the skin, and hartshorn, or ammonia, or ether, to the nose, all of which should be tried on drowned persons.

CHAPTER XI.

OF THE SENSES, PASSIONS OF THE MIND, MEMORY, JUDGMENT, IMAGINATION, ASSOCIATION. THE WILL. WIT. GENIUS. NECESSITY. EPITAPH. MR. ALEXANDER ALEXANDER, AND POINT NO POINT.

§ 1. Bad smells are said to be connected with immorality in conduct. Hence the extraordinary immorality and wickedness of the inhabitants about Mount Vesuvius.

A military commander gave credit to the books of Moses, as being the best orderly code of discipline in the world.

The Bramins are very disagreeably affected by the smell of an English sailor, after he has been a long voyage. This may be owing to his living for a long time upon animal food, and to *their* living upon vegetables only.

A drop of the oil of damask roses, will render fragrant a whole pint of olive oil, and the odour is said to continue for a great many years. A grain of the best musk, has been known to be smelt in a room for twenty years. There is a fragrant shrub, growing in North Carolina, which has been smelt at sea, one hundred and twenty miles from the coast. A dog has been supposed to discern the difference between a live sheep and a dead one, when both were buried up in the snow. He scratched over the live sheep, apparently with an intention of helping it out, but howled over the dead one.

We have noticed an account from the great Boerhaave, of the extraordinary acuteness of smell in the elephant. He was said to have selected a piece of money from among one thousand pieces, only because it had passed through his master's hands.

Some fevers are distinguishable by the smell. Typhus fever has the smell of mice.

§ 2. No animal has naturally an odd number of eyes, nor is any one formed by nature with a single eye. Some species of the spider have eight eyes, some insects six, and some four.

Persons who have weak eyes, should avoid a light either too scanty, or too excessive. Reading old books, is better for weak eyes, than those which are newly printed. The eyes, like every other part of the body, gain strength by exercise. It is, therefore, erroneous to resort to spectacles so long as they can be avoided. The eye-sight may be deficient for a while, and become better, by the natural powers of vision accommodating themselves to the altered shape of the eye, or on the contrary, the altered shape of the eye by old age, may accommodate itself to the concentration of the visual rays.

§ 3. For defect of hearing, sneezing, an emetic, and pouring the juice of red onions, a little warmed, and mixed with the oil of sweet almonds, into the ear, may all be useful.

We hear imperfectly when we yawn, owing to the muscles of the lower jaw making a noise, and perhaps obstructing the air into the Eustachian tube, or putting it in motion.

Deficient hearing is helped by holding a stick in the mouth; a discovery which was made by a young lady who was deaf, and who happened to have a stick in her mouth by the end, whilst the other end was lying on a harpsichord.

The little moveable bones of the ear, contrary to all other bones in the body, do not grow as age advances, they being as large in an infant of five months old, as ever they are.

People are observed to listen with their mouths open, which may be a help to hearing in two ways, one by admitting the sound by way of the mouth into two little tubes leading from near the back part of the nostrils into the cavity of the ear. These tubes are affected by colds and sore throats, in consequence of which the hearing is rendered less perfect for a time, and sometimes, especially in children, the ear becomes painful. The other mode in which opening the mouth helps the hearing, is by widening the opening of the external ear.

§ 4. The lungs of an unborn child which has not breathed, would appear entirely useless to it, as well as many other parts of

its little body. If we can suppose that it thinks, conjectures, and reasons, it might well wonder for what purpose its feet and legs were made, even after its birth, as it cannot walk for many months. A more perfect state of maturity, alone could unfold these mysteries to its mind. So with man in his present state of existence, there are a great many inscrutable things, which are involved in the deepest darkness, which a future state of being may render perfectly plain. For when the infant can walk, nothing can be plainer to it, than the purposes for which its legs and feet were made.

§ 5. Dr. Rush thought that the materiality of the soul did not clash at all with Christianity. He thought that St. Paul was mistaken when he said that a seed placed in the ground did not grow unless it died. He thought that if it died it would never grow. He thought also that spirit did not naturally possess any more immortality than matter, but that in either case, that all depended upon the will of the Creator.

§ 6. The lapse of ages is not felt in the grave, whether time passes fast or slow—a day from a thousand years cannot be distinguished in that state. The memory of living beings, is both active and passive, according to circumstances. We are compelled to remember what we would forget, and often forget things that we wish to remember. In order for thought to be produced, and ideas retained in the mind, it is necessary for a due supply of blood to be sent to the brain. We have had patients who during fits of sickness, have lost week after week of their existence, of which they remembered not one single circumstance when they recovered. We suppose that in such cases, that there was not a due supply of red blood sent to the brain. There are other cases, however, in which a superabundance of blood flowing to the head, may oppress the brain, confuse the thoughts, and destroy the memory. Such is the state of things in apoplexy.

§ 7. Instinct, both men and brutes possess in common. The infant has instinct, but when it arrives at maturity, reason in some measure supersedes it, because instinct is not necessary, when reason is surer.

The Mexicans consult the instinct of their children in a remarkable manner, by first making them drunk, and then laying a number of tools in their way, belonging to different trades. The tool which the child chooses, designates the trade which it is afterwards to learn.

§ 8. We perceive that infants have an instinctive attachment to their mother, and have seen an account of an infant who at the age of eighteen months, crept to its mother, in order to pull away another infant she had taken, because its mother was dead.

The most extraordinary instances of memory in the world, and the most incredible, are those of Cyrus, and Adrian, or Hadrian. Cyrus remembered the name of every man in his army, consisting of one hundred thousand men.

Adrian's memory was so retentive that he retained every incident of his life, and knew the names of all the soldiers of his vast army. He killed five hundred thousand Jews because they rebelled, and built a city upon the ruins of Jerusalem, which he called Æka. He went to Britain, and it was he who built a wall sixty miles long, to prevent the irruptions of the then barbarous Caledonians. It has been supposed that when one faculty greatly excels, that others, or some one of the other faculties, are deficient.

We have an account of one Joshua Barnes, who exceeded most persons in his retentive faculty, but was thought very deficient in some other endowments; insomuch that one of his classmates proposed for him this epitaph:

HERE LIES JOSHUA BARNES, OF HAPPY MEMORY,
WAITING FOR JUDGMENT.

§ 9. IMAGINATION has been supposed to resemble memory; but the resemblance is not very close, as it embraces things future, distant, ideal, and extends to other countries, and to other worlds. It includes things profound, spiritual, sublime, and beautiful; but not these alone, as it descends to things superficial, prohibited, and mean.

The current of our thoughts, our imagination and faith, are partly controlable by the WILL, but not wholly so. We may wish

to have thoughts only pleasurable, but we cannot by the power of the will always command them so to be; and we may desire for cogitations only holy, but evil thoughts and light imaginings will sometimes visit the mind.

We are sometimes as unable to stop the current of our thoughts, as we are the rolling of thunder, or the course of the Mississippi. They follow as consequences of what we see and hear, and of what we have heard and seen heretofore. When great conquerors are mentioned, who can refrain from thinking of Alexander, Julius Cæsar and Buonaparte? And if an usurper, or a hypocrite, is named, Oliver Cromwell will most assuredly be thought of.

So if in sickness we have partaken of food or fruit that has oppressed the stomach, given pain, or brought back fever, we cannot see the article without its exciting in the mind the whole train of our sufferings. And however distressing it may be, we are compelled to think of our miseries, and their accompaniments, all over and over again. The sight of a miserable object, who had been so burned about the mouth, that although he had the parts healed, his mouth was all the time wide open, would occur to those who had seen him, when burns were mentioned, or mouths distorted seen.

The strongest impressions are made when words, sounds, and sights, have immediate relation to events. Monomania, or insanity upon one point, may be suddenly produced, and yet last for life. A man took it into his head, that a certain minister was in reality the Devil himself. This he maintains, and is firmly and fully persuaded of in his own mind. The strange reason was, that this minister attended the man's wife in her last sickness, and first announced to him that she was dead. He was a little crazed upon that point only. A gentleman who escaped with his life from Lisbon, when that city was ruined by an earthquake, and so many lives lost, could not, during the remainder of his life, hear the mention of the word earthquake, without going delirious.

The association of ideas, may sometimes be connected with a similarity of sounds; or fancy may suggest to an individual, resemblances, fitted to *his* imagination alone, and which to no other mortal on earth, would excite the same idea. This is the basis upon which men differ in legislative bodies, in armies, in courts,

and on juries. The same facts, and the same evidence, do not make the same impressions.

A man once lived in the city of Philadelphia, whose name was *Alexander Alexander*. Another man who had some business with him, had forgotten the name, but in making inquiries, and conversing upon the subject, he said that he recollected that the man's name was like *Point no Point*, a place so called on the Delaware river. Upon mention of this, the person to whom he was addressing himself, immediately guessed that Mr. Alexander was the person whom he wished to see, which was perfectly correct. But ever after, poor Mr. Alexander went by the name of Point no Point.

§ 10. Men associate things with their particular professions. The sight of a conspicuous eminence, a knoll or hill, would, by a military man, be thought a suitable place for a fort; by a millwright, a place for a windmill; whilst a gardener would view its slopes and summit, as proper for certain plants, shrubs, and vegetables.

Judgment is dull and deficient in some men, and acute and accurate in others; and upon it depends the great difference between men in the business and affairs of life. Its outlines are formed by acute discrimination, between the propriety of immediate and vigorous action, in the general, or the Fabian policy of delay, in order for the accumulation of energy, and the future exercise of exertion, upon a scale more extended, or more decisive, or less hazardous to life, or of more extensive injury to an enemy, or of benefit to his country.

Accurate distinction, has been called judgment; but this depends not upon the mind, but upon the acuteness of the senses; whereas judgment is more of a mental act. They are, however, so nearly related, as sometimes not to be very easily distinguished.

A certain grazier, in this country, could distinguish the cattle of every state in the Union, at first sight. This probably depended more upon his acuteness of vision, than upon any thing else. Sharpness of sight, and minuteness of comparison, are mighty

agents in sheriffs, constables, drovers, and jockies; in hunters of thieves, and hunters of beasts.

§ 11. One sense, and one faculty, sometimes take the place of another; and there have been persons who had so much judgment, that every other gift of nature, or sense, seemed almost superfluous.

Terror excites motion in paralytic limbs, and excites thought in dull and torpid minds. It arouses energy and penetrates mystery. It suggests resources which would otherwise never have been thought of.



A party of shipwrecked sailors, upon a barbarous coast, having been captured by the savages, expected nothing but immediate death. Upon this, one of them, who was an Irishman and light of foot, commenced an Irish dance. It amused the barbarians mightily, and he and his companions were saved. He was afterwards made a chief, and married to the daughter of one of the native chiefs.

Acuteness of discernment, and minuteness of comparison, will enable one person to detect an artificial strawberry, from one that was natural, at first sight, which would deceive another.

§ 12. Old President Adams' definition of the people of New England was, that they were a "going to meeting animal."

A certain writer assumes that man is a religious being, and adduces one proof, which we think can hardly be admitted as a pertinent one. It is, that the gamester thanks God for a good hand of cards. He thinks that the mariner always calls on God in a storm. But these things, by such persons, are oftener done profanely than religiously.

§ 13. When we consider *conscience*, in all its bearings, in relation to the general who kills by ten thousand a day, in relation to the barbarian who murders the infant, and scalps and tortures the adult, it is difficult to make it a universal principle of right and of wrong. For in such cases, it is a principle of wrong without any thing of right; as is the case with it, in the vast hordes of cannibals, thieves, and murderers, who infest Asia and Africa, and the Islands. It is true that right and wrong belong to the conscience, when there *is* any conscience, and that it acts as a judge, when there is any internal judge, in deciding cases of conscience.

But what sort of conscience can that savage have, who imitates his father, in murdering an infant, and plundering a traveller, and whose father also only followed the customs of his ancestors, and of his nation, in doing the same acts of barbarity, from time immemorial? When we talk of conscience, we can hardly include in its limits the uncivilized barbarian, the savage, or the Scythian.

Jews and Christians evidently exceed all others, of whatever part of the world, in conscience; and yet they lose all semblance of it in a great many instances.

§ 14. It may be as true philosophy, that the spirit of God operates upon the human mind, as that light acts on the eyes. But we must not lose sight of revelation, and see it superseded by any philosophy whatever. When we come to extend this operation of the spirit of God, to all mankind, we are lost in finding it; and are obliged to admit that that spirit, which is described in revelation as the prince of the power of the air, is also to be found still in operation.

§ 15. A Congress, a house of Commons, a house of delegates, or a house of Assembly, or general Court, may be compared to the understanding. A Senate, a house of Lords, or Upper House, and a Court of Justice, may be compared to the moral, the religious faculty. We suppose, that although the former *understand*, that the latter have a *better*, a more profound, a more comprehensive *understanding*. But in this there may be misconceptions in some instances; and even when correct in the abstract, there may be a deficiency in filling up and carrying out; for judgment and justice build solitary cottages. Whereas trifling, indecision, temerity, insurrection, revolution, and wickedness, are, with hell and destruction, always full.

Still, all this only proves, that the strongest party is against judgment and justice, and that the majority when it rules, does not always rule right, although it must, in republican governments, rule some how or other; and generally, though slowly, arrive at right.

Judgment draws upon realities only; reason extends to an immense number of other objects, and endeavors to clasp in its arms the whole human race, and even to include objects unknown, and unrevealed. Reason is more like Cain, who built the first city, than like Judgment, who lived in the country.

But the world is like Lord Chatham, who would bestow favors upon a sprightly fool, rather than upon a man of sense, who was grave.

Reason is regular in its combinations, precise in its deductions, and attractive in its demonstrations, but without judgment it fails in its applications. Genius is far inferior to reason, in all these things; but it soars aloft, excites a gaze, and whilst it flies on reason's wings, which is not long, it sustains its weight. But neither reason nor judgment are always combined with genius, and when these leave it entirely to support itself, it fails and falls to the ground.

Wit and wisdom are two very different things. Wit is allied to genius, and wisdom to judgment. Genius, *considers;* wisdom, *contemplates.* Wit and genius are often incongruous; wisdom and judgment are always consistent, congruous, and concise.

But what wisdom, and judgment, and the most comprehensive understandings, discover from time to time, are only what existed in the mind of the Deity for ever.

§ 16. Motives, stimulate the will; objects, the senses; ambition and avarice, the desires; meat, drinks, and condiments, the corporeal frame. There is no action, either voluntary or involuntary, which can be possibly performed, without a stimulus of some kind or other. Even air inspired, stimulates the lungs to expire it. And the expiration of air from the lungs, arouses the whole system to seek for the breath of life, and to breath fresh air in again.

Edwards, on the will, has been more highly esteemed by some, than either Reid, Beattie, or Priestly; but only for the reason that he buries his subject in deeper obscurity. For with some, an author that cannot be understood, stands higher than any one who can be comprehended.

If actions arise altogether from inevitable necessity, the sword, and the hand, which committed murder, are both equally guilty, and equally innocent. Reason, in the abstract, we know favors the doctrine of necessity. But experience, the guide of common sense—yes all experience is against this doctrine of necessity, and cries out with one loud and unceasing voice, that the murderer ought to be punished. And so it will for ever cry, with a voice too loud for visionaries to silence.

§ 17. Man has been defined an *anticipating* animal, but this will not distinguish him from some brutes; for the beaver anticipates; the butcher-bird, which catches insects and flies, and sticks them on to thorns, to eat at his leisure, and as his appetite craves, anticipates; as does the squirrel, which hides nuts in hollow trees, and the ant, and indeed every bird that builds herself a nest.

The memory, is the first of the mental faculties which decays by age; but when the memory first begins to decay, the judgment increases. In extreme old age, however, both fail. An old woman of ninety years, said that she had forgot every thing but her God. But we now know an old lady of eighty-six, whose

memory is not impaired. And we knew a revolutionary officer of upwards of ninety-six, who was a captain in the battle of Bunker Hill, who could thread a cambric needle without spectacles.

Some Indians do not anticipate so much as some brutes; for they will burn their wigwams in the spring, and sell their clothes, and even their beds in the morning, without any provision for the next winter or next night.

An old horse knows more than a young one, and a learned pig is more sagacious than a child of the same age. Animals use their limbs more, and their heads less, than man.

The more limited the studies of men, the less capacious their minds; the more confined their occupations, the more they resemble mere machines. Hence a soldier becomes a musket, and a fisherman a net. Beasts do not perish because they have no minds, but because their minds were not created for immortality.

§ 18. There was a Paris beggar, the top of whose skull was knocked off, and which he carried about in his hand, to beg money in. He would suffer physicians to try experiments upon him for a trifling compensation. By pressure upon the membrane that covered his brain, all the powers of his mind were destroyed, until the pressure upon his brain was discontinued. He fell into an apoplectic sleep, and if standing up fell to the ground, and slowly recovered when the weight was removed.

The prospect of a battle next day, nor the certainty of death by execution, does not always prevent repose, nor lessen the hours of sleep. M. Custini, son of the General of that name, who was guillotined at Paris, wrote to his wife a few hours before he was beheaded, that he had slept nine hours the preceding night.

The present writer slept one night at Niagara Falls, and in that end of the Cataract Hotel that was nearest the mighty wonder, yet his anticipations of being kept awake were not realized, for he slept well.

It is said that those who live near the cataracts of the Nile, cannot sleep at a distance from them, owing to their having become accustomed to the noise, the stimulus of which they lack upon the ear.

A woman who slept habitually with a candle burning in her bed-room, suddenly awoke if the light went out.

Some of the soldiers in Buonaparte's army, would sleep, after extreme fatigue and exhaustion, on the ground by the side of a twenty-four pounder, which was constantly firing.

The faculties of the mind are changed by sleep, and it is said of some rogues, that they awake with less vicious propensities; but these increase, and return to their former height, when the temptations of the day are before their eyes.

When troubles distract the mind, it is common for its energies to be increased, if they are not so heavy as to sink and depress it. And this acuteness of the mental powers, may continue in sleep, and give rise to dreams, which have a connection with the waking thoughts.

§ 19. A widow woman in New Jersey, was sued for five hundred dollars, which debt she believed that her husband had paid in his life time, but she was unable to find any evidence of the fact, amongst the papers which he had left. In a troubled state of mind, she dreamed one night that her husband appeared, and told her that in such a drawer, a receipt might be found for the money. When she awoke, she searched and found the receipt in the place pointed out. Now this dreaming might have been but a *seeming*, which led to a recollection, that the drawer in which the paper was, had not been searched.

We have known persons who could not easily distinguish between their waking and sleeping cogitations; nor could they always tell, what was in reality the truth, from what they imagined to be so. Such persons possess powerful imaginations. They can hardly distinguish between dreaming and seeming, fancy and fact. Such persons may lose their characters for veracity, and still be unconscious of telling untruths. We have known some bright females of this description, who did not appear as though nature ever designed them for sleepers or dreamers. They appeared always wide awake themselves, and as if nature had designed them to keep the eyes of the world wide open, in order to admire their persons, and its ears unstopt, to hear their pithy and pleasing conversation. But imagination alone, performs some things in sleep, which it never does awake.

§ 20. Lovers, whose love is fervid and unceasing, exhaust the subject which so intensely occupies their minds, during their waking hours. And hence they cannot dream of each other, when they very much wish so to do. But when their passion abates, it is perhaps most apt to be renewed in dreams. Hence ladies must be cautioned when their lovers tell them that they dream of them, to suspect that the ardor of their passion has diminished rather than increased.

A mischievous boy pricked a sleeping minister in his back with a pin; and it would seem that the mind of the divine was upon the things of his profession, for he did not awake, but exclaimed, "Oh! I now know what St. Paul meant by a thorn in the flesh."

A gentleman got up in his sleep, and as it would appear dressed himself, for he came into the room where his family was, who had company, and joined very pleasantly in the passing conversation, and even sung a song; when suddenly starting, he awoke, and this was the first intimation that his companions had, that he had not been all the time awake. We have this case from Dr. Rush, as well as that of a young man in Connecticut, who was subject to fits, in which he sometimes bathed himself, and undertook some kinds of business, all without coming out of his fit, and all of which he forgot as soon as the fit was off; but when he had another fit, he recollected all about it, and even took up the business which he had undertaken in his former fit, where he had left it, and just as it should be. This was another instance of a *double mind*, or soul; one mind and memory whilst in his fits, and another mind and memory when out of them. The motion of the fibres, arteries and nerves of the brain, was different from that of health, hence new ideas, new actions, and new plans of business, all which vanished when the morbid motion ceased, and the healthy one returned. These repeated instances of souls, apparently double, prove the intimate connection of the soul with the brain.

Take away sleep, hope, and a day of rest, and life would be a thousand fold worse than total annihilation. After the Sabbath, the mind and the body, with renovated vigor, can accomplish more than ordinary. It was on account of the injury done to the

constitution, that the decades of France, are said to have been abolished. They injured morals, also.

We have one case of palsy upon record, occurring during sleep, but it is, so far as we know, a solitary one. It was that of a man who dreamed that one of his legs was turned into stone, and upon awaking, his leg was found so disabled by palsy, that he could not move it. This was what Hippocrates called apoplexy of the leg.

The mind is apt to be affected by palsy, even if a single limb only is paralyzed. We had a patient, a clergyman, and one of the most serious, and free from all levity, of any one, even of his own profession, that we ever knew. He had a slight shock of palsy, which affected his tongue, and his speech; but it produced a degree of levity, which he sometimes manifested, entirely unknown before that event.

CHAPTER XII.

SOMETHING OF POLITICS. VATTEL. PATRICK HENRY. JOHN RANDOLPH. VOLCANIC WATERS. THORLAKSON. COMETS. STIMULUS OF NECESSITY. PHYSIOLOGY. USES OF THE SPLEEN. WOMEN. WRITING AND PRINTING. CHINA. MUSIC. CONFUCIUS.

§ 1. To obtain the lion's part, a man must have a lion's heart. The want of immediate success, should not discourage us, nor make us quit the path of principle. Perseverance in a righteous cause has sustained the world. We must imitate such a sustaining perseverance, let immediate discouragements be what they may. He who would do universal good, must survey the whole universe, and not a part of it. No, not even if that part be never so brilliant. A great many houses, and a great many people, in a small space, should not divert the attention of the politician, from a still greater number of houses, and a more immense population, more widely spread, more extensively aiming, claiming, and equally entitled, to common benefits. A rock this upon which many a patriot has split. Affectionate resolves, for a section, a city, a locality, have often been mistaken for a resolution to embrace the whole community. The agriculturalist, the mechanic, the merchant, the manufacturer, the navigator, the fisherman, the professional man, and the *single female*, must all be embraced, or else the political, the patriotic survey, is not complete. A great city, has often been mistaken for a still greater country. The language of a great commercial emporium, such as London, and Paris, and New York, has been fatally mistaken for the voice of the whole nation. Such mistakes must be sedulously avoided by him who would do good to all, and harm to none, and maintain a place to do good to any. The dweller upon salt-water, must not be patronized exclusively, and to the preju-

dice of the inland population. Salt-water floats ships, but it does not freight them.

The sugar, the cotton, the corn, wine, oil, and iron, the silver, silk and gold, must have the dry land, and yeoman's hand, or else the empty sail may rot at the wharf.

The rain of heaven falls into the Atlantic, but it responds not to the gift. It falls upon the thirsty plain, and its gratitude is displayed by the springing grass, the yellow corn, and fragrant flower.

Commerce carries, commerce brings, commerce exchanges, but labor, on land, produces. When the country fails, which God made, the city falls, which Cain built. The vicegerent of heaven, the legislator, must view them both, country and city, as common stock, as to his care, his protection, his foresight, his study, and his duty. Each, and all, must come within his political scope. He must be alive to the land, the sea, the city, the country, the hand, the head, and the heart. If one system be broken in fragments, another system will tumble down, and the falling ruins will crush the pretender to protection, and the country too. Even immense mercantile and manufacturing failures, affect a few individuals, more than they do the country at large. Every rod of fence that is built, and every house, manufactory, or other building that is erected, and every acre of ground that is cleared and cultivated, add to the wealth of the nation, although these things may be done with so much extravagance, as to ruin individuals. It is said that we have become a laughing stock to Europe, on account of our profession falling so much below our practice. There seems to be a disposition to imitate the customs and habits of monarchical countries, in every thing except their mode of government. Republican simplicity in dress, furniture, buildings, and equipage, is not maintained. All these are supposed, on the contrary, to approach perfection just in proportion as they assume the models of monarchies.

He or she who can form a matrimonial alliance with any blood of foreign nobility, arrives at once at the summit of all perfection, even in our republican opinions.

The philosophy of money matters, the world never has had a politician deep enough to dive into. The circulating medium,

scrip, stock and exchange, are most wisely left to regulate themselves. Not even Adam Smith, in his Wealth of Nations, could fully develope their intricacies.

We must never forget, that we owe our independence to paper money. Patrick Henry, whom John Randolph of Roanoke, termed *Shakspeare* and *Garrick* combined, observed that, "However right it may appear to decry the paper money, it would have been fatal then;" [that is, in the time of the revolution,] "for America," he continues, "might have perished, without the aid and effect of that circulating medium." Yet to prove what ought to be done respecting banks, an honorable Senator,* in the United States Senate, based his argument upon what France and England had done. Both these monarchies had prohibited small bills, therefore, our republic must do the same! But their laws in this respect, are evidently designed for the benefit of the few, and not for the many. The common people neither here nor there can touch large bills, and to prohibit small ones is taking away the rights of the many. The English government, at one time made the Bank of England notes irredeemable except at the pleasure of the Bank; the Bank, at the same time, helping the government to just such sums as it wanted. The play and the players were thus helping the few, the rich and the strong, which is the tendency of arbitrary rulers, and is the tendency here of prohibiting small bills.

