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"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

{ Rev. E. D. VERY, Editor

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Europe—Its Races and Revolutions.

The three greatest elements which enter into the Society, Condition, and Destiny of Nations, are, *Race, Religion, and Climate*. The first regards the primary constitution of Man; the second regards the influence of the Spiritual World upon his character; and the third modifies his Physical being. These are general principles. They are not mere dependent details, like the forms of government and the changes they undergo—or like Commercial Policy—or like Municipal laws. They are organic, fundamental, and no human laws can obstruct, or even modify their influence. Many writers have justly estimated the influences of some one of these primary Elements, but we are yet without a Philosophy which shall consider a Nation, or an individual as impelled in his life and course by the joint influence of these Great Forces. They are not opposed to one another: but they are adapted and collateral to each other—because the God of Revelation is also the God of Nature. The law of Revelation admits of *modes*, while its principles are Eternal.

Society, then may be modified, according as it varies in race or climate. The Law of Society may therefore, be adapted, in minor particulars, to the influences of Race and Climate—while the great principles of Revelation remain as Eternal and immutable as the Universe, to which they are revealed.

Montesquieu, in his *Spirit of Laws*, has noticed, with great historical accuracy, the profound and prevalent influence of Climate, in modifying Political institutions. Schlegel, in his *Philosophy of History*, has recognized something of the influence of Race, but the direct antagonism of many existing races have not been sufficiently noticed, when the Revolutionary state of Europe, either in the past or present, has been considered. We recognize in this country, very readily, the strong contrast between the Anglo-American and the African. In marching to Mexico, we also may see the difference between an Anglo-American and a Celtic-American, and between both and the original Aztec. We see, also, that these races are totally unlike, and there is but small tendency to Amalgamation, although the mixture is possible and to a certain extent takes place. All this we see clearly; but, at this distance, we do not recognize, as clearly as is necessary to our understanding of the matter the natural and essential difference of Races and Religions, between many of the European Nations. We will make a brief synopsis of the European Races:

1. The present Races of Europe, divided by what is now the philosophical rule—the Roots of Language—and connected, also, with their Origin, are divided into three great Families, viz: the *LATIN*, or *Romanic*; the *TEUTONIC*, or *Germanic*; and the *SLAVONIC*—under which may also be classed the *FINN*—distinct class in the North. So also in the Latin class might be included the remains of Celts in Ireland, and of the Iberians, in Spain. But, without going into minor distinctions of more ancient date, the present Nations of Europe may properly be divided into three classes, *Romanic*, *Teutonic*, and *Slavonic*. Between these three races, it must be borne in mind, there is neither affinity or sympathy. The division by Nations, is as follows:

ROMANIC RACE.	
France, Inhabitants	34,500,000
Spain do	14,000,000
Portugal do	4,000,000
Italy do	22,500,000

Latin Race 75,000,000
The languages spoken by these people, are

all consanguineous, and they in fact, constituted almost the whole available portions of the Roman Empire, when overrun by the Northern Slavones and allies.

THE TEUTONIC RACE. The Teutonic Race are chiefly the Germans and English—though Malte Brun places the Scandinavians among them—The present English being chiefly Anglo Saxon, are of that race; but the Irish are of another race, the Celts. The Teutonic Nations may be thus set down:

Part of Russia	8,000,000
Part of Austria	6,000,000
Part of Belgium	2,000,000
Germany Proper	16,000,000
Part of Switzerland	1,400,000
Holland	2,000,000
Part of Denmark	600,000
English	18,000,000

Teutonic Race 54,000,000

We have left our smaller tribes and nations; but this makes the bulk of the real Teutonic family. Their language is more or less kindred, and their origin the same.

SLAVONIC RACE.—These races inhabit the North and East of Europe, spreading into Asia. They probably occupy more of the surface of the earth than any other race of men. The nations are as follows:

Part of Austria	15,000,000
Part of Prussia	2,000,000
Russia	50,000,000

Slavonic Race 67,000,000

We have left out the Scandinavians of Denmark, Sweden, and Norway; also the Turks, the Greeks, &c., as not distinctly belonging to either of the great races of Europe. They all, however, assimilate more to the Slavones, than either of the others.

