



Bodleian Libraries

UNIVERSITY OF OXFORD

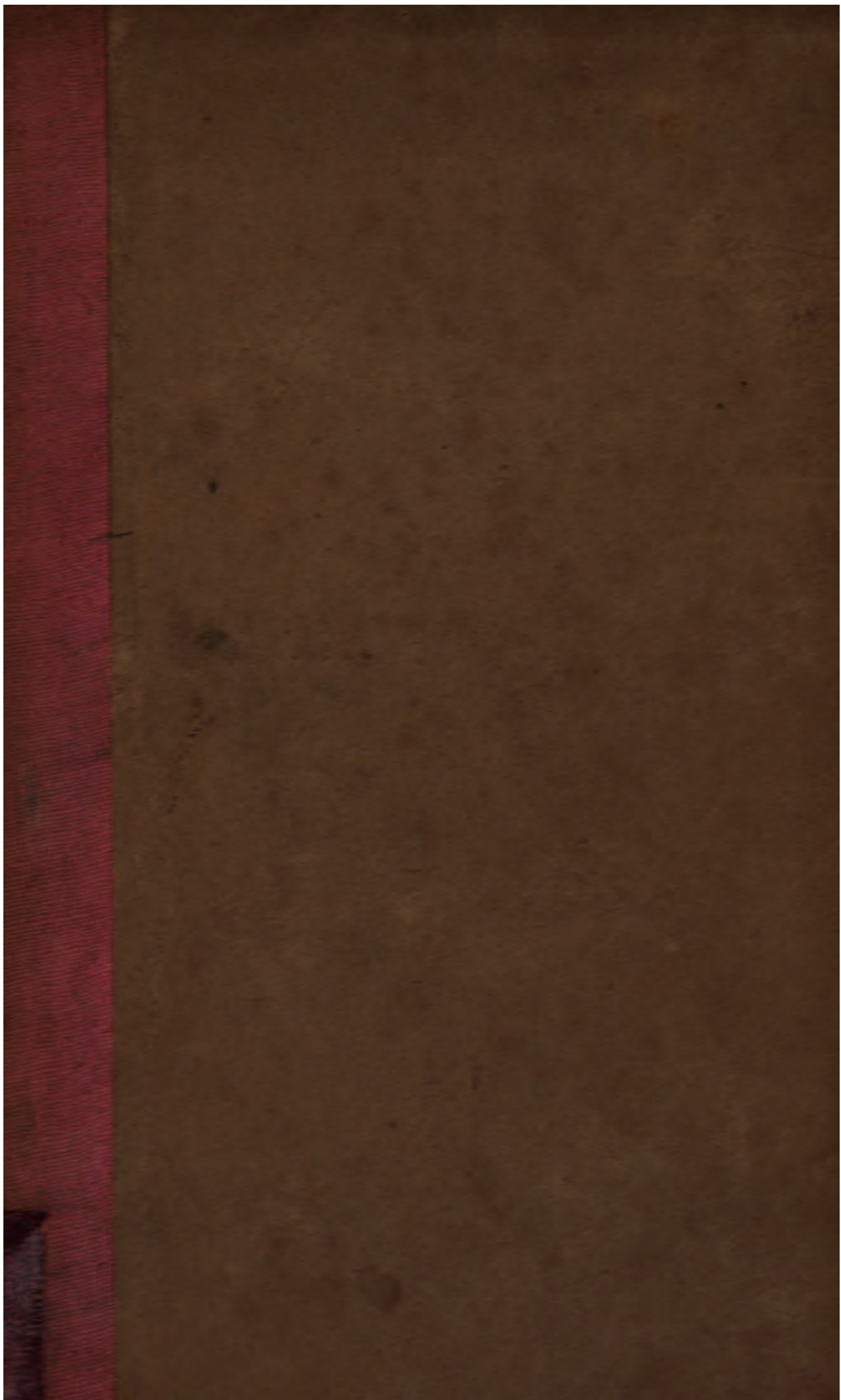
This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



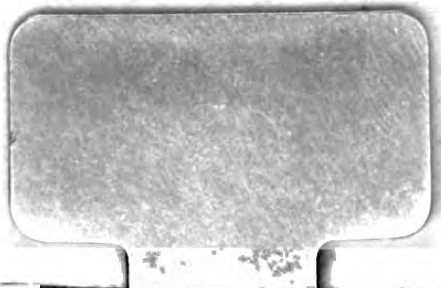
This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.



77



600026438T



Mr Geo Browne

with

Mr Bennet's

very kind regards

March 11 1830

111

111

PARALLEL MIRACLES;
OR, THE
JEW'S AND THE GYPSIES.

BY SAMUEL ROBERTS.

“The prophecies came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.”—2 PETER, i. 21.

The object of this work is to show that, while the former people remain a byword and a reproach in the CITIES of all countries, the latter—the descendants of the ancient Egyptians—continue, as predicted by the prophets, dispersed and despised in the OPEN FIELDS of the same, till the time appointed for the restoration of both to their own land.

LONDON :
PUBLISHED BY J. NISBET, 21, BERNERS-STREET, OXFORD-STREET ;
AND SOLD BY J. BLACKWELL, SHEFFIELD.

