



these both were cast into a lake of fire burning with brimstone,

Rev. xx. 10.

And the *Devil* that deceived them was cast into the lake of fire and brimstone,

where the *Beast*,

and the *False Prophet* are.

Note 6. p. 244.] See note 27. p. 37., and note 50. p. 68., on Introduction, Vol. I. — pp. 467., and 475. of this volume.

Note 7. p. 248.] Compare Sect. x.

Note 8. p. 251.] Conf. with Hebr. and LXX vers.—S. John xix. 30. The expression rendered “finished,” or more literally “perfected,” still leaves an opening for further accomplishments. It seems to be the aim of prophetic language, that we should commonly be unable to limit, beforehand, the fulfilments.

Note 9. p. 275.] “Petrus Diaconus familiarissimus ejus [dicit] super caput [Sancti Gregorii] ipse Spiritum Sanctum, in similitudine columbæ tractantis, frequentissime perspexisset.” S. Greg. Pap. Vita, a Johann. Diacon. l. lv. c. lxix.

SECTION IV. VOL. I.

Note 1. p. 286.] In no part of Mahomet's imposture, however, is there discoverable more inconsistency, than in his pretensions to superiority over Christ; to whom, at the same time, he relinquishes the high offices of Messiah, of Intercessor, and of Judge of all things at the last day; whom he further concedes to have been conceived of the Spirit of God, born of a pure virgin, and without taint of sin; and allows to have wrought the most amazing miracles: admissions which, severally and collectively, establish, in point of fact, the supremacy of our Lord.

Note 1. (*) p. 289.] “Vocantur Arabes Kedareni (Jer. xlix. 28.) בני קדר Filii Orientis, sive Orientales. Sapientes illos qui (S. Matth. ii.) απο ανατολων venisse dicuntur, ab Arabia venisse, veterum Christianorum sententiam fuisse observat nobilissimus et doctissimus Hugo Grotius, quam et ipse sequitur.” Pocock. Spec. pp. 34, 35. cf. Appendix, No. ii.

SECTION V. VOL. I.

Note 1. p. 325.] “But, at the present day, among the European Jews, those, for example, who reside in Italy and Germany, when a marriage proves barren, it is not unusual to take in marriage a second wife, for the sake of procuring offspring; and that, *not without the legal sanction of the Roman pontiff*: a fact which I learned from the treatise of Rabbi Leo Mutinensis, ruler of the synagogue at Venice, on the customs of the Hebrews, or “*A History of the Hebrew Rites*,” being the same manuscript of which I have elsewhere made mention. For, in the printed edition,

published at Paris a long time ago, *the passage relative to the indulgence granted by the pope*, which occurs in my MS. copy, is, it would appear, **DESIGNEDLY EXPUNGED**. Now the account of their polygamy, as it formerly stood in the original work, and as it stands in the copy in my possession, which was faithfully transcribed in Italy, is as follows: 'It is lawful among the Jews to take in marriage more than one wife; indeed, as many as they please. Yet, in Italy and Germany, it is not their usage to marry more than one, except in cases where there are not sons by the first wife, who must be satisfied, moreover, that the second marriage is contracted on this ground; and in Italy, it is their practice, in such cases, TO APPLY FOR A LICENCE, AND TO TAKE OUT A DISPENSATION FROM THE POPE.' Selden, Ux. Ebraic. Op. tom. iii. f. 570.

Note 1. (*) p. 353.] It had been the intention of the author to give, in this note, for the convenience of oriental scholars, the originals of the select sentences from Ali, arranged in the same order with that observed in the text. Want of space, however, obliges him to relinquish the purpose.

SECTION VI. VOL. I.

Note 1. p. 367.] "Denique sectam esse inter Mohammedanos, quæ Jesum pro Deo habet, venturoque ut judicet genus humanum die novissimo." Reland, De Relig. Mohamm. p. 45. cf. Marracci, Refutat. Alcor. p. 219.

Note 2. p. 367.] See note 1. p. 286. in the last page. The *ad hominem* arguments with which Mahometans may be pressed, from the belief which their creed obliges them to entertain respecting Christ, would seem to supply powerful weapons to wise and skilful labourers in the propagation of the Gospel.

Note 3. p. 379.] It is in the figurative and fanciful expressions, not infrequent even among the greatest of the ancient fathers, that Romanists find or feign a colour for some of their grossest perversions of Scripture and common sense. As a specimen of harmless extravagance, in commenting on Scripture, the author may mention a homily on the Woman of Samaria, attributed to S. Augustin, in which her "five husbands" are stated to be *personifications of the five senses*. The mode of interpreting here adopted, is the converse of that which prevails in the Koran; which always finds a *carnal* sense for *spiritual* representations.

Note 4. p. 388.] Compare Sect. ix. vol. ii. pp. 108—110. The *scholastic* controversy on the Divine attributes, may be said to have originated in the schools of the Saracens. The diversity of sects and opinions, to which this controversy gave birth in the Mahometan world, will be found fully exposed by the learned Pocock. Spec. pp. 208—227.



SECTION VII. Vol. I.

Note 1. p. 407.] Romanists would seem to have taken a leaf out of the Koran, in the latitude which they allow, "of returning to ordinary employments and diversions, after divine service is over." Cf. Sale, Prel. Disc. p. 200. The following is the precept of the Koran, respecting the observance of the Mussulman Sabbath: "When prayer is ended, then disperse yourselves through the land as ye list, and seek gain of the liberality of God." Sale's Koran, vol. ii. p. 438, with note (k). In Roman Catholic countries, is not the practice but too much in unison with this precept?

Note 2. p. 409.] Nicole, *Traité de la Prière*, tome i. Pref. pp. v. vi. *Usage de l'Eglise*. The apostolic constitutions enjoin prayer six times a day. Nightly rising to prayer was a precept and practice of primitive Christianity, as since of Islamism. Also of Judaism. See Ps. cxix. 62.

Note 3. p. 412.] "Quando Turcorum, in eorum Ecclesiâ silentium, et Christianorum, in suâ Ecclesiâ, tempore orationis, tumultum, considero, magna mihi admiratio generatur de tanta ordinis permutatione; unde, scilicet, in illis tanta devotio, in istis verò tanta indevotio; cùm tamen contrarium esse debere, causa et ratio ipsa requirat." Sept. Castrens. ap. Hott. Hist. Or. p. 310. Again: "Precum ordinariorum pensum absolventes, quàm, Bone Deus, animo sunt devoto!" Id. ib.

"Vidi, in Sanctæ Sophiæ Templo, ad bis mille congregatos, eo silentio, ut, ante ingressum, ibi neminem esse ratus sum." Fr. Barton. ap. Hott. ut supr.

Note 4. p. 419.] On the first clause of the passage extracted in the text, Mr. Sale observes, that the original will admit also of being translated generally, "Whoso regardeth the rites of the pilgrimage," &c. Had the learned translator understood the principle of Hebrew parallelism, according to which, this place of the Koran is strictly constructed, he would have seen, not only that his rendering, "And whoso maketh valuable offerings unto God," &c. is the right, but that it is the only right, translation. The passage is a fine example of the *Epanodos*. Compare Bp. Jebb's "Sacred Literature," Sections iv. xvi. The law of *Epanodos*, by far the most important form of Hebrew composition, was unknown to Bp. Lowth.

Note 5. p. 420.] "Consenso suggestu ligneo, illis [congregationi] legem suam enarrat [Calipha]. Assurgentes autem Ismaelitarum sapientes pro eo precantur; summaque ejus majestate et pietate commemorata, eum dimittunt, reliquique omnes Amen accinunt. Postea ipsis benedicunt, et adductum sibi camelum mactat; atque hoc eorum Pascha est. Portiones principibus distribuit, qui avidè ab ipso arripiunt, ut victimæ manu Sancti sui Regis mactatæ, aliquid degustent quo laetantur. Deinde ex oratorio decedit." Benjam. Itin. ap. Hott. Hist. Or. pp. 288, 289.

The importance of *sacrifice* in the Mahometan ritual, appears by the fact, that it is the great resort of the Mussulmans, in extreme emergencies. Thus, in the calamitous reign of Amurath III., when public prayers were ordered, by the Sultan, for the empire, then torn, at once, by civil dissensions, war, and pestilence, — “ A la suite d'un discours analogue aux circonstances, prononcé par le prédicateur ordinaire de *Sainte Sophie*, on implora la miséricorde divine, et l'intercession du Prophète : les assistans prosternés, et baignant la terre de leurs larmes, faisoient retentir l'air de leurs gémissemens et de leurs sanglots. Mourad III. *fit immoler, le même jour, un grand nombre des victimes*, en répandant des sommes considérables dans le sein des pauvres.” D'Ohsson, tome ii. p. 246.

In exposing the incorrectness of Mr. Gibbon's statement, that the Mahometan religion is without a sacrifice, it may be not out of place to notice the *reputable* inconsistency into which the same historian has been betrayed, in his alternate indulgence of two irreconcilable propensities, love of historical truth, and hatred of Christianity. The fruits of these conflicting passions are legible, in the *opposite* characters of Mahometanism which he has bequeathed to the judgment of his readers :

“ These painful restraints [the abstinence of the Ramadan, and the interdiction of wine,] are, doubtless, infringed by the libertine, and eluded by the hypocrite : *but the legislator, by whom they are enacted, cannot surely be accused of alluring his proselytes, by the indulgence of their sensual appetites.*”

Decl. and Fall, ch. i.

pp. 276, 277.

“ The restraints which he imposed were requisite to establish the credit of the prophet, and to exercise the obedience of the people.”

“ *The voice of Mahomet invited the Arabs to freedom and victory, to arms and rapine, to the indulgence of their darling passions in this world and the next.*”

Decl. and Fall, ch. i. p. 350.

& cf. p. 297.

The author will not characterize these passages, as such contradictions would have been characterized by Mr. Gibbon, had he detected such, in the pages of Bishop Warburton, of Mr. Davis, or of Lord Hailes.

Note 6. p. 422.] “ *Mufti*, apud Turcas, Sacerdotum supremus, ut, apud nos, *Romanus Pontifex*.” Busbeq. ep. i. ap. Hott. H. O. p. 284.

SECTION VIII. Vol. II.

Note 1. p. 75.] The affinities of expression appear peculiarly strong, on comparing the Koran with the Arabic version of the Bible.

SECTION IX. Vol. II.

Note 1. p. 102.] “ *Imo eo processit impius ille Motazalorum Monachus Mozdar, ut diceret, — Posse Deum mentiri, et injuriam facere ; et si ita fecerit, futurum Deum iniquum, mendacem.*” Pœc. Spec. p. 242.