Elevated posts, and high-handed measures, in government, are like the lofty crags of steep mountains, only accessible to eagles and reptiles.

Right, as Vattel says, goes hand in hand with necessity; and necessity, with the voice of the many, will in the end speak so loud as to be heard. But this voice may be suppressed, till Congress, in the language of Mr. Henry, has blighted every blade of grass, and every germ of vegetation. The prohibition of small bank bills, is directly opposed to that clause of our Constitution, which prohibits the enacting of any law, impairing the obligation of private contract.

* Mr. Benton, of Missouri.

Credit, travels the same road with success, and public prosperity. When these fail, credit sinks, commerce and navigation decline, and bankruptcy, want of employment, with misery, ensue. These disasters are to be looked for, when politicians and rulers undertake to meddle with what they do not understand, the regulation of the currency—a matter which must be left, like the laws of nations, which are voluntary, conventional, and customary, and only become *positive*, by consent, use and general utility. Nor should religion ever be touched by statesmen.

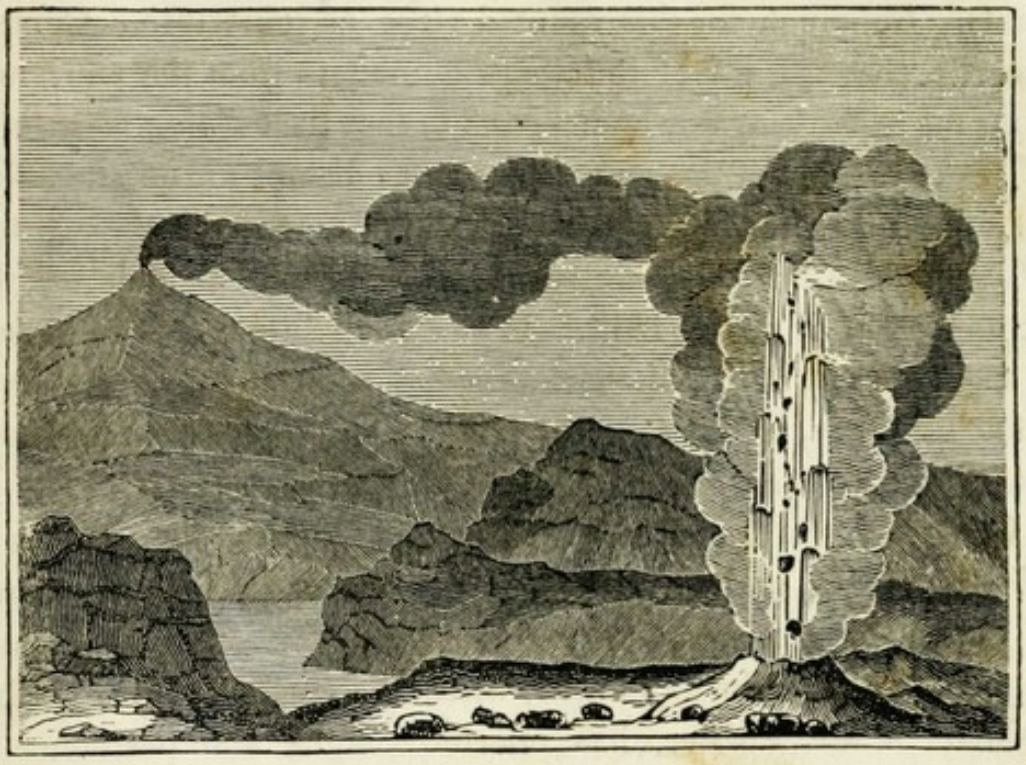
Josephus says of Homer, that he never uses any word answerable to the word *law*. Wise maxims went far to do away its necessity; but the wisest maxims never will do unless they are observed.

Government does all for commerce, money matters, and for religious matters, which they ask, wish, want, or desire, when it lets them entirely alone. It *affects* much good when it touches them, it *effects* most good, when it touches them not. A giant's strength is sometimes best when it reposes. But the world of thought never rests, and yet to discover new territories within its precincts, is an effect demanding an effort which few can reach. Every sailor cannot be a Columbus, because New Worlds are not every day to be discovered; but every steersman in the world, moral, physical, or professional, who is too ignorant, or too indolent, to thoroughly inform himself of the state of navigation, of the needle, the ocean, the rocks and the quicksands, is accountable for the consequences.

We must embrace human nature, and physical nature, as systems. They have systems, just as every tree has a body, though every tree may not have blossoms.

§ 2. The history of the formation of hills and vallies, merits a theory, a system. It is a part of Geology, which must be undertaken. Countries that have mountains, and countries that have hills, are very different. Mountains are stone, hills are earth; not so exclusively, for some hills, and some mountains, are made up, not of one ingredient, but of both.

Thorlakson's account of a volcanic mountain, in Iceland, ought not to be omitted, as it combines the hill, the mountain, the volcanic fire, and the volcanic water.



Thorlakson, was a minister, and in the midst of his service, on a Sabbath, he, although an aged man, was alarmed—so much alarmed that he rushed from his church, and then he saw the peak of a neighbouring mountain, alternately heaving up and sinking. The next day this mountain top, ran down into the plain, like melted lead. The plain rose, and the mountain sunk, so that no towering mountain could be seen. After the melting of the mountain, or before, volumes of water were extruded. It was the Oræfa mountain; one of the loftiest in Iceland. Thorlakson, did not mean, however, to say that the whole mountain was levelled, but only that its top disappeared. The waters appear to have preceded the fire, in such torrents as to sweep every thing before them. Fire then burst out, not only from the crater from which the waters had issued, but from every side of the mountain, bursting the ice and scattering it about in every direction. Ashes and smoke darkened the air, and this terrific scene lasted for more than three days.

§ 3. The stories and pictures of comets have been mere impositions upon the public. We have seen a table in the PENNY MAGAZINE, with the years marked, in which comets appeared, or remained visible. They do not appear to have affected the cold or the heat of the weather, or the health or sickness of the inhab-

itants. So much for this vaunted piece of imposture. Comets are the castings off of inflammable matters from the sun, and from the other heavenly bodies, and in fact the *burning mountains of the skies;* but at the same time, so far distant as not to affect the atmosphere with their heat, or human lungs with their gases. We well recollect that there was one of them in sight during the extreme cold winter of 1812. It was to be sure a sickly season in some places; but if the sickness had been owing to cometary influence, why, we may query, was not the sickness commensurate in extent, with so general, so continental a cause?

Comets do not appear to alter the state of the seasons, so as to affect the crops, or the vintage. They are, as to the productions of the earth, messengers of neither good nor evil. Time and chance, happen alike to all men, whether comets are visible or invisible. A Mr. Forster, has referred plague and pestilence to comets; but we are told that his pretended facts are contradicted by Littrow, most conclusively. And it is said that in 717, that there was three years' plague in the East, and that there was three hundred thousand deaths at Constantinople, but yet there was no comet at all.* This is most unfortunate for those who refer all plagues to comets; and such instances are too numerous not to set the matter entirely at rest. We hear of no comet in 1793, when the yellow fever carried off upwards of five thousand persons, in the city of Philadelphia, nor in its various and destructive visits to the city of New York. Nor do we learn that the cholera, so destructive in most parts of the world, from 1817 to 1837, had any such precursor, or accomplice, as a comet.

The stimulus of necessity, prompts the animal to seek for food, and drink and shelter. This stimulus of necessity arouses to action in thousands of ways. Maternal affection, and the sparrow, which for her young seeks her nest, although pleasurable sensations may accompany them, may still be considered as acting under the stimulus of necessity. Did not the mother feed, dress, warm, and take care of her infant, such horrid agonies would wrench her breast, as would render attention to those duties im-

* See a decisive article upon this subject in the Penny Magazine, for 1832, page 291. Decisive, we mean in proof of comets having no earthly influence.

perative. Hence, necessity compels her to do these duties in order to avoid the pain which would attend upon their omission, as well as to enjoy the pleasure of their performance. This stimulus of necessity acts upon the Indian, who finds it necessary for his peace and comfort, to arise, tomahawk and scalping knife in hand, and revenge an injury by inflicting desolation, destruction, and death, upon an enemy.

This stimulus of necessity seems to be instinct, or the same kind of principle which is so called. It is as manifest in the vegetable as in the animal. But when we first heard such a kind of statement, we were incredulous, and felt a shock at its seeming absurdity. What we are now compelled to admit, to acknowledge as fact, seemed at first the greatest and most absurd of all falsehoods. But behold the grass in the low meadow, in time of drought, suffering just as much as the blade upon high hills; and the reason is, upon *dissection*, or the examination of the roots of grasses and plants, that the roots in wet ground, run superficially, horizontally, whilst those in dry ground, run deep and perpendicular.

Behold the young chicken, pecking the shell in which it is inclosed, and was hatched, in order to get out of prison. And behold the potatoe, which has sprouted and grown in the cellar, leaning, and always leaning its top towards the nearest window, or nearest door, in search of light, air and liberty. The turnip top, the onion top, and other vegetables, which send forth stems, shoots and sprouts, in cellars, do the same. They all incline towards light, air, warmth, and liberation. They always incline from the walls of their prison, they never embrace the cellar walls.

This stimulus of necessity is, as John Hunter explains it, such an alternation, or motion, or change of posture, as a system, or part of a system, is uneasy without, and requires. Thus we gasp for breath, we faint, we walk, stand, sit, talk, or are silent, all from this stimulus of necessity. We expire the air inhaled, and for the space of a *clock tick or two*, we rest, without breathing, and then this stimulus of necessity, rises over rest and repose, and we breathe again; and upon our breathing again, depends our life, for we die without it. Hence, this stimulus of necessity, acts whilst we sleep; it keeps up breathing, for a person

asleep, who does not breathe, is dead. It keeps up the beating of the heart, and the beating of the pulse, for a pulseless person is a corpse.

We do not act by will whilst we sleep, but the breathing, the pulse, the motion of the ribs, in respiration, the motion of the lungs, inhaling and expiring the air, the receiving of the blood into the ventricles, or hollows of the heart, and the propulsion of it into the arteries, all arise from this stimulus of necessity, and life depends upon it.

§ 4. There is in all living beings a wish to live, and a propensity to sustain life. As to the mind, will, or thinking part, this propensity manifests itself in voluntary acts of self preservation. But the intimate connection betwixt mind and matter, between the corporeal and mental systems, is here strikingly portrayed, for the motions of the frame, the movements of the body which are involuntary, have the same self preserving tendency. Hence parts corporeal, over which the mind has no control, carry on actions calculated to sustain and to preserve ; such as producing an appetite for food, digesting it when taken, turning it into chyle when digested, and conveying that chyle, which is the milk of life, into the blood ; sending the blood, by means of the motion of the heart, into thousands of little canals, called arteries, to every part of the body, to nourish it, to promote its growth, and to supply the defects, caused by decay, and disease, and disaster ; for even a broken bone grows together, by means of the finer parts of the blood, sent by little hair-like, or capillary channels, which even enter, pervade, and sustain, the hardest bones. But this sanative tendency, is in one respect extremely curious, for it sends fluids to certain parts without any traceable pathway, or any kind of canal whatever ; and sometimes in this way, rids the system of purulent, and other hurtful matters.

The roots of the first set of teeth in children, are absorbed and cast off, and the jaws thus fitted to receive a new set ; whereas, if nature sent forward a new set without removing the old roots, the most painful and disastrous consequences would ensue. Sometimes nature does halt and fail in doing her duty and accustomed work, however ; as we once drew a painful tooth from the lower

jaw of a boy, which was so firmly rooted that another physician had given it up, after having tried in vain to extract it. To the solid roots of this tooth, the soft rudiments of a new tooth were attached; the new comer having determined to move in, before the old occupant had removed out, or made any preparation so to do.

The sympathetic attributes of the mind, are inherited by the body. Pain is endured by seeing a child, or an animal suffer, and by the news of piracy, shipwreck, or other disaster. So the teeth are set on edge by hearing sounds of a certain kind, and the mouth made to water at the sight of some delicious viand or fruit. And the stomach is made sick by tartar emetic, although not applied directly to it, but at a remote point. The effects of this medicine, in sickening the stomach, for which it has an intrinsic propensity, is worthy of notice, as it may remove disease and even save life, as it did in the following instance.

A woman in London, was choked by a large piece of potatoe, which lodged in the æsophagus, or passage from the mouth to the stomach. Nothing therefore could be swallowed. An emetic so urgently needed, could not be got down. Three hours had elapsed, and no means of relief had been found, when a vein was opened in the arm, the *ulnar vein*. A solution of tartar emetic was made by dissolving three grains of it in an ounce of water. Of this solution one fourth part was injected into the vein, which by producing vomiting relieved the suffocating patient immediately.

This affinity of a medicine for a particular part, is exemplified in mercury; for if a mercurial ointment be rubbed into the soles of the feet it will be carried to the mouth, render it tender, and increase the saliva, and is smelt in the breath.

The blood is found to contain not only iron but sulphur also; the latter existing in that part of the blood which resembles the white of an egg, and hence is called albumen. The peculiar effects of some medicines, and the phenomena of some diseases, may be referred to the existence of iron and sulphur in the blood. It also contains a very small proportion of soda.

The strength of animals which have red blood, may be referred to the iron which it contains. And to increase the strength of

weakly persons, there is no better medicines than chalybeates, or those which contain some preparation of iron or steel. Food sustains the blood, and blood sustains the body. In the blood is life, and the blood itself is alive, and is the only known living fluid, except we include some secreted matters, which emanate from the blood.

It is a curious fact in the history of animal nature, that some things, or at least one ingredient which supports the blood, poisons the air, so that if it is largely breathed, it is noxious, or fatal. We here alude to azote, septon, or mephitic air, which is so universal in alimentary substances, that no animal is capable of living long upon articles of food from which it is entirely absent. This was proved by a French chemist and physician, M. Magendie, who fed animals upon substances containing no azote, which after a while pined away, had an ulcer in their eye, and died. He gave them distilled water for drink,* and fed them upon sugar, gum, butter, and olive oil, which articles contain no azote. Azote, therefore, seems to be a natural condiment, but a condiment only; like salt, which animals cannot live without, and cannot live upon.

Some animals take in seeds, and the kernels of fruits for food, from which the powers of digestion extract the nutritive oil, but the kernel is evacuated whole, so that it will grow afterward. It is thus that the wild olive is produced in France by means of birds. Turkies, about Marseilles, have been fed upon ripe olives, and the evacuated seed, or kernels, with the manure, collected and placed in layers of earth, from which young olive trees sprang. It is found that the kernel in passing through the bird, is deprived of its oil, and thus receives the vegetating moisture of the earth the more readily, and becomes more vigorous; whilst the animal is nourished by the oil it extracts. A similar effect may however be probably obtained, by placing the kernel in the lye of wood ashes, or a solution of potash.

The plants found on coral islands, are propagated by seeds, brought in the bodies of birds. For every bird has no internal

* As water contains little animals in abundance, the distilling it kills them. Hence Magendie's whole mischief.

mill, in which to grind the corn and kernels which they swallow, to which, in others, the gizzard answers. Were this the case, and did not the gizzard sometimes fail of destroying the texture of grain and of seeds, the propagation of plants could not be achieved by birds, as the germinating principle would be destroyed.

§ 5. It is remarkable, and perhaps there is hardly a more striking disparity in man, that some nations and tribes, as the Chinese, the hordes of gipsies, and the inhabitants of that part of Africa about the mouth of Orange river, regard the smell of putrefying meat as a perfume, and relish it more highly as it approaches putrefaction; whilst other nations, and the greater part of mankind, are disgusted with food having any tendency towards a taint. And that the latter have appetites the most congenial to nature, and nature's laws, would seem proved by the stomach restoring such nauseous and fetid articles, to an entire state of sweetness. This is done by a juice formed and found in the stomach. It is a liquid, and which liquid is the principal agent in dissolving and digesting the food.

The stomach of a dog, as was ascertained by the repeated experiments of Dr. Fordyce, would sweeten in a short time, the most putrid meat, which the dog could be made to swallow. This experiment may be tried by fastening the meat to be swallowed, with a string, and after a certain time withdrawing it from the dog's stomach.

This remarkable stomach liquor, called the *gastric juice*, has therefore the power of arresting mortification. And by making certain carnivorous birds swallow sponge, and then by means of a string withdrawing it, and then squeezing out this juice, a sufficient quantity of it has been obtained to be applied to bad sores and ulcers upon the human body. It may be considered a powerful remedy in arresting the progress of mortification; especially if aided by bark and opium internally exhibited, at the same time. As it is the principal agent in digestion, it has been sometimes administered internally in cases of weak stomach, and dyspepsia.

The solvent powers of the gastric juice, were remarkably exemplified in the fellow, who out of hardihood swallowed seventeen

clasp-knives; the handles being found partly dissolved, and the edges of the knives blunted, after his death; for he died in consequence. That such a powerful solvent should not dissolve the stomach itself, is a startling query. And that such is sometimes the case when the stomach suddenly loses its energy, whilst the gastric juice retains its full vigor, cannot be controverted. But it is wisely ordained that it does not act upon living, as it does upon dead matters; which is proved by leeches and snakes having been accidentally swallowed in water, and having lived and rapidly grown, in the stomach; and also by the generation and growth of intestinal worms, which the gastric juice does not affect until they are dead.

Still, it is to be considered, that when a part of the stomach loses its vitality, that it may be eroded and ulcerated. And we hence account for the appearances discovered in the stomach of Buonaparte, which were imputed to cancer. Depression of mind, and loss of spirits, have a great effect upon the stomach, in undermining its digestive powers. Buonaparte, after having been precipitated from the throne of Europe on to a secluded island, and from an Emperor becoming a prisoner, we may well suppose, labored under the depressing passions, in a high degree; especially, as he was separated from a young wife and infant son; from the most brilliant city and fascinating society in the world; that of Paris.

But let the cause be what it may, it is only when the solvent powers of the gastric juice are diminished, that we can expect to ever hear of cherry-stones, or plumb-stones, sprouting in the stomach or bowels. Such instances have rarely, and but rarely, ever happened; the intestinal canal being then reduced to a state similar to that of other cavities of the body, in which there never was any gastric juice. And we may mention that we have ourselves extracted a bean from a child's nose, which had begun to germinate, it having been lodged there for the space of a fortnight. We had another patient, a poor fellow who often had fits, and who was seized with an incessant puking, which nothing could stop or control, till he threw up the cause. This proved to be a tadpole, an inch and a quarter long, which in drinking at a muddy spring the day before, he had swallowed.

The saliva of the mouth, sufficiently resembles the gastric juice, and appears, when swallowed, to have the like effect, and to assist in dissolving the food. It is from this circumstance that those who chew tobacco freely, and who spit lavishly, are liable to indigestion and dyspepsia. And it may be owing to something having been noticed of the resolvent powers of the saliva, that a popular remedy for carrying away and discussing tumors, consists in wetting them with fasting spittle.

The bile in men and *mammals*,* is yellow when healthy, and is a powerful assistant in digestion. After the gastric juice has dissolved the food, the bile precipitates the offal, or fecal matters, or those parts which cannot with propriety and salubrity enter the blood vessels, and mix with the blood. These, with itself, are thrown out together as useless to the body, but retain the color of the bile. That the bile does not enter the lacteals, is owing to their closing their delicate and irritable mouths, when touched by its acrimony. But intemperance may destroy this delicate touch of the lacteals, and absorbents, so that they may admit the bile, and turn the wine-bibber yellow. This we have often known. Diseases may produce the like effect; hence the yellowness of the skin and eyes in jaundice. In some diseased states of the system, the bile may become black. And in a man who had an ulcer in his side, in the region of the liver, from which the bile discharged outwardly, it was yellow when he was good natured, but if he suddenly became *angry*, the bile as suddenly became *green*. As he was of a passionate temperament, his friends had frequent opportunities of witnessing this curious phenomenon.

The bile of the cuttle-fish, is supposed by Dr. Monro, to be naturally black. For this fish, when it is pursued by an enemy, discharges a black liquor, which so darkens the water, that under the shades of its own night, it escapes its pursuers. We have an opinion, however, that this black color is the result of terror, or of anger, and that the bile of the fish is not naturally black. At any rate there is no disagreement upon one point, which is, that it is the means which nature has afforded it, of self preservation, and that it voluntarily ejects this black liquor, to protect itself and escape destruction, by darkening the waters.

* Animals which nurse their young by milk, are called *mammals*.

The bile may act as natural physic. By its antiseptic qualities, it may prevent gangrene in the bowels and fermentation in the food; and it may convert the mucus, or refuse matter of the chyle, which is not good enough to be mixed with the blood, and yet too good to be cast away, into fat!

This last effect may be performed in that part of the alimentary canal which is situated transversely, and which is called the *colon*. And the use of the omentum, and its action, are thus placed in the neighborhood of light, where they are considered as absorbing and retaining this fatty matter, thus formed; whereas, darkness has long reigned over this whole region of the human body.

It is thus that systems have their minute subdivisions, so nicely, so minutely constructed, that their uses have puzzled many men of science. The spleen, is especially one of those parts, which having no duct, or outlet, has much been an object of speculation and inquiry. Let it be considered that nature formed it as one of her exuberant benefices, which is of less every day use than many other parts. But in sickness, in those raging and sweeping epidemics, which like plague, yellow fever, and cholera, carry off their thousands, and scores of thousands, it may, by being a reservoir for bad blood, contribute to preserve some lives from the general wreck and ruin. The impure, black, and if we may be allowed the term, *menstruous*, or uncoagulable parts of the blood, being secreted from the general mass, by the spleen, and retained in it, which if suffered to pervade the whole volume of blood, or if suffered to annoy the more noble viscera, would, in such sickly seasons, be still more destructive of human life. And agreeably to this theory, the spleen is actually found to contain a dark livid colored blood, which will not coagulate readily, if at all. Blood which coagulates, it may be remarked, is the only healthy blood.

It is thus that providence provides for the security of a part, at least, of the human family, amidst the greatest, the most immense devastations. But let it be considered further, in relation to the spleen, that it is connected by immediate coaptation with the stomach; and that the stomach is the centre of universal sympathy to the whole body, and its appetites, aversions, and senses—a sickness of that organ being produced by loathsome sights and fetid smells; a puking, from a blow on the head; a faintness from

pain, even of a part so distant as a finger or a toe ; and indigestion and loss of appetite, from a piece of bad news, or the sight of a house on fire. A part which has such universal sympathies, ought to have an adjunct at hand, to sustain it, and to contain every drop of bad blood, which its substance, or its vessels, might contain. And such it has in the spleen. Such is the spleen to the stomach.

§ 6. The most mysterious part of physiology, as it relates to the human voice, is the art of the ventriloquist, who utters sounds without moving the lips or cheeks, or breathing through the mouth.* This is almost as strange as a statement lately made, of an unborn infant having been heard to make a whining noise ; and is another kind of ventriloquism !

That curious part of animal machinery, the glottis, must here be studied in order to develope this intricacy of ventriloquism. And after all, the voice of the ventriloquist, seeming to emanate from another body besides his own, is not void of mystery, and would seem to demand some other explanation than the usual one, that sound consists alone in the vibrations of the air. A stone thrown into water, several fathoms deep, may be heard to emit a sound, when it strikes another stone at the bottom. How then can sound be made to depend upon the agitation of air, when it travels through water ?

Again, as in borborygm, or a rumbling in the bowels of animals, it would seem impossible for the air to be put into vibration externally, by so obscure and confined a motion. And the beating of the heart, which is secured and covered by the walls of the thorax, and strictly inclosed in an air-tight sac, called the pericardium, may still be distinctly in some, and even in a great many instances, heard to beat plainly.

§ 7. We once had a patient, and her case was a very singular and obscure complaint in the head, who upon moving it in a certain manner, could produce a snap beneath the scalp, probably occasioned by the motion of some bone of the cranium having been

* Dr. Good. See his Physiological Proem to Class 11.

loosened by her long disease. And yet she had no dropsy internal nor external of the part. And that any bone could possibly have been loosened, considering their security by sutures, and not by joints, is not easy to comprehend. It gave her some uneasiness to do it, but I convinced myself by repeated examinations, of this singular fact, which I can account for in no other way than by supposing that the sutures around a piece of one of the paricta bones had become loosened; and that it still adhered to the *dura-mater* internally, and to the scalp externally, and that the motion of the head so moved the bone, as to make the noise. She died after an illness of more than twenty years, aged fifty. No examination was made after death, which is very much to be regretted.

But in relation to the subject of sounds, the query still recurs, how, upon the Newtonian theory, it could put the air in motion, externally, so as to reach the drum of the ear, when the cause may have been beneath the bones of the skull, and was, at any rate, within the thick scalp or skin of the head, well covered with a fine head of hair.