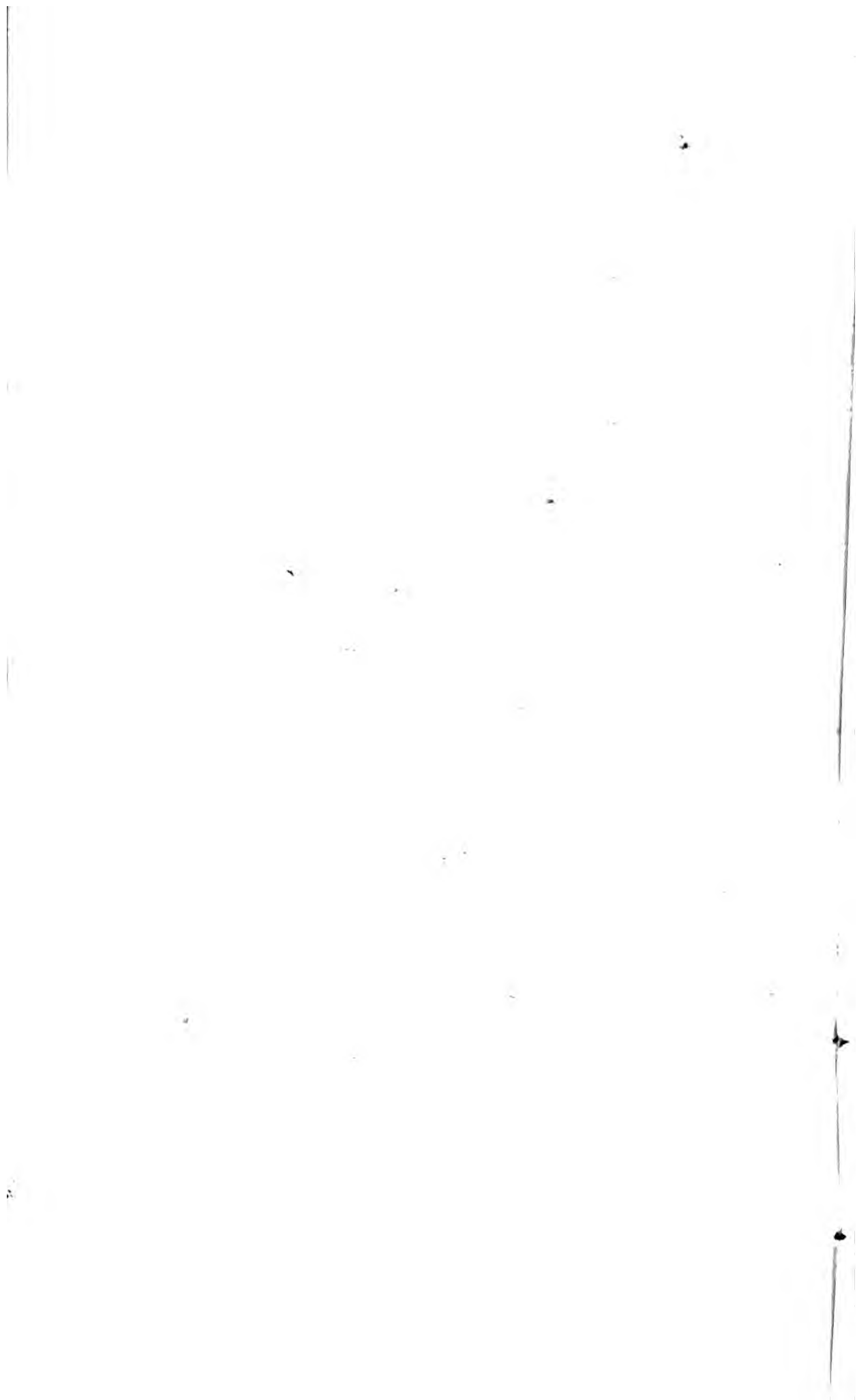
1830.

223. j. 122.

SHEFFIELD:
J. BLACKWELL, PRINTER.

CONTENTS.

	PAGE.
DEDICATION. To the Committee and Members of the British and Foreign Bible Society	v
The Ancient Egyptians	13
The Gypsies	29
Modern Egypt	52
English Gypsies	70
The Jews ; their Dispersion and Restoration	117
The Jews ; as connected with the Gypsies	134
Concluding Remarks	142



DEDICATION.

TO THE COMMITTEE AND MEMBERS

OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

“ It is like a grain of mustard seed, which a man took and cast into his garden ; and it grew and waxed a great tree, and the fowls of the air lodged in the branches of it.”—LUKE, xiii. 19.

GENTLEMEN,

My motive for dedicating these pages to you is, to propose to your notice an object which might otherwise have probably escaped it altogether, though it is one, which, I think, you will, on consideration, admit to be deserving of attention.

The people called GYPSIES, I have no hesitation in saying, are a race as extraordinary as ever existed on the face of this globe. That they should hitherto have obtained so little notice, is almost as extraordinary as they themselves are ;

though they may, without exaggeration, be termed the *human paradox*.

During many (it doth not appear how many) hundred years, they have resided, in considerable numbers, in almost every country in Christendom; and yet they have, during all that time, remained nearly utter strangers both to Christians ---as such---and to Christianity. Not only have they been without the *Bible*, in the language which I believe they universally speak, but it is as true as it is extraordinary, that they never in this country had a book of any description, either in print or in manuscript, in their native tongue. This people have been so scorned and overlooked among us, that it would seem as if the same Almighty fiat, which had said "I will scatter the Egyptians among the nations, and will disperse them through the countries," (Ezekiel, xxix. 12,) had likewise said "let no man pity them, nor regard them;" so far, however, from that being the case, the prophet, after thrice repeating the denunciation, adds, in the person of the Almighty, "*and they shall know that I am the Lord.*" It

does not seem improbable but that they have been thus dispersed among the countries almost ever since the days of the prophet, and yet they have not even to this time been brought to "*know the Lord.*" The time, however, may be arrived or arriving, when they, who have so long sat in darkness shall see a great light. Whether the present race of Gypsies are or are not the descendants of the Egyptians dispersed by Nebuchadnezzar, as foretold by many of the prophets, is not very important to the object here in view. They are, at any rate, a most extraordinary race of human beings, highly deserving of the attention of the Christian philosopher, and of every aid which the Christian philanthropist can render to them. Very great difficulties most undoubtedly attach to every attempt to trace their origin: my reasons for conceiving that they may be the descendants of the dispersed Egyptians before alluded to, will be explained in the following pages. The attaining a full acquaintance with their language, will be the most likely measure to lead to a disclosure of the important secret.

On your Society, I think, the call of these long neglected, houseless, wanderers, to come and help them, is strong and irresistible. I conceive that, as before stated, it hath been promised them, by Him, who cannot lie, that "they shall be brought to know the Lord." Probably the time for the fulfilment of this promise is now approaching, and your Society may be the appointed means of furthering the Divine object. The first step, I conceive, should be to ascertain the practicability of translating some portion of the Scriptures into the Gypsey language. That they have a language peculiar to themselves, which is universally understood by them, and believed to be the same, in all countries, is now generally allowed. Though they call this *gibberish*, (probably to prevent investigation,) it is perhaps a gibberish almost as old as the postdeluvian world. To ascertain this, is no unimportant object; to publish a portion of the Christian Scriptures in it, a greater; while to bring so ancient, so despised, so extraordinary and so interesting a people from ignorance to knowledge---from light to darkness, and from

the power of Satan to the protecting arms of "*a Saviour and a Great One,*" would be an object infinitely more important.