Al Mozdar was not mistaken ; for *his* God was the Devil. — “ C’est sous le Khaliphat de Mohammed I., que les anciennes erreurs de Manès, — *Mani-Zindick*, — firent les plus grand progrès parmi les Musulmans. Mohammed I. exerça contre ces *nouveaux Manichéens* les plus grandes rigueurs, et se fit même un devoir d’assister à leur supplice, avec un appareil aussi pompeux qu’effrayant.” D’Obsson, *Tabl. del’Emp. Oth.* tome i. p. 102.

Note 2. p. 103.] The pretexts of the Unitarian sectarists of the nineteenth century have been too effectually exposed, and the controversy is too fresh in the public mind, to require or leave room for any incidental illustrations. But, while these final notes are passing through the press, a tract has fallen into the Author’s hands, printed early in the eighteenth century ; which contains some valuable and most unexpected coincidences with the view of Mahometanism presented in these pages ; and a thorough exposure of the affinity and consanguinity of Socinianism, with that superstition. The treatise (which seems to have been unknown to Mr. Sale) is entitled, — “ Historical and Critical Reflections upon Mahometanism and Socinianism.” London, 1712. 12mo. It occurs in a volume of tracts, numbered 10. *x. m.*, in the British Museum. To judge by the *spirit and learning*, as well as the date, it might have been the production of Mr. Charles Leslie. The parallel between the two heresies ; the Mahometan filiation of the sect of Socinus ; its inferiority of belief to Islamism ; its *vain* attempts to amalgamate with the sectarists of Mahomet ; its affectation of dissent from them ; its like obstinate misunderstandings, or wilful misrepresentations, of the catholic doctrine, — are all exhibited with uncompromising fidelity, and confirmed by original authorities from the early annals of the Socinians. Specimens must not be withheld.

“ Michael Servetus, who was the *first* that dogmatized, in the sixteenth century, against the mystery of the Trinity, had dipped into the Alcoran ; upon the briars of which (they are the words of Lubinietski), like a bee, he gathered the honey of his doctrine : ‘ Ut ingenium excoleret, in *Africam quoque transfretaverat* ; Apis instar, cuncta sibi profutura colligens ; et, ex ipsis *Alcorani tribulis, mellis materiam exigebat.*’ ” Reflections, p. 212. conf. Lubinietski, *Hist. Ref. Polon. lib. 2. cap. 5. p. 96.*

“ Socinus (Respons. ad Libell. Jacobi Wieki, cap. i. p. 536.) owns, that the Alcoran speaks of the unity of God *in the same sense* that he spoke of it himself, and that his predecessors in Poland and Transylvania had spoke of it before him.” *Ib.* p. 182.

“ It is evident that Mahomet understood not the doctrine of the orthodox, concerning the mystery of the Trinity ; *in which the Unitarians of our days imitate him exactly.* They scarce ever attack our sentiments, without disfiguring them by interpretations, which true Christians cannot



admit." P. 175. Has the lapse of a century wrought any change in the spirit or practice of the school?

Having shown from the cases of Neuser, of Francis David, of Sylvan, and the Transylvanians, the efforts of early Unitarianism to effect a union with Islamism (for its more recent attempts, see Leslie's Works, v. i. pp. 206, 207., and 216—218.), the author of the *Reflections* proceeds:—"I have, I think, put the parallel between Mahometanism and Socinianism in a pretty clear light. I could carry it farther to the disadvantage of our Unitarians, who are at a greater distance from the truth than the Mussulmen,—in the articles of the *Creation*, of the *knowledge of God*, of *Providence*, of *predestination*, and of the *state of human souls after death*. But I shall content myself with an account of what essentially belongs to my subject, and may serve, by the grace of God, to fortify the youth, who unfortunately, at this day, suffer themselves to be seduced by opinions, which manifestly tend to THE DESTRUCTION OF CHRISTIANITY." pp. 188, 189. Compare Leslie's Works, vol. i. p. 452.

Subjoined to the treatise is a letter of approval from *Leibnitz*, dated Berlin, Dec. 2. 1706; in which, after a strong testimony to its merits, that great scholar adds: "As to the Socinians, it must be owned that they come very near the Mahometans. The Socinians push their temerity farther than the Mahometans, in points of doctrine." Conf. Leslie, vol. i. pp. 431—433.

It is peculiarly satisfactory to the present writer, to find, in so thoroughly Catholic an antidote to Socinian heresy, the following exact coincidences with his own view of the materials of thought and investigation presented, to the eye of true Christian philosophy, by the phenomena of Mahometanism:—

"The Mahometan religion hath made so much noise in the world, its progress hath been so surprising and speedy, and *its long continuance*, amidst an infinite number of revolutions, *carries in it something so wonderful*, that, in my opinion, history cannot inform us of any event, that deserves to be *more narrowly considered*." *Reflections*, p. 1. ad init.

"I know it is commonly said, that Mahometanism was established by force of arms, and by doing violence to the people's consciences: but, not to say that it is *impossible* conversions of this nature should be *long-lived*, I maintain that this cannot be proved in all the extent that is commonly given to it. Mahomet, with the few he had gained at Mecca and Jatreh by his preaching, *was not in a condition to conquer all Arabia*, nor to draw in such a multitude to his party, *by force*. I own that violence had some place here, *but certainly persuasion had more*." *Ib.* p. 170. Compare *Introduction*, pp. 6—9, &c.; 12, 13, &c.

Between the appearance of the *Historical and Critical Reflections*, and the publication of Professor White's *Bampton Lectures*, the course of in-



quiry respecting Mahometanism, notwithstanding the successful labours of Mr. Sale, assuredly had much retrograded; nor has it since materially advanced.

Before I take leave of this interesting little volume, it is right to notice, that Allwoerden, in his life of Servetus (*Historia Michaelis Serveti, Helmstadii.*), undertakes to controvert the account generally given of the voyage to Africa. His argument, however, consists altogether of negative evidences; and he proves himself unacquainted with the work of Lubinietski, by citing, as *the only testimony borne by him on the subject*, a passage which he finds in the pages of an opponent, and which he, very justly, pronounces to be *nil ad rem*: “Provocat Boysenius hac in re ad Stanislaum Lubienicium, *caussæ Servetianæ semper Patronum*, in *Hist. Reform. Polon.* l. ii. c. v. p. 96. scribentem: ‘*Levis est ex Hispania in Africam tractus.*’ Verum, quæ qualis ista conclusio? *Levis est ex Hispania in Africam tractus, Ergo Servetus ex Hispania in Africam est profectus. Nisi me omnia fallunt, fallit quoque ista conclusio.*” H. A. Allwoerden, *ut supr.* p. 19.

His readers are much indebted to the learned biographer for the information, that the passage of Lubinietski, which *he* quotes from Boysenius, fails to prove the African voyage of Servetus; to which it has clearly nothing to say. But how, may we naturally ask, came the *pupil* and *redacteur* of Mosheim, and the professed historian of Servetus, to be ignorant of the *direct testimony* of Lubinietski to the point at issue, cited above, by the author of the Reflections, from the very same page 96.?

P. S. While the proof of this sheet was at the press, I unexpectedly succeeded in tracing the authorship of the “Reflections;” which prove to be a translation from the “Dissertations Historiques” of the celebrated Mathurin Veyssiere La Croze. A Rotterdam, 1707. 12mo. — From the original, now before me, I add references: the order being different in the translation; which is otherwise very correct. “*Reflexions Hist. et Crit.*” pp. 99, 100. 42. 28. 55. 1. 18.

Note O. p. 105. l. 13.] The tendency of Mahometan heresy towards Christianity was signally illustrated, in the reign of Solyman I.; when a chief of the Ulemahs suffered martyrdom, rather than renounce his predilection for the Gospel. This memorable incident is thus related by M. D’Ohsson: “*Cabiz Efendy, déjà très-avancé dans le corps des Oulémas, esprit singulier, mais très-instruit, et possédant à fond la science du Cour’ann et celle de l’Evangile, aimoit les Chrétiens, les admettoit chez lui, et se plaisoit à parler de la pureté des dogmes, et de la sublimité de la morale Chrétienne. Il disoit ouvertement à des Oulémas même, que Jésus Christ étoit très-supérieur à Mohammed, et l’Evangile fort au-dessus du Cour’ann. Il combattoit encore différens points de la religion Mahométane, par des passages de l’ancien et du nouveau Testament. Cette conduite fit le plus*

grand bruit dans Constantinople. Tous les Oulémas se soulèvent ; on arrête le nouvel hérésiarque ; on le cite au Divan dans le Sérail même, le 7 Safer 933. (15 Nov. 1526), pour y subir un interrogatoire devant le Grand-Vizier Ibrahim Pascha et les deux Cazi-askers, qui sont les premiers magistrats de l'empire. — Ils commencent l'interrogatoire en ordonnant à l'accusé d'exposer sa foi et sa croyance. Cabiz Efendy s'en acquitta du ton le plus ferme et le plus assuré. Il parla des principaux dogmes de l'Islamisme comme contraires au Cour'ann, dont il cita une infinité de passages, auxquels il donnoit une interprétation bien différente de celle des Imams commentateurs : il prétendoit que tout avoit été falsifié, et que le Cour'ann, *fondé, en grande partie, sur la Bible et sur l'Evangile*, respectés par l'Islamisme même comme des livres divins, s'écartoit de l'esprit de ces deux premiers codes, qui contenoient également les commandemens de Dieu pour tous les peuples de la terre. Les deux juges, hors d'état de réfuter les assertions si savamment et si hardiment exposées par Cabiz Efendy, le déclarent, sans autre examen, infidèle et impie, et comme tel, le condamnent à mort, et accompagnent ce jugement de mille injures et de mille imprécations.

The Grand Vizier, the Divan, and the Sultan himself, who secretly assisted at the trial, were shocked and indignant at the severity and intemperance of the judges. Solyman ordered the cause to be re-tried by the Mufti and the Istambol Cadissy : “ Cabiz Efendy soutint devant ses nouveaux juges un nouvel interrogatoire, auquel il répondit avec la même fermeté et la même assurance que la veille. Il exposa derechef sa foi et sa croyance, avec les autorités et les explications qu'il avoit déjà données aux différens points de la doctrine et du culte de l'Islamisme. Le Mouphty les combattit tous, article par article, réfutant les principes de Cabiz Efendy, et appuyant son assertion sur différens passages du Cour'ann et de la Bible, et sur les glosses des commentateurs les plus estimés de la loi Mahométane. La vérité, dit ici l'auteur national, ne peut enfin que triompher de tous les sophismes de ce nouvel hérésiarque, qui, la veille invincible, fut alors terrassé et réduit au silence. Ainsi, ajoute le même auteur, convaincu légalement et théologiquement de ses erreurs, le Mouphty l'exhorta à les abjurer, à en demander pardon à Dieu, et à rentrer sincèrement dans le sein de l'Islamisme, en renouvelant la profession de foi. *Mais rien ne fut capable d'ébranler Cabiz Efendy.* Ferme dans ses principes, il déclara, *qu'il ne trahiroit jamais sa croyance et sa conviction ; sentimens dans lesquels il vouloit vivre et mourir.* Après de nouvelles tentatives, également inutiles, de la part du Mouphty, ce chef suprême de la loi, dont la dignité n'exerce jamais aucun pouvoir judiciaire, signifia à l'Istambol Cadissy (*to the Turkish Inquisitor, i. e. to the secular arm*) qu'il pouvoit user des droits de son autorité magistrale, et prononcer formellement la sentence de mort contre l'accusé, comme impie, infidèle, et apostat de la foi Musulmane. L'arrêt signé fut à l'instant mis à exécution ; et l'infortuné Cabiz Efendy

eut la tête tranchée dans le Sérail même." Tableau Général de l'Empire Othoman, tom. i. pp. 156—159.