If we are not entirely in the dark, and at sea, upon this subject, our theory is hardly sufficiently matured to be entered upon just now. We will only just hint, that sound appears to be a peculiar volatile substance, thrown off by concussion, and that this substance meets another, which is constantly formed and emitted by the internal ears of those who can hear. Whilst in those that are deaf, the ear has lost the power of secreting and emitting the auditory rays of hearing, and therefore does not hear.

If sound be not substance, why should thunder shake the house, several seconds after the lightning has been seen, and which has disappeared without making our domicil tremble? And if the ear does not secrete and emit auditory rays, how should deaf persons hear, by holding a pipe or wire in their mouths, one end of which rests upon a harpsichord; which wire answers as a substitute to the auditory rays, or lines, which are not formed by the ears of deaf persons. If sound was alone a concussion of the air, why should a pipe, or a wire, or a stick, or a log, conduct it? It is easy to see that the Newtonian theory cannot be maintained, whatever substitute it may eventually have.

§ 8. We are ready and willing to admit, that Sir Walter Scott has settled all the points in novel writing. All love stories, and romance matters, have, therefore, no need of any new *enchanter* to try to settle what is settled already. We have wondered to see attempts, upon a mean scale, which have already been exhausted upon a magnificent one. Yet so the world and its matters stand, that he who loves now, thinks that no one ever knew of love before.

As he who prognosticates evil, seldom proves to be a false prophet, so he that talks of love, can always gain hearers. But of science no prophet prophecies, because it is a thing of profound investigation and practical experiment; and he who talks of it, will often find the bare walls his only auditors; and walls not like those of Paris, which are said to have ears—he will have no listeners under the windows, nor behind the arras.

As we have mentioned the subject of sound, the query arises, how, if sound only arises from a concussion in the air, why it happens, that a muslin night cap, if it happens to be tied over the ear, or a silk cravat, when tied round the neck, if tied so high as to touch the ear, causes a disagreeable teasing sound, which induces the person to alter the situation of those articles of dress, before he can either sleep or study. This we have often experienced in our own person.

A bug, which flew into a lady's ear in the evening, caused a sound, as she described it, more terrific than the loudest thunder. She painted the sensations which it caused as intolerable, but more from the noise than from any absolute pain. A candle being raised near the ear, in order to examine it, the bug, attracted by the light, flew out, to her great relief. In such, or similar cases, a feather dipped in honey and introduced into the ear, will stop the buzzing, and may extract the insect, or any other extraneous substance, such as a shot, pea, or kernel of grain, which children sometimes introduce. Where the substance does not adhere to thin honey, that which is thickened by age, or candy may be used in stead. Oils, that are tenacious, or balsams, may be tried where honey is not at hand. This lady thought she should have gone crazy, had she not been soon relieved, by the removal of the bug.

Apoplexy is the disease of great men. It is very prone to attack people as they are about to get into a vehicle of conveyance, or to mount a horse. Sheriff Abbe died suddenly in this way, in Connecticut; so did Mr. Jonathan Little, of the city of New York; so did his Hon. Judge Bristol of New Haven; and so did Mr. Kirk Boot, at Lowell, Massachusetts. Mr. Boot was the founder of Lowell.

§ 9. Wherever we find Christianity, we find mercy, except where we find Christians arrayed in hostility against each other. We have now before us an account from Mexico, of the Monks having arrested the *arm* aimed at *murdering* all foreigners. We are pleased to hear, that those who show any signs of life so seldom as these lazy monks, show it in a good cause.

Good thoughts are like good land, unplanted, unseeded, untilled. The land may be good, but it is, when it produces nothing, good for nothing.

These Monks had the good soil of the Christian religion about them, and when it bore fruit, it yielded an hundred fold, although it long before had lain fallow.

Seneca said, that he should rather be sick and confined to his bed, than unemployed. But either confinement or pain is to be preferred to employment in vexatious, and perplexing, and uncertain lawsuits. When justice costs more than it is worth, it is best not to buy it. This, however, relates to legal justice. Moral justice is of another kind, and must be had at all events, even if ever so dearly bought.

§ 10. There is not a better commentary upon worldly wisdom than this, that Rehoboam was the son of Solomon, and that the wise man himself died an idolator.

Voltaire tells us, that he that is beloved by a beautiful woman, has nothing to fear. He ought, notwithstanding, to have remembered Solomon, and to have feared of becoming an idolator, or a bundle of eccentricities, by female influence.

Adam Clarke, speaks of an old author, who says "knowledge that is not *applying*, is only like a candle which a man holds to light himself to hell."

Worldly wisdom, however great, cannot be trusted to construct a candle for itself, which shall light the road to heaven; and it is a curious fact in human history, that those who enjoy the extreme of prosperity, or suffer the extremity of adversity, are seldom found in that road. The former fly, and the latter sink, into forbidden paths.

An Irish woman said of her pretty little daughter, that it was not for the want of *bating*, she was so bad; and this might be true, and much beating may have been the very reason why she was so bad. Harsh and cruel punishments, degrade both old and young, below the paths of duty. The Quakers, who dispense with all punishments, are a very moral people. They are very careful not to do the devil's drudgery for him, that of punishing. This they leave him to do for himself. There are some persons who spend so much time in talking about reforming the world, that they never do any thing at all towards reforming it, or themselves. If every *one* takes care to reform ONE, the world will be reformed.

There are some persons in the world who pray without devotion, and sin without sensibility. The man who exhibited his knees callous, by the time and times which he had spent on them in prayer, displayed the same desire for notoriety, as did the Pharisee, who prayed standing at the corner of the streets. Those who pray in secret, do not tell of it in public, nor show their callous knees as a sign of devotion, in private.

When men run after new things, their prejudices do not always run with them; and when they find that one new thing does not comport with their old prejudices, they throw it aside, and away they fly after another, which they hope to find better suiting them. It is thus that prejudice, like Scotch grapes, is seldom quite ripe; and if ever ripe, it is ripe out of season, and only ripe in error and sourness. The man of prejudice and gloom, is for violence in politics, and intolerance in religion. Such think little of the fragility of the human frame. That half a bushel of bullets may be shot into the left side of an enemy, without killing him, he is willing to admit, but as to himself, he will believe that the flash of an unloaded pistol has endangered his life. Like Herod, illiberal prejudice will poison the air of an infant's cradle; and for fear of

being poisoned himself, he will murder the infant, and the whole Holy Land of infants.

One of the very greatest of all modern writers,* says of the theory of Gall and Spurzheim, that it is too ridiculous even to be laughed at. We merely speak here, to give our opinion of one of the greatest of writers, and of two of the greatest of fools; and yet the latter are ten times as popular as the former, and twenty times as often mentioned.

§ 11. It is a curious fact that in lately opening a British tumuli of antiquity, that some small seeds were discovered in the region of the stomach of a skeleton, which must have been eaten and lain two thousand years. Some of these seeds were planted by Professor Lindley, which germinated, produced briers, and this briery shrub, produced fruit, which proved to be the common raspberry.

A *painful industry* is necessary, in order to lay before a reader what it is important for him to see. An author must, therefore, lean against a pyramid, if he would not fall, and be regular as the sun, if he would shine at all.

A great city is a place for notoriety, display, and a luminous evolution of such talents as a man possesses, let them be of whatever kind they may; or, on the other hand, it may be a cover for individual obscurity, and a retreat, uninterrupted, and dark as a dungeon, for such as do not wish to be known, sought, or heard of.

The reckless, the idle, and the profligate, like the Italian nobleman, who turned gambler, and became murderer, when confined in prison, and a halter awaited him, refer their misery to the withholding of their friends—friends who have assisted them with their substance, advised them, prayed, wept, and suffered all but death and destitution for them.

When Napoleon was dealing out crowns, mitres, and batons, his heart was wrung, his sensibilities aroused, his life endangered, and he called a monster, because he would not deal out more of the same materials.

* See Lacon, page 74.

The honesty of policy—the departure from principles professed—of creeds once admitted, and of dogmas once firmly embraced, may be defended, as Mustapha defended his departure from Christianity, to Mahomedanism, to save his life. He thought it better to trust a merciful God with his soul, than unmerciful wretches with his body. This was his defence to his friends for turning Mahometan.

No man ever started as a teacher of truth, without informing his pupils that he himself was still an inquirer after it.

§ 12. Has the soul changed its seat? We have spoken of persons with two souls. Rachel Baker had a waking soul of no extraordinary powers. There was nothing in the young woman of any striking import. She was rather retiring in her manners, unsociable, unobtrusive, unaspiring, unassuming. But in her sleep, her sleeping soul had a wonderful, a marvellous, a preponderating, an overwhelming, pre-eminence—a pre-eminence which towered over all her living cotemporaries, in prayer and praise, and over her waking self, in all things relating to Christ, Christians, and Christianity.* There is no form of prayer, no formula of exhortation, no forms of expression, relating to the Christian system, so exalted as hers, since St. Paul the apostle.

But has the soul changed its seat, and does it alternate between the head and heart? The Bible—the law, prophets, evangelists, apostles, and epistles, all refer the soul to the heart. The thoughts of his heart were evil continually, is in the first book of the Bible, and St. Paul has told us that out of the heart proceed murmurings; whilst all the modern creation, Christian, Jewish, Pagan, Mahomedan, and Papistical, refer the thoughts of man, not to the *heart*, but to the *head;* and with them join all men of medicine, physicians, physiologists, surgeons, practitioners, prescribers, anatomists, and even apothecaries.

Such being the case, the startling proposition of a person with two souls, is to be met and matched, with the paramount authority of the *soul* being seated in two places; or according to the religious ancients, inhabiting the heart, and according to the Chris-

* We should transcribe, but we observe that the copy right is secured.

tian moderns, inhabiting the head. If, therefore, the science of double souls is new, the double seat of the soul may be alleged as a doctrine of very great antiquity. The *antiques* on one side, referring the soul to the heart, and on the other to the head.

§ 13. To be neither believed, rewarded, nor praised here, is often the fate of him who does a disinterested act of virtue; and what of futurity? what of an hereafter? Why, he who boasts of his benevolence, is to lose, in a coming world, all recompence there also. Alms-giving, and deeds of charity, must, therefore, be only published to the world by the receiver, not at all by the donor.

§ 14. A man may have physical courage, judicial courage, and lion-hearted courage, without knowing any thing of that moral courage, which fortifies the soul, and especially the female soul, against adversity.

§ 15. It is one of the astonishing things of the world, to see and to hear the aspirations of pride and ambition—ambition of great debts—pride of being bound for great houses—liabilities for contracts, more than the surety or principal is able to pay—talking of tens of thousands as mere trifles, such are some of the displays of pride; and it may be added that such kind of fame, as that derived from being bound for great houses, will establish a man's financial credit.

§ 16. There are those who sail the crystal seas in search, pretendedly, for heaven, who are yet very careful not to lose their sight of land. Spiritual things are always in their mouths, but temporal things forever present in their acts, and apparently uppermost in their hearts. Saints on Sunday, and demons on Monday.

§ 17. Notwithstanding the variety of anecdotes which have been given of Buonaparte, and the great number of commentators who have written of Shakspeare, every emanation from either source, comes freighted with wisdom. They were charac-

ters who banished folly from their personal atmosphere. Wise men have their follies, and brave men their fears. The exceptions are so few, that Shakspeare and Napoleon are the more worthy of notice. And in this connection, it is worth consideration, that the greatest writer in the English language, knew no other language than the English.

§ 18. The most enchanting, the most fascinating beauties, change in the features and modes of their charms, but are still forever charming. There are other beauties, like April days. They have bright suns, but clouds and showers of rain, range so near in their neighbourhood, that a change of the weather for the worse, is ever to be apprehended. How wrung and how twisted has been the heart of him, who has left one of these fairy forms, in angel smiles, with cherub eyes, and an elysian atmosphere around her, to meet her the very next time, looking like a fallen angel—sullen and pouting, nobody could guess for what, and herself unable to tell. Such are the disasters of love.

Red earth, of which man was made, and which, according to Josephus, is the purest of all, irrigated with blood, breezed with blushes, variegated with lily white, moving like the gazelle, shining like the beams of the morning, in all the glory of the East, such is a beautiful woman. Still, it is the spirit alone, which enlivens the female countenance divine, with beams of heavenly bliss. It is the spirit that keeps this beautiful mansion of blushes, swept and garnished. It is a spirit, a mind, a soul, controlled, cultivated, expanded, but always adapted to the variegated varieties of times, seasons, and circumstances, that constitutes the summit of excellence, the acme of perfection in woman. Where such a spirit reigns, its fair possessor is sure to gain, and sure to keep, the world in admiration. If such an one *pelts*, she does not *pout*, and her peltings are with guineas; the golden surfaces of which, cures all the wounds which their edges had made.

Relations and lovers take the most liberties, but render the best assistance. The eye of a relation is never shut closely, and the eye of a lover is never shut at all; and the hands of both are prone to be opened according to their ability.

Lacon, thinks that women with reason somewhat weaker than men, have passions somewhat stronger. We think that it must be a special pleader with a great fee, to so contend, and a prejudiced judge, with a brilliant bribe, to so decide. There never lived a woman who was not inclined to virtue once, nor never did she deviate, when the fault existed wholly in herself.

There is a vulgar, uneducated, inexperienced, reckless set of boobies in the world, who always talk of women contrary to all, that mothers, wives, sisters, or lovers, or daughters, ever justified, or that can be sanctioned by those who have studied with fidelity the female character.

It is true that when women fall, they fall like Lucifer; and it is for that very reason, that there are comparatively few that fall. A great many women become the objects of slander, by the virulence of the few who trip, of their own sex, and by the large number of the other sex who are foiled. There are to be sure, women in the world, who have no virtue now, but they can only be considered as the relics of virtue that once existed. We can hardly contemplate Christianity without contemplating women in its connection.

"Each conquest owing to some loose advance,"

was a line written by Lady Mary Wortley Montague, of her own sex. But we do not believe her ladyship, for, indeed, we know better, as does every one who has had much experience with the sex.

§ 19. Envy and love, and delight and despair,
Are passions that ever are hankering—where?
A very dark cloud now happens to blind,
Quite shutting the light from what we would find.
Distinctness of vision is lost by the eyes,
That keep not their ken on the sex and the size.
There are millions of eyes, for thousands of years,
Which have took in the light, and paid out the tears.
Who has not seen air, as 'tis flitting away,
O'er a heated stove, on a cold winter's day?
He who has seen air, which is not to be seen,
May now without doubt, discern what we mean.

And that indefinable thing he may find,
Which no one e'er knew, but is called woman's mind!
Distinguished is not, all that is in sight,
The eye not *itself* can discern by the light.
Sick persons who pick at their bed-clothes, suppose
Intruders are there, to blast their repose.
There are some so corrupt in sin and in lies,
The devil can scarce make worse if he tries.
A melodious voice is ever on wing,
As sunshine and flowers develope the spring.

§ 20. A lantern composed of little brass wire,
Will take up the heat of its candle on fire,
And so nullify flame, that fire-damp and gas,
Will not be ignited though round it they pass.
He who has a mind, may liken this scene,
To her who is sitting at home as a queen,
But sends not her flames abroad like a gale,
To conquer, or flutter, or wreck the heart's sail.
Tho' *in* are the flames, the full glare of light,
Is *out*, and abroad, dispelling the night.
The light of the lamp enlightens the mine,
Yet heats not, nor burns not, contented to shine.*

§ 21. The thorns of our lives are ten to the roses,
Then less the regret when death interposes.
Yet *live whilst you live*—was the preacher's award,
And who that is wise, will this disregard?

§ 22. Join not with your friend, when he censures his wife,
Unless they 're about to be parted for life.
Nor question his watch for the true time of day,
Nor dispraise his horse, unless bargained away.
Unsafe is the conquest that conquers a friend,
More safe are the boons which to ingrates extend.

§ 23. In the annals of time we hear of ripe grain,
Descending from heaven like copious rain,†

* The safety lamp of the miners, was the invention of Sir Humphrey Davy, and is by them called a *Davy*. The *fire damp* was sometimes exploded with terrible violence and destruction of life, by carrying a naked candle into mines. This is now prevented by a wire-gauze cage, or lantern, inclosing a lamp. A very great discovery, is thus simple. Some of the gas will enter the brass wire lamp, or gauze-cage, and be consumed therein; but the flame is so cooled by the cage that it will not explode the fire-damp without.

† Chinese fable.

And what was the cause of joy thus displayed,
That corn was sent down without culture or blade?
'T was not that the laws below were complete,
'T was not that for praise, many mortals might meet,
Nor yet for that splendid and glorious cause,
That wrested the world from barbarous laws;
'T was not that cities were built and supplied,
That marshes were drained; states and empires allied;
But this was the cause, this truth was presented,
That WRITING and PRINTING were now first invented!
'T was at this, that heaven and earth were elated,
And mortals towards gods became elevated.
The joy of the heavens to earth was expanded,
To rain down the wheat, the clouds were commanded.
Mankind, before rough, unpolished, and rude,
Were now with the means of improvement endued,
A winged intercourse, by paper and letter,
Made knowledge and news, and science its debtor;
Polite intercourse, and business and lover,
How great was the gift! they all soon discover.
Now reason and justice, were taught and were spread,
In regions from which their semblance had fled.
The laws became fixed; uncertain before,
They floated like wrecks on the ocean's wide roar.
The judge had his rules, by which to decide,
The scholar his grammar, by which to abide;
Historians ground, on which they might stand,
Astronomers stars, which came at command;
Logicians formed rules to reason aright,
Which rhetoric ranged in a silver-tongued light;
Mathematics were fixed by figures and rules,
And scholars had books, and masters had schools;
The first map was formed, and on paper the grounds,
Of him who held land, might be known with its bounds;
All painted and gilded, on platters and vases,
Were provinces traced, with lines in their places;
Next rules were devised, for the tongue and the throat,
The *gamut* was formed, with the bar and the note;
At music sublime, pathetic and sweet,
CONFUCIUS was charmed to forgetting to eat.
When music was known, soon painting had place,
With the colors, and lines, and looks of the face;*

* The Chinese legends refer to the ancient monarch *Yu*, as having drained the waters of the deluge, and divided his empire into nine grand divisions, and one hundred and seventy-three kingdoms. All lying beyond these, were re-

The *all colored* art, drew frowns, fears and smiles,
Showing all but the heart, with its freaks and its wiles.
The kingdom of *Hades* screamed out in affright,
At sight of a world that could *read* and could *write*,
All jangle and jargon, at once it was thought,
With murder and theft, would now come to nought;
The prisons no more would groan with their loads,
Of wretches all fit for infernal abodes;
The gambler, the quack, and the swearer who lied,
Would now be no better than dogs that had died;
The dwellers infernal, exclaimed one and all,
None! none! will come here, and our empire must fall;
But Satan undaunted, observed with a sneer,
That writers would wrangle, and writs would appear.
Had writing been not, the facts of the flood,
Might be but a tale of a deluge of blood;
Of forty days rain of purple and gore,
Which floated the ark, and the earth covered o'er;
Of mountains which saw above them the dead,
Afloat on a sea of carnation and red;
And when the winds blew, and when roared the flood,
The dash of the waves and the spray, were of blood;
A roaring red sea, of unnatural sound,
Like coffins let down into graves in the ground.
Those clouds which hang over Nile's shores to this day,
Had writing been then, had been banished away;

garded as *outside nations*. The nine grand departments had each a grand vase, upon which was painted, by the imperial mandate, the boundaries, subdivisions, and statistical details, of the grand department to which it related. By this process, the boundaries of the kingdoms and nations of the empire became fixed and permanent.

Astronomy was early cultivated in China, and made the basis of *state-rights* and ceremonies, as the celestial empire was designed to be as fixed and orderly in its government, as were the heavenly bodies in their motions. The philosopher Confucius was so ravished with the charms of music, that for three months he did not perceive the relish of food, declaring that he could have no conception of such perfection in sounds. It is a very curious fact in the national character of the Chinese, that the knowledge of sounds, and the science of music, is supposed to be closely connected with the science of government. The modern dynasties are considered degenerate, because they do not, in this respect, come up to the ancients. This matter is even carried so far, that those are thought unfit for rulers who do not understand music. Geography is of very ancient date among the Chinese, and printing, gunpowder, and paper, more ancient than in any other part of the known world.

Those mountains so grand, that they darken the air
With glorious gloom,—who erected them there?
Not Moses has told; nor the use nor the space;
All still are unknown, to history's disgrace.
Ere writing was taught, or ere fell the flood,
We ken that those wonderful pyramids stood;
When oxen were known as mammoths for size,
And giants for men, to lift rocks to the skies,
Five hundred feet high, such stones are there found,
That modern men fail to move on the ground;*
And tho' round them now, vast deserts are seen,
Before the flood washed on the sands, all was green:
Those mountains of art, the world's greatest wonder,
The deluge withstood, and earthquake and thunder,
No element crash can engulph or derange,
Or time's blasting hand, or barbarians change;
Defeated the power which avarice sent,
Dismayed all the aid that the curious lent,
Whilst Athens and Rome, have felt the fell crash,
And low lie their columns by earthquake and flash.

* Sir Robert Wilson.

CHAPTER XIII.

SOME FURTHER NOTICE OF THE SLEEPING PREACHER. DIFFERENT OPINIONS OF HER SLEEPING AND WAKING SOUL, AS EXHIBITED BY HERSELF. THE GYMNOSOPHISTS. HEROD THE GREAT. CASE OF WILLIAM BLATCHFORD, JR. WOMEN BEARING CHILDREN AT SIXTY YEARS OF AGE.

§ 1. The case of Rachel Baker, whose sleeping soul preached excellent sermons, and made excellent prayers, but whose waking soul could do nothing of the kind, nor remember nothing that her sleeping soul had said or done, merits a further reference. It is one of those cases in which what is floating upon the mind, becomes concentrated, vivid and luminous, although whilst afloat, all was unsettled, and bore a nearer relation to darkness than to light. Every person has had ideas and sometimes very valuable ones, which have been in the clouds, until some accident, suggestion, or intense application, had brought them into a fixed and available position, state or situation. Reading, friends, fear, wine, joy, diseases, and sleep, may be adduced, as the most prominent agents in these developements of man, matter and mind.

It is discreditable to our taste in this country, that works of fancy and fiction, should supplant such an extraordinary case as that of Miss Baker. There are perhaps, few persons among us of mature years, who would not think it derogatory to them, to have it supposed that they were unacquainted with the novels of Sir Walter Scott; yet here is a veritable account of a young woman, whose performances were more extraordinary than any thing that Sir Walter Scott relates, and which is attested by some

of the first characters* in the city of New York, and yet the case is known to but few.

The cases of Nancy Hazard, Miss M'Evoy, Jane C. Rider, and Mrs. Cass, are if possible still more astonishing and curious. And they ought to be known to all, as opening a wide vista to the inmost recesses of the human mind. Nor can animal magnetism supersede them.

Miss Baker was about twenty years old, when her extraordinary faculty of sleep-preaching, was displayed in New York. Although she denied that it was sleep, but insisted that she was wide awake, yet when *awake*, she remembered nothing that had passed. Dr. Mitchell says, that in confirmation of her being awake, she on one occasion, described in vivid and glowing strains, the spectacle then bright in her view. This consisted of angels, saints, and the souls of just men made perfect. They were ministering before the throne of the Almighty, clothed in robes, white as snow.

Another remarkable particular, and strikingly indicative of the disparity between her two souls, was, that in the sermons of her sleep, she acted under the persuasion that it was the duty of those who are renewed by all merciful grace, to direct poor wanderers to the straight and narrow path; and this doctrine she held in her sleeping conversation; whilst at the same time, her waking belief was, that it was not apostolical for a woman to be a public preacher, or teacher in holy things. She had at about the age of fourteen, joined the Presbyterian church in Onondaga county, N. Y.; but becoming uneasy in her mind, she about two years afterward, submitted to submersion, and became a member of the Baptist church.

When she insisted that she was wide awake, her eyes were accurately closed, and there was no signs of winking, which

* The account was drawn up by the Hon. Samuel L. Mitchell, M. D. Senator in the Congress of the United States, and is attested by the following professional gentlemen, whose names and celebrity are sufficient to fix the stamp of truth and merit upon any publication or statement to which they are affixed. They are Doctors John H. Douglas, Joshua E. R. Birch, Valentine Mott, and Archibald Bruce.

there frequently is, when persons in fits have their eyes shut, by a motion of the eye-lids, and a rolling of the eye-ball.

It is a duty to relate facts which are involved in mystery, and for which we may not be able to account ourselves, because others may be more penetrating, experienced or gifted, or successful than we; and every one is interested in knowing the limits to which human nature extends, and the bounds beyond which it cannot pass, and the circle within which it is inclosed. Every one, therefore, ought to endeavour to make a mark on the world which shall last, and be remembered, and noticed for its usefulness, of some sort or other, after the world is no longer of any use to him.

A memento or a monument may be lasting, if it is not large. There are few men who ought not to have written a sentence, and there are few men who ought ever to have written a book.

O! that mine enemy would write a book, was a sentiment uttered by one of the old patriarchs, who wished that his enemy would do something which would place him in such an attitude, that he could not injure the world, nor himself.

That the seeds of ideas may be planted in the human mind, and at first be as much out of sight as seeds covered with earth, and planted in the ground, but that they may afterwards spring up as the seed does, into a visible, and beautiful, and organized substance, is what we must admit.