It may be said that the Scriptures are already printed in the languages of most of the countries in which Gypsies reside. This is true, and this many of them know, but they are not thereby led to qualify themselves to read them. But let them see a book, which they are assured is written in their own language, (a thing, I believe, never yet seen,) expressly for their use; and their curiosity would, probably, be sufficiently thereby aroused, to induce them, both to hear it read, and to learn to read it themselves. At any rate, the attempt would lead to a more intimate knowledge of a people who, appear to me, the most extraordinary race of human beings existing on the face of the earth.

Should you, after mature consideration, conclude to attempt to publish some part, or the whole of the New Testament in the language of the Gypsies, it may be hoped that eventually some of that people may be found qualified and willing to assist in the trans-

lation ; nor is it improbable, but that ere long, converted Gypsies would step forth as missionaries to instruct others of them in reading, and to carry the glad tidings to their brethren in every country of the earth where they are to be found, and there are few civilized ones where they are not.

The Gypsies are confiding strangers, great numbers of whom have thrown themselves, undoubtedly by the special appointment of God, upon the nations of Christendom, for protection and support. Hitherto, however, they have been more or less persecuted in almost every country in which they have sought a refuge ; but even persecution has not been able either to extirpate or banish them ; they cling to us in spite of our contempt and ill usage, with a degree of pertinacity unexampled, and, but as miraculous, unaccountable. They seem to say “ your God, and our God, has assigned us our station in the ‘ *open fields*’ of your land, and He will not permit *us* to leave it, nor *you* to drive us away from it. We seek not for earthly possessions, we ask not for wealth, we envy

not honours, we aspire not at power. We are contented to live where no one else resides ; we subsist on that which others would not eat. With the heavens for our canopy and the earth for our bed, we are the same unambitious, simple, abstemious children of nature, which we were hundreds of years ago. We are not tempted by the luxury, the refinement, and the abundance which surrounds us, to repine or despond at our humble and despised state. Only let us alone, and give us the crumbs, however scanty, that may drop from off your table, and we ask no more. Do not insult and oppress us, and we are contented : shew us one act of kindness and you bind us to you for ever. We are rude in appearance and in manners, but we have understanding to discern, and we have hearts to feel. We love, even with an unconquerable love, the fields, the mountains, and the desert place ; but, *you* cannot blame us for this. *Your SAVIOUR* likewise loved them ! For this, then, you will not despise us ! Do not ---do not, then, seek to drive us from them ; let us remain in the station which

God has assigned us, and for which He has fitted us; and may He in his mercy shower down in return upon you, that abundance which we neither covet nor want."

Thus, the manners, the habits, and the sentiments of the Gypsies, warrant us in supposing, they might address us with propriety, and, I trust, with effect. At present, they should be disturbed as little as possible in their mode of living. Kindness and an acquaintance with religious truths, may hereafter induce them, if it be God's will, by degrees voluntarily to alter their habits, so that they may become more useful, and, it may be, more happy and enlightened members of society.

I remain, Gentlemen,

Very respectfully, Yours, &c.

THE AUTHOR.

Park Grange, January 1, 1830.

P. S. Any profits arising from this Work will be applied to the benefit of the *British and Foreign Bible Society*.

PARALLEL MIRACLES, &c.

THE ANCIENT EGYPTIANS.

“ After these appear’d
A crew, who, under names of old renown,
Osiris, Isis, Orus, and their train,
With monstrous shapes and sorceries abused
Fanatic Egypt and her priests, to seek
Their wandering gods disguised in brutish forms
Rather than human. Nor did Israel ’scape
The’ infection, when their borrow’d gold composed
The calf in Oreb; and the rebel-king
Doubled that sin in Bethel and in Dan,
Likening his Maker to the grazed ox,—
Jehovah, who in one night, when He pass’d,
From Egypt marching, equall’d with one stroke
Both her first-born and all her bleating gods.”

PARADISE LOST, BOOK I.

IT is one of the most exalted and interesting exercises of the human faculties to contemplate, at this distance of time, the rise, the progress, the splendour, the declension, and the extinction of the more

renowned among the nations of remote antiquity. This is particularly the case when numerous, massive, and stupendous evidences of the existence, and the powerful magnificence of such nations still remain, after having survived the destructive efforts of time, of barbarism, and of the elements, through thousands of years.

The pleasure and utility of the contemplation are increased, when the history of the now extinct nation is evidently and intimately connected with the progress of that Divine government of the universe which is always the same, and with which we are, as they were, connected and interested; and still more so, when that nation seems clearly to have been one of the first links in an unbroken chain, which we can trace from the creation through all successive ages, to our own days; a chain with which we are connected, and which we can view by the eye of faith, illumined by the light of prophecy, extending forwards into distant futurity even to the end of time. This interest is still further augmented when the history is one which seized upon our attention as soon as the opening faculties of the mind began to unfold; the events recorded being of a nature calculated irresistibly to imprint themselves, in characters not to be obliterated, on the unoccupied tablet of the youth-

ful mind. Such is the history of the ancient Egyptians.

The Egyptian appears to have been one of the first, if not the very first, of the powerful kingdoms that were formed in the postdiluvian world. Within four hundred years after the flood, we find Abram, one of the early descendants of Noah, with his family, (himself being "very rich in cattle, in silver, and in gold") seeking refuge from famine with the King and the Princes of Egypt.

Again, the history of Joseph is one which no child ever read without being highly delighted, nor without remembering it while memory survived. Egypt is, as the scene of most of his wonderful adventures, too intimately combined with the history, not to be always afterwards associated with the recollection of it.

When, at length, (which is the next important step with which we are acquainted in the history of that country) "there arose up a new King over Egypt, which knew not Joseph," a series of events occur of so astonishing a nature, that the mind of youth rarely fails to recur to them with constantly renewed interest. They have all the overpowering effects of the wildest romance, added to the full force of the simplest truth.