A few more *such* arch-heretics as this noble Turk, might shake to its foundations the tottering cause of the Koran. And what Mahometanism has once produced, it may produce again.

Note 3. p. 107.] Compare section vi. vol. i. pp. 389, 390. The analogy with Judaism and Christianity, on the questions of fate and free-will, is stated by Mahometan writers themselves. Cf. Sale, P. D. p. 223., note 6., for the recognition of the parallel by a learned Moor. By the kindness of a friend, the author is enabled to quote the original testimony of Ahmed Ebn Abdalla, from the MS. copy of his letter, belonging to Mr. Sale; now before him in Mr. S.'s beautiful handwriting: — "De libero arbitrio aperiam quid sentiamus Mauri. Qua de re quamvis variæ sint sententiæ, præcipuæ tamen sunt tres, Cadarias, Jeberias, et Zunis. *Maxima pars Christianorum et Judæorum videtur accedere ad Cadarias opinionem.*" Ep. Ahmet Benandala, P.S. p. 63. Although Mr. Sale seems to have known only of Mr. Selden's MS. copy of this letter, in the Bodleian library, of which his own appears to be a transcript, — the tract was *printed* in Switzerland, under the title of "Mohammedica; sive Dissertatio Epistolaris, per Achmet Benabdalla, Eruditum Maurum. Altdorfii. 1700." A copy of this *rare* edition is in the British Museum. Nor was this the only impression. "Cette lettre a été imprimée à Rostock, l'an 1705, avec des notes de Zacharie Grapius." La Croze, Reflex. Hist. et Crit. p. 48.

Note 4. p. 108.] Compare Section xiii. pp. 286—298.

Note 5. p. 109.] Compare Section vi. vol. i. pp. 385—389.

Note 6. p. 109.] See Leslie's Works, vol. i. p. 207., for the celebrated address of the English Unitarians, in the reign of Charles II., to Ameth Ben Ameth, ambassador from the Emperor of Morocco. "Ce qui distingue le Socinisme de la religion Mahometane, *est si imperceptible*, qu'il n'y a que des intérêts humains, qui puissent retenir dans sa secte un Socinien bien instruit." La Croze, Reflexions sur le Mahom. et le Socin. ap. Diss. Hist. p. 134.

Note 7. p. 110.] For the tenets of the Sefatians, Conf. Pocock, Spec. pp. 19—21. 225—233.; and Sale, Prel. Disc. pp. 218—230.

SECTION X. VOL. II.

Note 1. p. 115.] See Ockley, Gibbon, and White. The sixth and seventh centuries appear in equally dark colouring, in the pages of the Byzantine, and of the Latin, historians of the period.

The double apostasy is thus noticed by Bishop Berkeley: "Anciently most unchristian schisms and disputes, joined with great corruption of manners, made way for the Mahometan in the East, and the papal domi-

nion in the West." A Sermon, preached before the Society for the Propagation of the Gospel in Foreign Parts. Works, v. iii. p. 252. ed. 8vo.

Note 2. p. 117.] M. D'Ohsson has strongly drawn the inseparable union, under Islamism, of the spiritual and temporal powers: "Nous commençons par le code de la religion, parce qu'elle a été le premier glaive du fondateur de l'Islamisme, et qu'elle a servi de base à l'édifice de sa puissance, de celle des *Khaliphes* ses successeurs, et de tous les monarques Mahométans. C'est sur elle que roule encore aujourd'hui toute la constitution de l'empire Othoman. Les souverains, respectés comme successeurs légitimes à l'ancienne puissance des *Khaliphes*, y réunissent les deux glaives, les droits du sacerdoce et ceux du pouvoir suprême. Ils n'occupent le trône pontifical, et ne règnent que d'après les lois canoniques, toutes dictées et sanctionnées par la religion." *Tabl. de l'Emp. Oth.* tome i. pp. 55, 56. The parallel with the Papacy is only too obvious.

"Le trône papal a plus d'obligation qu'on ne pense, à Mahomet, et à ses successeurs. Mais, pour affermir dans l'occident un empire, où le temporel se fondait sur le spirituel, le Pape avait besoin," &c. M. C. Villers, *Essai sur la Réform. de Luther*, p. 402. à Paris, 1820.

Note O. p. 119. l. 19.] "Thomas-à-Kempis."—"The historian Somaglio attests, (according to M. G. de Grégory, 'Memoir upon the true Author,') that a brother Jesuit being at Algiers for the redemption of slaves, the Dey showed him 'The Imitation,' printed in the Turkish language,—adding, that 'he valued it more than the *Koran*.'" Dibdin's "Imitation, &c." p. xxxi. Editor's Preface.

If the evidence of two Jesuits be conceived sufficient to establish the above anecdote, it may be added, as a valuable accession to Section V. of this work, in illustration of the moral capabilities of Islamism.

Note 3. p. 120.] "La qualité de Catholique Romain avait tout-à-fait remplacé celle d'homme, et même de Chrétien. Qui n'était pas Catholique Romain, n'était pas homme, était moins qu'homme; et eût-il été un souverain, c'était une bonne action que de lui ôter la vie. Voici quel était, à cet égard, le langage ordinaire des casuistes de Rome. Je cite, au hasard, les paroles d'un d'entre eux: '*Ostendimus jam satis apertè, justum esse ut hæreticus occidatur; quò autem genere mortis sit occidendus, parùm ad rem facit. NAM QUOCUNQUE MODO OCCIDATUR, SEMPER CONSULTUR ECCLESIAE.* Alphonsus A Castro, de *justâ Hæreticorum punitione*, l. 2. cap. 12.'—Ce Castro écrivait dans un temps, où la réformation commencée aurait dû cependant apprendre aux gens de sa robe à être plus circonspects. Le Pape Urban II. avait déjà dit: '*Non eos homicidas arbitramur, quos adversus excommunicatos zelo Catholicæ matris ardentès, aliquos eorum trucidasse contigerit.*' Ap. Gratianum, caus. xxiii. qu. 5. cap. *Excommunicatorum*. On remplirait des volumes de passages semblables; et l'on se rappelle, en les lisant, l'horrible joie que fit éclater la cour de Rome, à la nouvelle du

massacre de la Saint Barthélemy, les fêtes, les processions, les actions de grâces, que le Pape ordonna, la médaille qu'il fit frapper, enfin le tableau qu'il commanda à *Vasari* de faire sur cet événement déplorable, dont la cour de Rome a pu se réjouir, mais dont l'humanité portera éternellement le deuil."—Villers, *Essai sur la Réform. de Luther*, pp. 56—58. note 2. ; and cf. pp. 187, 188.

But it is said, the court of Rome has *changed*. On this subject, compare Note 9. of this section, *infra*.

Note O. p. 124. l. 15.] "Le Vicaire de Jésus-Christ étalait avec assurance ses droits incontestables sur toutes les couronnes et sur tout le globe. Il distribuait l'Amérique à mesure qu'on la découvrait, et même avant qu'on la découvrit." Villers, *Réf. de Luth.* p. 55 : cf. the papal bull (*Bullar. Magn.* t. i. p. 454.) there cited *ad calc.*

Note 4. p. 124.] See *Decline and Fall*, vol. 9. pp. 483, 484. ; x. p. 21. ; and cf. xi. 451.

Note 5. p. 125.] "L'homme lay, quand il ot medire de la loy Chrestienne, ne doit pas deffendre la loy ne mais que de l'espee, de quoi il doit donner parmi le ventre dedens, tant comme elle y peut entrer." Joinville, *Histoire de S. Louis*, p. 12.

Note 6. p. 126.] For the authority of the fourth council of Lateran among Romanists, and the unrepealed force, especially, of this persecuting canon, see the able argument of Bishop Copleston, in the final note to "A Sermon, preached in the Cathedral Church of Chester, on Sunday, NOVEMBER 5. 1826." Upon this subject, and upon others equally interesting to the Protestant community, a full and able exposure of the subterfuges and reservations of the church of Rome, may also be found in "Remarks, &c." by the Rev. C. R. Elrington, D. D., now Regius Professor of Divinity, in the University of Dublin.

On the subject of Romish persecution, the Bishop of Llandaff speaks the whole good sense of the debate : "It is needless, surely, for any practical purpose, to hunt out a few sentences imbedded in the voluminous acts of councils, or to show that, by necessary deduction, these passages speak the deliberate sense and doctrine of that church, when we have the imperishable records of ages, *the living voice of history*, which never was, and never can be, disputed, attesting the same facts." *Ut supr.* p. 31.

Even the merciless bigotry of Philip II. was *lashed up* to the persecutions in the Netherlands, by the voice of the Roman Pontiff: "Quelques sages conseillers de ce prince l'engageaient à des mesures plus douces et plus salutaires envers les Bataves; peut-être les eût-il adoptées, sans les conseils opposés et violens du Pape Pie V., qui le porta même à charger de l'expédition l'exécrable et féroce duc D'Albe." For this signal service to the church of Rome, Pope Pius V. was, in the eighteenth century, canonized by one of the mildest and most learned of his successors: "C'est Clement XI. lui-même qui loue Pie V., en le canonisant, de ce grand

zèle pour le maintien de la foi. La bulle de canonisation est du 22 Mai 1712." Villers, p. 162. note 1. Compare Note 9. infra.

Note 7. p. 127.] See Dr. Elrington's "Remarks," p. 75.

Note 8. p. 127.] The mysteries of Romish casuistry are unfathomable: but, for practical uses, they have been sounded sufficiently in the "Lettres Provinciales."