It is reported that the house of Rachel Baker's father was opened, and that frequently, to itinerant preachers. And that she might have caught those expressions which floated on her sleeping mind, until they ripened, and were sent forth, in such strains of eloquence, system, and pathos, as are not exceeded by the writings of the greatest divines, is the conclusion which we have arrived at, after maturely considering this curious case. Most extraordinary it surely is, that she, when awake, retained nothing of them, and that when asleep, or in a state of somnambulism, that the peculiar arrangement, beauty, and spirit, of her religious outpourings, probably exceeded every thing which she had, as a whole, ever heard in her life.

As to her ever having derived any thing from her reading, which could have in the least assisted her in her superior sermons,

exhortations, and prayers, it is out of the question; for although she could read, when that is said, all is said. She could barely read, but it appears that she could not read even the most easy lessons with ease or freedom.

Whoever, therefore, reads her pathetic, classical, and excellent Christian effusions, which are not exceeded by the prayers and meditations of him who stands at the head of English literature, we mean Dr. Johnson, will have the more reason for profound astonishment. Yes, when he considers too, that he is reading the outpourings of a young, uneducated country girl, and she fast asleep!

We are told, and so it appears to us, that her inventive powers were such, in her sleep, as to be almost as remarkable as any part of her history. She combined her ideas in new ways, and from this power, modified and diversified her discourses, so as to form an immense variety, uttering phrases, and metaphors, as Dr. Mitchell observes, peculiar to herself.

Her sleeping soul was a storehouse of piety and devotion, from which issued copious streams, differing from what she had been accustomed to hear, as a glowing imagination, and more ardent temperament, will make the same old story appear like a new, brilliant, and interesting one.

Still, the greatest wonder must be kept in view, which was, that none of these exalted strains, ever presented themselves to her waking mind. But even when asleep, and when exhorting, or preaching, or praying, she readily answered such questions as were put to her, in a prompt, pertinent, and obliging manner, but evincing at the same time a profound submission in every thing to the will of the Most High, a deep and feeling sense of religion, in all its glory, and a most pertinent view of all the pious bearings which it could possibly prompt.

We have been more impressed with the introductory and concluding prayers of Rachel Baker, her exhortations, and answers to the questions proposed to her, than with any religious writings, and speakings, whatever; always meaning to except the Sermon on the Mount, some of the writings of St. Paul, and some other parts of the Bible. Still, in these sleeping effusions of hers, there is the most complete summary of the Sermon on the Mount,

and of all the practical duties, and doctrines, and precepts, of the apostles, epistles, and prophets, that we have ever seen. And even when she quotes the Bible, and deviates slightly from our present English translation, we are inclined to think that the best Greek scholar will justify such deviation.

Indeed, as one of her visitors observed, she appeared to be intuitively prepared to meet questions the most dark and abstruse; and to answer them with promptness, and with multifarious remark, right onward, without repetition; so as to exhaust her subject entirely, and almost, before she got through, herself also. The colors of the duties of a parson, presbyter, elder, or preacher, were painted by her so vividly, as to almost merit the title given, of *delirious ecstacy*, by one who heard her. Still, there was no rant, cant, nor raving; nothing but what might be justified, paralleled, and referred to the Bible, either in the English translation, the marginal notes, or in the original languages, from which it was translated.

The pleasures of a life to come, for a life well spent here, and the awfully solemn denunciations, and shuddering terrors, of eternal damnation, the slumbering sentinel, who was drowsy at his post, or winked on the watch tower, were perhaps never better interlarded with scriptural allusions, or with copiousness of human language, or with aptness of illustration, or with potency of application. This *oracular corpse* amazed the clergymen, as well as the doctors of medicine, correctly, who visited her. For her sleep was deep and dead, and for the time, she was to all external things, an inhabitant of another world, except as to hearing, and answering questions. One of her visitors, who upon a stormy night visited her, and heard her holdings forth, described the deep attention of the auditors, the sighs of the women, the howling of the tempest, united with the speaking corpse, when uttering its awful warnings, as calculated to make the soul shudder, and shiver in sublimity.

She was pale during her paroxysms, and as one described her, colorless as dead. Indeed she might be, as she was on one occasion, reduced to an alarming state of debility, by the multiplicity of questions propounded to her; she never refusing to answer

them pertinently, so long as they were asked, and her friends had to interfere, in order to keep her from being quite exhausted.

She was in the city of New York in the autumn of the year 1814; and when in her sleeping fits, questions by different clergymen were at different times proposed to her. Some of these did not relate to religious matters, but her answers always savored of religion.

She was once asked this question: What is to become of the poor of this city, during the inclemency of the ensuing winter? She sighed and said, "That is a question too difficult for me to answer. I have not the eye of God, to discern the wants of the poor in this great city; nor the understanding of the Almighty, to devise means for their relief. But one thing I know, that God will provide for his own. He has said, bread shall be given them, and water shall be made sure. And in regard to others, his general providence will supply them, for he is good and kind even to the evil and unthankful. He maketh his sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust. He openeth his hand and satisfieth the desire of every living thing."

This country was at that period at war with Great Britain, and she was questioned as to what ought to be the conduct of Christians during the war; to which her answer responded in sentiments which every Christian would admire, the conclusion of which was as follows: "But I would warn you all, that there is another war, and a captain who is never defeated, even Jesus Christ, who makes war upon sin from generation to generation. He is always victorious. All his enemies shall be defeated and scattered. For lo! thine enemies, O Lord, thine enemies shall perish. O ye sons and daughters of men, I entreat you to enlist under the banners of the Captain of salvation, that you may be saved."

The Rev. Dr. Mason was at that period the most popular preacher in the United States; and it was said to her, You have been to Dr. Mason's church this evening, and heard him preach; he is come to see you. She answered, "I did not observe any of the ambassadors of Christ in the assembly, but I know the preacher has been with my God, and that my God has been with

him, for I heard the truth. The grand theme of a minister should ever be Christ and him crucified. Ministers should be examples to the flock in every good word and work, and keep low in the valley of humiliation. They should warn unbelievers who are blind to the things of God, for it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

The question was asked her, By what means can the heart of an obdurate, rebellious sinner be changed, so as to yield a cheerful obedience to the will of God? Her answer was, "Nothing, my friend, short of the almighty power of God, can change the heart of a sinner. For such is the deceitfulness and desperate wickedness of the heart of man by nature, that he would forever remain an enemy to God in his mind, by wickedness, unless God should make his word like a fire and a hammer, to melt and break his rocky heart in pieces. To take away the heart of stone is the work of God, and the new heart is the gift of his sovereign grace. Thus saith the Lord, a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh. O my fellow sinners, unless you experience this divine change, you are undone, and must perish forever. Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God. Are you astonished at this declaration? Do you ask, how can these things be? Marvel not that I say unto you, ye must be born again."

In one particular she agreed when asleep and when awake. It was, in lamenting the peculiarity of her state; and which she spoke of when questioned, and when awake, with reluctance, betraying a deep sensibility, and regarding it as a misfortune. When in one of her fits, her views may be gathered from her answer to the following question:

Q. What is your greatest grief?

A. My greatest grief is, that the hand of the Lord is lying heavy upon me, and that he has made me to differ from my brethren and sisters in a strange and unaccountable manner; also, that I am not sufficiently resigned to the will of my heavenly father in this my affliction; and I also grieve, because I do not live so near to God as I should.

Except in this one point, she appears to have been as different from herself in her waking and in her preaching states, as two distinct persons. In her normal, natural, or waking state, her speech was heavy, languid, and drawling; so much so, as to be painful to the hearer; whilst in her fits of preaching, her articulation was distinct, and occasionally earnest and impressive, sometimes ornamental and figurative, fluent and rapid.

The fits invaded her with regularity, at about nine o'clock in the evening, and lasted from forty-five minutes, to one hour and a quarter. A few minutes after going to sleep, or becoming somnolent, her exercises commenced, beginning with prayer, which was succeeded by a sermon, or rather an exhortation, as she did not take any text, and were concluded by another prayer. During these exercises, she did not move a limb, except the tongue, but lay as motionless as a person entirely dead, her eyes being constantly closed. She would, as already observed, answer questions, but could not, by any means, be aroused from her sleep, or somnolent state. She was, therefore, evidently in a fit, and the whole of her religious exercises were unstudied, unpremeditated, and like the dancing of Nancy Hazard, whose case we have before related, *involuntary*. Physicians must regard her as having periodical paroxysms of disease, of a peculiar kind. And this seems to have been her own view of her case, when she regarded it as a misfortune, both when in her fits and out of them. Like other nervous diseases, hers did not alter her pulse, nor the heat of her skin, except when her exercises fatigued her, and then her pulse showed signs of debility. Her moral character, as Dr. Mitchell observes, was fair and exemplary. The length of time she had been thus affected was about three years, nor were her physicians in New York, by bleeding, opiates, or any other remedies, able to produce any change; she having been brought thither for medical advice, and sea air, but departed as she came, without benefit from either. There were some slight hysterical symptoms at the close of her discourses, with sighing and moaning, when she appeared to fall into a natural slumber, but did not awake.*

* Those who may wish to be made further acquainted with this case, are referred to a pamphlet, by Mr. Charles Mais, stenographer, of the city of New

§ 2. This case of sleep-preaching, although quite remarkable, is not, however, the only one that has occurred. We have the case of a man, a layman, before us, who did not suppose that he had ever experienced conversion, who yet was in the habit of rising from his bed, and praying and preaching in his sleep. The distinction betwixt his waking and his sleeping mind and memory, was sufficiently extraordinary to support the doctrine of two distinct souls or spirits. After he had finished his sermon, he dismissed his supposed audience, or pronounced a dismissal; but before this, he regularly appointed another time when he would hold forth again. And strange to tell, he did not have another fit of *somniloquism*, until the time of adjournment arrived, when regular to the appointment of his sleeping mind, he never missed, but with the utmost punctuality went to an upper window of his house, his usual place of location, when he preached in his sleep, and commenced exercises, after the manner of the minister whom he had been accustomed to hear.

This man was moderate, steady, and respectable, and for years had been under the influence of this singular affection. His health was good, and he was in other respects like other people who are sound in mind and body. Yet of this nightly sleep preaching, when he was awake, he was unconscious; he knew nothing, remembered nothing at all of it. His soul of night remembered the things of night, his soul of day, the incidents of day. He that should say, that the different states of the bodily organs, in the time of sleep, caused the different states of the mind and memory, would he not be teaching materialism?

We then have no resort except to the plurality of souls or spirits. And that more than one spirit may inhabit the same body, we have testimony higher than human. No one who admits that seven devils were cast out of one woman, supposes, or can suppose, that these devils were any thing more or less than evil spirits. No one ever did, or ever will maintain, that they were material, corporeal, visible, or tangible bodies. They were,

York, who took down literally, the exercises of Miss Baker. In this pamphlet, the two prayers and the exhortation pronounced in one of her nightly exercises, are given at length. They are well worthy of the notice of the curious and the pious.

therefore, seven evil spirits, called devils. Now this man appears to have had one additional spirit, or extra soul, which was a good one, we may suppose a converted one, which led him to pray and to preach in his sleep; whilst his waking soul was deemed by himself to be in an unconverted state, and did nothing of the kind.

After all, however, the state of this man, and that of Rachel Baker, did not materially differ from the common occurrence of dreaming, except that they had the power of giving speech and system to their imaginations, which common dreamers do not possess. They dreamed sermons and spoke them. The man had somnambulism with his dreams; Rachel Baker had only somniloquism with hers, as she did only talk and did not walk.

Age, owes most of its acts to impressions received in infancy, or adolescence, which have long been forgotten, and every trace of them banished from the recollection. Sickness, senility, or the approach of death, may sometimes resuscitate the recollections of youth which have long lain dormant. And dreams sometimes do it, when every vestige of a past occurrence has passed from the waking mind.

The Rev. Mr. Muhlenburg, who was minister of the Lutheran church in Philadelphia, his auditors, many of them being from Sweden, was surprised to hear the aged Swedes, on their death beds, praying in the Swedish language; a language which he was sure they had not spoken for fifty or sixty years; and which it is probable, as Dr. Rush supposed, that they had forgotten entirely, until the effects of the fever on the brain, revived its recollection. The same thing has happened to native Welch, and Germans, in this country.

§ 3. There is no religious sect in the known world, either Christian, Mahomedan, or Pagan, who sacrifice so totally, all the joys, comforts, and necessaries of the present life, for the sake of the future, as the Gymnosophists, a religious sect among the Hindoos.

Gymnosophist, signifies *naked philosopher*. The forsaking of all acts that are desirable, is one of their tenets, which carried to

its full extent, introduces the performer, or sufferer, immediately into the abodes of bliss, and has the power to unbar the gates of paradise.



As wearing clothes, is one of those desirable things, nakedness is endured, almost totally, by the most fanatical of these devotees, and naked feet by all of them.

They abandon the society of men, and pass their lives amid the deserts and jungles, totally absorbed in contemplating things spiritual, heavenly, and divine. It is thus that they think to fortify and fit the imprisoned soul, for the moment of its liberation from its fleshly prison, and for its entrance into those abodes prepared for the sanctified, who by such austere sanctity, merit admittance. The penances to which they subject their spare, naked, and emaciated bodies, in order to vanquish the unholy solicitations of their passions, are beyond description excruciating and terrible. The severest tortures which human ingenuity can inflict, are borne with unshrinking fortitude; nor do they seek consolation in human society, or compassion from human sympathy, or pity from any mortal eye. It is theirs unflinchingly to bear torments the most cruel, untouched to tear ties the most tender, undisturbed to undergo tortures the most terrible.

Upon a man becoming one of the fourth, or highest order of this religious sect, and which is termed *Suniassi*, the wife of his

bosom is neglected, and the child of his affections abandoned. Daily penalties of the body are endured for the purification of the spirit; but a day, a week, a month, or a year, does not end, or mitigate the intensity of the sufferings, or lighten the load of the sufferer. The privations, the patience, the penalties, the pains, are to be perpetual to the penitent. His home is abandoned; his haggard frame and starved stomach, are taken where food, fuel, or shelter, are not found. His naked body is exposed to the stinging and the biting of insects—to the fangs and to the poison of serpents—to famine, and to the ferocity of wild beasts. Every misery is endured in meditation and silence, for the sake of his soul. No companion accompanies him—no human voice is heard but his own, and this only escapes his lips in the utterance of one single mystic word, at intervals. This word is AWAN, and is uttered sacredly, because it is the first word of the *Vedas*, or Hindoo scriptures. Like the moping owl, which to the moon complained, and not like the beautiful bird of night, which melodious sung its anthems to returning day. Day and night, the sun serene, or scowling sky, found him alike miserable, alike crying *awan*. But what is his food, what keeps his soul from prematurely flying from its exhausted, emaciated, miserable tenement? It is the food of the brute, the herbage that spontaneously springs in the desert. But if the grass of the desert is dried up, and the berries fallen and exhausted, his severe order permits him to visit the nearest village, and to beg a handful of boiled rice; which if thrown on the ground, he takes up with his mouth, swallowing as much, and no more, than will prevent absolute starvation. This done, he flies to his sole, sore, solitary business, that of incessant mental prayer, intense contemplation, painful fasting, and the endurance of damp, drought, dearth, and nakedness.

They consider these abstemious sufferings as uniting them intimately with the Deity, and as enduing them with a portion of his power. Hence it is supposed that their energy is unbounded, that they can cast out devils of all kinds, and bring up demons from the *lowest bobun of naraka*, or that Hindoo hell, which is the region of serpents. They even themselves hold, that the united prayers and powers of their order, can call down the stars from heaven, remove mountains, and disembody the

soul; and then again restore it to its breathless clod of a habitation.

"These devotees are frequently seen in the jungles, and in the neighbourhood of the deserts, in a state of dreadful emaciation. They are held in the highest veneration by all pious Hindoos." And no one who reads their history, can deny the power, the vast, the intense, the concentrated, the mighty, the unbounded power of religion on the mind. The present writer can say, that nothing has ever struck him more forcibly, as evincing this point, than the account of these Gymnosophists, and of the Essenes, as given by Flavius Josephus. If then, false religions have such superhuman influence, what ought the true religion of the Bible to have?

§ 4. Account of the funeral ceremonies of the ancient kings of Scythia, from Herodotus:—"The body having been transported through the different provinces of the kingdom, they come at last to the Gerrhi, who live in the remotest parts of Scythia, and among whom the sepulchres are. Here the corpse is placed upon a couch, round which, at different distances, daggers are fixed; upon the whole are disposed pieces of wood covered with branches of willow. In some other parts of the trench they bury one of the deceased's concubines, whom they previously strangle, together with the baker, the cook, the groom, his most confidential servant, his horses, the choicest of his effects, and finally, some golden goblets, for they possess neither silver nor brass. To conclude all, they fill up the trench with earth, and seem to be emulous in their endeavours to raise as high a mound as possible."

Let the moderns consider themselves as the descendants of whatever nation they may, they can hardly come to any other conclusion than that their remote ancestors were barbarians. Here was no less than five persons murdered, in order that they might be buried in the same trench with their master the king. When we view the enormities of the Scythians, and the Druids, we may learn how highly we ought to prize the religion of Christians.

§ 5. We had supposed that although the pyramids of Egypt, and of Spanish America, together with the mounds of the western and southern states, were of unknown eras, yet that the antiquities of England could be better traced to their authors, and authenticated as to their origin. But we find that Silsbury-Hill, so called, is an immense barrow of one hundred and seventy feet in height, of which history gives no account. This immense barrow, covers a surface of no less than five acres, and thirty-four perches of land, and is something more than five hundred feet in diameter at its base, and one hundred and five feet diameter at its top. The tradition is, that an unknown king named Sil, or Zel, "as the country folk pronounce it," was buried there on horseback. It is supposed to have had some connection with the idolatrous worship of the Druids. But the tradition of its having been a place of sepulture for a king, is most probably true, although the Druids, or ancient Britons, might have wept or worshipped there. The Druid barrow is circular, and of no very great elevation elsewhere. This Silsbury-Hill is the largest barrow in England. The next in size is Marlborough-Mount, in the garden of an inn at Marlborough.* There is another kind of barrow found in England, of a long oval shape.

It is not then Egypt alone which has its monuments of antiquity, reaching beyond the reach of history; both England and America, are rivals to the land of the Pharaohs and Ptolemies, in this respect.

The two most ancient sepulchral monuments, was the *barrow*, or heap of earth, and the *cairn*, or pile of stones, raised over the dead. The former, in process of time, arose to the mound, or mount, and the latter to the pyramid; in order, by distinguished monuments, to distinguish the remains of those who had distinction whilst living. The book of Joshua, Homer, Horace, and Virgil, may be referred to for such structures.

Burying the body in a sitting posture, with the arms about the lower limbs, was one of the earliest methods of disposing of the dead. To this burning succeeded. The latest adoption, that of burying the body extended, entire, and at full length, continues to the present time.

* See Saturday Magazine, for November, 1836.

§ 6. A recently related case of somnambulism, from the pen of Benjamin Haskell, M. D. of South Boston, is published in the Boston Medical and Surgical Journal.

In some of its features, this case is equally curious and surprising, as those which we have already given. It occurred in a young man of about twenty years of age, by the name of William Blatchford, Jr., of Gloucester, Massachusetts, one of those towns which suffered under the epidemic mania, called the Salem witchcraft. He was first seized January 2d, 1834, with a severe pain in his head, which was followed by something resembling intermittent fever, which was succeeded by fits. In these fits, he performed all the feats of a rope-dancer, and balance-master, balancing himself with one foot on the back of a chair, leaping on and walking the mantel piece, with other similar acts of agility. His senses partook of a morbid degree of acuteness which was astonishing: faint sounds to him were unpleasantly loud, and slightly touching his skin, as painful as a blow, to well persons. But his eyes displayed this increase of sensibility in a most marvellous degree; so that animal magnetism and witchcraft, were called in to account for the otherwise, to the beholders, unaccountable phenomena. The first discovery of this magical acuteness of vision, was accidental. The light happened to be carried out of the room, in the night, just as he was coming out of one of his fits, and his mother, who remained with him, happened to come against a chair; he asked her why she did so. She answered that it was so dark she could not see. He seemed surprised, and disposed to deny that it was dark, observing that he could see the letters on the back of a Bible, which lay on a table the opposite side of the room. His father coming in with a light, the experiment was tried, of putting a handkerchief folded a number of times over his eyes, as he complained that the light dazzled them. But whilst thus blindfolded, Watts' Psalms and Hymns being presented to him, he read out of the book, a number of stanzas, whilst thus blindfolded. And we are told that this experiment was often repeated during his illness. Dr. Haskell informs us that it was witnessed by himself, and by numbers who were incredulous, until obliged to submit to the testimony of their own eyes.

The patient's residence was by the sea-side, overlooking a bay, the entrance into a harbor. And by this surprising acuteness of vision, he was able to tell, and did repeatedly tell, what vessels at a distance, had on deck, when even the hull itself, to other persons, was scarcely visible, if visible at all. And upon the arrival of the craft, he was always found to have told correctly. With his eyes, over which two closely folded silk handkerchiefs were placed, and so held that he seemed to look through the hand of his father who held them, he accurately told the number, and the names of ten or twelve persons in the room. It was between twilight and dark, and he named the several persons as his father pointed at them, which proves that there could have been no collusion. We incline, however, to the opinion which we have in the similar instances, of Jane C. Rider, Mrs. Cass, Nancy Hazard, and the case mentioned by Dr. Rush, expressed, that there was a transfer of the visual rays, from the eyes to the fingers, or other parts of the body.

We should feel inclined, if we now had a similar case, to try the experiment of enveloping the whole body in a number of blankets, in order the better to test this theory of transfer and metastasis. What we are next told of the case of this young man, strengthens our hypothesis, or rather it may be said, gives room for another, which is, that the eye itself was endued with microscopic powers, and had all the properties of a magnifying glass. For we are informed, and the authority is of such credibility, that we are not permitted to doubt, that he read fine print through ten thicknesses of diaper, and which was held by a lady, who if not unwilling to believe the evidence of her own senses, was incredulous until thus convinced by them; letters, at that time, as he expressed to Mr. Gott, appearing as large as the ends of the fingers. Men, he said, were magnified into giants. This exaltation of vision, did not last the whole time of the young man's illness, and as in the case of Nancy Hazard, which we saw ourselves, came on at the close of a fit; the patients at the time, having been neither in a fit, nor entirely free from the effects of one. Some of Blatchford's fits resembled epilepsy, others ecstacy or trance. Others were like those fits popularly called *still hysterics*,

in which he would lie, from half an hour to an hour, void of sense, and entirely motionless.

There is in this case, and in others of the same kind, abundant food for metaphysical speculation. And there are now enough of them upon record, to speculate upon. We have advanced the doctrine of a transfer, or metastasis of the senses. Others may suppose, that the ganglions of the nerves are elevated, so as to assume the properties imputed by physicians to the brain, and by the Bible to the heart; so as in fact to assume the powers of the senses. But these two theories are so nearly alike, that he who can feel the weight of an argument, will feel no great disposition to contend for the one to the exclusion of the other. We incline, from the cases of Miss M'Evoy, and Mrs. Cass, to consider the doctrine of a transfer, or metastasis of the senses, to be completely proved. But that in other cases, and even in theirs, that there may have been an elevation of the powers and sympathies of the ganglions, it would be wise to admit, and not inconsistent with any rational theory to deny.

But in the case of this young man, sleep talking was a prominent and entertaining feature, to his attendants and visitors. He had the summer previous to his illness, been employed in the coasting trade, between the port of Gloucester and New York; and his visions of the night related to the seas, to the purchasing of a cargo, to the lading and stowing away the materials, to hauling off the vessel from the wharf into the stream, to obtaining his papers, and clearing at the custom house; to the hunting up of the crew, from the grog-shops and boarding houses. He considered himself as the captain, and it was noticed that his cargoes were always well adapted to the port to which he sailed, and that his return cargoes, were such as are usually brought from the places to which he went, and from which he came. But his sleeping, somnambulist soul, carried him sometimes ashore, cast him away, or dashed his ship on the rocks; in all which emergencies, he evinced as much presence of mind, nautical skill, correctness of judgment, and tact of managing and ordering his crew, and every thing connected with his perils, and the safety of the ship, cargo, and hands, as the most adroit, and experienced old sea-captain could possibly manifest. This was

repeatedly verified by experienced ship-masters having been present at his reveries, and who listened to his imaginary dangers, and to his remedies, and the methods and means prescribed, and pursued by himself, and ordered for his crew.

When his imagination conjured up a storm, every disposition was immediately made, such as furling the small sails, reefing the large ones, sending down the topmast spars, and all the other means of resort, of the most skilful mariner, and far exceeding any thing ever experienced by himself, in the short time that he had been employed as a hand, in the coasting business. He was fertile in expedients, and showed an acquaintance with facts, and availed himself of his knowledge in this respect, in his paroxysms. But his waking mind had no retention of these same facts, nor no remembrance that his sleeping mind had ever referred to them. Yet, when the next night his sleeping mind resumed its empire, the whole train of thought approached it, and business began just where his sleeping mind had left it the night preceding.