The Egyptians appear to afford the most strik-

ing example with which we are acquainted of the utter weakness of all mere human strength when opposed to the power of the Almighty. If they ever possessed any knowledge of the true God, they seem very soon utterly to have disregarded and despised it. Their strength though great, was the strength of man, and their wisdom, though extensive, was the wisdom of man. They were the declared oppressors of God's people, and the open determined opposers of the Divine will and word. God seems to have suffered them to attain all that human faculties could acquire, that they might be his instruments in the chastisement of his stubborn and rebellious children; and then, (after existing sixteen hundred years) when they had so far answered his purpose, his power was made manifest in their overthrow, and the stupendous ruins of their magnificence and greatness decreed to be reserved probably to the end of time, as a lasting and memorable lesson to future generations; teaching them the vanity and nothingness of all mere mortal efforts.

The human eye, and mind, cannot contemplate the ruins of the works of this astonishing people, as they exist at this remote period of time, without the utmost admiration. They are of such stupendous magnitude as to compel the notice of the most

inattentive observer, they seem as if formed for the purpose of rendering the lesson which they were intended to teach not only impressive, but everlasting and universal. The attention of the whole world, too, has, in an extraordinary manner been drawn to them by recent events, as wonderful in their nature as the objects themselves are. No other works of man, in any part of the world, can bear a comparison with the ruins of Egypt. Bulk and magnitude, with durability, having been the ends aimed at, they certainly do in those respects, set all former and subsequent attempts at defiance. We are told of the united efforts of two thousand men, constantly applied during two years, in the removal of one single stone from the place where it was got, to that which it was intended to occupy. Almost all their palaces, their temples, and their tombs, partook in a great measure, of the same magnificent durable character.

The learning and the wisdom of the Egyptians appear to have astonished the people of that generation, as much as their buildings and other stupendous works. To be "learned in all the wisdom of the Egyptians," was the greatest encomium that could be passed on the acquirements of Moses; and the highest character that could be given of the wisdom of the wisest of mortals, was, that "it

exceeded the wisdom of all the East country, and all the wisdom of Egypt.”

Of all the nations of the earth, the Egyptians were the most addicted to idolatry and superstitious observances. In no country whatever, did the influence of the priests and magicians, extend so universally and so unboundedly as in Egypt. It was the very cradle of polytheism. The heavens, the earth, the air, and the water, abounded with the false gods which they were taught to worship; and, as if all these combined, were insufficient to afford them deities in the requisite numbers, they made them for themselves, of stocks and stones, of wood and metal of every kind. Every house, nay almost every individual, had gods of their own.

The wealth of all the land was at the command of the priests, for the bodies of the highest nobles, nay of their kings themselves, could not receive those rites of interment which were declared to be essential to future blessedness, but by the consent of the priests. Accordingly we find, that the most massive and magnificent of all their structures, were those erected for the worship of idols, or for the entombment of the dead. As if determined to counteract the course of nature, and the decree of the Almighty, they sought to render even their pe-

rishable bodies immortal. The sums lavished on this most hopeless attempt, and absurd folly, were beyond all conception great. To our own days, through more than three thousand years, have many of these painted sepulchral envelopes, these preserved memorials of disgusting mortality, come down. These costly noble, perhaps royal carcases, are now distributed over all the civilized world, as mementos of the vanity of all attempts to perpetuate human distinction. Scarcely the name of any one of them is known, and the sight of the noblest of them all, is horrible and disgusting.

By this idolatrous nation the chosen people of God were tempted to sin, whenever they came (which was frequently the case) in contact with them. Such a people as this, could not be expected to escape the just vengeance of the Almighty when the measure of their iniquity was full, and when they had accomplished the purposes of Omniscience, for which they had till then been permitted to exist as a distinct race. With God the wisest and the mightiest are as easily discomfited and overthrown as the most ignorant and weak. Accordingly, the command of the Most High was given, and their degradation, their sufferings, and their abjectness, became as conspicuous as their grandeur, their pride, and their greatness had before been.

It cannot be either a useless or unprofitable employment of time and reason, to examine at length, and with attention, these important events connected with their probable consequences. The awful and tremendous lesson which God had previously taught to mankind by the extirpation of almost all the human race at the flood, appears to have made very little beneficial impression on these infatuated people. They were, it is probable, to the full as wicked as most of those who perished with the old world.

When, then, God *was* aroused to take vengeance on such an ungrateful and rebellious people, it might be expected that the vengeance would be as signal as exemplary. Accordingly we find that this awful event was ushered in with peculiarly impressive circumstances. The greatest prophets of his chosen race were selected and commissioned to proclaim its approach in the clearest, the most forcible, and the most alarming denunciations that prophetic language itself could furnish.

The circumstances which immediately led to these denunciations, and the subsequent overthrow, captivity and dispersion of the Egyptians are the following:—

A remnant of Judah was left by Nebuchadnezzar in the land of their forefathers after he had sacked

Jerusalem, destroyed the temple, and carried away the treasures thereof, with almost all the people captive, to Babylon. This remnant, distrusting the power and the goodness of the Lord their God, determined, in spite of the earnest solicitations and loud threatenings of the prophet Jeremiah, to flee for safety to the idolatrous Egyptians. "Be not afraid of the king of Babylon," said the prophet, "of whom ye are afraid; be not afraid of *him*, saith the Lord; for I am with you to save you, and to deliver you out of his hand; and I will show mercies unto you, and cause you to return to your own land. But if ye say we will not dwell in this land, neither obey the voice of the Lord our God, saying, No! but we will go into the land of Egypt, where we shall see no more war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:—And now, therefore, hear the voice of the Lord, ye remnant of Judah; thus saith the Lord of hosts, the God of Israel; if ye wholly set your faces to go into Egypt, and go to sojourn there; then it shall come to pass, that the sword which ye feared shall overtake you there in the land of Egypt; and there ye shall die," Jeremiah, xlii.