Note 9. p. 127.] "Unchangeable character of the Romish superstition." By political apologists it has been plausibly alleged, that, with the progress of the world, the church of Rome also has changed for the better. The opinion has all the merit of originality in its favour: for it has, assuredly, been dictated, neither by observation of the present, nor by experience of the past. The church of Rome may, indeed, modify its practice, to meet times and circumstances; but its principles and spirit it cannot change. Such is the judgment of a writer of acknowledged enlargement of view; who has thoroughly examined, and philosophized upon, his subject; and whose conclusions have been affirmed by the public voice, both on the continent, and in these countries:

"L'esprit du papisme," remarks M. Villers, "est exclusif et intolérant, il faut le dire: or, l'esprit d'une institution ne peut cesser d'agir, QUE CETTE INSTITUTION NE CESSE.—Les Papes, plus avisés depuis la réformation, affaiblis, presque nuls, ont cédé forcément en diverses rencontres; MAIS C'EST LE POUVOIR QUI LEUR A MANQUÉ, ET NON LA BONNE VOLONTÉ. On a souvent tenté de réunir l'Eglise réformée à l'Eglise Romaine: celle-ci a rendu vaines toutes ces tentatives, en ne voulant rien relâcher de ses prétentions. — Bossuet y déploya toute son éloquence, mais aussi toute l'inflexibilité de son génie et celle de son église. Il ne pouvait être, selon lui, nullement question d'accommodement, mais seulement de soumission. Quand on considère quel langage hautain et violent tint alors un homme aussi éclairé qu'était Bossuet, on ne peut s'empêcher de penser que, si peut-être l'on rendait au clergé Romain son pouvoir et ses richesses, ON LE REVERRAIT FANATIQUE ET PERSÉCUTEUR COMME PAR LE PASSÉ." Essai sur la Réform. de Luther, pp. 90—92.

It is highly important, in this connection, to mark the coincidence between the conclusions of the French philosopher, and those of a British statesman. The following extract is taken from a document, which, though still fresh in the public mind, has, from the compass and accuracy of its research, already become an historical authority: "From the tyranny over the human mind, thus exercised by the church of Rome, wherever it has power, I draw this conclusion, that to give it new power any where would be most unsafe: and if it were given on the ground that the church of Rome has changed its character, would be most contrary to the evidence of facts. It has still the same grasping, dominant, exclusive, and intolerant character: it is weaker, indeed, than it was; but it carries with it every where the same mind. You have, indeed, shorn and bound the strong

man; but the secret of his strength is still upon him; and if, from whatever motive, you admit him into the sanctuary of your temple, beware, lest the place and the opportunity should call that strength into action; and, with all the original energies of his might restored for the occasion, he should pull down the temple of the constitution upon you, and bury you, and your idols, and himself, in one common ruin." Substance of Two Speeches, by Sir Robert Harry Inglis, Bart. p. 35. London, 1828.

Upon the subject of this note, the author would refer generally to the irrefragable authorities accumulated by M. Villers and Sir R. H. Inglis.

But, while Rome has in no wise altered its principles, it has *varied and qualified* its practice to suit all contingencies whatsoever; a policy which has too often lulled its opponents fatally to sleep, where it ought to have doubled their vigilance and their apprehensions. Perhaps no where is this feature of Romanism more powerfully or instructively exposed, than in the pages of the Essay on the Reformation: "Les Papes," says M. Villers, "savaient céder quelquefois, et ployer quand la nécessité les y contraignait; mais ils changeaient de ton le moins qu'il leur était possible, espérant toujours qu'un meilleur temps reviendrait, un temps de bigotisme et de ténèbres, où ils pourraient déployer dans toute sa magnificence leur opiniâtre système de *Lamaïsme*." p. 54. And again: "On en vit encore, après ce coup terrible [the Reformation], rappeler un instant au monde Chrétien l'orgueil de *Hildebrand* et les vices de *Borgia*. Mais enfin le temps, et la dure expérience, les ont éclairés sur leur véritable position: ils se sont résignés, au moins dans la pratique, au rôle d'humilité et de *souplesse*, devenu désormais leur partage devant les puissances de la terre." Ib. p. 104.

It behoves us to mark well the first-fruits of this altered policy, in the immediate rise of an instrumentality adapted, at all points, to the crisis: an instrumentality more effectual, perhaps more deadly, than the fires of persecution. It is thus M. Villers describes this new power: "C'est aux mêmes motifs qu'on doit attribuer l'élévation rapide et le crédit immense du nouvel ordre des *Jesuites*, qui, né à coté du protestantisme et dans le même temps, fut destiné, dès sa naissance, à le combattre, et à le contre-balancer. Ces nouveaux soldats de l'Eglise, constitués d'une manière plus redoutable que l'armée des mendiants érigée dans des siècles barbares, et inventeurs d'une tactique bien plus convenable à l'esprit du nouveau siècle, firent pour l'Eglise affaiblie tout ce qu'on peut attendre de forces humaines, dirigées par la plus profonde prudence, la zèle, la persévérance, le génie, et la réunion de tous les talens. Ils s'emparèrent des cours, des peuples, des confessionnaux, des chaires, de l'éducation de la jeunesse, des missions et des déserts des deux mondes. Rien ne leur parut impossible pour étendre la domination du Saint-Siège aux lieux où elle n'existait pas, et pour la consolider là où elle avait été maintenue. — Ce n'est pas ici le lieu de déduire en détail tout ce qu'a produit de mouvemens dans la poli-

tique de l'Europe cette société célèbre, dont l'influence n'a été due qu'à la réaction du Catholicisme [Romain] contre la réforme. Il suffit de dire que, si cette dernière eût par succomber et éprouver une contre-révolution, *les jésuites sans doute eussent opéré ce grand œuvre.*" Id. ib. pp. 107—109.

Attention is called to these facts of papal history, with no invidious purpose. But the reasoning seems to be short-sighted indeed, which would argue that *that church* which produced the Jesuits, as a counterpoise to the Reformation, in its first stages, and which, I will not say with what object, has lately resuscitated that society, is unequal to the production, in every season, of agents equally qualified to maintain its interests, and extend its influences, under whatever emergencies or oppositions.

M. Villers has stated the issue, in the 17th century, of a project for the union of the Gallican and English churches, and the conduct of Bossuet in that hollow negotiation. It was reserved for the 19th century, to hear a Roman Catholic Bishop avow, that, rather than assent to such a union, "he would be tempted to *remove the cross, and set up the crescent.*" See Dr. Elrington, "Remarks, &c." p. 84. After this *felo-de-se* declaration, Christian courtesy cannot require one word of apology, for the full exposure, in this section, of the parallel between Popery and Mahometanism.

Note 10. p. 130.] Villers, pp. 187. 425, 426. The comparative toleration in Roman Catholic and in Protestant states, has been set in a just light by this impartial writer: "Les princes et états Protestans profitèrent tous plus ou moins des bras et de l'industrie d'une multitude de *proscrits*, qui émigraient des pays Catholiques où on les persécute; — tandis que les Catholiques, tranquilles et tolérés sous la domination des Protestans, ne songèrent jamais à quitter et à appauvrir leur patrie." Essai, p. 132. In a publication already referred to, the contrast is illustrated, by a case which should silence casuistry, — the example of free SWITZERLAND: "In the Roman Catholic cantons of Switzerland, with the exception of Soleure, and a late addition to Fribourg, the Roman Catholic religion is the exclusive religion of the state. Even in the democratic cantons, the cradle of Swiss liberty, 'the Catholic faith is the exclusive religion of these cantons: *none other is tolerated.*' In all the cantons in which Protestantism is dominant, *the Roman Catholics are free.*" Sir R. H. Inglis, p. 146.

Note 11. p. 132.] Among the fathers, S. Gregory Nyssen is classical on Pilgrimage. His letter on this subject is not a favourite with Roman Catholics. See also S. Hieron. ad Paulin. ep. 49. [al. 13.]

Note 12. p. 133.] The invocation, also, of saints, is carried quite as far among Mahometans, as among Romanists; especially in the sect of Shiites. For curious illustrations of this doctrine, see "Description des Monumens Musulmans," tome ii. pp. 142—192. Prayers to their favourite saints, are among the most common inscriptions on the rings and signets of Musulmans. A specimen or two of this analogy with Popery shall be added.

اللهم بجاه الحسين بن علي
احفظ عبدك حسين بن علي بك

O mon Dieu, par les mérites de Hosséin, fils d'Ali,
Protège ton serviteur Hosséin, fils d'Ali-bey!

Reinaud, Mon. Mus. t. ii. p. 177.

Invoke Ali, objet des plus grandes merveilles,
Tu le trouveras une ressource dans les malheurs :
Oui, tous les maux et toutes les peines seront dissipés
Par ta protection, ô Ali, ô Ali, ô Ali!

Id. ib. p. 168.

The *image-worship* of Popery, on the contrary, receives as little countenance from Islamism (see D'Ohsson, t. ii. p. 169.), as that of the Greeks experienced from Leo and the Iconoclasts themselves. Indeed, John of Jerusalem, a monkish writer of the eighth century, in a philippic reproaching the *heresy* of the image-breakers (*κατηγορων και εικονομαχων αιρεσις*) directly traces its rise to the agency of Mahometanism; which thus operated to purify even the Christian church from idolatrous superstition. Cf. Johann. Hierosolym. Narrat. ap. Galland. Bibl. Vet. Patr. tom. xiii. pp. 270, 271.

The book of S. Agobard, archbishop of Lyons at the commencement of the ninth century, entitled "Liber contra eorum superstitionem, qui picturis et imaginibus sanctorum adorationis obsequium deferendum putant," is a sad stumbling-block in the way of Romanists. See Galland, B. V. P. tom. xiii. pp. 457—468. The authority of this Father being acknowledged by his church, the learned editor felt it proper to clear him from the charge of impugning its doctrine. His argument is a *weighty* one, for he brings no less than five testimonies, against the only testimony opposed to him: "Scripta Agobardi recensent Dupinius et Cavæus: qui tamen *iniquior* est aliquanto in eum, *propter libellum de Picturis et Imaginibus*. Cum enim *ceteri omnes*, Massonum puta, Baluzium, Raynaudum, Mabillonium, Cointium, aliosque *emunctæ profecto naris* homines, Agobardi dicta *emolliri*, ac in *bonum sensum* accipi posse contendant; *Cavæus solus* in alia omnia abiisse maluit." Galland. t. xiii. Proleg. c. xx. p. xiii.

There is a slight flaw in this argument: its *five* props are *papists*; its one opponent, a *protestant*. But its author is, of course, *emunctæ naris homo*.

The protestant reader will be at no loss to understand how the work of S. Agobard must hamper Roman Catholics, and how necessary the task of explaining away his meaning, — when it is considered that his "*Libellus*" is, in fact, a connected series of authorities from ancient *Fathers* and *Popes*, against the growing superstition; including the illustrious

names of Saint AUGUSTIN, Saint JEROME, Pope GREGORY the Great, Pope SYLVESTER I., Pope LEO the Great, and our venerable BEDE.