It is only necessary to glance at the above division of races, to see at once the true cause of many of the political anomalies on the Continent.

For example, we see that several of the Provinces of Austria are rebellious, and the empire is distracted. Look at the composition of it, and it is seen that Austria is a disjointed fabric of different races. Croatia, Slavonia, and a large part of Hungary and Bohemia, are composed of the Slavonic Race. They are a loyal people, but they commenced an insurrection upon the Germans, who have come among them. It is a war of races. They will fight for the empire against Italy and France; but they dislike the Germans nearly as much! Again, we find that Holstein rebels against Denmark, but Holstein is German, a different race of the Danes. We find, again, that France sends forth her fraternization for all insurgents, but nobody accepts it, but the Italians, and hardly they. In a word, the Teutonic and Slavonic Races will give no encouragement to France, nor permit her to interfere in their affairs.

Of the three great Races, the Slavonic, hardly known in History, till within two centuries, is the most powerful in positive strength of natural resources, but inferior in Art and Culture. In the 1st particular, the Teutonic is far superior to either the Latin or the Slavonic. Take, for example England and Germany: there can be no doubt that they are intellectually and morally superior to the rest of Europe. But, there is no doubt either, that all Europe might be overrun by the hardy Northern nations which lie beyond the Elbe.

It may easily be imagined that the day is not far off, when the Slavonic nations, under the lead of Russia, may encamp in Modern Rome, as their ancestors did in the Rome of Antiquity. This even has been contemplated; by strong and

comprehensive minds, as quite possible. The Northern Nations are by far the most powerful. They are increasing in population, and are disposed to colonization. It may be, then, that some political events will invite a descent upon the South, while a productive soil may again tempt the Slavonic race to visit the Seven-hilled city, and give new rulers to Southern Europe. The contest is not between the Sardinian, Charles Albert, and the Austrian Government of Lombardy, but with

"The fierce creation of the wild Hussar,
While all the sons of ravage crowd the war."

The Holy Land.

Rev. George W. Sampson, pastor of the East street Baptist Church, in the city of Washington, writes the following interesting letter to the Reflector and Watchman, from the Holy Land:—

JERUSALEM, April 23, 1848.

Dear Brother:—On leaving the capital of Egypt, about two months ago, I turned my course first to the portion of that country most interesting to the christian—the land of Goshen: a region of Country seldom travelled, and hence, little known by Europeans. My object was, of course, to find the cities spoken of in the Old Testament—Rameses, the treasure city of the days of Moses, and the five Jewish cities which Isaiah prophesied would afterward speak the Language of Canaan; and then to trace the route of the Israelites from the land of Goshen. These objects I was enabled to accomplish far more successfully than I expected; and I doubt not I followed very nearly the track of Israel from Egypt to the Red Sea. The journey was performed on camels, much of the way through a desert, in which I had to guide the Arabs, and it occupied eleven days: but it was worth the sacrifice. From the Red Sea the course was a beaten one, often traveled and well known; and seven days of interesting pilgrimage brought me to the Mount of the Lord. Doubts have been entertained from which of the mountains here seen the law was given, but taking the mountain Arabs for my guide, (and nearly all the time of my journey in these rich lands, I have been entirely alone,) I was enabled to fix with more satisfaction to myself than I had supposed, the position of Sinai. And there is not a man—still less a christian—who can stand beneath that once awful Mount, and climb to its lofty top, and feel no emotion. Here God's first revelation was given; and I believe, from the hour of standing in that solemn place, I shall have a stronger faith in, and a deeper love for, God's ancient law.