This was not the first time, by many, that God had by the mouth of his prophets forbidden the

Israelites to flee for succour to the idolatrous Egyptians. The prophet Isaiah had long before denounced a woe upon them if they did so. "Woe to them that go down to Egypt for help, and stay on horses and trust in chariots, because they are many; but they look not to the Holy One of Israel, nor seek the Lord. **** The Egyptians are men and not God; and their horses flesh and not spirit; when the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is helped shall fall down, and they shall fail together," Isaiah, xxxi. 1 and 3. Notwithstanding these repeated warnings and denunciations, and in spite of all former fatal experiences the blind and infatuated Israelites threw themselves for protection into the arms of the deadliest of their enemies, by whom they were again induced to forsake the worship of the true God for that of beasts, and stocks, and stones: probably of man, for it is intimated of Pharaoh Hophra, the then King of Egypt, that it was not in the power of the gods themselves to dethrone him, "for," said he, "my river is mine own, and I have made it for myself."

The measure of the iniquity of the Egyptians, and the obstinate wickedness and folly of the people of Israel, were now nearly full. It therefore became time for the Lord to lay bare his red right

arm to take signal vengeance on them both, and to appoint them to be perpetual memorials of his power and justice to every nation on the face of the earth, to the remotest period of time. The Egyptians, as the primal transgressors, and as the tempters, were the first to suffer. The punishment of the Jews was not long delayed; but with this we have not at present farther to do in this part of the work, than as in connexion with that of the Egyptians.

Never, except in the case of the Jews, was any judgment of God ushered in with such grand, such awful, such frequently repeated denunciations as this of the Egyptians. Never was any future event more clearly and strikingly foretold! Isaiah, Ezekiel, and Jeremiah, each predict their marvellous overthrow and subsequent dispersion among the other nations, with a minuteness and frequency not equalled, I believe, on other occasion. With what awful sublimity doth Ezekiel declare (chap. 29) in the figurative language of the east, and in the name of God, "Behold I am against thee Pharaoh, King of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, my river is mine own, and I have made it for myself. But I will put hooks in thy jaws. I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the

fish of thy rivers shall stick unto thy scales. And I will leave thee thrown into the *wilderness*, thee and all the fish of thy rivers; *thou shall fall upon the OPEN FIELDS; thou shall not be brought together nor gathered*: I have given thee for meat to the beasts of the field, and to the fowls of the heaven. And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand." Again, in still plainer language, in the same chapter, "Behold, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate from the tower of Syene, even unto the borders of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate among the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet saith the Lord God, *at the end of forty years*, I will gather the Egyptians from among the people whither they

are scattered ; and I will bring again the captivity of Egypt, and will cause them to return unto the land of Pathros, into the land of their habitation, and they shall be there a base kingdom.”

In the thirtieth chapter the prophet saith — “ Thus saith the Lord God ; I will destroy the Idols, and will cause their images to cease out of Noph ; and there shall be no more princes of the land of Egypt : and I will put a fear in the land of Egypt.” Isaiah, in the nineteenth chapter, after foretelling the evils that should come upon Egypt, speaking of subsequent events, declares, that “ In that day there shall be an altar to the Lord in the midst of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt ; for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a Great one, and He shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblations, yea, they shall vow a vow unto the Lord, and shall perform it. And the Lord shall smite Egypt, He shall smite it and heal it : and they shall return even unto the Lord, and He shall be entreated of them, and shall heal them.”

These prophecies are repeated, particularly by Ezekiel, many times almost in the same words in different chapters (see particularly the whole of the 30th and 32d,) as if he were desirous in an especial manner to enforce them. These denunciations and prophecies, then, seem clearly to establish three distinct important events to the Egyptians. First, their complete conquest and dispersion; secondly, their remaining dispersed *without idols* among all nations and countries, *in the open fields*, during forty years; and finally, their being again brought to the land of their habitation, where they shall be taught to know the Lord.

It remains, in the next place, to consider what part of these numerous prophecies have been already fulfilled, and what parts, if any, still remain to be completed.

The conquest of Egypt by Nebuchadnezzar, took place soon after the prophecy of Ezekiel, but Egypt did not cease to be a kingdom, though a tributary one, till more than forty years afterwards, when it became a province of other kingdoms, and has so remained ever since: first to the Persians, then to the Macedonians, the Romans, the Saracens, the Mamelukes, and lastly to the Turks. Hitherto, then, it is clearly evident that the prophecies cannot all have been fulfilled. The prediction of forty

years' dispersion "among all nations and countries, whither the Lord had driven them," could not refer to the forty years subsequent to the conquest of Egypt by Nebuchadnezzar: in that period no such events as there predicted took place; on the contrary, it was not till after then that Egypt entirely ceased to be a kingdom; that their idols were destroyed, and that their images ceased out of Noph. Then, however, they did cease to be a people. They were gone, and no one knew whither; for they were "dispersed among the nations and scattered through the countries." To this day they have never returned! Their language has been long forgotten in the land of their habitation, and their temples, their palaces, and their tombs, are despised, defiled, or destroyed.

Whenever any particular specific period for the fulfilment of any prophecy is mentioned in Scripture, I believe that it is always a longer period prefigured by a shorter one. This is clearly the case in those of Daniel; nor is the exact period prefigured, always understood before the final accomplishment of the prophecy. In the present instance then, the forty years, during which the Egyptians were to remain "scattered among the countries of the uncircumcised," most certainly typifies a much longer period. Whatever the period may

28 THE ANCIENT EGYPTIANS.

be, it is evident that it is not yet expired, since no such events as those then predicted to take place have occurred.

Where, then, it will be enquired, have been, and still are, the Egyptians so dispersed, *in the open fields*, among all nations? This is a question which it will be a principal object of the remaining pages of this work to answer. It is a question that involves much more than the gratification of mere curiosity; the truth of Scripture history, the fulfilment of prophecies; the accounting for great difficulties, and intensely interesting circumstances, in the history of one of the most singular people known on the face of the earth, as well as the promotion of the future welfare, both temporal and eternal, of that people, are involved in the answer to that important question.

In proceeding then to that reply, I would do it with all due consideration and seriousness; humbly trusting that if I should not be able fully to clear up the mystery, I may, in some degree, lessen the obscurity that has hitherto hung over it, or at least arouse curiosity, and thereby induce abler investigators to prosecute more successful efforts.

THE GYPSIES.