Note 13. p. 135.] The analogy of the Papal and Mussulman "Orders," and their corresponding effects, are thus described in the Essay of M. Villers on the Reformation: "Qu'est-ce qui retient, depuis plusieurs siècles, nos voisins les Ottomans, avec qui nous avons d'ailleurs tant de relations de commerce, dans une barbarie, pareille à celle des nations Chrétiennes pendant le moyen âge? C'est la superstition religieuse, ce sont leurs *Muftis*, leurs *Fakirs*, leurs *Dervis*, lesquels entretiennent parmi eux la haine des vraies lumières et de la philosophie. Nous autres occidentaux avons assez de *pareils opposans*; et, plus intolérans que les orientaux, nous avons encore de plus qu'eux l'*Inquisition*, dont, sans la réformation, nous aurions vu, peut-être jusqu'à nos jours, le règne terrible se perpétuer. Beau chemin vers un meilleur état de choses!" pp. 98, 99.

"Peut-être jusqu'à nos jours." M. Villers might have spared the qualification: "The pope," says the authority transmitted by the British minister, (from Switzerland) to his government, "forgetting what he owes to protestant princes, has re-established the jesuits, and the *Inquisition*, and laughs at the liberties opposed to his own ultra-montane principles." Sir R. H. Inglis, pp. 146, 147.

SECTION XI. VOL. II.

Note 1. p. 143.] See note (*) p. 153. of this section. M. Villers styles the Turk, "irréconcilable ennemi de toute la Chrétienté." p. 135.

Note 2. p. 147.] Dr. Robertson's facts are, at least, as good authorities as his theories: "Many of the persons who distinguished themselves in science, during the twelfth and thirteenth centuries, were educated among the Arabians. Almost all the men eminent for science during several centuries, if they did not resort in person to the schools in Africa and Spain, were instructed in the philosophy of the Arabians." Hist. of Charles V. vol. i. p. 389. How largely the crusades operated in extending this inter-communication, is historically notorious.

Note 3. p. 148.] It is strangely inconsistent reasoning which would deny political motives in the popes, at least, in their encouragement of the crusades, while all authorities agree in ascribing the gigantic growth of the papal power itself, altogether, to the consummate policy of the church and court of Rome. M. Villers has seen and represented the matter in the just light: "Dans un armement de toute la Chrétienté, on sent bien que le Pape, reconnu pour le chef suprême de cette armée sainte, où tout guerrier s'enrôlait comme soldat de l'Eglise, ne put que trouver un accroissement à son autorité." Essai sur la Réf. de Luth. p. 414.

Note 4. p. 151.] For a masterly assertion of the defensive policy of



the crusades, the reader is referred to the pages of Mr. Sharon Turner. See History of England during the Middle Ages, vol. i. pp. 302, &c.

Note 5. p. 185.] The invidious eloquence of Mr. Gibbon has failed to disguise the genuineness of Peter's character, and the magnanimity of his mind. His artful portrait of the hermit is virtually a panegyric : — " His resentment and sympathy were excited by his own injuries, and the oppression of the Christian name ; he mingled his tears with those of the patriarch, and earnestly inquired, if no hopes of relief could be entertained from the Greek emperors of the East. The patriarch exposed the vices and weakness of the successors of Constantine. ' I will rouse,' exclaimed the hermit, ' the martial nations of Europe in your cause ;' and Europe was obedient to the call of the hermit.—His stature was small, his appearance contemptible ; but his eye was keen and lively ; and he possessed that vehemence of speech, which seldom fails to impart the persuasion of the soul. When he painted the sufferings of the natives and pilgrims of Palestine, every heart was melted to compassion ; every breast glowed with indignation, when he challenged the warriors of the age to defend their brethren, and rescue their Saviour.—The most perfect orator of Athens might have envied the success of his eloquence : the rustic enthusiast inspired the passions which he felt ; and Christendom expected with impatience the counsels and decrees of the supreme pontiff." Decline and Fall, vol. xi. ch. lviii. ad init.

He who could himself thus feel and conceive, and who could thus impart his persuasion and conceptions to others, must, had he only been a Turk or a heathen, in the dialect of Mr. Gibbon, have been a great man.

Note 6. p. 195.] " Le coup d'essai de l'horrible Inquisition fut le carnage de plusieurs milliers d'*Albigéois* et autres Chrétiens, qui, dans leur simplicité, s'imaginaient qu'ils pouvaient croire au Christ, sans croire aux Papes ; et la dévastation des états du Comte Raymond de Toulouse, qui les y avait tolérés. *On vit alors l'institution des Croisades, détournée de sa première direction, employée par les Papes à armer Chrétiens, contre Chrétiens.*" Villers, p. 417. For the exploits of the Teutonic Knights against the pagan enemies of Rome and Christianity, compare id. ib. p. 93. note.

Note 7. p. 199.] The reader needs hardly be reminded, at this advanced stage, of the peculiar value of this double coincidence. The ecclesiastical metropolis of Judaism, and that of eastern Christendom, were objects, before all others, fitted to bring to its close the prophetic conflict between the great spiritual families of Isaac and Ishmael.

SECTION XII. VOL. II.

Note 1. p. 201.] Compare p. 461. supr. note 10.

Note 2. p. 210.] This common and peculiar action of the two creeds,

upon the nations which severally profess them, is easily explained, when we reflect, that Christian states, and Mahometan states, are, in a sense inapplicable to any others, ancient or modern, respectively bound together in their civil relations, by the ties of religious belief. Among heathens, whether Greeks, Romans, or barbarians, religion never constituted a bond of international union.

Note 3. p. 214.] “Quedaba un vacío considerable de tiempo, ignorándose el sistema de labranza y crianza que observaban los Arabes en España, mientras dominaron en algunas partes de la península. Sabiase que introduxéron entre nosotros la seda, el algodón, el azúcar, el arroz y muchas especies de semillas, legumbres, hortalizas y frutales: el riego y distribución de las aguas, y el modo de preparar varias especies de abonos para fecundizar las tierras; mas se ignoraba la verdadera forma de las labores que las daban.

“Esto es lo que declara en el método mas sucinto *Abu Zacaría Ebn el Awam* Sevillano, en su libro de *Agricultura* que tengo la honra de presentar á v. m. y cuya lectura derramará en el reyno grandes y provechosas luces con que mejorar en muchas partes el cultivo, y restablecer la abundancia que experimentaban los Arabes Españolas, y á que es tan propenso el suelo de la península.”

Don J. A. Banqueri, from lett. dedicat. to king of Spain, prefixed to كتاب الفلاحة. “Libro de Agricultura.” Madrid, en la Imprenta Real, Año de 1802.

“Florece el cultivo de los Arabes en las provincias meridionales de España, en cuya península introduxéron los Musulmanes muchos frutos y árboles del oriente y de Africa, que no eran conocidos en la edad en que floreció Columela.” El Conde de Campománes, Censura de la Obra de Abu Zaccaria, p. 3.

The practical and experimental character of the Arabian genius appears throughout this work; according to the announcement of the author in his preface ولم اثبت فيه شيئا من رأي الا ما دريته مرارا فصيح

“Ninguna sentencia establezco en mi Obra, que yo no haya probado por la experiencia repetidas veces.” Prologo del Autor, p. 10.

“La consideracion de ser esta obra la suma completa de agricultura de la media edad, y de haber hecho los Arabes Españoles maravillosos progresos en el cultivo del campo, llevando esta ciencia á un alto grado de perfeccion, á que apenas podemos nosotros lisonjearnos de haber llegado todavía; bastaria para recomendar su mérito, utilidad, é importancia.” Discurso Preliminar del Traductor, p. 8.

Spain affords us a melancholy opportunity of estimating the relative civil and mental influences of Popery and Islamism. And the intellectual



darkness, the moral degradation, the reduced census, and the universal decay of industry, manufactures, and commerce, in Roman Catholic Spain, from the date of the expulsion of the Moors, remain an instructive record of the *benefits* which the church of Rome would have conferred on all the nations of Europe, had not the Reformation interposed to break the spell of papal supremacy.

Note 4. p. 217.] To open and improve the facilities of internal communication is recognized both by theorists and by practical statesmen, in this age of political economy, as among the first great measures for effecting, or for advancing, the civilization of any country. But the Romans themselves scarcely excelled the Arabs in this civil department. And modern Europe, which received its first lessons in it from the Saracens, in the tenth and following centuries, perhaps might still profit by attention to those lessons, in the nineteenth. An unemployed population is the curse of some of the most favoured districts of the West. Whence, then, does it arise, amidst all our boasted accessions of knowledge in civil affairs, that we are no longer able to convert a surplus stock of hands, into what it ought to be in every civilized country, a source of national profit and improvement? The declension cannot justly be ascribed to the influence either of despotism or of freedom; for, in modern times, it is nearly the same in arbitrary and in free states. In this, and in other particulars, our presumption would be healthfully checked, if we were more in the habit of reverting to the forgotten wisdom of former times.

Note 5. p. 219.] See the preceding note. In the police department, the European nations have, however, made effectual use of the instructions communicated by their Arabian teachers.

Note O. p. 220. l. 24.] The Arabian geographers mention an Arab colony, north of Derbend, towards the Volga, settled there in the eighth century of our era: this colony apparently subsists to the present day. See "*Des Peuples du Caucase*," pp. 30, 31., and note xxii. p. 186. by the learned and ingenious editor, M. C. D'Ohsson.

Note O. p. 230. l. 23.] By the learned editor of the "*Rer. Arab. Collectio, quæ ad Hist. Siculam spectant*," the author is now enabled to correct the received opinion, that the silk manufacture was *first* introduced into the island by Roger: — "*Cæteras etiam optimas artes tunc floruisse [in Sicilia] patet ex Pallio Norimbergensi anni 1133. Ex eo enim inferitur, serici opificium Arabibus Siculis familiare fuisse, antequam id genus opificii ex Athenis et Thebis aliisque Græciæ locis devictis Rogerius Rex Panormum anno 1148, transtulisset.*" Rosar. Gregor. *Rer. Arab. Sic.* p. 236. For some account of the *Nurembergh cloak* here referred to, compare pp. 174, 175.

Note O. p. 240. l. 29.] The following *Roman Catholic* testimony will illustrate the statement in the text, respecting the conduct of the Portu-

guese towards the unhappy Mussulman population of Africa and India : " Il est certain que les Isles de Quirinha ont esté autrefois habitées par les Arabes, comme l'on voit evidemment aux ruines des maisons et des mosquées, qui ont esté basties, *par des gens moins barbares que ceux qui y demeurent aujourd'hui*, de chaux, de pierre, et de brique, comme estoient les villes de Quiloa, de Mombaca, et de Melinde. Mais quelques années apres que l'on commença à continuër cette navigation, la haine naturelle [*Romaniste ?*], et l'aversion que les soldats et mariniers Portugais ont pour tous les Mahometans, fit qu'ils ne se contenterent pas de les piller, de brusler et d'abatre leurs maisons et leurs Mosquées, *mais par une rage plus que barbare ils les firent tous passer au fil de l'espée, sans pardonner à âge ou à sexe* ; en sorte qu'encore aujourd'hui parmy les Mestes, qui se trouvent en ces Isles de Cafres, l'on parle continuellement de cette cruauté par tradition." L'Ambassade de D. Garcia de Silva Figueroa en Perse, trad. de l'Espagnol. p. 423. A Paris, 1667.