The excitement of disease upon the nerves, rendered luminous those readings and relations, which he might have heard in health, but which he did not retain, owing to the slightness and transitoriness of their impressions. At least, this is one view which may be taken of the subject; and as an instance of which, in a fancied voyage to Liverpool, his vessel was incommoded by a bank at the Mersey's mouth, the river leading to that city. Yet upon being questioned next day, he knew of no such obstruction. Thus his sleeping mind was the best geographer; there being a bar at the mouth of that river, which he might at some time or other in his life, have heard mentioned. His sleeping soul, in his voyages, was careful to take a pilot on board at the proper time and place, and to discharge him when no longer needed. His anchor was unbent and secured, the cable stowed away. He kept a reckoning, threw the log periodically, and took the altitude of the sun, to find out the latitude. Every visitor was struck with the extent and accuracy of that knowledge which was evinced, and only evinced, in sleep—a knowledge which he had never had any adequate opportunity to acquire, and of which awake, he scarcely possessed a single particle.

An incident which took place when his imagined voyage was to Sumatra, where he was procuring pepper, strikingly illustrates his knowledge of facts, and tact at expedients. He supposed himself on shore, purchasing pepper, which was only brought to him in small quantities at a time; and being thus delayed he was obliged to have his dinner sent from the ship to the shore, in which transit it passed through the hands of the Malays, who abstracted a part of it. When he found this out, he advised his cook, when he sent it again on shore by them, to say that it was *hog*. These followers of Mahomet, truer to religion than honesty, respected the prophet's injunction of "good Mussulmen abstain from pork," and it was brought to him unmolested.

His conduct is mentioned as having been always consistent with itself, and true to his imaginary character, in situation and circumstances. His supposed voyages when short, occupied his sleeping mind but one night, but if long, two nights were spent in the detail. His vessel was always a temperance vessel, no spirituous liquors being allowed on board. Yet he was sometimes freighted with wooden pumpkins and squashes, which he sold to the inhabitants of Salem; and he sometimes cast his vessel away to defraud the underwriters. Where his last sleeping story left his vessel, there his next reverie found it, whether lying in port, or in the midst of the Atlantic ocean. "In several successive voyages, his black cook turned white through terror." His final cure of voyaging in his sleep, was owing to his vessel having been stranded on the *pig-rocks*, so called, at the entrance of Salem harbor; on which occasion, himself and his crew had to take to the boats. He came home to Gloucester, affirming that he was sick of the sea, and would never wet his jacket with salt water again. His sleeping soul, true to itself, and regarding its promises, never was known to travel the deep afterwards. From that time he has not been known to talk in his sleep! The sequel of this part of the case is certainly as worthy of notice as any part of it.

Here then was the *soul* of *sleep*, accomplishing all its convictions, pursuing all its determinations, systematizing all its projects, and concluding all its acts, by resolve and resolution, to which it has firmly adhered.

What are we to think of the essence of the soul? What shall we conclude about it, when we find its capabilities capable of division, controlling the flesh, and yet that flesh when tortured and pricked, and even when the biles upon this man, of which he had several, were pinched, could elicit no signs of suffering, no turn of thought from that current which somnambulism or his sleeping soul was pursuing?

We are sometimes taught the intimate dependance of the soul upon the body, as when we see the latter sleeping, when the spirit would willingly remain awake. But here the soul seemed transported away from its pained tenement, and acting as though it had no such companion as a body with biles upon it, which were pinched; or blistered surfaces, which were irritated; or nerves, which were lacerated. All these things were done to this man, and yet he remained dead to his companions,—dead to his house and home, and to all affairs on land, and alive only to the ship and the sea. But before the soul of night assumed this all-controlling, this paramount sway, the body seemed to assume a short ascendant, a tyrannical, a barbarous reign. It had four or five convulsive fits. At an early hour he would then express a desire to retire to rest. When his bed was prepared, he went to it and undressed himself. He would then leap from the floor on to it, and then in the instant, his waking soul resigned its empire. His body became senseless, motionless, unsusceptible, as one entirely dead, as the most pale and lifeless corpse, to stimulants; and from that moment, of a kind of half voluntary sleep-talking, a farewell was bidden to his waking soul, and all its thoughts, to his suffering, blistered body, and all its pains.

He would repose on his back, and nothing would arouse him but the rays of the morning sun, which as they sprang from the chambers of the East, the next morning, would call his earthly mansion to resume its social soul of day, and animate his limbs, and sound his voice, in accents of mortals, aided by the scenes of earthly vision.

There are some things which ought to be, and to remain unknown; but nothing relating to this patient is of that description. Every thing related of him, and his singular case, merits attention; and attention we have given to this, and sundry other

cases of the kind; so that our readers may be led into the intricate mazes of *man*, *matter*, and *mind*. Independence ought to have its proper pride, mendicity its proper shame, mendacity its proper punishment, and veracity, and accurate analysis and observation their proper praise. But *nequid nimis*, was the Latin adage, which means in English, *nothing to excess*. It is best, if possible, to deceive no one; for whoso, like Mahomet and Cromwell, begins by deceiving others, will end like them, in deceiving himself; and like Swift, die without a proper sense of death, from insanity; or from a loss of friends be deprived of the glory of gold, and the lustre of living.

His soul of sleep did not sanction fraud and imposture, without retributive justice. In one of his fancied voyages, as we have noticed, he sold to the inhabitants of Salem, a cargo of wooden squashes and pumpkins; but the matter coming to light before he got away from the wharf, he was obliged to fly by land, and leave the old hulk of his schooner to remunerate the inhabitants for the imposture.

There have been a few persons who have had the sharpness of sight to discover vessels and fleets at sea, by their reflection in the clouds, or the regions of the clouds, or atmosphere. Long before the sight of either the sails or the hull of ships could be discerned by themselves or any one else, this aerial vision, this painting in the skies, of vessels under sail, has been so expressive, as that distant fleets and single vessels approaching the coast, has been averred, and their arrival has confirmed the seeming prediction. Young Blatchford, among his other displays of diseased sensibility, appears to have had this peculiarity. We would refer to this, his announcing the approach of two vessels, the one an hermaphrodite brig, the other a topsail schooner, as passing a ledge of rocks in the vicinity, when he was lying on his back on the floor, out of sight of the water, and with a long range of buildings betwixt himself and the harbor. The reflection in the clouds, might be seen, as Dr. Haskell ascertained, from whence his patient lay, through an opposite window.

That this man's diseases were not wholly of the mind, but of a serious corporeal nature, his having pain in the head, intermittent fever, vomiting, bleeding from the mouth and stomach, and

the discharge of a fetid matter from his mouth, abundantly demonstrates. As to his perceiving the approach of vessels by the clouds, although it may be considered supernatural by some, it is not destitute of precedent. There has indeed, if we mistake not, an attempt been made to reduce the art of discovering vessels at sea, by their reflection in the atmosphere, long before they could be discerned from the shore, to something like a system. But the foreign periodical in which we noticed this curious subject, a considerable time past, we are not now able to refer to. We however, highly approve of the course pursued by Dr. Haskell, in relating the facts as they occurred, in the case of Blatchford, although he appears to have had some apprehensions of throwing discredit upon his statements, by giving them to the public; and we fully agree with him, that no writer can do justice to science, by only detailing plausible occurrences, and suppressing facts equally true, but for which he is unable to account, or render a reason.

The progress of science, the accurate study of man, matter and mind, the phenomena daily developing of diseases, derangement, fits, and somnambulism, bid fair to clear up many recondite points in physiology and animal life; the ultimate results of which will, we trust, in time, reduce the mysteries of animal magnetism, magic, and supposed witchcraft, to matters of sober science.

The subject of the bar at the mouth of the river Mersey, which obstructed his navigation in one of his sleeping voyages, and of which his waking memory retained no traces of ever having heard, was probably derived from his father, who had been to Liverpool when young.

§ 7. Dreams may sometimes restore facts which have long been forgotten, and which even cannot be recollected when the dream in hours of wakefulness, is remembered. An instance of this kind occurred to Dr. Rush himself, of which I took a note when hearing his lectures. In 1766, Dr. Rush sailed for Edinburgh, from one of the wharves in Philadelphia. In 1802, thirty-six years afterwards, the Doctor dreamed that he embarked for Edinburgh, and that his brother and Mr. Jonathan Smith,

accompanied him to the wharf. When he was awake, he could not recollect that Mr. Smith accompanied him to the wharf in 1766, and to satisfy his mind upon the subject, he took the opportunity to inquire of him, whether he had dreamed correctly or not. Mr. Smith assured him that he had, and perfectly recollected the circumstance. Thus the truth presented itself to the soul of sleep, which the waking soul could not remember.

Dr. Rush, upon the general subject of dreams, did not think them necessarily connected with sleep; which is to be understood, by some persons never dreaming, although all persons sleep. Thus Cleon slept as other persons sleep, but never dreamed at all. In Cleon's whole life, therefore, a dream never had any connection with *his* sleep. His singularity in this respect, attracted the notice of that excellent ancient writer, Plutarch, who mentions the case of Cleon; and Dr. Rush also mentions it, as a proof of dreams not being necessarily connected with sleep. We must however, maintain, that although sleep may be without dreams, yet that dreaming cannot occur without sleep. There is no such thing in nature as a dream without a drowse. *Waking-dreams*, so called, are only called so for the purpose of a misnomer, and in ridicule. They are like counterfeit money, plentiful, but spurious. They are worse than the dreams of night, which only mislead and impose upon the individual who has them, whilst the day dreams of visionaries, and enthusiasts, and speculators, impose upon and mislead hundreds of others, often to their ruin.

Dreams are excited by too much food on the one hand, whilst inanition, hunger, thirst, night sweats, and hemorhage, may likewise occasion them on the other. Too many clothes, and a retention of what ought to be evacuated, either from the bowels, the bladder, or brain, are prolific of dreams. By the brain's being evacuated, we mean, that when too much blood is retained, that it is apt to flow upon that organ, and that bloodletting may prevent unpleasant dreams, and even apoplexy, and palsy, nightmare and epilepsy.

Dreams may be compared to the delirium of fever, in both of which, there is an incoherence of ideas. And yet, in both there are sane, and sound, and vivid, and bright images, conceptions,

and models of things in the mind, but unconnected and incoherent. Hence, the notions, conceptions, and thoughts, and opinions deducible from dreams, cannot be made to cohere by man, and are therefore referred to the Divinity.

Without divine interposition, the want of cohesion, the loss of connection, and the absolute absence of memory, place the dreams of the Old Testament, like those of the New, and like those of past, present, and passing times, in the same light that they have ever stood; that is, that they cannot be interpreted without divine aid.

Somnambulism, and its congeners, sleep talking and sleep preaching, are the madness of sleep, and resemble some cases of waking derangement. Eloquence, music, preaching, and a talent for poetry, have all been elicited by mania, in persons who had nothing of these talents in health.

A gentleman in the Pennsylvania hospital, both astonished and delighted the patients, by his displays of oratory, as he preached from a table in the hospital yard every Sunday, in a state of insanity. A female in the same hospital, composed hymns, and sang them so sweetly, so soft and pleasant, as to cause the hearer to hang with delight upon her performance. And yet, she never had the talent of poetry, or music, when in health.

The talent of wit and cunning, as connected with mental derangement, is common in all countries. But uncommon ingenuity in the mechanical arts, and in painting, have occasionally been evolved, and displayed.

The combinations of things which madness exhibits, are incomprehensible to reasonable men. For those things which are done without reason, it is hard, and often impossible, for reason to assign any motive for.

John Allen, of Connecticut, the present writer has seen, after he had *cut* off his own *nose*. He frequently mutilated himself, or made the attempt, but before proceeding to the revolting operation, he made a very long, and very excellent prayer.

Our ancestors, the early Britons, would appear crazy, to all modern eyes. They dressed themselves in the skins of slain beasts. They put the hide of skinned brutes upon their shoulders, and all about their bodies. The horns of the hide were seen

about the forehead of a human being, which had, before *skinning*, grown from the forehead of a cow, a bull, or buffalo.

It is, however, hardly correct to say, that the skins of brutes were put *all about* their bodies, for the greatest part of their bodies were naked. They, like all other savages, delighted in ornamenting a part of the body, rather than in covering the whole of it. Their festivals were without curb or restriction. Their liberty, was a license to riot, and to break all the rules of morality, and decency, and propriety, without compunction, and without punishment.

Mental vigor cannot be preserved without bodily exercise. But bodily exercise can be elicited, without any kind of mental vigor whatever.

§ 8. There are some things detailed upon veritable authority, which are so improbable as scarcely to admit of serious belief. We may notice them, whilst we wait for further evidence. Among these, is the detail of the discovery of a people highly civilized in the interior of New Holland, under the editorship of Lady Mary Fox. Such a work seems calculated to excite the greatest attention. But our credulity is pretty severely put to the test, when we are told in addition, that this people are descended from the English nation. It is a late London production.

If this people are more ancient than the discovery of New Holland by the modern British nation,* the question would naturally arise, how they got there at all, and especially how they became located in the interior, and were not found on the coasts of that vast country, or continent, of two thousand four hundred miles in length, by two thousand three hundred in breadth.

There have been two well authenticated instances of women, sixty years of age, in the United States, having given birth to children. The first instance occurred in Pawtucket, four miles from the city of Providence, in Rhode Island. The mother died, but the child lived. The second instance occurred in Missouri, in Jefferson county, the southern part of that state. The St. Louis Republican states, that a gentleman vouches for the fact,

* New Holland was first discovered by the Dutch, in 1616.

that the wife of a respectable citizen, of the age above mentioned, presented her husband with TWINS. The husband himself was eighty years of age.

If these instances are not unparalleled in the Old World, we do not know where to find their parallel, except in Sarah, the wife of Abraham.

To these we may add the case of a woman in Connecticut, but a native of Rhode Island, who had a child at the age of fifty-four, lacking about three months. This woman the present writer knew, and attended at a privious birth of one of her children.

That infants have been born pregnant, is a strange affair, but well substantiated by certain writers of the Old World, and we have one instance of it in the New World.

§ 9. We learn from Haller, the celebrated Professer at Gottengen that Rzasynski's *Natural History of Poland*, contains an example of a female child, pregnant, when born.

We may refer to OTTO, to THOMAS BARTHOLINE ARISTOTLE, and others, as authorities in proof of instances of the like kind. And the present writer had a case related to him by a matron of the very first respectability, of an infant giving birth to another infant, which, whether ever published or not, is to him unknown.

We should feel no disposition, however, to rank mankind with the *aphis*, an insect which is hatched in a pregnant state. The few instances in the human species which have occurred, are so few and far apart, as to be considered *monstrous productions.* They are, in my own view, *twin* cases, so designed by nature, but aberrating, so as that the progeny, instead of being separate, are combined, coalesced, adherent, or the one within the other.

A great many facts relating to the animal economy, have been already discovered, but they have been unfolded singly, slowly, and at periods very distant. We have no reason to conclude that the volume of nature will ever be laid all open at once to our view. We must he contented to notice single facts, which have occurred at remote periods, and in remote climes, and when we get enough of them, we must put them together, and from generals descend to particulars, and thus form systems.

That we are correct in our views with respect to nature having designed for twins those cases of *fetal impregnation*, so called, is proved by this, that there is at least one instance upon record, in which the human pregnant body was not a female, but a male. This instance occurred in France, in a boy named *Amidee Bissieu*, who had complained, from that period of infancy in which he could make himself understood, of pain in the left side. And this side was thus early found enlarged into the form of a tumour. He died in his thirteenth year, of fever and pulmonary consumption, having passed during his illness, puriform matters, and a ball of hairs. After death, the body was opened by Messrs. Guerin and Bertin, and the facts were ascertained and stated by the authority of a commission from the Medical School of Paris. A sac was found attached to the arch of the colon, in which balls of hair, and an organized mass were found. The dissection of this mass, performed with extraordinary care, discovered traces of some of the organs of sense, a brain, a spinal marrow, and large nerves; muscles, also, which were degenerated into a kind of fibrous matter; a skeleton, composed of a spine, a head, a pelvis, and the rudiments of the limbs; and lastly, an umbilical cord, which was very short, and which was inserted into the mesocolon; an artery and a vein, which were ramified at both extremities, that belonging to the fetus, and that belonging to the body of the boy in whom it was found.

The existence of the preceding organs, were sufficient proof, as the French Medical School, and physicians, determined, to demonstrate the individuality of this organized mass. That is, that it formed, nor was designed to form, no part of the body of the individual in which it was contained, but that the primary object of nature was, the formation of two bodies, separate and distinct. As its location was without the alimentary canal, it could not have been swallowed; as the body containing it was a male, it could not have been the result of self, or extrinsic impregnation. It remains, therefore, as a proof of our theory, that instances of the kind, are nature's abortive attempts to form twins, the one of which is contained within the other. It ought to be noticed that this organized mass was contained within the mesocolon, but at-

tached to the colon, and that besides the parts already enumerated, this monstrous relic of humanity had teeth.

§ 10. We now proceed to notice a case of the kind, which occurred in the New World. This was in Washington county, Kentucky, and is from the pen of Dr. Edward B. Gaither, of Springfield, in that state, whose patient, an infant of two years and nine months old, in whose body, after death, was found a fetus, or the monstrous remains of another infant. The little patient was a female, who died about three hours after the arrival of the doctor. It was supposed to have been affected with ascites, or dropsy of the belly, but upon hearing a detail of the symptoms, it was concluded that the disease had been mistaken, and liberty was therefore obtained to examine the body. Upon doing which, a cavity was opened occupying a part of the umbilical and epigastric regions, containing yellow fetid water, and an imperfect child, and also an animal substance of a whitish color, from which grew a small teat, and hair, the latter being about an inch and a quarter in length.

There was no visible connection of the imperfect fetus, or child, with the cavity in which it was found; the cord, which must have existed, having been probably destroyed by putrescency; and this the smell of the fluid denoted, as well as the appearance of the thigh, the bones of which had perforated the flesh at each knee. On one foot there were three toes, on the other the indistinct appearance of two. The indications of sex were feminine. The left arm was but a stump, at the end of which was a nail, but no hand. The right arm was large and long, with three fingers and a thumb. The head was imperfect, and without eyes or ears. It had no mouth, nor proper face, but in that region of the head which the face should have seemingly occupied, there was a small protuberance, which contained, or in which were inserted, three teeth, which were of the size of the teeth of a child of about the age of the parent infant;* which is a further confirmation of our position, that nature had designed, abortively, the production of twins—the size of these teeth denoting that nature went forward

* These teeth were two incisores, or front teeth, and one canine, or eye tooth.

with a part of the organs, without interruption, whilst others were hindered, frustrated, ruined, and no seeming efforts made to produce them; this substitute for a mouth having no opening at all. "On the back part of the head was hair eight or nine inches long;" which again shows that nature was not delayed in the growth of this integument. The whole length of the body was seven inches, its circumference ten inches. The length of the arm was five inches, that of the stump not quite four.

Something hard in the abdomen of the little girl who had died, was discovered by the parents when she was only one month old, which continued to increase. She was healthy until nine months old, and her appetite appears always to have been good. It is quite remarkable that like some pregnant women, she had longings for ardent spirits, which were very great. It took a considerable quantity to affect her, and she would, if permitted, become intoxicated. Of these she drank freely only one hour before her death.

Her size was that of ordinary children of her age; she had dark hair and eyes, and as we are told, would have been called handsome, had it not been for a melancholy gloom on her countenance. "Her countenance exhibited evidences of a good understanding, and her little tongue confirmed it." But her general appearance denoted that she was the child of grief.

The weight of the infant's infant was two pounds fourteen ounces. The animal substance which had a teat, and hair, but was not connected with the fetus, was two ounces. It was connected, however, to the child by a cord, and was no doubt a *monstrous* placenta. The quantity of liquor evacuated, was "between three quarts and a gallon." It was yellow water, having the smell of bad eggs. So that the abdominal contents, of a kind purely and solely *extra*, in this child of two years and nine months old, must have amounted to at least nine pounds, which is the average weight of a full grown and healthy infant, or rather more; it being considered rather a large new-born infant, that weighs nine pounds.

§ 11. As many evils may be referred to the effects of poverty, we think that these evils must be referred mostly to the vegetable

creation; and that, as respects animals, the substitution of twins, for single births, is one of animal nature's prolifics. It is one of her attempts at supernumeraries, of sailors, citizens, and soldiers, and of increasing the happiness of dust here, and which may end in the happiness and eternal felicity of souls hereafter. Such appears to be a provision of providence, supremely wise, but which is frustrated by accidental causes, which special providences do not prevent. For, says a celebrated divine, whose work is lying before us, "The miraculous and ordinary assistance of the Holy Ghost are very distinguishable."*

§ 12. We should ever be cautious how we give way to the figments of unbridled fancy. John Redman Coxe, M. D. who was Professor of Chemistry, in the University of Pennsylvania, when we attended that institution, has lately published a work "On a Genus of Acephalous People in Ethiopia, as described by St. Augustine." That there ever existed a people without heads, we should hardly credit, although it was asserted by Augustine, a saint. We presume, however, from the respectability of Dr. Coxe, that he believed it, or else that he would not have given his name to an account so marvellous.

But what we are next to mention, savours almost as strongly of the wonderful, and yet it comes so well authenticated, that as it has the name of the place where it happened, and the names of the witnesses who saw it, we could not fail of noticing. It is an *account of a man who* SUBMITTED TO BE BURIED ALIVE FOR A MONTH, *and at the expiration of that period*, WAS TAKEN OUT ALIVE!

§ 13. The case occurred in a part of British India, and is published in the "*India Journal of Medical and Physical Science.*" It was communicated by H. M. TWEEDELL, ESQ.; and it is substantiated by referring to Capt. Trevelyan, of the Bombay Artillery, to Lieut. A. M. Boileau, of the Engineers, and to Lieut. Macnaughten, of the fifth regiment of light cavalry, assistant to the Governor General in Rajpootanah.

* Rev. WILLIAM JAY, on the "CHARACTER and NARRATIVE of the Rev. JOHN CLARK," p. 52.

The fellow was about thirty years of age, his native village not far from Kurnaul. He told Major Spiers, of Ajmeer, of his powers, and was laughed at as an impostor. Lieut. Macnaughten, however, who was then a cornet, put his abstinence to the test, by suspending him for thirteen days, shut up in a wooden chest, without food, and he came out alive! The writer appears to suppose that the buried performer was breathless during his incarceration, for he says that the man by long practice, had acquired the art of holding his breath, by shutting his mouth, and stopping the interior opening of the nostrils with his tongue. This opinion, however, is to be rejected at once; for during his four weeks burial, it appears that the grave was covered over with two stone slabs, and it is not proved to have been air tight, although the writer supposes that it was so. In many respects, the experiment appears to have been conducted with much care; for in addition to the two stone slabs, which were each five or six feet long, and several inches thick, and wide enough to cover the mouth of the grave, there was also a watch placed outside, to see that there was no deception practised. He was buried on the bank of a tank, near the camp where the writer was. The process of burying, and of disinterring, was conducted in the presence of *Esur Lal*, a minister of one of the native princes or governors, called the *Muharawul*. The guard, or watch which was set round the grave, were Chuprasees, in the employ of the native prince.

The person, when he has a sufficient offer, for he requires to be liberally paid, prepares himself to be buried, by abstaining from solid food, for several days. This is done that no inconvenience may arise from the contents of his stomach, whilst he remains in his narrow house. His shroud, is a bag of cloth, in which he is sewed up, and the grave is lined with masonry, and floored with cloth. This last is done, in order to prevent the incursion of white ants, which it seems, is the poor fellow's greatest fear. His feet, it is said, are turned inwards towards his stomach, and his hands pointed in the same direction, or towards his chest. His grave was about three feet long, two and a half feet wide, and about a yard deep. It was made through the floor of a small building of masonry twelve feet by eight feet. He was placed in

a sitting posture. The door of the building was securely walled up. It was at his disinterment, at the end of a full month, that the English visitors saw him. He was taken out in a perfectly senseless state, his eyes closed, his hands cramped and powerless, his stomach shrunk very much, and his teeth jammed so fast together that they were forced to open his mouth with an iron instrument, to pour a little water down his throat. He gradually recovered his senses, and the use of his limbs, and when we went to see him, was sitting up, supported by two men, and conversed with us in a low gentle tone of voice, saying, "that we might bury him again for a twelvemonth if we pleased."

A man in England, being sentenced to three years' imprisonment, swallowed seven half crowns, lest they should be taken from him. No bad effects followed, but at the end of twenty-seven months, he complained of a slight pain and tenderness of his abdomen, and a dose of medicine brought away the whole number.

Flavius Josephus mentions, that it was a frequent practice of the Jews, during the seige of Jerusalem, by Titus, for them to swallow pieces of gold, and then to desert to the Romans. These pieces were evacuated, after their desertion, and sufficed to procure them the necessaries of life, which on account of the terrible famine reigning in the city, could not be procured at any price therein.

§ 14. A case was communicated to the *Calcutta Medical Society*, of a man, his wife and children, having been poisoned by the milk of a goat. This poisonous quality of the milk, was occasioned by the goat having been bitten by a snake.

We have had something of this kind of malady in America, from persons having eaten of the flesh of animals which had been bitten by a mad dog.

§ 15. A text of Scripture, read or recollected at a particular crisis, has determined a person as to the path of his duty, and as to acts of propriety, and even as to the state of his soul. Now, although all Scripture be in itself true, still its application, combination, and the deductions therefrom, may be erroneous.