“ I see a column of slow-rising smoke
O’ertop the lofty wood, that skirts the wild.
A wandering and a houseless tribe there eat
Their miserable meal. A kettle, slung
Between two poles, upon a stick transverse,
Receives the morsel. * * *
* * * Hard faring race !
Their scanty fuel from the neighbouring wood,
When kindled with dry leaves, just saves unquench’d
The spark of life. The sportive wind blows wide
Their fluttering rags, and shews a tawny skin,
The vellum of the pedigree they claim.”

DURING many centuries, a people have been known to exist in almost every country in Europe, and in some of those of Asia, of very peculiar appearance, manners, and habits; speaking a language unknown to all of them. It is now about four hundred years since the first notice of them, that is come down to us, was taken. They then existed in perhaps all the countries in which they are now found, and from their acquaintance at that time with the languages, prejudices, and customs of the

several countries in which they resided, it is evident that they must have been resident in them long before that time. Why no particular account of them, written before then, has reached us, may be easily explained. Their habits were always such, that there rarely resided more than a few families together ; they shunned large towns, they were continually removing from place to place, and dispersed as they were *in the open fields*, in all countries, their numbers in each did not appear considerable. Before that period, the wild and uncultivated parts of every country in Europe, were so great and numerous, that an inoffensive unobtrusive people, so dispersed, might remain for ages little known or noticed. Before the invention of printing, any written notice taken of them by individuals, would be little read, and soon neglected or forgotten. If, then, this singular people had resided in all the countries, as they do now, for twenty centuries before the time mentioned, it is possible that no previous notice of them might have reached us. The probability is, that they had been long so dispersed, molesting no one, and being but little molested themselves.

Whence this singular people came, why they came, and how they came, are questions which seem hitherto to have proved very perplexing or

very unaccountably disregarded. To endeavour, then, to answer all these curious questions, cannot but be an interesting, and it may be a useful investigation. To this day, they seem to have continued, from the time we have the first account of them, unchanged in any respect; and perhaps with but little variation in their numbers. No European nation is free from them, nor is any one overstocked with them. With every people among whom they reside, they in many respects assimilate, but with none do they incorporate. By most nations during the last four hundred years, they have, more or less, been persecuted; yet in no instance have they been driven away or extirpated. In no country have they ever made the least attempt to obtain supremacy, landed property, or even rank of any kind, yet in none have they ever been reduced to bondage; seldom to servitude. They can speak the language of every country in which they reside, but in no instance have they been known to substitute it to the exclusion of their own. In countries possessing them all, *they* have no temples, no palaces, no tombs, nor any buildings whatever. They have no learning, no teachers, no scholars, no books, no letters. They have no religion, no priests, no gods, no idols, no images. Possessing no peculiar customs or privileges, to

keep them a distinct people, they still remain so from age to age, in all climes, amidst all nations, and under all circumstances. This is the more remarkable, as they conform, without opposition, seemingly without objection, to the peculiarities, both civil and religious, of all the people in whose countries they reside. In wars they have never willingly been concerned. They are contented with the scantiest measure of food, and the simplest and plainest aliment, suffices to satisfy them. They affect no peculiarity of dress, ornament, or method of wearing their hair or beard; but, in these respects, conform in a great measure to the practices of the countries in which they reside, at least so far as to avoid ridicule or peculiar notice. In fixed trades or professions, they never or rarely engage; yet they are not idle, but, whenever opportunity offers, pursue such trades, as are capable of being carried on with their itinerant life and habits.

These are some of the peculiar circumstances attached to that most extraordinary race, the Gypsies, "dispersed through all the kingdoms, and scattered throughout all countries." The dispersion and continuance, as a distinct people, of the Jews through so many ages, is considered as clearly miraculous: they would be so considered, even setting prophecy apart; but the dispersion and continuance of the

Gypsies, a distinct people, through so many ages in all countries, is beyond measure *more* astonishing. The Jews abound with peculiarities, both civil and religious, which preclude *their* assimilating with any other people. The Gypsies possess no such peculiarities, and yet they continue equally detached from all others. Surely, then, it is clearly evident that the state of the Gypsies is, at least, equally miraculous with that of the Jews: and we have good ground to warrant us in looking for evidence to establish the supposition.

In the first place, then, whence came the Gypsies? Their name as a people, and their own oral testimony in all countries, establish beyond all reasonable doubt, *that they are EGYPTIANS*. They have never, in any country, or any period of time, given any other account of themselves. It is utterly impossible, that such a belief and testimony should so universally prevail among the whole of a people so dispersed, with no communication whatever from age to age with each other, and who, on any other supposition, could know nothing of Egypt, if it were not true. It is impossible that this could be true of the Gypsies if it were not *miraculous*. In tracing, then, their origin, it is necessary to search for evidence to support the claim to miraculous interference.

An attempt has already been made to give a slight sketch of the ancient Egyptians, and their history: thence it appears that they had often grievously offended the Almighty, but more especially in the end, by their gross idolatry, by their king having declared himself to be God; and by their having induced the Israelites to trust in *their* strength, rather than in that of the Lord of Hosts; God therefore denounced great and awful judgments against them by no less than three of his prophets. Sufficient of those denunciations have been here brought forward to show the purport and tendency of them. Those prophecies and denunciations have hitherto been only in part accomplished; the remainder of them relate to a people who have not been heard of, scarcely thought of, during more than two thousand years, yet they must exist *somewhere*, or the prophecies cannot be fulfilled. The singularity of their situation, as then declared, is such that, when found, they scarcely can be mistaken for any others.

After a lapse of nearly two thousand years, a people were discovered, or then first brought forward into public notice, which, in every circumstance relating to them, seem to resemble the people so lost; and they are so circumstanced, that if they are not *that* people, it seems utterly impossible to account for the peculiarity of their situation and

habits, or to say who they are. *If the Gypsies are not the dispersed Egyptians, where are that scattered people? If the dispersed and scattered Gypsies are not the descendants of the offending Egyptians, what are they?* The ancient language of the Egyptians is a lost language; the language of the Gypsies is one that is spoken by no other people, and yet it is universally the same with them in every nation and in every country throughout the world in which they are scattered.

There is one very peculiar circumstance respecting the Gypsies. Though they profess, as a people, no purer religion, yet they worship no *idols*; they have no *images* among them. This, at first sight, would seem to militate against their being from Egypt, the very nursery of polytheism; but farther reflection will prove it to be a strong confirmation of their being the dispersed Egyptians. On any other supposition, it is impossible to account for so singular a circumstance.