We should search the annals of Mahometanism in vain, for a parallel for this *Romish* expedient, in the propagation of *their* faith. Surely to the spiritual tyranny which abetted and gave birth to such procedures, the denunciation of the *Apostle of the Gentiles* fearfully applies : *Αλλα και εαν ημεις, η αγγελος εξ ουρανου ευαγγελιζηται υμιν παρ' ο ευηγγελισαμεθα υμιν, αναθεμα εστω*. Gal. i. 8.

The testimony of a French authority, to the very different course pursued by the Mahometans in India, will heighten, if any thing could heighten, the effect of the foregoing extract : " Presque tous ceux qui ont parlé de la religion Mahométane, nous ont dit qu'elle s'est établie par les armes, et qu'elle ne se conserve que par la violence. *Il y a de l'injustice dans cette accusation.* — La religion Mahométane a fait de grand progrès dans les Indes, même depuis la venue des Portugais en ces lieux-la ; ce qu'on ne peut attribuer qu'au soin que les missionnaires Arabes et Persans ont eu, de mettre leur Alcoran entre les mains des peuples, et de leur en procurer l'intelligence." M. V. La Croze, Hist. du Christ. des Indes, t. ii. pp. 364—369.

What a transition this ! Mahometanism propagated peacefully by the preaching of the Koran : Christianity, so termed, promulgated by the fire-brand and the sword !

Note 6. p. 243.] See Asiatic Researches, vol. i. pp. 288—294., for Mr. Wilkins's account of his visit, in 1780, 1781, to the Seekes, a sect of Hindu theists at Patna ; and compare vol. vii. pp. 453, 454. note.

Note 7. p. 244.] " In Hindustán, the Hindus being mixed with the Mohammedans, their religion, also, abounds with many prejudices, and is not strictly observed ; whereas, in Nepal, where there are no Muselmans, the Hindu religion is practised in its greatest purity." Account of Nepal, by Father Giuseppe, Prefect of the Roman Mission, ap. Asiat. Research.



vii. p. 307. The author has had similar accounts, from a highly intelligent British functionary.

Note 8. p. 244.] "The Mahometan religion is now in a very declining state in India. By which it is not to be understood, that this religion is less general there, than formerly, but that *the real spirit of it is very much extinct*; and that the enthusiasm formerly communicated by it to its followers, no longer exists, in the greater part of British India. I would account for this decline in *two* ways.

"*First*, by the efficacy of the British government; which makes the lower classes independent of the higher, and allows for all, liberty of conscience and action. From this it is, that the mass of Mussulmans, more particularly those of the lower class, having no other check on their conduct than public opinion among themselves, have almost entirely neglected the most essential parts of *their* religion; such as prayer five times daily, ablutions, &c. &c.; and have, as it were by general, tacit agreement, indulged their own indolence and convenience,—now that the Mahometans of rank have not power over them. *This* observation applies also to the Hindoos.

"*Secondly*, from the wise and elevated policy of our government; in allowing a perfect freedom of faith, and in no wise interfering in religion, or wishing to impose their own on their subjects. The result of this conduct has been, to create perfect satisfaction in the minds of the natives, that their religion will not be meddled with; so that the higher classes among them are *not able* to alarm the others, with the idea of their creed being in danger; and the lower classes make use of this advantage, to indulge their indolence, and throw off all subjection to their superiors, in religious matters.

"We have but to make the experiment of encroaching upon the Mahometan religion, in order to perceive and feel a people in arms, from one end of India to the other, and to be made aware, that Mahometanism needs only be roused from its torpor by our interference, in order to re-appear before us, as at its first promulgation." Extract from a MS. communication, by the Friend alluded to in the preceding note.

Note 9. p. 245.] When writing the concluding paragraphs of this section, (1827.) I was unprepared to expect, within the next few months, a coincidence of judgment most gratifying in itself, and of great weight in confirming the anticipations, which, by the studies connected with my subject, I had been led to form, respecting the providential destinies of the British empire in India.

"It is not for us," says a distinguished Prelate, "curiously to pry into the hidden councils of the Almighty: it is not for us, presumptuously to fix the commencement of that reign of universal peace,—in the description of which the ancient prophets delighted to employ all the force of inspiration,—when the kingdom of Christ shall know no other



bounds, than those by which the habitable globe is circumscribed. But the Scriptures clearly point to a time, when 'the earth shall be filled with the knowledge of the Lord, as the waters cover the sea;' and he who believes, that the course of this world is ordered by the providence of God, who makes the rise and fall of empires subservient to his own designs; he who so believes, cannot but think that our country has been elevated to its present height of maritime power, in order to fulfil the same end, which, at the time of the first promulgation of the Gospel, was fulfilled by the Roman empire, — that of facilitating its communication to the remotest corners of the earth. Is there not something, in the very thought that our country has been so selected, which ought to raise us above ourselves? which ought to call forth all our dormant energies, and cause us to make ourselves the willing, and, as far as lies in our power, the certain instruments, of accomplishing the Almighty will, and of hastening on the 'kingdom of God and of his Christ?' " *Bishop of Lincoln's* [Dr. Kaye] *Address*, at the second annual meeting of the Society established in the diocese of Ely and University of Cambridge, in aid of the incorporated Society for the Propagation of the Gospel in Foreign Parts, held in the Town-Hall of Cambridge, on Thursday, December 6. 1827.

It may afford a rational satisfaction to every true British patriot, to find, in the sober estimate of such a mind, the existing prosperity of his country thus guaranteed, by its future prospects. The probabilities respecting this happy consummation may reasonably be expected to increase, in proportion to our national improvement, at home, in Christian goodness, and to our national manifestation, abroad, of calm, and wisely-directed, Christian zeal.

SECTION XIII. Vol. II.

Note O. p. 252. l. 6.] Since the body of this work was printed, and while the final notes are in the compositor's hands, the author has become aware of a source of useful information for the English reader, relative to Saracen Spain. The volume in question is entitled "The History of the Mahometan Empire in Spain," composed, partly by Professor Shakespear, of the Honourable East India Company's Military Seminary, and partly by the Rev. Thomas Hartwell Horne. Professor Shakespear's portion of the work is drawn entirely from MS. Arabic authorities; that executed by Mr. Horne, is after the "Bibliotheca Arabico-Escorialensis" of Casiri, and other standard works of more ordinary access. The Book professes only to illustrate "The Arabian Antiquities of Spain:" but both parts contain materials of great historical interest, and some that have novelty even for the Oriental student.

The "Historical Account of Cordova," including descriptions of the city and palace of Azhara, and of the celebrated mosque of Jerusalem, compiled by Mr. S. from Arabic MSS., deserves and will repay the atten-



tion of the inquiring reader. See pp. 262—285.. And that of the kingdom and city of Granada, with a notice of the Alhambra, by Mr. Horne, also well merits perusal, from the copiousness, fidelity, and interest of its details. See pp. 187—201. Hist. Mahom. Emp. Spain, 4to. London, 1816. For the Mahometan architecture in India, see Bp. Heber's Journal, vol. ii. pp. 368. 378. "The entrance to the castle of Delhi, and its marble hall of audience," his accomplished eye judged superior to "any corresponding parts of Windsor."

Note 1. p. 268.] To the lasting reproach of English literature, no collection has yet been made of the works of ROGER BACON. The *Opus Majus* itself remained inedited, down to an advanced period in the eighteenth century; and such was the state of neglect into which the scattered MSS. in the public libraries had, by that time, fallen, that, when Doctor Samuel Jebb, in 1729, undertook its publication, several of those MSS. were found in a state of decay; nor did the libraries of the two English Universities (those of Cambridge were carefully searched by the brother of the editor, and by their mutual friend Mr. Law, afterward Bp. of Carlisle,) appear to furnish the necessary materials for a complete edition.

Under these difficulties, Dr. J. availed himself of the further aid of his brother, (Dr. John Jebb, afterwards Dean of Cashel,) on his removal to Ireland, in 1730, to procure a transcript of the MS. of the *Opus Majus*, in the library of Trinity College, Dublin. Mr. J. collated and transcribed the whole; as appears from a correspondence on this subject, in the family papers, now in the possession of the Honourable Mr. Justice Jebb, with the perusal of which the author has been favoured. Of this MS., some account will be found, in the editor's preface to the published work.

By letters from John Anstis, Esq., of the Herald's Office, to Dr. S. Jebb, which occur in the same correspondence, it appears, that, in the preceding century, one of the greatest scholars that England ever produced, seriously meditated an edition of the Works of ROGER BACON. "Mr. Selden," writes Mr. Anstis, 12th May 1733, "had a design to have published the greatest part of his works; and had made collections for that purpose; which might probably be burnt with his MSS. that were lodged in Ram Alley, near the Temple, after his death." Mr. A., in another letter, notices the peculiar esteem, in which Friar Bacon and his works were held by the church of Rome and its satellites:—"In the late edition of Selden's works, at the latter end among his verses, on which he wrote notes, he mentions the driving nails through Frere Bacon's works, as suspected, without doubt, of Magic." Is it yet too late to look for a complete edition?

Note 2. p. 269.] "The merit of Alhazen's book on Optics was always admitted, but he was supposed to have borrowed much from Ptolemy, without acknowledging it; and the prejudices entertained in favour of a

Greek author, especially of one who had been for so many years a legislator in science, gave a false impression, both of the genius and the integrity of his modern rival. The work of Alhazen is, nevertheless, in many respects, *superior to that of Ptolemy*; and in nothing more than in the geometry which it employs. The problem known by his name, to find the point in a spherical speculum, at which a ray, coming from one given point, shall be reflected to another given point, is very well resolved in his book; though a problem of so much difficulty, that Montucla hazards the opinion, that no Arabian geometer was ever equal to the solution of it. It is now certain, however, that the solution, from whatever quarter it came, was not borrowed from Ptolemy; in whose work no mention is made of any such question. *And it may well be doubted, whether, had this problem been proposed to him, the Greek geometer would have appeared to as much advantage as the Arabian.* The account which the latter gives of the augmentation of the diameters of the heavenly bodies, near the horizon, has been already mentioned. He treated also of the refraction of light by transparent bodies, and particularly of the atmospheric refraction. —The anatomical structure of the eye was known to him; concerning the uses of the different parts, he had only conjectures to offer; but, on seeing single with two eyes, he made this very important remark, that, when corresponding parts of the retina are affected, we perceive but one object." Playfair, Suppl. Encycl. Brit. vol. ii. pp. 113, 114.