When it is said that *Judas went and hanged himself*, and when it is said, *go thou and do likewise*, whoever would combine the latter phrase with the former, would make a most unsanctified combination, authorizing the commission of self-murder, and undermining all the original sense and meaning of these two distant and different passages of the Bible.

Preachers, or those who would become preachers, have relied much upon opening the Bible, or by being directed by passages of Holy Writ falling upon their minds.

A man engaged in threshing wheat, feels an inclination to leave that kind of business for preaching. The case of Gideon comes to his mind, in which the angel of the Lord commissioned Gideon to go and deliver Israel, as he was threshing wheat. All his doubts, if any remain, are dispelled by these words next coming to his eyes, ears, or mind, and which he applies to himself—"Arise, for the Lord is with thee, thou mighty man of valour."

A religious lady who is unmarried, has an eligible offer, but her suitor is not pious. Her doubts are all dissipated, her decision is fixed by opening the Bible, and casting her eyes on these words;—"Arise, therefore, and get thee down with the men, doubting nothing; for I have sent them."

"What thou doest do quickly," was an admonition upon a particular occasion, addressed to a particular person, and for a specific purpose, by Jesus himself. But how often and how erroneously has this been applied to matters entirely different, and ill timed? Precipitancy and ruin may have been the consequence of these words misdirected, and sometimes applied to inexpedient, mischievous and wicked purposes.

§ 16. Mr. Jay tells us of his having read of a good old man, who used to exhort people to live by the ten commandments, and not by impulses; and from this delusion of impulses, he used to tell how he got free himself, by reverting to the decalogue. When he was a lad, he was poor and pious, and thought all suggestions in scripture style came from heaven. Walking in a field, and being in want of firing, a neighbour's hedge presented itself, and he wished for some of it to burn. Instantly these words came—*In all this Job sinned not*, and in faith of this, he

began to make free with his neighbour's wood. But happily, he tried this text by the command,—*Thou shalt not steal*, which brought his error to light; or, as the ingenious relator remarks, the word of God might have led him out of the church into the jail.

§ 17. Some people have wisdom without being wise in its application. Some have much scripture knowledge, but fail in receiving its practical benefits.

§ 18. Without sunshine, rain and air, no husbandman can have corn. His crop, therefore, depends upon what he cannot himself bestow. Still, it remains within his own power, to do much; for if he sows flints, he will have no corn; and even if he sows corn, upon fields unploughed, and lands untilled, his labour will be lost, although sunshine, warmth and rain, be liberally bestowed.

It has been very prettily observed, that a Christian should be like the sun, which does good, not by *noise*, but by *shining*.



§ 19. In Sweden, at a *wedding*, the priest who marries the couple, sits at supper on one side the bride, whilst the bridegroom sits on the other. The priest then, after the ancient custom of that country, delivers an oration, in which he invites

the Saviour to be present, as he was at the marriage feast of Cana, in Galilee.

At a Swedish wedding, all kinds of wine are not present, but they make up the deficiency by having all kinds of cheese. They have egg-cheese, toasted-cheese, sweet-cheese, and sour-cheese.

§ 20. After the great earthquake which destroyed thirty thousand persons in Judea, in the time of Herod the first, and who, for his great many murders, is called Herod the *great*, he said to his soldiers, *disturb not yourselves at the quaking of inanimate things.* But Herod could not dissipate a sure proverb; that afflictions are seldom forgotten, and mercies seldom remembered.

This earthquake happened the same year that the battle of Actium was fought. Herod, who had been an unwavering and efficient friend of Antony, came to Cæsar after that battle, and desired him to remember how *faithful* a friend he had been, and not *whose* friend. The conqueror of Cleopatra and her paramour, still continued Herod a king, and enlarged his dominions. This was Augustus Cæsar.

Herod, who was capable of all sorts of the extremest wickedness, had still a noble soul, and a talent for great and splendid and magnificent undertakings. It was he who built the temple at Jerusalem, which was standing in the time of Christ, and his apostles, and which was destroyed by the Romans, under Titus. This was the last of the temples; it being the third of those superb and costly structures; the first of which was built by Solomon, which having felt the destructive ravages of time, fire and war, was rebuilt after the Babylonish captivity, by Zerubbabel; and the third by Herod the Great, which is as yet the last; although another and a fourth is looked for by the Jews, as foretold by the prophets, and which they mistakenly call the third.

This building of the second temple, when Zerubbabel was governor of the Jews, merits a passing but particular notice. It was done by leave of Cyrus, king of the Persians, and the possessor of Babylon, by conquest; for it was king Nebuchadnezzar, who carried the Jews into captivity, and who pillaged the temple, and

carried the holy vessels and sacred furniture away to Babylon, together with the inhabitants of Jerusalem itself.

§ 21. Human nature must be viewed in various ways, in order to complete its system, and the history of Cyrus affords a curious picture, in its connections with history, both sacred and profane. It had been foretold by Jeremiah, before this Babylonish destruction of Jerusalem, and the captivity of its inhabitants, that after the Jews had served Nebuchadnezzar and his posterity, for seventy years, that they should be restored to the land of their fathers, and to the city of David and Solomon. The first year of king Cyrus, was the seventieth year from the day that the Jews were removed out of their own land into Babylon; and in this year, the first year of the reign of Cyrus, who had access to the Jewish prophecies, and to the Bible, brought by the Jews to Babylon, he wrote as follows:—"Thus saith Cyrus the king, since God Almighty hath appointed me to be king of the habitable earth, I believe that he is that God which the nation of the Israelites worship, for indeed he foretold my name by the prophets, and that I should build him a house in Jerusalem, in the country of Judea."

The foretelling the length of time that the Jews were to remain in the Babylonish captivity, was by Jeremiah, but this mention made of Cyrus, and of his own name having been foretold by God, is by Isaiah.

"That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shalt be laid." Isaiah xliv. 28.

"This Cyrus is called *God's shepherd* by Xenophon, as well as by Isaiah." And the credibility of the historian is supported by those, and by these words of the prophet—"I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." Isaiah xiii. 12.

How Cyrus became acquainted with his duty, and of the will of God, in this matter, we are informed by Josephus, who says, "This was known to Cyrus by his reading the book which Isaiah left behind him of the prophecies; for this prophet said, that God had spoken thus to him in a secret vision: "My will is, that

Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple."*

Thus was Cyrus led to fulfil the prophecy of Isaiah, by having read the prophecy itself, and by having therein found himself pointed out as destined for the purpose.

But Mr. Whiston, the editor of the works of Josephus, thinks that the rebuilding of the city of Jerusalem, as a distinct work from that of rebuilding the temple, agreeably to this famous prophecy of Isaiah, cannot be found to have been accomplished, by, or in our Bibles. Nor indeed, can this prophecy be proved to have been fulfilled at all, from any other source except from Josephus alone.†

Cyrus did not himself live to the period that this work was accomplished, and upon his death, the Jews were interrupted by the neighbouring nations. These nations and their governors represented Jerusalem as a bad city, and those who were rebuilding it as rebels, and a seditious people against kings. And by reason of these representations, it appears from the book of Ezra, in our Bibles, that the Jews were interrupted, and a decree issued prohibiting further proceedings.

This decree was made by Artaxerxes, the immediate successor of Cyrus the great. But after Artaxerxes came Darius, who upon being desired to have the records of his house and court examined, found a decree of Cyrus, permitting the Jews to rebuild their city and temple, and he accordingly did permit the work to proceed. And the temple was finished, as we read in Ezra, vi. 15, in the sixth year of Darius.

One of the greatest accusations against Jerusalem was, that it had always been an enemy to kings. This is found both in Ezra

* Josephus' Antiquities of the Jews, Book xi. Chap. 1, sec. 2. Josephus tells us that this prediction of Isaiah, was one hundred and forty years before the temple was demolished. Both he and Ezra, (Chap. I. v. 1,) refer to Jeremiah, as having foretold this captivity of the Jews, and that it should last seventy years. But in our present copies of the Bible, I have not found any such prediction by Jeremiah. It is probable, therefore, that both Ezra and Josephus had copies of the sacred writings more perfect than those which have come down to us.

† See Note on the Antiquities of the Jews, Book xi. Chap. 1, sec. 1, p. 360.

and in Josephus. Hence Artaxerxes suspended the work. But Darius, finding that the work had been decreed by Cyrus, reversed the order of Artaxerxes, and the Jews were suffered to proceed.

§ 22. So eminent a person as was Cyrus, who was called *God's shepherd*, both by Xenophon and by Isaiah, merits a further notice. His death varies with the various historians of antiquity. By those who show his tomb at Persepolis, he is supposed to have died quietly, and to have been buried by his friends, decently, if not superbly, in his own dominions. By Josephus, we learn nothing but the *death* of CYRUS. But from other historians, such as Diodorus, Herodotus, and Justin, we learn that Cyrus marched against a Scythian nation, called the Massagetæ, and that he was defeated in a bloody battle, B. C. 530, by Tamyris, the victorious queen of the Massagetæ; and that this victorious queen, incensed at the loss of her son, slain in a previous battle, cut off the head of Cyrus the Great, and threw it into a vessel filled with human blood.

The destruction of the temple of Solomon, which is to be found in II. Chronicles xxxvi. 19, is recorded in the following words:—"And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof."

But this second temple, built where that of Solomon had stood, by the permission, and at the expense of Cyrus and Darius, was sixty cubits lower than the first temple, which was built by Solomon. It was Herod the Great, who erected the third temple, and who restored its altitude and dimensions to those of the temple of Solomon.

§ 23. Herod, in addressing the multitude of the Jews, upon this subject, observes that, "Our fathers, indeed, when they were returned from Babylon, built this temple to God Almighty; yet does it want sixty cubits of its largeness in altitude, for so much did that first temple which Solomon built exceed this temple; nor let any one condemn our fathers for their negligence or want of piety therein, for it was not their fault that the temple was no higher; for they were Cyrus and Darius the son of Hystaspes,

who determined the measure for its rebuilding; and it hath been by reason of the subjection of those fathers of ours to them and to their posterity, and after them to the Macedonians, that they had not the opportunity to follow the original model of this pious edifice, nor could raise it to its ancient altitude; but since I am now by God's will your governor, and I have had peace a long time, and have gained great riches and large revenues, and what is the principal thing of all, I am in amity with and well regarded by the Romans, who, if I may so say, are the rulers of the whole world, I will do my endeavour to correct that imperfection, which hath arisen from the necessity of our affairs, and the slavery we have been under formerly; and to make a thankful return after the most pious manner, to God, for what blessings I have received from him, by giving me this kingdom, and that by rendering his temple as complete as I am able."*

What a pious, what a submissive, what an unexceptionable speech, to fall from the mouth of a Herod! But we call the reader's attention to it most particularly, as illustrating the national character of the Jews; a people who were wont to display the acts of the greatest piety to God, and of the greatest barbarity to men. For this same Herod put his beautiful wife Mariamne to death, who was a most excellent woman, and as Josephus remarks, the shrewdest woman in the world; and for the love of whom, he, after her death, went mad. He also put to death his two sons, Aristobulus and Alexander. And his other murders were innumerable. He was the Nero of the Holy Land.

But of the temple, which Herod built, Josephus says that it was the most prodigious work ever heard of by man. It was this temple which the disciples came to Jesus to shew him the buildings of, and of which he prophesied that not one stone should be left upon another.† Herod, as Josephus tells us, took away the foundations of the old temple, and laid others in the days of Nero; and that it was built of stones that were white and strong, each of the length of twenty-five cubits, their height eight cubits, and their breadth about twelve cubits. The whole length of the temple, built by Herod, was one hundred cubits. Its strength, its

* Antiquities of the Jews, Book xv. Chap. xi. § 1.

† Matthew xxiv. 1, 2.

cloisters, and adornings, were all upon a most magnificent and liberal scale, and cost more money than any one that preceded it. And this was only one of a great number of expensive structures erected by Herod, so that we are astonished at the immensity of their cost, and puzzled to guess how the little kingdom of Judea could supply revenues for their erection.

§ 24. His works at Cesarea, alone, which was a sea port of the Mediterranean, formerly called *Strato's Tower*, would seem to have been sufficient to have exhausted the revenues of a large country. For he there not only built sumptuous palaces, and large edifices, for containing the people, but he built also an artificial basin for ships, to guard them against the impetuous south winds, so that a fleet of large ships might lie in safety there. This he did by letting down stones of about fifty feet in length, not less than eighteen in breadth, and nine feet in depth, or thickness, into water of twenty fathoms, (one hundred and twenty feet,) deep! And as some were lesser, so were others bigger than those dimensions.

This mole was two hundred feet wide; its entrance was on the north side, because the winds from that quarter were the stillest of all. It had a quay, or landing place, which ran round the entire haven, and which was a most agreeable walk. There was also a great number of arches, where the mariners dwelt.

One half of this marine wall was adorned with several towers, one of which, and the largest, was named Drusus, after a son in law of Cæsar, who died young, and was a work of very great excellence; Herod always keeping an eye upon Rome and its great men, whom he found it his interest to honor, and occasionally to bribe. Upon this principle he erected a most costly and superb structure in Jerusalem, called the tower of Antonia, in honor of Mark Antony; who, when in Egypt, and in possession of Cleopatra, had a paramount influence in the affairs of Jerusalem, and Judea. But it is not a little remarkable, that although Herod was much given to the sex, that Cleopatra, who visited him at Jericho, and offered him her own seduction, was refused by him. The old fox, feeling more ambition for the queen of Egypt's dominions, than love for her person, so that he had a serious intention of put-

ting her to death, in order to become the possessor of her country; or rather, perhaps, to break up her possession of a part of his own; for she derived a part of her revenues from the country about Jericho, which bore a certain balsam, the most precious of all drugs. From this design, however, Herod's friends dissuaded him, as tending to embroil him with Antony, who was then in Egypt. He therefore instead of killing her, treated her kindly, gave her presents, and conducted her on her way towards Egypt. But in reality, he bore now, nor never, any high estimation of Cleopatra; but ever considered her inimical to himself personally, although to some branches of his family she shewed her friendship in very important respects.

§ 25. And this leads us to mention among the numerous murders committed by the orders of Herod, some of them, as serving to throw light upon the system of human nature itself, upon human tyranny in particular, and upon the ruling passion, even in death.

Mariamne, the beautiful and beloved wife of Herod the Great, had an only brother, named Aristobulus. They were grand children of Hyrcanus the high priest. Their father, Aristobulus, was also high priest, and was the first of that order who assumed the title of *king*. Herod was the son of Antipater, an Idumean, and became connected with the royal lineage of the Jews, by marrying Mariamne, he having no royal blood by birth.

Both Mariamne, and her brother Aristobulus, were extremely beautiful; insomuch that Dellius, a friend of Mark Antony, who came into Judea, when he saw them, exclaimed that they could not be mortals, but must have originated from some god.

Their mother's name was Alexandra, a woman who made a great figure in the court of her son in law, Herod. As young Aristobulus was the son and grand son of high priests, Mariamne urged Herod to confer the same honor upon him, her brother, and make him high priest also. This Herod did, but took care to have him murdered soon afterwards; being jealous of the popularity which he found him to possess, and which the people of Jerusalem manifested for their young high priest, who was very tall and handsome, and not yet eighteen years old. A most

open display of admiration having been made for him upon his first officiating as high priest, at the feast of tabernacles, determined Herod not to delay his destruction.

Upon a certain very hot day, some of Herod's servants and acquaintance went into the fish ponds, of which there were large ones about his house at Jericho, to bathe. Herod, and the young high priest, Aristobulus, were at first spectators of their swimming, but at the approach of the dark of the evening, the young man, at the instigation of Herod, went into the water among them; when such of Herod's creatures as he had appointed for the purpose, dipped him as he was swimming, and plunged him under water, as if it had been done in sport only. Nor did they desist, till he was entirely suffocated. And thus was Aristobulus murdered, being only in his eighteenth year, and having held the high priesthood one year only. Herod took care that none abroad should believe that the child's death took place by any design of his, or at least he so endeavored. And to carry on the deception he shed many tears himself, and made for the deceased a magnificent funeral, providing a great quantity of spices, and burying many ornaments together with him.

Every family in Jerusalem considered the calamity not as if it belonged to another, but as if one of themselves was slain. Alexandra, the young man's mother, was more deeply affected upon her knowledge that he was destroyed on purpose. Accordingly, she wrote to Cleopatra, how her son was murdered, who excited Antony to punish the young man's murder; telling him that it was an unworthy thing that Herod, who had been made king by him, and that of a kingdom that no way belonged to him, should be guilty of such horrid crimes, against those who were of the blood royal, in reality. Antony was persuaded by these arguments, and when he came to Laodicea, he sent and commanded Herod to come and make his defence. Herod was in fear, both of the accusation and of Cleopatra's ill will, who was ever trying to make Antony hate him. But he determined to obey the summons, having no plausible excuse, nor expedient way to avoid it. He therefore went, leaving his uncle Joseph, procurator of his government, to whom before his departure, he gave a private charge, that if Antony should kill him, that he should kill his

beautiful and beloved wife Mariamne, immediately; he having an affection for her, that the thought of her being another's, even after his death, was intolerable; and probably thinking that Antony himself would seek to possess her, as the fame of her beauty had reached his ears.

§ 26. Herod, however, by the rich presents which he carried to Antony, overcame his resentment, and he was suffered to return to his kingdom, alive and well. It happened, however, that during his absence, that Joseph, who had frequent matters of business with the queen, in order to demonstrate the great affection of Herod for her, mentioned his orders, to put her to death, in case he was put to death himself, as he could not endure a separation even after he was dead. Herod had a sister Salome, who was a woman of an intriguing and resentful disposition, and who felt no good will to Mariamne, because she had reproached her with the meanness of her birth. This woman informed Herod that Joseph had had frequent criminal conversation with his queen during his absence; which was a base calumny, but sufficient to disturb the jealous disposition of Herod, whose affection for her was vehement. He therefore questioned her about it by herself, but she denied it upon her oath, and said all that an innocent woman could possibly say, in defence of her innocence; so that Herod was prevailed upon to drop the suspicion, and returned a great many acknowledgements of her pure and virtuous conduct; so that, lover-like, they both fell into tears, and embraced each other with a most tender affection. But as the king gave more and more assurances of his belief in her fidelity, and endeavored to draw her to a like confidence in himself, Mariamne said, "Yet was not that command thou gavest, that if any harm came to thee from Antony, I, who had been no occasion of it, should perish with thee, a sign of thy love to me." At these words king Herod was very much shocked, and presently let her go out of his arms, and cried out, and tore his hair with his own hands; exclaiming, that he had now an evident demonstration that Joseph had had criminal conversation with his wife; for that otherwise he would never have uttered what he had told him by himself alone, unless there had been such a familiarity, and firm confidence between

them. And whilst he was in this passion he had like to have killed Mariamne; but being still overborne by his love for her, he refrained from murder, but a lasting grief and disquietness of mind was the consequence. As to Joseph, he ordered him to be slain without permitting him to come into his sight. This Joseph was the husband of Herod's sister Salome, who was his niece as well as wife.

Herod next murdered Hyreanus, the grandfather of his wife Mariamne, a man eighty years old, and upwards; and who had been king and high priest. He had seen various turns of fortune, had been a prisoner to the Parthians, and to Antigonus, the latter of whom cut off his ears, that he might never be high priest again; it being contrary to the law of Moses, (Lev. xxi. 17—24,) that any one should hold the priesthood who was not *without blemish.*

§ 27. After the battle of Actium, and the death of Mark Antony and Cleopatra, and the elevation of Augustus Cæsar to the empire, Herod sailed away to Rhodes, to pay his respects to the conqueror. Upon this occasion he left Mariamne, and her mother Alexandra, in the care of his treasurer Joseph, and Sohemus of Iturea; and with a charge that if they should hear that any mischief had befallen him, that they should kill them both. For he had some suspicion of Augustus, from his having been the friend of Antony.

But the ladies were much dissatisfied with Herod's arrangement; for instead of being left in a palace, they were put into a fortress, and they considered Joseph and Sohemus rather as their keepers than servants. To the latter, therefore, they used kind words, and made liberal presents, and he considering that if Herod should not return, that these women would probably sustain prominent situations in the succeeding government, at length made known to them the secret orders of Herod for their own destruction, in case he should not come back. Mariamne now thought Herod's affection to her hypocritical, when she called to mind the former orders of the same kind; and she began to see that there was no end to the dangers which she was exposed to from Herod, so that she wished that he might obtain no favors from Cæsar. She found her future prospects of happiness blasted,

so long as he lived; and as to any thing after his death, in case she survived him, she found that he was determined that she should be put to death as soon as he himself was dead. These things she openly declared, without concealing her resentment.

And now Herod returned home with joy, for he had made Cæsar his friend, who established the crown upon his head more firmly than ever; and to whom the king of the little kingdom of Judea had presented eight hundred talents, as well as provisions and wine for his army, as it was marching from Syria to invade Egypt. But Cæsar greatly increased Herod's dominions, and restored to him those parts which Cleopatra had possessed in her lifetime. He also added to his kingdom Gadara, Hippos, and Samaria; and besides these, the maratime cities, Gaza, Anthedon, Joppa, and Strato's Tower, afterwards Cesarea.

But as Herod's affairs prospered with Cæsar, they declined in his own family. His mother and sister Salome, were in irreconcileable hatred to Mariamne; the latter having often reproached them with the meanness of their birth; and who lately, to Herod himself, had behaved in an imperious and saucy manner, taking advantage of his extreme affection for her, and resenting the orders which he had twice left behind him, when he went abroad, to have her put to death in case he did not return. She finally sealed her own fate, by refusing him her embraces, and by reproaching him with the murder of her relations.

§ 28. That Sohemus had divulged to Mariamne his secret orders, was discovered by Herod's ordering a eunuch, belonging to her to be put to the torture. He therefore ordered Sohemus to be slain immediately; but as to Mariamne he had a kind of mock trial of her case, which ended by her being condemned to death. She met her fate with a dignity becoming her royal descent, her excellent character, and greatness of soul.

But Herod was severely punished, by an inflammation of the brain, a pain in the back of his head, and downright madness; so that he would call for Mariamne, and order his servants to call her, as though she were still alive. And when she did not come, his lamentations would break forth in a most boisterous and violent manner.

A pestilential disease also broke out about the same period, which carried off the greater part of the friends whom Herod most of all esteemed; so that all men suspected that this distemper was brought upon them from the anger of God, for the injustice that had been done to Mariamne. This circumstance afflicted the king still more; so that at length despair seized him, and he went into desert places and bitterly afflicted himself.

But notwithstanding, he did not leave off murdering, for he soon had Alexandra, the mother of his late wife slain, as also Costobarus, the husband, after her first husband's death, of his sister Salome. This he did not do, however, until Salome had quarrelled with her husband, Costobarus, and dissolved their marriage by sending him a bill of divorce. Thus it appears that women did sometimes divorce their husbands, among the Jews, although the laws of Moses only gave permission for a husband to divorce his wife.*

With his sister's husband, Herod slew five other persons, three of whom were his own most intimate friends. Nor did his distress for Mariamne, nor his affection for her, prevent his again falling in love. The obligations he was under to Cæsar, and the respect which he had for him, induced him to imitate the customs of Rome, to the scandal of the Jewish customs, and to the grief of the strict and religious Jews; for he built a theatre at Jerusalem, and an amphitheatre on the plain, where chariot races, musicians, wrestlers, and games, were encouraged by liberal prizes to the victors. He made also a great collection of lions, and of such other wild beasts as were of uncommon strength, or rarely seen. Some of the exercises for which great rewards were offered to the victors, were performed by men entirely naked.

Inscriptions of the great actions of Cæsar, and trophies of those nations which he had conquered in his wars, and all made of the purest gold and silver, encompassed the theatre itself. Men were exhibited contending with ferocious wild beasts, either to please the multitude, or for hire, or as criminals, which were thrown to them to be torn in pieces.

Herod soon after married a young lady, having the reputation of the most beautiful woman in the world. She was the daughter

* Antiquities of the Jews, B. 15, C. 7, p. 533.

of Simon, a citizen of Jerusalem. And to elevate her and her family to a dignity becoming royalty, Herod displaced the high priest then in office, and elevated his wife's father to the high priesthood.

CHAPTER XIV.

HISTORY AND ANECDOTES OF WOMEN. OF THE BEST METHOD OF FEMALES MANAGING PROPERTY, AND PRESERVING THEIR ESTATES. OF PRAYER. DECEIT. SINGULAR CASE. HORTENSE ON OPTICS. CONCLUSION.

§ 1. Woman was not made of the dust of the earth like man and all other creatures; but she was made of a part of man. That part did not contain his heart, brain nor soul, however. Adam said she was bone of his bone and flesh of his flesh, but he did not say she was *mind* of his *mind*. She had a *mind* of her own. It has often been said that Mahomet taught that women had no souls. This point was thought of so much consequence to determine, that the divines of Berlin made a prize question of it. A thorough examination of the Koran was made, and the prize obtained. But the result was, that it contained no such assertion. It was entirely silent upon the subject. This matter then, may be considered as decided, and at rest.

In savage nations, women are the servile slaves of the men, and the more barbarous the tribe, the more degraded the females.

§ 2. It is Christianity that has elevated the female sex to their present eminent station in society. Among the Jews, a wife was a wife, just as long as her husband pleased to consider her so. When he had a mind to put her away, all he had to do was to give her a writing of divorcement. This writing merely stated that he would not any longer live with her as a wife. She had then liberty to marry another man. It was entirely foreign from the ideas of a Jew, when he married, or when he formed the marriage contract, that it was for life.