Respecting the offending Egyptians, God declared, by the mouth of his prophet, "I will destroy their *idols*, and I will cause their *images* to cease." Here, then, is a sufficient cause to produce such an effect, and the only cause apparently capable of producing it; God being expressly declared to have ordained it in this one instance, and

in this one instance only. No other people so circumstanced were ever known to have been without objects of worship. God's depriving the Egyptians of these idolatrous objects, is, in what appears to be his usual course of dispensing his judgments, viz., depriving the transgressors of those things by which they sinned, or by which they were led to transgress.

This is not the only instance in which the hand of God is thus made visible in their case, on the supposition that the Gypsies are the ancient Egyptians: for instance, the Egyptians prided themselves most particularly on the magnitude and durability of their structures, whether palaces, temples, or tombs. The Gypsies have not any of these. A slight, moveable, perishable covering of cloth, serves them to be born, to live, and to die in. The Egyptians regarded themselves, and were regarded by others, as the wisest and most learned people on the face of the earth; looking down with contempt on all other. Few of the Gypsies, even in countries where the poorest are learned, (Scotland,) know a letter; nor was there ever, as far as I know, a single sentence written in their language since their dispersion. The Egyptians were luxurious in their eating, beyond most, if not all the nations of antiquity. The Gypsies subsist on the plainest food, even the dead carcasses of animals that are thrown

out or left to rot. The Egyptians were splendid in their attire, vain of their dress, and of their great riches. The Gypsies are generally clothed in rags, abjectly poor, and despised by the vilest of the meanest people. The dead bodies of the Egyptians were preserved at an expense, and deposited in splendour, such as the world never witnessed on such occasions, either before or since their time.* The dead bodies of the Gypsies are disposed of without either expense or ceremonies ; the grave of

* The following is the interesting relation of the death, the embalming, and the burying of Jacob, as given in the 50th chapter of Genesis :—

“ And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. And Joseph fell upon his father’s face, and wept upon him, and kissed him.

“ And Joseph commanded his servants, the physicians, to embalm his father ; and the physicians embalmed Israel. And forty days were fulfilled for him : for so are fulfilled the days of those who are embalmed : and the Egyptians mourned for him threescore and ten days.

* * * *

“ And Joseph went up to bury his father ; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt ; and all the house of Joseph, and his brethren, and his father’s house.

“ And there went up with him both chariots and horsemen, and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan ; and there they mourned with a great and very sore lamentation : and he made a mourning for his father seven days.”

a Gipsy is scarcely known in the world. "They shall be desolate amidst the countries that are desolate," said the Lord; and there is no people in the civilized world so desolate, that the Gypsies would not appear among them more so. This *must* be the Lord's doing, it is indeed marvellous in our eyes!

If we believe in the miraculous dispersion, and future recal to their own country of the Jews, I do not see how we can withhold our assent to the scattering among all countries, and subsequent re-assembling in "the land of their habitation" of the Egyptians. Both occurrences are declared by the same prophets; the latter fully as frequently, as strongly, and as plainly as the former. The two events are so intimately connected, that it seems scarcely possible to separate them; and they mutually add confirmation, interest, and importance to each other. "When the Lord shall stretch out his hand," saith the prophet Isaiah, speaking of the Jews and the Egyptians, "both he that helpeth, and he that is helpen, shall fall down, and they shall fail together." It is probable that the number of the scattered Egyptians may not be very inferior to that of the dispersed Jews, and it is not impossible that the former may be the pioneers appointed to clear the way for the returning Israelites, (the fulness of the Gentiles being first to come in,) as they

were the instruments of their dispersion. The conversion of the Egyptians may indeed be the instrument appointed for the conversion of the Jews. In conjunction, the two events increase the awful solemnity of the Jewish re-assembly in the land of Judah most exceedingly. The future temporal state of the two people, however, appears to be intended to be very different. The Egyptians are, it is said, to be an abject nation ; but as they are finally to be taught to know the Lord, to be healed, and to have a Saviour, their dispersion and sufferings will not have been to them in vain.

As very erroneous ideas of the present state and manners of the Gypsies are pretty generally entertained, it may not be improper or useless to endeavour, in this place, as far as truth will warrant, to lessen the prejudices which exist against them. Though they have almost always been considered and described as rogues and vagabonds, and have generally been treated in all countries as such, the imputation rarely seems to rest upon proof. On the contrary, they who have so described them, have mostly admitted that they have taken their character on hearsay ; while those, who have had opportunities of *really* knowing them, have generally affirmed that they have not found them to be such.

Pasquier, in his "Recherches de la France," gives an account of their appearing in considerable numbers in that country in the year 1427, copied from an old book written by a Doctor of Divinity in Paris. The description in many respects seems correct; but the accounts which he says they gave of themselves, if they were Gypsies, were evidently meant to deceive those of whom they were afraid. He says, "they were the poorest and most miserable looking people that had ever been seen in France; yet notwithstanding their poverty, and seeming ignorance, they had women among them who, by looking into people's hands, told their fortunes. And what was worse, they picked people's pockets of their money, and got it into their own, through telling these things by art, magic, &c." He afterwards adds, "though this was the common report, I never lost a farthing by them, though I was with them several times." Pasquier afterwards says of his own knowledge—that the Gypsies had then been wandering up and down, under the eye and with the knowledge of the magistrates, for more than a hundred years. At length, in 1561, an edict was issued, banishing them out of that country. They are said to be very numerous in Lorraine and Alsace, where they found shelter in the forests in spite of edicts and orders of council.

Twiss describes them as being in great numbers in Spain, particularly Murcia, Cordova, &c. "Their language," he says, "which is peculiar to themselves, is everywhere so similar, that they are undoubtedly all derived from the same source. They began to appear in Europe in the fifteenth century, and are probably a mixture of Egyptians and Ethiopians. It is supposed that there are upwards of forty thousand of them in Spain; great numbers of them are inn-keepers in villages; they are everywhere fortune-tellers. **** "Most of them have a smattering of physic and surgery, and are skilful in tricks performed by sleight of hand." In refutation of the charge of their being thieves, he says, "I have lodged many times in their houses, and never missed the most trifling thing, though I have left my knives, forks, spoons, and linen at their mercy."