Note 3. p. 282.] Two medical works of Constantine Afer were published at Bale, in 1536, and 1539. The first entitled "*De Morborum Cognitione et Curatione, libri septem.*" The other treats of fevers, of the elephantiasis, of *incantations*, and of remedies taken from animal substances. The matter of both is thought to have been chiefly derived from his *Arabian* masters. Cf. Haller, *Biblioth. Medicinæ*, Eloy. *Dict. Hist.*

Note 0. p. 283.] The history of this memorable foundation is beautifully given, by Sozomen, in his account of S. Ephrem Syrus. The historian selects the anecdote to conclude with, as peculiarly deserving of commemoration, and as being the last act of Saint Ephrem's life.

A grievous famine, with all its inseparable evils, having befallen the city of Edessa, its venerable deacon, at the call of suffering humanity, came forth from the studious retirement of his cell; whither he had long withdrawn, that he might devote his latter days to meditation on the deep things of God. Filled with emotion, at sight of the misery which surrounded him, with the warmth of Christian charity, he reproved the rich men of Edessa, who suffered their fellow-citizens to perish from want and sickness; and who preferred their wealth, at once to the lives of others, and to the safety of their own souls. Stung by his reproaches, and awed by his reverent virtues, the citizens replied, that they cared not for their wealth; but that, in an age of selfishness and corruption, they knew not whom to intrust with



its distribution. "What," exclaimed the holy man, "is your opinion of me?" The answer was instant and unanimous: Ephrem was every thing that was holy, and good, and just. "Then," he resumed, "I will be your almoner. For your sakes, I will undertake this burthen." And receiving (proceeds Sozomen) their now willing contributions, he caused about three hundred beds to be placed in the public porticos of the city, for the reception of fever patients; he relieved, also, the famishing multitudes, who flocked into Edessa from the adjoining country; and rested not from his labour of love, until famine was arrested, "and the plague was stayed." Then, once more, he returned to the solitude of his beloved cell; and, in a few days after, breathed his last! See Sozomen, Hist. Eccles. lib. 3. cap. 16.

How S. Ephrem acquired the influence which he so worthily employed, we may gather from the eloquent testimony of another great ancient: *τη γαρ τελειᾷ ακτημοσυνη, το παρεχειν τοις δεομενοις ουκ εχων, εν τω τους αλλους διεγειρειν προς ελεος, πυκναις παραινεσεσι, την ελεημοσυνην μετρηχετο. ην γαρ ως αληθως ο τουτου λογος, και διχα της οψεως, κλεις θεοχαλκευτος, τους των πλουσιων θησαυρους διανοιγων, και τοις μετριοις τα δεοντα χορηγων· ή δε αγγελοειδης θεωρια ηρκει, και μονη βλεπομενη, προς συμπαθειαν και οικτιρμους, και τους αγαν αμειλικτους κινησαι.*—S. Gregorii Nysseni Encomium S. Ephræm Syri. Op. p. 1027. ed. Paris, 1615.

Note 4. p. 317.] "This work [the *Opus Majus*] long remained buried in obscurity; and never appeared in print till, in 1733, Dr. Jebb, from various collated MSS., sent from the press of William Bowyer, a correct and beautiful edition in folio." Biograph. Brit. Compare Note 1. *supra*. The oblivion into which the discoveries of R. Bacon had inevitably fallen, owing to his great work being thus left to moulder in MS. on the shelves of a college library, assuredly did not lessen the obligation incumbent on Lord Bacon, to make known the fact, and the extent, of his debt to his predecessor. On the merits of the *Opus Majus*, and the debt of Lord Bacon, see Suppl. Enc. Brit. vol. iii. p. 8.

Note 5. p. 317.] Might not a complete analysis of the coincidences between the two Bacons, afford valuable aid to future historians of the progress of philosophy?

Note 6. p. 339.] In noticing the Arabian accounts of the royal library of Cordova, Mr. Gibbon's incredulity takes alarm at the computation of "six hundred thousand volumes, *forty-four* of which were employed in the mere catalogue." (Decl. and Fall. vol. x. p. 44.) Had he, however, known, or adverted to the fact, that each volume of the catalogue contained but *fifty* pages, he might have had it in his power to explain and correct the erroneous numbers; which would plainly seem chargeable, rather on the copyists, than on the original MSS. For, *forty-four* volumes, of *fifty* pages each, give no more than two-and-twenty hun-

dred pages of catalogue. But, in what language or character, could a catalogue of twenty-two hundred pages comprise the titles of six hundred thousand volumes? Sixty thousand is a credible, and, therefore, the probable reading. About fifteen numbers to a page, in the Arabic character, might be a fair allowance; and this, with the further allowance for works consisting of more than one volume, will pretty accurately accord with the conjectural emendation, substituting 60,000, for 600,000; i. e. for *ستون الف* read *ستمائة الف*; and the account becomes credible, and the catalogue and enumeration reconciled.

Note 7. p. 344.] In his munificent patronage of letters, nothing would seem to have been further from the thoughts of Leo X. than to awaken the spirit of inquiry and freedom. The son of Lorenzo de Medici could hardly fail to imbibe by inheritance, as well as by his early training, a taste for literature, and for the encouragement of learned men. But the views of Pope Leo were probably limited to augmenting the refinement and reputation of his luxurious court. The first dawn of the Reformation effectually opened his eyes, although when too late, to the folly of having admitted the lights of knowledge within the chambers of the Vatican.

CONCLUSION. Vol. II.

Note 1. p. 365.] But too ample evidence of the inference adopted in the text, is furnished by the history of American discovery, conquest, and colonization. By the Spaniards and Portuguese, indeed, Christianity was, from first to last, presented to the *Aborigines* in a shape, and enforced by *arguments*, which leave little room for any general induction. For *their* early modes of propagating the Gospel, the reader may consult the following note 2. But what have Protestant states effected hitherto, towards the national conversion of the North American Indians? And is not the likelihood every day increasing, that the extirpation of heathenism throughout North America will be completed, only with the gradual decay and extinction of the remaining native tribes? It may be added, in confirmation of the conclusion suggested by the foregoing considerations, that, wherever Christian missionaries have produced any considerable effect among tribes wholly uncivilized, as in the case of the Jesuit settlements in Paraguay, and in that of the Moravian missions at the Cape of Good Hope, *civil improvement* has been made to go hand in hand with religious instruction. It is this union which has rendered members of the Society of United Brethren, the first missionaries of modern Christendom; and its missions, models for the study and imitation of the whole Reformed Communion. The lesson, we may humbly hope, will not be lost upon the venerable Society, which presides over the missions of the United Church of England and Ireland, in foreign parts. For, let the seeds of civiliza-



tion be sown, *together with* those of the Gospel, and the faithful labourers in their heavenly Master's vineyard will gather rich fruits, from the most unpromising soil.

The subject of this note has been already treated, by a late eminent Prelate, with great wisdom and good sense. Upon several questions, the author is obliged wholly to dissent from his Lordship (of whom it is honourably recorded, by his friend Archdeacon Paley, that he never quarrelled with any person for differing from him); but, on this subject, he is fortunate in being able to express his own sentiments, in the inimitable words of the Bishop of Carlisle:—

“Christianity could not have been propagated otherwise than, in fact, it was and is; namely, in a *gradual, progressive, partial* manner. Let it be *proclaimed*, at first, ever so far and wide, yet the *reception and continuance* of it must depend upon the dispositions of mankind, both natural and moral. Some previous, as well as concomitant qualifications, are requisite to the *due* exercise, and influence of it, as well in private men, as public states and communities: so that, *among a people sunk in barbarity and ignorance, in places where there is no kind of good order or government established; no regular forms of education instituted; where there is an universal want of discipline, and a dissoluteness of manners; there Christianity cannot subsist.*—Ignorant, uncivilized, slavish, and brutish nations, are *equally incapable of receiving such an institution, as they are of all those other sciences, arts, or improvements, which polish and adorn the rest of mankind, and make life a blessing.*

“By being incapable of receiving it, I mean incapable of receiving it *with effect; of retaining or applying it to any valuable purpose; for which, men do not seem properly qualified, notwithstanding any natural capacity, without aid from the liberal arts, and other accomplishments, in some degree. Most of the Indians are, I doubt not, capable of understanding the main principles of our faith, at the first proposal; [This may well be questioned, Author.] but scarcely qualified, I think, to make a right use, and receive the salutary effects thereof; to let it sink into the heart, and form the temper; for want of some farther pains being taken to implant worthy principles of civil government, and social life, amongst them: without which, all endeavours to introduce the purest and most perfect system of religion seem preposterous.*” Theory of Relig. pp. 29—31.

The obstruction, Bp. Law has further shown, extends to the case of *demoralized nations*: “And, as *barbarous and savage* nations are unable to hear the truth; so *vicious and immoral* ones are, in like manner, incapable of bringing forth the fruits thereof.” Ib. p. 34. Of both cases, *Islamism* appears, in a certain sense, a providential corrective.

Note 2. p. 367.] In the West India Islands, and on the continent of South America, still more than in Ducal Prussia, the See of Rome owes



the establishment of its spiritual dominion wholly to the persuasive arguments of fire and sword. The conversion of the islands was effected by the extirpation of the Caribbees. That of the Spanish main, so far as it has been yet nominally accomplished, was necessarily less merciless; and, therefore, more nearly Mussulmanic: those who survived the wholesale butcheries of Cortez and Pizarro, were, it would seem, allowed to chuse between Popery and the sword. The Jesuits pursued a very different course in Paraguay; but Jesuitism was indebted for its every better feature, to the influence of the Reformation, with which it was contemporary, and which it was its chief design to counteract. So M. Villers: "Cette Société célèbre, dont l'influence n'a été due, qu'à la réaction du Catholicisme [Romain] contre la réforme." p. 109.

The introduction of Christianity into Russia, seems to have been the result of causes analogous to those, which produced the general conversion of the barbarian conquerors of the Western Empire: viz. the neighbourhood of the civilized Greek Empire; the long-continued intercourse of the Russians with it, in peace and war; and the marriage of the ancestor of the Czars with a daughter of the Cæsars, — an alliance, which was immediately followed, by the real or political conversion of the prince: whose example and despotic influence produced their natural effect; the gradual submission of the body of the nation, to the religion and rites of the Greek church. See *Decline and Fall*, vol. x. pp. 238—242.

Note 3. p. 367.] In the total absence of positive evidence, however, it would be most unjust to infer, from *negative* evidence, that Christianity became *wholly* extinct in any parts, where it had been preached by Saint Paul, and his fellow-labourers among the Gentiles. Who can presume to affirm, that the conversion of the *North* may not have been primarily the fruit of the seed sown, on the borders of the *Scythian* wilderness, by the ministry of the GREAT APOSTLE?