The disparity of power and privilege between the sexes, was very striking in the Jewish nation. A man might have his son put to death for being a glutton, a wine-bibber, or for disobedience. A woman had no such power. In time of mourning, a man might shave his head and rend his clothes, a woman might do neither. A man might subject his son to the vow of a Nazarite, a woman could not do it. A man might betroth his daughter, or even *sell* her, neither of which his wife could do. The women were not permitted to assemble in the body of the synagogue with the men. They were consigned to the galleries, where they, on account of the lattices and want of light, could not be seen, nor scarcely see. They were in many respects, treated more like children than like persons of mature age.

A Jew had no notion of confining himself to one woman for life, nor even for a part of his life. Hence polygamy and concubinage were universal in the patriarchal age, and amongst the patriarchs themselves. And what would seem very foreign from the ideas of Christians, concubines were assigned by wives to their husbands. Rachel assigned to Jacob, her handmaid Bilhah, and Leah, her maid Zilpah.

§ 3. Concubines even seem to have taken the precedence of wives. When David, in the rebellion of Absalom, fled beyond Jordan, he left the care of his royal house to his *ten concubines.* And this, so far as we recollect, is the only instance of any thing like a female regency among the Jews. After this rebellion was quelled, David did not, as we are told, go in to these women any more. This was owing to the conduct of Absalom, by the advice of Ahithophel, when he had fled towards these his concubines. He maintained them, however, in the royal residence after the rebellion was quelled, so long as they lived. But what struck us as a matter of curiosity, in this affair, was that they are said to have lived in a state of *widowhood.* (II. Samuel xx. 3.)

§ 4. Polygamy was not only allowed and practised among the Hebrews, but in a certain case ordained. When a brother died without children, and left a widow, the surviving brother was directed to take her and raise up seed unto his brother; and

there was no exception made as to his having one or more wives already.

In ancient Greece, polygamy did not prevail. If it was permitted it was not practised. Women were *deified* in Greece. *Rheæ*, *Proserpine*, *Juno*, *Venus*, and *Minerva*, were instances of the elevation of women to *goddesses*. The social state of the sex, therefore, was there, far above what it was in Judea. In this respect, the English and Americans, more partake of Grecian than of Jewish customs.

England has been called the heaven of women, and the hell of horses. The cataracts, the lakes, the caves, the mountains, the sea-shore, the city, the country, and the springs, tempt the ladies, and jaunt the horses.

§ 5. At the highest point of civilization and splendor in Judea, which was in the time of Solomon, the women were the family spinners, and weavers, and clothiers; the girdle-sellers abroad, and the body-linen makers at home. This was true, likewise, in the Augustan age at Rome. The queen and daughter of Augustus, manufactured the clothes of that emperor, with their own hands, assisted by their servants.

The oracle of religion was Judea, the cradle of arts and intellect, Greece, and the cradle of arms, Rome.

Infanticide was practised in Greece, when the infant did not appear to be worth raising, from deformity, idiocy, or imbecility. It was there, also, that the *wanton* prevailed over the statesman, the soldier, and the philosopher. Beautiful women were far less common in Greece, than in Judea, but they had more *mind;* and when a beautiful woman became a courtezan, and was endowed with superior mental powers, she bore a sway unbounded, and entirely unknown in modern times. And what is not a little curious, if not unparalleled, they appear to have elevated the minds of their paramours, instead of debasing them.

It has even been supposed, that the great and good, and philosophic Socrates, owed something of his superior talents to *Aspasia;* and that Pericles, that superior soldier, statesman and citizen, had his mind *magnetized* from the same source. He made Aspasia his mistress, and afterwards his wife. Even Plato

attests to the excellency of her accomplishments. She was a teacher of *eloquence* at Athens. And he does not hesitate, in awarding to her instructions, the formation of some of the most eloquent orators of the age. A very high encomium from such a source surely. Still, that the morals of the Athenians suffered from the conduct of Pericles, towards Aspasia, there can be no doubt. With personal charms of the very first order, she possessed a superior elevation, we can hardly call it *excellence* of mind.

§ 6. There was another woman of the same name, and almost equally pre-eminent, both for her personal charms, and understanding. She was born in Ionia, a country of Asia Minor, in the town of Phocæ. She was priestess to the Sun, and mistress to three kings, to Cyrus first, afterwards to Artaxerxes, and then to Darius.

Without such stimuli, such over excitement, philosophers might not have philosophized, nor generals fought, nor orators have been heard, nor kings have conquered. But what then? Perhaps the world, and especially its brightest gem, morality, had been better off without than with *towering talents*, from *such a source.*

In the time of Lycurgus, female influence showed itself in another form. It was not in single cases of exalted beauty, but in the united efforts of the feminine community in general; and their influence was directed, and their talents exerted, in rousing the whole arm-bearing population to deeds of valour, heroic and chivalrous.

To individuals of the sex, we might refer for much of heathen glory; but alas for that precious gem, virtue!

Lais was a courtezan of Corinth, who sold her favors for ten thousand drachma. Poets, philosophers, and even *cynics*, thronged around her, and he would have been disgraced, who had possessed so little of taste, that he did not admire her, or at least pretend so to do. That Alcibiades, was her paramour, is not surprising, but that Diogenes, who lived in a tub, and who told Alexander the Great, when he came to see him, that he wanted nothing of him, except that he would stand out of his *sunshine*, lived by her smiles, is truly marvellous. Lais was finally put to

death, by a combination of married women, for fear that she would corrupt their husbands; an act not to be justified most certainly, to commit murder for fear that adultery might be committed. It helps, however, to form a part of the history of women.

The accumulation of wealth, by some of the ancient courtezans was truly surprising.

§ 7. One of this description, *Phryne* by name, had amassed such vast treasures by her *profession*, that she offered to rebuild the whole city of Thebes, at her own expense. She flourished at Athens, about 238 years before the Christian era, and was mistress to Praxitilles, the famous sculptor. He drew her picture, which was such a master piece of art, and delineated so beautiful an original, that it was placed in the temple of Apollo at Delphi.

Solomon, who was so well acquainted with all sorts of women, awards the meed of excellence to the truly virtuous and industrious—to her who despises the baubles and glitter of life; the paths of the vicious, and who putteth her hand to the distaff, and who makes the domestic circle her home, her palace. The frailties of great men form the comfort and delight of fools, and he who fixes his eye on deformity, is himself deformed. This remark forcibly applies to the character of Solomon, and to the use that some persons make of his failings.

§ 8. Some of the most striking events which the world has known, have had their origin from women. The chastity of the virtuous Lucretia was violated by the son of Tarquin the proud. But Rome adequately revenged her cause. Mortified, past the endurance of life, she perished by a dagger, wielded by her own hand. And the consequences were, that the Tarquins were expelled from Rome, the monarchy was abolished, and a republican government established in its stead.

Another Roman lady, Virginia, was taken captive by Appius Claudius, one of the Decemvirs; but before his vile purposes were consummated, her father arrived from the camp and desired to see his captive danghter. His request was granted; when he snatched a knife and plunged it into Virginia's breast, exclaim-

ing, "This is all my dearest daughter, I can give thee, to preserve thy chastity from the lust and violence of a tyrant." The bloody knife was shown to the soldiers by Virginia's father, who were so incensed that they immediately marched to Rome. Appius was seized and committed to prison, where he destroyed himself to prevent the execution of the law. A revolution was the consequence, and the government of the Decemvirs abolished.

Volumnia, the mother of Coriolanus, preserved Rome from its impending destruction. Coriolanus, from the ingratitude of Rome, had joined its enemies, the *Valsci*, and would have destroyed his native city, had it not been for the intercessions of his mother and wife. The readers of Shakspeare, are already informed of these particulars, in the tragedy of Coriolanus. The Roman senate decreed to Volumnia, whatever reward she should ask; and pleasing to relate, her request extended to her whole sex. It was that a temple should be erected to FEMALE FORTUNE. Such a temple was erected, and situated upon the identical spot, where she had arrested the career of her son.

We delight to trace the feelings, and even some of the faults of females, when they are feminine; for when faults are found, as they are the common lot of humanity, we expect to find them less glaring than in the other sex. But when women desert their standard and assume the masculine character, we find them off their ground. They are out of place, although they may not act out of character.

In feats of horsemanship, in the circus, with bows and arrows, or pistols or muskets, and more especially in fencing and wrestling, a woman is like a dog or a bear walking on his hind legs. They may excite the mirth of the mob and the shouts of the vulgar; but the pity or the derision of the refined and well-bred man, surely awaits them.

§ 9. No polished man, of modern times, ever viewed the Spartan female character with any great complacency, although he might be compelled to admit that martial deeds may have sprung from it. There was not that display of tenderness and feeling which is the brightest ornament of beauty. The stern

heart of man, requires delicacy in woman. The Spartan mother, when her son was about to depart for the field of blood and battle, delivered him his shield herself, exhorting him to conquer or die, telling him to bring back his shield, or dead or wounded, to be brought back upon it. "*Either* this or *upon* this," were her words. They were *martial* but not *maternal.*

We have seen in our short travels, women laboring in the corn-fields of western New York. In time of peace, if men do their duty, it is seldom necessary for women to do this. Let the Solomon and Augustine ages be the standard. Exclude all from the field, and none from the distaff. But all antiquity was made up of extremes. It is Christianity which has levelled the asperities of Paganism and Judaism, and given women a station in society but *little lower than the angels.* The ancient Germans took their wives with them into the field of battle; but the ancient Romans took *not* their women with them even to their social parties. Among the Jews, women and children, and slaves and concubines, were very much on a level. We are to account for the frequent scenes of blood and murder, assassination and treachery, among the ancients, from their social circles having been wholly composed of males. Matters of this kind are seldom perpetrated without previous concert; and in circles where the softer sex are excluded, such concerts are held.

It is female society that has tempered the mortar of modern times; and it is modern times that have produced such females as Hannah More, Miss Edgeworth, Madame de Stael, and Josephine. Surely Buonaparte could not say as did Solomon, that he had not found one good woman in a thousand. (Eccles. vii. 28.)

§ 10. It is Christianity, let the sect be what it may, that has elevated the female character to its proper dignity. And it has surprised me, that as it has removed female happiness and comfort to the farthest extreme from the savage state, that the women of our savage tribes, have not discovered it, and been more ready to embrace its precepts. How immensely superior are the comforts of the slaves of the South, to those of the Indians of the West! There is no comparison betwixt them as it relates to the females.

It is an interesting matter of inquiry why women of barbarous countries, so readily received the Gospel in ancient times, and are so backward in that respect now. It was however, true, that all classes seem to have been more easy to convert in the early ages of our era than at present. *Convents* afforded women a home, a shelter, a safe abode, from violation and hardship; and this is undoubtedly *one* reason. Still, it does not solve the whole difficulty, for the Roman Catholics of Mexico, have convents now, but female savages do not resort to them. Indeed, we cannot learn that the Romanists of the South, have made any greater progress in converting the Indians, than the Protestants of the North. Monastic institutions appear to have been formed for the purpose, at least in part, for sheltering the defenceless, in the world's dark and barbarous ages. And it would seem that something of the kind would ever have an admirable effect in countries which had no laws, but those which suffered the strong to trample on the weak; the ruthless to despoil the innocent.

Are modern barbarians made of "sterner stuff," than ancient ones? or is there a physical difference of constitution? I suspect that the latter may be true as relates to the American aborigines, and that the sexual appetite is less imperative. Our Indians frequently take female white prisoners, but we never hear of cases of violation. Not so in the case where negroes have white women in their power.

§ 11. The Jews were a nation, the male part of it, very much given to libidinous passions; and this is one reason why I cannot agree with Mr. Boudinot, that our Indians are descended from the lost ten tribes, as he supposes.

Some impute the cause of the ancient heathen more readily embracing the Gospel, to the greater purity in the lives of Christians. In ancient Rome, at its first settlement, the inhabitants were wholly men, who had to go among another nation to procure themselves wives. Thus courtship was short, and carried on by companies of men, who went by dozens and scores among the Sabines. So scarce and so dear was the sex, that he who could procure a woman, immediately made her his wife. But courtship proceeded upon a larger scale at last; and a small

army of men carried to Rome an army of women. This is called the rape of the Sabine women.

The Romans were prosperous without the other sex, but they were not happy. The Sabine men resented the affront, and declared war; but we hear of no complaint whatever from the women. Wives became mothers, and in process of time grandmothers. All the endearments of social life, and family attachment, followed on in course. They became domesticated to the homes of their husbands, and as a natural consequence, to the city of Rome.

Romulus, with his twin-brother Remus, had been thrown into the river Tiber, when infants, by the orders of an uncle of theirs; for they had royal blood in their veins. They seem, however, to have floated on shore, and were suckled by a she wolf, until some shepherds found them, carried them home, and brought them up as their own children.

Romulus was the founder and builder of Rome; for when the twins grew up, they put their uncle, who had treated them so barbarously, and who had usurped the throne, to death.

It is not surprising that he who had sucked a wolf, should have highly esteemed women, and that his subjects should have done likewise. The high admiration of *the human face divine*, when that face adorned the female form, the high estimation of female virtues and graces, and the superior privileges of the sex, may be referred to their first king having been nursed by a wild beast, and to the scarcity of wives, at the first settlement of Rome.

To praise women in the tribune, to eulogise them at their funerals, and to erect monuments to their memory, when dead, were things done by the most noble men of that noble nation; and they were acts which reverberated back upon the actors, the meed of gallantry and gratitude. The women were made priestesses; the vestal virgins had the care of the sacred fire, and the custody of those shrines which required keepers of spotless purity. Still, it must not be forgotten, that some could be found, even in those early and vestal times, who degraded the dignity of their sex, and disgraced their origin. A Catiline and a Clodius, could be admitted into the private apartments of the first married ladies in Rome.

Julia Augusta, was the only daughter of Augustus Cæsar. She was remarkable for her beauty and genius, and more remarkable for her unbounded licentiousness. A disgrace to the royal line, the luckless girl was stoned to death by Tiberias, the successor of Augustus. However ill deserving Julia might have been, she fell a victim to a cruel and barbarous tyrant.

Another Julia, the daughter of Germanicus, was still more infamous for her debaucheries. She was the sister of Caligula, who is accused of being her first seducer. He finally banished her upon suspicion of conspiracy. She was after a while recalled by the emperor Claudius, whose murder she brought about by the intrigues of Agripina, his wife, by means of poison. Julia, at the time of being guilty of such monstrous crimes, was scarcely twenty-four years of age. Agripina, was accessory to the death of her husband, that her son might succeed to the crown. Women sometimes love their sons better than they do their husbands.

A third Julia, was the daughter of the excellent emperor Titus. She prostituted herself to her brother, the emperor Domitian.

The first *Julia*, we have not mentioned yet. She was a model of virtue and excellence, the daughter of Julius Cæsar. She was well married, but her father compelled her to divorce her husband, in order to her marrying Pompey the great. She died suddenly in childbed.

The history of Roman women, abounds with virtue the most splendid, and vices the most abominable. The contrast was greater at Rome than at Jerusalem. There was no country in which widows mourned their husbands so long as in Jewry, however; a trait of character in the Jewesses, which proved *their* connubial attachment, however rare such examples were set them by the men.

§ 12. JUDITH had been a widow three years and four months, when the Assyrians besieged her place of residence. This was Bethulia, a city situated between Jerusalem and Jericho. And all this time—this three years and four months—she had fasted, except upon the Sabbaths, and Sabbath evenings, upon the eves of the new moons, and other festivals of her nation. With re-

gard to the Jewish fasts, however, it is said, that they were observed generally only in the day time, and that the faster ate at night. From the great length of time that Judith is said to have fasted, this is probably the case. For as we learn, she was still extremely beautiful; whereas, she must have been extremely emaciated, if not dead, had it been otherwise.

She had also all this time worn sackcloth, and dwelt in a tent on the top of her flat roofed house. Her husband, Manasses, had died in barley harvest, by a *coup de soliel*, or stroke of the sun; a disease which kills suddenly, and is sometimes mistaken for apoplexy. Gen. Greene, a major general in the American Revolution, is said to have died with a like stroke of the sun, in Georgia, in 1786.

In Jewish history we find no heroine comparable with Judith. Nebuchadnezzar had made war upon the Jews. He was king of Assyria, and had his capital at Nineveh. His general was Holofornes, who invaded the hill country of Judea, besieged Bethulia, and caused exquisite distress, by cutting off the aqueducts that supplied the city with water.

In this state, the rulers of the place, Ozias being at their head, made an oath to the citizens, that they would surrender the city in five days to the enemy, unless some relief could be afforded before the end of that time.

It was in this exigence that Judith, the rich, handsome young widow, stepped forward, and with a degree of firmness and resolution which denoted a very high order of intellect and self-possession, proffered her services to save the city. These are words she used. "Then said Judith unto them, Hear me, and I will do a thing which shall go throughout all generations to the children of our nation."

After uttering an impressive, urgent, and excellent prayer, she entered on her hazardous enterprise. Her prayer was as follows: "Smite by the deceit of my lips, the servant with the prince, and the prince with the servant; break down their stateliness by the hand of a woman. For thy power standeth not in multitude, nor thy might in strong men; for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope. I pray thee,

I pray thee, O God of my fathers, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer; and make my speech and deceit to be their wound and stripe, who have purposed cruel things against the top of Sion, and against the house of the possession of thy children. And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou."

Judith then throwing off the weeds of her widowhood, decked herself in splendid apparel, and braided her hair, and anointed herself with precious ointment, and put on herself bracelets, and chains, and rings, and ear-rings, and a tire upon her head. When thus bedecked, she was a splendid paragon of female beauty; the admiration of every beholder. Giving her maid a bottle of wine, a cruse of oil, and a bag filled with parched corn, lumps of figs, and fine bread, she proceeded towards the camp of Holofornes. When she came to the first watch, or sentinel, of the hostile army, he examined her strictly, as to who and what she was, and what she wanted. She answered promptly. She said that she was a woman of the Hebrews, from whom she was flying; and whom she represented as about to be consumed, and that she was going to Holofornes, to show him a way by which he could take the besieged city, without the loss of a single man. Struck with her dignity and beauty, and the purport of her errand, a hundred men were selected to conduct her to their lord, the commander in chief.

A high opinion of the Jews was immediately formed, from the dignity and fascinating appearance of a single woman of their nation. And an expression worthy of notice was made on the occasion, by the Assyrian general. It was, that not a single man of the Jews ought to be left alive, because he might deceive the whole earth. And it proved in the sequel, that if Judith was to pass as a sample of Jewish deception, that he judged correctly.

She was introduced into the tent of Holofornes, whom she found lying under a canopy of purple adorned with gold, and emerald, and precious stones. And she fell down on her face before him, and his servants took her up. He received her kindly, promising

her protection; assuring her that he would give comfort to all who were friends to his lord the king of all the earth.

In return, Judith in the name of God, promised him success against the Jews, if he would follow her counsel; and that all, both man and beast, should come under the dominion of his lord and king; and that they, as well as the fowls of the air, should live by him and his vicegerent, Holofornes. She also assured him that his wisdom and policy were known and admired by all the earth; and that he was known to be the most excellent and valiant in feats of war, of all his nation. Here was consummate falsehood mingled with the deepest hypocrisy.

Thus did Judith fatten her victim with flattery, before she sacrificed him.

Further, she represented her people as having broken the laws of their God, in making use of consecrated things for forbidden uses. This they had done during the straitness of the siege, but *still* it was *unlawful;* and for this crime they were abandoned by God, and would fall an easy and certain prey to man.

She told him of herself, that she was religious, and served God day and night. And thus raising a high opinion in the mind of Holofornes, of her sanctity, veracity, and fidelity, he felt no suspicion of her integrity. And this was not all. She likewise firmly assured him of her knowledge of future events, by which she knew that he would not only capture Bethulia, but that she would lead him through all Judea, till he came to Jerusalem; and that then, and there, by her means, she should see him seated on the Jewish throne. And that not so much as a dog should open his mouth at him.

Holofornes replied, that she was both beautiful in her countenance, and witty in her words; and that if she did as she had said, and that which she had prophesied came to pass, her God should be his God, and that she should dwell in the presence of his lord the king of Assyria. To keep up the appearance of the utmost piety, she arose at midnight, and sent a request to Holofornes for permission to go forth to prayer; which was granted. To pay her the utmost respect he brought her into the apartment where his plate was set, and ordered a splendid feast to be prepared, inviting her to partake of his own meat and wine. But at this

first entertainment, Judith refused to eat or drink; choosing to make use only of those provisions which she brought with her, according to the rules of her nation. But she found it convenient to deviate in this respect, upon another feast having been made for her; upon which occasion she assumed submission to every thing that her host should desire, and liberally partook of the viands and the wine; so that both Judith and Holofornes drank more wine that day than upon any other day since either of them was born. When the feast was ended, the servants were dismissed, the tent closed, and in it Holofornes was left alone with Judith. He was well filled with wine, and lay along upon his bed. Before the tent was closed, Judith had given orders to her maid, to stand without, and to wait for her coming forth to early prayers; and to secure a safe passage, she had spoken to the same purpose to Bogoas, the eunuch of Holofornes.

Those who are frank, sincere, open, and unsuspecting, may ponder here to some advantage, upon the profound dissimulation of Judith. Unsuspecting and innocent persons are prone to believe that all others are like themselves; which is a mistake—sometimes a fatal one.

Judith began her enterprise with prayer; she closed it by cutting off the head of Holofornes—which as she was about to execute, she offered another prayer, in her heart, to the Lord God, to strengthen her in the undertaking. She then approached the post of the bed and took down from thence the falchion of Holofornes, which was hanging there. Then taking hold of the hair of his head, she smote twice upon his neck with all her might. His head was dissevered, and she took it away from him. And tumbling down the canopy, or tester, from the bed post, she took that, with the head, and went forth. And she gave the head of Holofornes to her maid, who put it into the bag in which she had brought meat, and without any accident or interruption, she and her maid reached Bethulia.

The joy of the citizens, and the applauses bestowed upon Judith, need no description; for the imagination of every one will paint them better than pen or pencil.

Among the nations of the East, the loss of the commander in chief, was the loss of the army.

But Judith, in the sequel, proved her abilities to be great, by the arrangements which she desired the army to make of an attack upon the Assyrians, in the morning; rightly judging, that if the sentinels saw an army in battle array, that they would tell their officers, and that the latter would fly with the news to the tent of Holofornes, and finding him dead, every thing would be put into confusion. She also told them to hang up the head of Holofornes upon the highest part of the city walls. All this was done, and the event justified the shrewd calculations of Judith. For when Bogoas knocked at the tent of his master, and received no answer, he ventured to go in, and found that he was dead, and his body without a head, tumbled on the floor, and that Judith, whom he supposed that Holofornes had slept with, was gone. He then gave the alarm, that the slaves had dealt treacherously, and that one woman of the Hebrews had brought shame upon the house of king Nebuchadnezzar.

The captains of the Assyrian army were in great distress, and rent their clothes. The army fled away, their camp was taken, and the Jews chased the flying columns beyond Damascus, a distance of sixty or seventy miles. To Judith was given all the plate, and beds and vessels of Holofornes.

We cannot but be struck with admiration at the daring enterprise, the signal skill, and wonderful success, of Judith. Her prayer, and her whole management evince great powers of mind. But to a Christian, a prayer to God to smile on *deceit*, and to strengthen a *hand* uplifted to *assassinate*, even an enemy, sounds not a little singular. Still, the stratagems of war, have in all ages been aided by deception and falsehood. The best men who have commanded armies, have approved of deceiving an enemy to their destruction; as they have rewarded treason, although they must have in their hearts despised the traitor.

In the whole records of antiquity, we know not where to find a piece of deception so deeply conceived, so glaringly, so deceitfully executed, and at the same time carried on under so thick a cloak of piety and religion. Judith, when she cut off the head of an enemy to her country, destroyed a man who had shown her the greatest respect, protection, favor, and friendship. Nor had he, as it appears by what she told her countrymen after her return,

offered, or at any rate effected, any improper intercourse with her. If she had any pangs of conscience on the occasion, she probably consoled herself by the reflection, that by cutting off one man, she had saved a perishing city of thousands of men, women, and children, tormented with hunger, dying of thirst.

§ 13. As to prayer, that alone does not sanctify, nor legalize, nor prove the equity and justice of any thing that is prayed for. The Mahomedan religion is a religion of prayer, in which they are more uniform and exact than even the christian; but that does not prove the truth of the Moslem creed. And the Roman Catholic prays for the destruction of heretics, in which they include all protestants; but this does not prove that millions and millions of the human race ought to be hurled from existence by the hand of heaven, merely because they are not papists. No protestant would deem *that* prayer meritorious, which contained a petition for his own perdition, for which the papist prays in every prayer. Nor is the success of a measure, when prayed for, any absolute criterion of its justice, or even of its benefit to the petitioner. To this point is the following case:

A minister was praying for a child in a sick room with its mother; and he said, as he was addressing himself to the Deity, "If thou wilt spare,"—when he was interrupted by her, as she exclaimed, "It *must* be his will, I cannot bear *ifs*." The child unexpectedly recovered, and proved a very bad son indeed. The mother, after suffering almost martyrdom by him, had the agonizing horror of seeing him *hanged* at the age of *twenty-two!* Better had it been to have said, "Thy will be done," if it had been the divine will to have taken him from his mother in his infancy.