From Sinai, after fourteen days of lonely desert pilgrimage through the country of the Israelites thirty-eight years' wandering, the hill of the south country of Judea broke on my view; and oh! it seemed, indeed, after the horrible desert, a *goodly* land; and what thought I, would be *my feelings*, if condemned, like Israel of old, to turn back from such green fields to the waste wilderness again. A few days were spent in viewing four of the ruined Philistine cities—Gaza, Askalon, Ashdon and Ekron—and in looking for Gath, the fifth; and then in visiting old Joppa, and in striking through the rich interesting country of Judah to Jerusalem. Oh! Jerusalem, Jerusalem, the Holy City! how I longed to see this hallowed place; for it is holy. As my little camp moved on, poor christian pilgrims, and even a Mahomedan Dervish from beyond Persia, gathered about my tent, to be guarded at night, and hoping for the bread of charity; Jews, Christians, and Mahomedans even, joining to call this *Tax Holy City*, and the *Chief*. I have no superstition, I thought no enthusiasm; but when my horse's feet struck at last on the rocky summit of the mountains that are round about Jerusalem, and the wide glorious view broke on my sight—it was not till twenty minutes after, and when past the gate and tower of David, and descending the paved steep of

Mount Zion, my horse slipped and was near falling—it was not till then that I was sensible that my bridle had fallen from my hands, and that my eyes were brimming and blurred, and that I was lost as in a dream.

And now, for nearly two weeks, my feet have stood within thy walls, Oh, Jerusalem, city long, long desired; and never, never can thy scenes fade from my vision. I have walked,—oh how many rich hours—through the streets where Christ walked on the Mount and in the Garden where he prayed, and, most of all, have lingered about the spot where stood his cross, and is shown his tomb. I have rode, too, to Bethlehem, where Christ was born, and to the Jordan, where he was baptized; and have lingered about these spots till the past has seemed to live again before me, and Christ to be really here.

I must leave these scenes, and soon again the breath of the Ocean will separate me from them. But they will live in memory as long as I live, and be often called up; and I trust in such a way as to be useful to others. I think often of home; and though these scenes are so rich, I long to be back. I wish to return, to devote the rest of my days to labor for the spiritual good of others. I think often, very often, especially on the Sabbath, of you all in Washington; and as the still evening of the Sabbath has now come beautifully over the bright hills around Jerusalem, and Mount Olivet has been gleaming in the rays of the setting sun, I have thought it a Sabbath morning at Washington, and they are now gathered in the sabbath school, and soon will be in the house of prayer; and, sitting beneath an olive of Gethsemane, where, Christ prayed so frequently, I have prayed for all that are dear to me.

THE DIGNITY OF LABOR.—It is surprising that any man should deem himself degraded by labor, and especially that he should neglect the opportunity of securing a competent support for himself and his family, upon false notions of personal dignity. Industry is honorable in all, irrespective of the peculiar forms in which it may be developed, or the ends to which it may be directed. Idleness is disreputable. To suppose that we consult our real dignity, when we shun certain kinds of productive labor, which would ensure a manly independence, and enable us to look the world boldly in the face; and for want of means, drag along in respectable indigence, fretted with carking care about our daily wants, and hard pressed to keep up appearances, is a ridiculous delusion. It was well observed by Solomon: 'He that is despised and hath a servant, is better than he that honoreth himself, and lacketh bread.' The import of this proverb obviously is, that he who earns an independent living, even by the humblest kind of labor, is a happier and more respectable man than he who sacrifices his comfort to false notions of personal dignity. Any honest way of making a living is more reputable than idleness, and certainly more tolerable than want.—*Guardian*.

RELATIVE PROPORTION OF JEWS.—The comparative number of Jews to Christians is as follows:—Great Britain and Ireland, 1-2,076; Sweden and Norway, 1-5,017; Belgium, 1-2,157; France, 1-492; Denmark, 1-366; Netherlands, 1-61; Austrian Dominions, 1-57; Russia, including Asiatic Russia, 1-56; in Germany, the proportion is 1-90; but their re-partition among the individual States varies considerably; for while, in the kingdom of Saxony, the proportion is 1-1,909, in Brunswick it is 1-180; in Hanover, 1-158; in Wurtemberg, 1-149; in Baden, 1-62; in Anhalt Dessau, 1-37; in Hamburg, 1-22. In the villages of Prussia the proportion is 1-237; in the cities and towns, 1-26; (in Breslaw, 1-16.)