As an index to the practical difficulties opposed, by the state of barbarism, to the progress and permanency of the Gospel, the *Hist. Tartarorum Eccles.* of Mosheim may be used to beneficial purpose.

Note 4. p. 368.] In Tombuctoo, the great object of African expeditions of discovery, the king, the court, and the entire population, are stated to be Mussulmans. See Park's Travels, ch. ii. The salutary moral influence of Islamism, upon its negro proselytes, is one of the most interesting facts recorded by this great traveller. Inebriety is, too notoriously, the besetting vice of the negroes: the following is the contrast drawn by Mr. Park, between the Pagan and the Mahometan population of inner Africa. "The beverage of the pagan negroes is *beer* and *mead*, of which they often drink to excess: the Mahometan converts drink *nothing but water*." Id. ib. It would wrong the judgment of the reader to put the question, which of the two classes is better *prepared* to receive the blessed truths of the Gospel?

Note 5. p. 370.] “Faxit Deus ter Opt. Max. ut quam linguam tot gentibus extra Christianum orbem, et quasi omnibus literatis, *communem* esse voluit, ea utrinque interpretes, et spiritualis commercii instrumentum, fiat; quâ eadem gentes orbi Christiano impertiant quicquid bonæ mentis et virtutis habent; hic vero illis salutiferam evangelii lucem ac vim refundat, ut tandem SOLUS dominetur, et UNIVERSIS imperet, *qui lux mundi et Dominus omnium est*, JESUS CHRISTUS.” Golius, Præfat. Lex. Arab.

Note 6. p. 371.] The idea of a grand providential plan, already laid and in action, seems suggested by the positions occupied by the three religious systems, comparatively analyzed in these pages. *Christianity* occupies half the civilized world; the remaining half is occupied by *Mahometanism*; and *Judaism*, dispersed over both hemispheres, preserves an irregular, yet universal communication, with the Christian and Mahometan worlds; and thus connects the opposed empires and religions, of which it was itself the origin. *How*, precisely, the *abrogated*, and the *spurious* revelation, may be made subsidiary to the *universal* diffusion and dominion of the GOSPEL OF TRUTH, is, as it ought to be, unfathomable by “man’s judgment.”

Note 7. p. 371.] In confirmation of the title of Mahometanism to rank among the *heresies* of Christianity, I have elsewhere quoted the authority both of Church-of-England, and of continental, divines. It may be allowable, in these concluding illustrations, to add the testimony of a highly-gifted layman, to the same effect: “The *Musulmans* are, *already*, a sort of *heterodox Christians*. They are Christians, if Locke reasons justly; because they firmly believe the immaculate conception, *divine* character, and miracles, of the Messiah.” Sir William Jones. See *Asiat. Research.* vol. i. pp. 274, 275.

By the most accomplished observer, after Sir William Jones, who ever visited India from this country, the lamented Bishop Heber, strong incidental witness is borne, — to the great superiority of Mahometanism over every form of paganism; to its intrinsic character and merits; and to the opening prospect, that Mahometan India may become a fruitful field for the labours of the Christian ministry. See *Journal*, vol. ii. pp. 384—386. Letter to the Rt. Hon. R. Wilmot Horton. In another letter, the Bishop describes Islamism as “a religion closely copied from that of Moses.” *Ib.* ii. 375. On the practical effects of the Koran, compare vol. i. p. 177. of his Lordship’s *Journal*.

Note 8. p. 371.] The acceptance which the Koran has found, and continues to find, in the Negro country, is, so far, demonstrative of its peculiar adaptation to the human animal, in a brutified state of society. The progress of Islamism, in inner Africa, was sufficiently marked, to attract the notice of our most celebrated African traveller: “In the Negro country,” observes Mr. Park, “the Mahometan religion has made, and still continues to make, considerable progress.” Ch. ii.

Note 9. p. 372.] See note 6. *supra*.

Note 10. p. 372.] The language of Scripture, however, in its predictions of those great events, which are more immediately to precede the second Advent of Christ, seems studiously to indicate, in their production, a union of *natural* with *supernatural* means. A fine example of this double agency occurs 2 Thess. ii. 8. ; where the ordinary, and the extraordinary, instrumentality fore-shown, is established by the laws of Hebrew parallelism. See "Sacred Literature," pp. 151, 152. "It may be not improbable," observes Bishop Jebb on this context, "that the apostasy here predicted by S. Paul, is *first* to be *gradually counteracted*, by the diffusion of Christian truth, conveyed in the text, under the image of 'the breath of God's mouth;' and *then* to be *ultimately* put down, and *annihilated*, by the last triumphant advent of the irresistible Messiah, here designated, as 'the bright appearance of his coming.'"

Is the probability a low one, that the final extinction of Judaism, and the final destruction of Mahometanism, may be, in like manner, the work of a two-fold process ; partly acting by the ordinary course of Providence, and partly by an extraordinary manifestation of the Divine presence and power ?

Note 11. p. 373.] See note 8. p. 515. The authority there produced, respecting the actual state of Mahometanism in Hindostan, has the following observations : — "The Mussulmans in India are, very generally, poor, and destitute of employment. Amongst the classes higher in rank, though circumscribed in income, many are men of talent, learning, and virtuous feelings ; *who regard their present condition as a judgment of God*, and mourn over the debased state of their countrymen. A great number, however, give themselves up to indolence and sensual indulgence. With the exception of some of the western provinces of India, bordering on Caubul, the lower classes of Mahometans are nearly all in the same state of inactivity and debasement." Extract from a MS. communication to the author. The gentleman here quoted, had made the Mahometans in our Indian possessions peculiarly his study ; and drawn much of his information, from his preceptor in the Oriental idioms ; a Mussulman of high rank and attainments.

Note 12. p. 373.] I have often adverted to the anomalous doctrine of Mahomet, by which, the Arabian antichrist relinquishes to our Lord the final and supreme administration of religion. M. D'Ohsson acquaints us, that this important article of belief is interwoven with the whole religious creed and traditions of Mussulmans : "Ces idées, qui remontent jusqu'à *Mohammed*, par une tradition constante, montrent ce que l'on a toujours pensé dans l'Islamisme, sur la personne de Jesus Christ, et sur son second avènement. Révéré, par tous les docteurs, comme le plus grand des Prophètes avant le Législateur Arabe, comme le Messie des nations, comme



l'Esprit de Dieu, *Rouhh Ullah*, le Sauveur du monde est encore regardé, comme le seul des Saints prédestiné à venir *dans la plénitude des Siècles*, rappeler les hommes à la pénitence, et les rassembler tous dans l'unité d'un même culte; *mais afin de présenter un système conséquent en faveur de Mohammed*, dont on suit et respecte la doctrine comme l'accomplissement et la perfection des Saintes Ecritures, les *Imams* ont subordonné cet Homme Dieu à son autorité sacerdotale, en le déclarant son vicaire, et le dernier des Khaliphes universels, qui viendra, à la fin des temps, exercer, en son nom, les droits du sacerdoce, et de la puissance suprême, sur tous les peuples de la terre." Tabl. de l'Emp. Othom. vol. i. pp. 426, 427. M. D'Ohsson (pp. 427—429.) relates an historical incident, highly illustrative of the prevalence of the belief in question. The very efforts of the Mussulman doctors to *qualify* the final supremacy acknowledged, by their prophet, to exist in Christ Jesus, only augments the proof of the intrinsic magnitude of those concessions.

According to the most recent sources of information, the effects of this tenet of Islamism are forcibly operative among the Turks. A British officer, who had resided much in different parts of the East, mentioned to the author the interesting fact, that he found an expectation prevalent among the Turks, "that Mahometanism must be finally swallowed up by Christianity." To the inquiry, whether such appeared to be the *popular* belief of the Turks, Major ——— replied, that it might be going further than his experience authorized, to affirm this; that few Turks reasoned or reflected; but that five or six individuals had, independently, expressed the same opinion to him; and went, in consequence, so far as to say, that they would themselves become Christians from this expectation, were it not through fear of the consequences of forsaking Mahometanism; which are appalling. A Turk, when discovered to have embraced Christianity, it appears, has his house set on fire; and is consumed, together with his entire family, in the flames.

Note 13. p. 373.] "The conversion of the Mahomedan world, when it begins, will spread with astonishing rapidity: — but a short stand will be made for the Koran." Sketches of India. See Eclect. Rev. vol. xvi. p. 522.

Note 14. p. 373.] The duty of propagating their religion, is a first principle in the training of Mussulmans: the civil governor, the soldier, the merchant, the ship-master, are alike engaged, by the tenets of their creed, to labour for its dissemination. The same zeal, transferred to Christianity, and softened by its spirit, may effect the work of conversion with a success now scarcely conceivable.

Note 15. p. 373.] Looking to the future propagation of the Gospel in Africa, the writer cited in a preceding note (13.) observes: "Made-gasse Christians may go forth as schoolmasters and teachers; and, as Ma-



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hommedans have done, make almost as many converts as they can find scholars. And may not Mahommedans, also, the Sereens scattered through the tribes of the Fetiche worshippers, become, under a higher character, when they shall have themselves been brought to an acquaintance with the Bible, the civilizers of pagan Africa?" Eclect. Rev. vol. xviii. p. 135.

Note O. p. 579. l. 25.] In tracing the last line of these imperfect pages, may the author be permitted to close with a date; — with the mention, that he writes on the day appointed to commemorate the conversion of Saint Paul; and with fervent supplication to the Great Head of the Church, that whatever is erroneous in this work, may but reflect upon the weakness of the instrument, and be forgiven; while, whatever it contains of truth, may, in wiser and better hands, contribute to the edification of the glorious Temple, whose foundation was laid by that wise Master-builder; — by him, who strove victoriously for an incorruptible crown; to whom, by no uncongenial accommodation, will apply the words of Pindar: —

Εἶπεν Θεός

Ὁνόμασεν κεφαλᾶν πολλῶν νόμον

Εὐκλεᾶ, λαοσσῶν μναστῆρ' ἀγόνων.

Pyth. Carm. xii.

Him God found :

Him named of many souls the glorious leader,

Prime harmonist of people-saving conflicts.

January 25. 1829.

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THE END.

LONDON :

Printed by A. & R. Spottiswoode,
New-Street-Square.



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ERRATA.

VOL. I.

Page 257. line 29. for *experienced* read experienced.

296.	26.	<i>characteros</i>	characters.
327.	26.	<i>Israelities</i>	Israelites.
354.	ult.	<i>Orient</i>	* Hist. Orient.

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83.	line ult.	for <i>iterature</i>	read Literature.
251.	13.	<i>Erija</i>	Ecija.
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