The strongest passions and affections of women are sometimes excited, for which themselves nor no one else can render a reason.

Lacon says, that women have stronger passions, and less judgment, than men. It may be so; but I have strong reasons to suspect, that as the statement stands, that it may convey erroneous ideas. The desire to have children is a strong desire, and strongest in women. Still, there is no doubt, that in cases of seduction and illegitimacy, the blame lies at the door of the man, in ten cases, to one of that of the woman

As the diamond is polished by rubbing, so woman is prompted by difficulties. Every woman wishes to be married, and if that wish sometimes carries her too far, it is still with a prospect in *her* view of its achievement. Men teach women to view with complacency, that which they naturally view with horror. We have said, that every woman wishes to be married; yet I am fully convinced, that in a very great majority of cases, it is not from a like reason that a man wishes to be married.

We have remarked that women were not like eagles; for these birds soar highest in calms, sunshine, and fair weather; whilst woman shows her most exalted, amiable, and noble efforts, around the bed of sickness, and in the mansion of distress; in the alleviation of misery, and the healing of broken hearts, alienated minds, family broils, and domestic discords.

After all that may be said respecting the fondness of women for getting married, it was the opinion of the celebrated Dr. South, the divine, that there were ten women who were *driven* to matrimony, to one that was *led* to it. Families usually wish to see their daughters disposed of; and an expedient match, rather than a happy one, is most thought of, except by the parties themselves.

Dr. Watts said, "*Loose the fierce tiger from the deer*,"—but it is better not to unite them.

In the world's vast variety, we find some females, who are pleased with being eternally courted, and care little about being ever married. They seem to have a premonition that courtship is the happiest state; and a correct one it is. This puts us in mind of the remarks of S. Pierre, who held that all *contracts* produce *harmonies;* which is true. But the execution of a harmonious contract, sometimes breaks the harmony itself. The manners of women vary with the clime they inhabit, with the morality established, and with the fashion of the place. The piety of the most pious is not always at summer heat by the moral thermometer.

§ 14. It is an ancient observation, which we find on record, that the air of Baiæ, a city on the sea coast of Campania, was most pernicious for modest virgins. This was now brought to

mind, by an account which we lately noticed in the "CHRISTIAN SPECTATOR," respecting the manners, and especially the conversation of the ladies at Naples; which would put to the blush the most debauched, and indelicate, and degraded classes of females in England and America. It is as follows:

"The plain speaking of the Neapolitan ladies is truly surprising; they call every thing by its right name, without any circumlocution; and in the reality of a story, whatever be the character of the incidents, there is nothing left to be collected by inference but the facts are broadly and plainly told, with the most circumstantial details."*

In connection with Italy and women, we must not omit to mention a certain non-descript animal, of whose origin we should like to have some naturalist give an account. He is called a *cecisbeo*, which may be Englished, a *cavalier-servant*. Every lady has an attendant beau of this kind, who attends her at all parties and public places, at which she cannot even appear without such a companion. Her being a married woman makes no difference. He supersedes the husband in such cases, and even attends his lady to church. He does more; he enters her apartment at any hour, by day or by night, whenever he pleases, let it be never so private and secluded. It is hardly possible to credit all that we are told upon this subject, and yet the source from which it issues is so respectable that it commands belief. The Christian Spectator says, that "Even the private chamber is not closed to him at any hour;" and that "liberties are allowed him which the husband would not dream of taking." What these liberties are we cannot dream of thinking, nor think of dreaming.

The licentiousness of Roman Catholic countries, is truly surprising. "I am afraid to believe all that I hear of the licentiousness of Naples, but I see enough to make me think nothing is impossible."†

A celebrated lord, who was visiting Spain, writing home to his mother, relates the beauty and elegance of the Spanish ladies, in

* This account appears to have been taken from Dr. James Johnson, who speaks from his own personal observation. See Christian Spectator for September, 1836, p. 42.

† Dr. James Johnson, as quoted by the Christian Spectator.

high and exalted terms; and tells how he made a certain licentious request to one of them. Her answer was, "wait till I am married and you will make me too happy."

But in Papistical countries, the words PLENARY INDULGENCE, are labelled on their churches. The Neapolitan ladies would think rather meanly of our free country, called the LAND OF LIBERTY, when they should find themselves choked in their freedom of speech, and frowned out of all sorts of society, good, and bad, and indifferent, for their vulgarity of expression.

§ 15. Were all the world lighted with *white* light, without any rays of red, yellow, or purple, the faces of the fair, would be all of one colour, all pale, and equally pale. The rosy red of beauty, the kindling flush of love, the dancing pink of delicacy, the placid genial flow of content, and the retiring blush of modesty, could not be distinguished apart. The red cheek reflects no rays of light, with which the sun enlightens the apartment, except those of rose, carnation, pink and peach-bloom. The shades and shadows of red, and of white; of the lily of the lake and the lily of the field, commingled.

The green leaf, and the yellow orange, are seen in their true colours, only by their capabilities of refracting a green, or an orange colour from the rays of the sun; and so of the violet's blue, of buff, of lilac, of purple and scarlet and indigo. Yes, said Hortense, that is the Newtonian theory, to be sure, but Arabella looks red-cheeked by lamp-light, and by moon-light, and by star-light, and by snow-light, as well as by sun-light. Have all these kinds of light, and every ray of them, the seven prismatic colours? My ideas upon the subject, said she, may be simple, but they are short. It appears to me, she continued, that when Sir Isaac Newton made light alone to constitute the colour, that he did not fully consider, that a green leaf may become a red leaf, as does that of the maple; or of a cinnamon hue, as does that of the oak. That a rose is actually red of itself, she inferred from its looking red when the sun did not shine, as by moon-light in the night; and also by the light of the taper, when neither sun, nor moon, nor stars, afforded it any light. Seeing, appeared to her, to be one kind of feeling. The rays of the red rose, were of

a red colour, and met the rays of vision emanating from the eye, and when these different sorts of rays met, the delicate optic nerves, felt a red colour touching them. Different colours, therefore, gave to the eye a different feeling. Black is distinguished from white, at once, because it feels differently to the nerves of the eye, which are called the *optic nerves.*

The delicacy of the nerves of the fingers, has been such in some diseases, and in some blind persons, that they could readily distinguish and describe colours by the touch. Here feeling and seeing became identified. Roses, dahlias, green fields, and calm seas, gave to the eye a feeling that was pleasant and agreeable. A black cloud, an ocean tossed with a tempest, a full glare of sunlight, or even the penetrating scarlet of eye-bright, *(euphrasia,)* when in bloom, are all somewhat disagreeable, and distressing to the sight. Hortense concluded by saying, that those who wielded the theory of Newton, and who had powers of their own to enforce his gigantic abilities, would probably turn her's or any other girl's *red* and *white* to a *leaden* complexion, and silence her attempts at philosophizing. But we remarked to her, that silencing was not always confuting, and that her hypothesis appeared as probable as any one's else.

§ 18. The most beautiful woman of all antiquity, was Mariamne. In saying this, we do not forget Sarah, the wife of Abraham, nor Bathsheba, nor Abishag, nor queen Esther, nor Cleopatra, queen of Egypt. Mariamne was the wife of the first of the Herods, and who is called Herod the Great. And the beauty of queen Mariamne, is proved by Cleopatra's having gone to Jerusalem, and there having offered Herod her own seduction, which that monarch refused; although she was the mother of Julius Cæsar's son, and the enslaver and idol of Mark Antony; and that Herod's rejection of the advances of Cleopatra, was not owing to his matrimonial fidelity, is abundantly proved. He was a curious barbarian, however; for once, on being summoned before Mark Antony, he was suspicious that he should be put to death. He therefore, left the care of Mariamne with his sister's husband, Joseph, with strict orders that if he was put to death by Antony, that he should put Mariamne to death, so that she might

be with him after death! The Jews, seem, therefore, to have held the opinion, that in another world, the spirits or souls of the deceased, should recognize each other, and still be man and wife. But Herod returned safe, and having discovered from Mariamne, that Joseph had revealed the secret to her, he caused him to be put to death without even suffering him to come into his presence. Many years afterwards, Herod went to Cyprus, to meet Augustus Cæsar, after that emperor had defeated Mark Antony; and as Herod had been a great friend to Antony, he feared that Augustus would resent it, and take a fatal revenge, by putting him to death. He for the same reason which had before influenced him, commanded Sohemus, whom he left in the care of his household, to put Mariamne to death in case that Augustus destroyed him. Sohemus was equally imprudent as Joseph had been, and Mariamne having discovered the orders given him by her husband, treated Herod very coolly on his return, and even refused his embraces. Herod, unable to find out the cause, and Mariamne refusing to tell it to him, he had one of her eunuchs put to the torture, who had been much about her in his absence. The eunuch confessed that he saw a great change in the queen after something that Sohemus had told her; upon which Herod inferred that he had made his secret orders to destroy her, in case of his own death, known to her; and he ordered Sohemus to be slain.

§ 17. Women are fairies within their ring, but out of it nothing at all. In achieving stupendous works, they are the file compared with the axe, the scissors compared with the hammer. They cannot raise the stone, and erect the pyramid, but still they can give a polish peculiar and delightful. A woman never shines in talking politics, and appears to most advantage when she does not say one single word upon the subject. And as to her religion, she always appears most elevated in action, and not in discussion. The precipitate curiosity of mother Eve, may stand as an example of feminine religious disquisition.

Capt. Marryatt says that it is of no use to have the best of an argument when opposed to women. A supposition, a circumstance, a prejudice, or a custom, is just as weighty in the nursery,

or at a tea-party, as is proof positive before the Supreme Court. There is no such thing as disproving a supposition. When all kinds of probabilities, little and great, strong and weak, are reared up as evidence, and arrayed as proof, the case is decided by assumption.

Two or three witnesses may establish a fact, but a thousand and one, cannot abolish a prejudice. When a woman's opinion is once made up, by authority never so flimsy, it is impossible to change it by all the arguments and demonstrations in the world. Hence, under the old dispensation, we read of her thus,—"If she go as thou wouldest not have her, cut her off from thy flesh, and give her a bill of divorce, and let her go." The position here displayed, is, that from a single act of waywardness in a woman, there was no hope; and that the sooner a man was rid of her, the better for him. But as is her perverseness, so is her affection, her confidence, her implicit reliance. She is smitten down by a single mental blow, by a single act of perfidy, and never rises again. She loses all, if her one ship be wrecked, because her all was on board of one vessel. Still, the French maxim of contrariety here comes into play again; for if a severe stroke do not kill her quite, and if she recovers from it, she may live forever. Although a woman has less of force, she has more of fortitude than man.

§ 18. Where ignominy is incurred, and character lost, and the forfeiture of life is in danger, she will attend her friend, her husband, her brother, to the court, to the prison, and even to the gallows; and this when his male relations will all desert him. We have an instance of this fortitude and affection in a remarkable degree, in the case of Rizpah, the concubine of Saul. When David had hung her two sons by Saul, together with the five sons of his wife Michal, Saul's daughter, Rizpah took sackcloth and spread it on a rock, and watched their bodies; nor suffered the beasts of the field by night, nor the birds of the air by day, to rest on or molest them. And this dismal occupation she persevered in, from harvest time until water dropped on them out of heaven. (II. Samuel, xxi. 10.) That is, from harvest time until the autumnal rains.

Jealousy, is a prevalent passion in the sex. A man visiting a house in which the family occupants are a woman of seventy, and a young lady of twenty, will be able to discern this all pervading feature; and of which he would not have dared to surmise the existence, had he not seen it.

§ 21. In the management of business, women are sometimes found to be *misers*, but never *men*. When acting miserly, they are most apt to show it by saving their *salt*, and losing their *bacon*. But on the other hand, women who have money, are apt to make a free use of it, so long as it lasts—to expend it on objects, not of primary importance, without having the forecast to save it for future emergencies of indispensable necessity.

An accurate lawyer, and intimate friend of the present writer, observed that it was best for women to have their property left in lands; for that they always had a repugnance to writing their names, and conveying away their inheritance. This view of the matter is correct, and those who have an interest in the management of female finances, ought to consider it well. If any improvement can be made upon this suggestion, it appears to be that of placing their funds in bank, or some other stock, where the interest can be received at stated periods, and punctually paid. A woman who has an idea that any merchant, mechanic, artist, or retailer, owes her husband, will show no mercy in calling for every thing in their line of business. She will consume her husband for gridirons at a blacksmith's, and have four coats of paper hangings, one on the top of another, on the walls of the same room, and yet not be comfortable. As said an early settler, and wealthy farmer, in our own America. He told his wife at their beginning of life, that he wanted to be rich. She replied that she wanted only enough to be comfortable. He got rich, but riches are nothing to a woman, unless in the expenditure. He got rich; but she, alas, if her own account is to be taken for an affidavit, never got *comfortable*.

Josephus says of women, that they were prohibited by the laws of Moses, from being witnesses in courts, on account of the *forwardness* and *boldness* of their sex.

But after all, a censure or a satire upon the sex, belongs rather to a Herod, or a Swift, than to a Solomon, or an Addison.

After casting about for a conclusion, from some celebrated author, we concluded to conclude in our own words, which convey our own sentiments.

Life, what art thou ? thy sunny days,
Thy calms, thy cheers, thy Christian rays,
Thy spice, thy balm, thy sweets, alone
By woman can be truly shown.
Away, the censures of thy sex,
Let sickness come, let false friends vex,
Thy cheerful mien, thy angel smiles,
Deprive the demon of his wiles ;
The surest solace man can know,
The mother, sister, wife, bestow.

INDEX.

	Page.
A.	
Adams, President	375
Address, preliminary	9
Adicipore, or Adipocere,	119
Alexander of Russia,	278
Allen on giant remains,	85
Alexander Alexander,	374
Almanac making,	272
Alluvial laws,	182
Ambition,	343
Amalgamation,	32
America, why colder than the East,	158
Anahuac,	37
Anatomy, comparative	91
Anaxagoras,	269
Animal food,	28, 353
Animal magnetism,	193
Animal origin of mountains,	183
Antiquities at Aix, France,	153
in Cattaraugus,	153
in the Cumberlandmountains,	160
of Genesee,	131
of Georgia,	132
of Jefferson county, N. Y.	134
of Kanhawa river, Va.	122
of Kentucky,	171
Mexican,	139, 149
in Miami,	126
on the Oakmulgee	135
of Ohio,	117, 120
of Oreston, Eng.	153
of Ouisconsin,	138
of Pennsylvania,	148
on the Rivanna,	128
on the Scioto,	170
in Tennessee,	160
of Teotchuacan,	150
Arabians,	27, 35, 145, 177
Ararat,	186
Aristotle,	71, 315
Association of ideas,	163, 374
Atterbury, Bishop	56
Atticus,	363
Atheism,	59, 61, 306, 316
Attraction,	155
Aurora borealis,	158

	Page.
B.	
Babel builders,	151, 163
Bacon, Francis	80
Bacon, Roger	199
Baker, Rachel	226, 420
Baron Humboldt,	164, 167
Banks and his horse,	35
Baptism,	342
Bat, the sixth sense of,	228
Bath, cold	360
Bed of shells, ninety miles long,	133
Berkeley, Bishop	62
Bernard, St.	194
Beveridge, Bishop	338
Bible,	258
Bite of a spider,	222
Blood,	396
Bones in rock seventy feet deep,	153
Bramins,	369
Bump, phrenological	216
Buonaparte,	20, 394
Burke, Edmund	31, 33, 56
Burman Empire,	308
Burying and burning the dead,	262
Burying arms with the warrior,	264
Butler's Analogy,	268
Byron, Lord	19
C.	
Cæsar, Julius	196
Campbell, Hon. Mr. of Ohio,	126
Cancer from kissing,	366
Cards,	54
Cases extraordinary of,	
Baker, Rachel	226
Cass, Mrs.	229
Hazard, Nancy	219
McEvoy, Miss	231
Rider, Jane C.	223
Cervantes,	36
Change of climate,	361
Chamber horse,	359
Chaos chronology,	189
Charms,	303
Chatham, Lord	377
Chaucer,	15

	Page.
Chronology,	189
Childers, Dr. of Georgia,	133
Child, imprisoned	205
China,	22, 28, 31
Churchyards, origin of	127
Choking,	391
Cicero,	30
Clergyman's case,	255
Climate,	111, 156, 348
Clouds,	188
Cold winds, Virgil on	110
Coins fifty feet in rock,	152
Comets,	388
Common sense,	310
Confusion of languages,	162
Congress,	377
Congress, speaker of	30
Consumption,	361
Conscience,	376
Corpse revived,	368
Covenant of salt,	139
Countries,	347
Craniology,	193
Creation,	92, 188
Cromwell,	265
Crusades,	23, 161
Crusades Mahometan,	161
Custine, M. beheaded,	379

D.

Dancing, involuntary	221
sayes life,	375
Dark ages,	152, 168
Death,	318
of a beauty,	325
of Julius Cæsar,	197
Deity,	313
Deluge,	182
Denon, M.	333
Diet,	361
Divorce,	173
Divination,	267
Doctors,	64
Donne, Dr.	57
Dreams,	287, 388
Dress,	354
Drinks,	358
Drowned persons,	368
Druids,	334

E.

Earthquake, effects on the mind,	373
Earthen ware, ancient	136
Eclipses,	268
Effects of a gale,	143
Egyptian magic,	217
English national character,	23
Enthusiasm,	277
Epitaph on Joshua Barnes,	372
Epictetus,	53
Epicureans,	313
Essenes,	175
Europa,	165
Europe, its name,	165
Evans, Mr.	116
Evil, its uses,	76

F.

Falling stones,	99
Famine,	357
Fascination of serpents,	303
Fasting,	352, 358, 363
Fate,	198
Fates,	198
Faust's Bibles,	258
Fever Flowers,	333
First settlers in America,	137
Five hundred deaths from one man,	351
Flood of Noah,	186
Foot of bird, eighteen inches long,	90
Fortifications,	125
Fossil remains,	83, 86
Friendship,	72
French Revolution,	69
Future state,	371

G.

Galen,	359
Gales of 1685, and 1815,	144
Gastric juice,	393
Genius,	347, 377
Georgia, antiquities of	132
Geology,	116, 130, 152, 153
Germany,	329
fossil head dug up in	84
Giants,	41, 83, 119
Glennie, on antiquities,	150
Glover, Rev. Mr.	231
Goethe,	31
Gov. Pownal,	116, 181
Green Christmas,	347
Guardian Angels,	58
Gulf Stream,	142

H.

Hamilton, Gen.	252
Hannibal,	168
Harvey, Dr.	53
Hazard, Nancy	219
Health,	318
Heaps of ashes,	136
Heat and cold,	110, 156
Heathen atheist,	306
Henry's account of the Indians,	245
Herbert, Lord	265
Herculaneum,	154, 155
Herod,	59
Hesiad, on chaos,	189

	PAGE.
Hippocrates,	289
Holy Land,	45
Hooker,	268
Horsley,	268
Howling of dogs	364
Humboldt, Baron	164, 166
Hume, Mr.	42
Hunting laws, Indian	176
I.	
Ice, mountains of	113
Idolatry,	191
Imagination,	372, 380
Imaginary diseases,	253, 254
Indians, divorce of	173
Indian doctor,	245
method of memory,	176
magical practices,	243, 246
morality,	172
of Missouri,	172
physiognomy,	173
polygamy,	173
remedies,	73
and his snake,	273
Inguadon,	84
Insanity,	363
Instinct,	371, 389
Instruction,	68
Italy,	329
J.	
Jerusalem,	45
Job,	319
Josephus,	336, 337
Johnson, Samuel	68, 331
Jouers, or jugglers,	245
Judges of courts,	33, 34
Judgment,	374, 377
Jumsheed Jum,	151
K.	
Kanhawa, antiquities of	123
Kempis, Thomas a'	331
Koran,	49, 50
L.	
Languages,	141, 145
Laughing to cure fever,	340
Le Blond,	112
Legerdemain,	250
Life,	318
Linnæus,	141
Locke, Mr.	192, 193
Longevity,	29, 346
Lost ten tribes,	140, 146, 173
Lot's wife,	336
Love,	72, 381, 405
Luther,	47
Luz,	263
M.	
Madison, Bishop	109
Magic, Egyptian	217
Materialism,	61
M'Evoy, Miss	231
Magnetists,	193
Mahometans,	354
Mahometanism,	27
Man, his nature,	130, 378
where most honored,	347
Martin, Susannah, executed,	210
Marriage,	32
Memory,	371, 372
Metempsychosis,	244
Mexico,	96, 149
Mexicans, modern	38
Milk,	74
Milton,	18, 53
Missouri Indians,	174
Mitla, palace of	166, 167
Moloch,	334
Morris, Robert	284
Moses,	21, 335
Mosaic work,	167
Mount Ararat,	186
Mountains,	111, 142, 183, 185
animal origin of	185
of ice,	113
Mounds on Fox River,	128
Mounds on the Kanhawa,	123
of the Ohio,	120, 125
of the Scioto,	170
of Virginia,	122, 124
N.	
Napoleon,	20
National characters,	35
Arabian,	35
English,	23
Italian,	329
Spanish,	35
New England,	356
Newton, Sir Isaac	108, 162, 190
Niagara Falls,	95
Number of centenarians,	29
of the Chinese,	29
of people in the U. S.	29
O.	
Old age,	357, 378
Olmsted, on the needle,	159
Opening a dead body,	82
Opinion of Linnæus,	141
Opium,	300
Origin of man,	130
P.	
Palace of Mitla,	167
Palsy,	382

	Page.
Pantheism,	315
Palmistry,	195
Partridges poisonous,	353
Penn, William	280
Petrifactions,	155
Philosophic idolators,	315
Philosophy,	268, 376
Physiognomy,	216
Phrenology,	195, 216, 311
Pigeons poisonous,	354
Point of congelation,	110
Poles,	158
Pompey the great,	196
Pompeii,	154
Politics,	339, 345
Polygamy, Indian	173
Popularity,	65
Potatoes,	354
in France,	178
in Austria,	179
Pownal, Gov.	116, 181
Progeny,	356
Prolonging life,	339
Professional longevity,	356
Puritans,	23, 43
Pyramids,	147
Q.	
Quakers,	43
Quarrel settled by a dream,	196
R.	
Rain,	187
Reading by touch,	231
Reason,	377
Refutation of atheism and materialism,	61
Remains of giants,	120
Remedies natural,	324
superstitious,	257
Religious writers,	330
Resemblances, geological,	130
Resuscitation,	368
Revenge,	174
Revolutionary characters,	69, 71
Roman dream,	196
Ruins,	166
Rush, Dr.	163
Russian campaign,	279
S.	
Sabbath,	381
Sacrifices,	335
Salt,	139
Saul,	360
Savages,	73
treatment of,	141
Say, Mr. in a trance,	367
Sea-bed,	184
Second-sight,	271
Seeing with the fingers,	231
Serpents,	304
Sex of fevers,	351
Shakspeare,	34, 53
Shower of stones,	100
Sickness,	396
Shakers,	73
Silliman, Professor	153
Sismondi, M.	145
Smoking, death by	181
Skeletons, fossil	153
Skeleton with arrow head in neck,	120
with knife in side,	121
Sleep,	285, 318, 380
preaching,	223, 411
working,	293
Smoking,	179
Socrates,	269
Somnambulism,	223, 229, 380
Soul,	319, 321, 403
of infant unborn,	321
double,	226, 381
of animals,	321
Spanish nation,	35
preaching,	42
Spinosa,	316
Spinozim, refutation of	316
Spirit of the eye,	236
Spleen, use of	396
Stars, shooting	105, 187
Stewart, Dugald	252
Stimulants,	378
Stimulus of necessity,	389
Stomach of Buonaparte,	394
Stones falling,	98
on board a vessel at sea,	106
stationary in the air,	187
Style, kinds of	13
Stumps of trees ninety feet deep,	118
Sudden death of a beauty,	325
Superstition,	90
Swallowing a halfpenny,	355
Systems of the world,	97
T.	
Tartars,	146
Taylor, Bishop	57
Terminus, a Roman god,	192
Theatres,	344
Theological truths,	17
Theory of the deluge,	186
of optics,	235
The Fates,	198
The stomach,	393, 396
Tobacco,	178, 179
King James on	180
Tohu Bohu,	189
Tropical plants in polar regions,	155

	PAGE.
Touch without contact,	228
U.	
Universal principles,	34, 164, 333
Universality of [illegible]lity,	120
of deception,	240, 302
V.	
Vaccination in India,	257
Vegetable diet,	353
Ventriloquism,	397
Victory,	347
Virgilian lots,	259
Virgil on northwesters,	110
Volcanoes,	96
W.	
War,	69
Washington,	13, 24, 69
Washington, death of	364
Weather,	272, 346
Wedding,	444
Wedges, with rock formed over them,	152
White Indians,	176
Will,	378
Williams, Roger	281
Williamson, Hugh, Dr.	304
Williams' Hist. Vermont,	172
Winds,	110
serving as river banks,	143
Wit,	369
Woman, who heard with her eyes,	234
Women	405, 406
World, theories of,	26, 97, 116
attracted north,	156
Worship of All Nature,	315