Swinburne says, that they swarm in the province of Grenada. All the Gypsies that he conversed with assured him that they were sound Catholics; but they were not generally esteemed such. In Calabria he found great numbers: he says of them, that they only contract marriages among themselves; that they support life by profits of handicrafts; but more by swapping asses and horses. That they generally work in iron and make trivets,

knitting needles, bodkins, and such trifles:—that their religion is locked up in their own bosoms:—that they seem to have no great veneration for the Virgin Mary, but are supposed to believe in Christ:—that if the priests start any objection respecting marrying, christening, &c. they manage the matter in their own way without giving them any farther trouble. In 1560 they were banished; and again in 1569 and 1583, but with little effect.

Grillmann describes them as being found in all parts of Italy; being most numerous in the dominions of the Church, there being the most superstition, and the worst police. A general law throughout Italy forbid them remaining more than two nights in a place. This was found to be no great inconvenience to *them*, though it proved considerably so to the stationary inhabitants. He asserts, that the Gypsies are exceedingly numerous in Poland and Lithuania, as well as in Courland; that they are found in Denmark and Sweden; and that in Hungary there are upwards of fifty thousand of them. Cantemar says, that they are dispersed all over Moldavia, where every baron has several families of them. In Wallachia and the Sclavonian mountains they are very numerous, as well as in Bessarabia, Tartary, Bulgaria, Greece, and Romania; and that in Constantinople they

greatly abound. They are spread throughout Russia in great abundance. In many parts of Asia they are very numerous. Grillmann supposes that on a moderate computation the number of Gypsies in Europe and Asia may be seven or eight hundred thousand. The probability is, that this is very greatly under the mark. In "An account of Wallachia and Moldavia," lately published by William Wilkinson, Esq., late British Consul to those two principalities, it is stated, that there are in them alone, at this day, one hundred and fifty thousand Gypsies.

When Gypsies originally arrived in England is very uncertain. They are first noticed in our laws, by several statutes against them in the reign of Henry VIII.; in which they are described as "an outlandish people, calling themselves *Egyptians*; who do not profess any craft or trade, but go about in great numbers, from place to place, using insidious and underhand means to impose on his Majesty's subjects, making them believe that they understand the art of foretelling men and women their good and evil fortune, by looking into their hands, whereby they defraud people of their money." It then proceeds to lay a penalty of forty pounds on any one *importing* any such Egyptian. During the same reign numbers of them were shipped at

the public expense to France. They were calculated then to amount to ten thousand in England. Repeated statutes have since been passed against them, but with little effect. In Scotland they appear to have been much more numerous. In almost all countries in Europe severe enactments against them have, at different times, been passed; such enactments have, however, in no instance been attended with the desired effect. This may easily be accounted for: in the first place, they were not possessed, like the Jews, of property to repay their persecutors for the trouble and expense of prosecution. They had no natural home, to which any country had a right to send them; and in the next place their habits of life were such, as to enable them almost to set at defiance all such efforts to expel them. No part of the country was too desolate for them to exist, or even enjoy themselves in; and in those days such desolate parts were to be met with abundantly in every country. Hence it has been, that all attempts to expel them have always proved abortive.

From the knowledge which they seem all to have possessed, of every region in which they have been first noticed, it is evident that they must have been, at that time, long resident there. They were not only acquainted with the languages of each nation,

but they appear to have been well apprized of the several failings of the inhabitants. They had the sagacity to discern, and the ingenuity to take advantage of their several weaknesses. They had likewise taken up the practice of such trades as were adapted to their own habits, and likely at the same time to afford them a livelihood in their adopted country. These things evidently prove that their residence in the different parts of Europe must have been many ages prior to any account of them which has reached us.

There never appears to have been any surmise of their origin being different to what they themselves assert it to have been, viz., Egyptian, but one, and that seems only to have been taken up on the ground of some similarity of language; that one is, that they are of the lowest caste of Hindoos from the East. This similarity of language does not militate against their descent from the ancient Egyptians, as it is not improbable that both languages, viz., the Egyptian and Hindoo, may have sprung from the same root. This supposition, as being the only one at variance with that which I have adopted, it may be well to examine; especially as it has been taken up by most late writers on the subject. On this supposition, a miraculous interference has never been pretended; it must

therefore rest on its natural grounds, and on them, I think, it may be shewn to be impossible.

The Gypsies have, by the above-mentioned writers, been supposed to have been *Soudras* driven to forsake their native country by the cruelties of Timour Beg, in the years 1408—9. The affinity of the two languages is the only ground on which this opinion is supported. The only evidences of this which have been adduced are a list of a few words which sound something alike in both languages. No single according sentence has yet, I believe, ever been produced. Now it is evident from the Gypsy language being still the same with them in all countries, that *it* has not changed, nor is it probable that the Hindoostanee has been materially altered; if so, the *Soudras* and the Gypsies could understand each other: but it has never been asserted that they do. It is by no means improbable, however, as before noted, that on the supposition of the Gypsies being from Egypt, the two languages may have sprung from the same root.

Against the Gypsies being *Soudras*, or any caste of Hindoos, the following reasons may be urged as conclusive:—It is well known that the *Soudras* are, and always were, among the most abject of the human race. Oppressed and spiritless; held in ab-

horrence and treated with contempt by all the other castes of their countrymen; their touch, and even presence being considered as contaminating. Now, though it is possible that such a people as this might be roused by oppression to resistance, and if successful, to take signal vengeance on their oppressors; it is not possible that they should be the first to fear or to flee a revolutionary conqueror. *No* change could render their condition more intolerable: *any* change might make it better. In all probability, they would be the first and the loudest in lauding a successful adventurer, and the last to flee from him, especially to seek refuge they knew not where, and from they knew not what.

Suppose, however, for argument's sake, that tens, if not hundreds of thousands, of these poor wretches *had* determined to fly from their native country, and men, women, and children, all born slaves, had been suffered to depart, whither were they to go? It is not probable that they could know of any country beyond their own; much less could they know the way to Europe; and yet they must all have immediately combined in one systematic plan of operations, to emigrate to that distant quarter of the world. But suppose this all done; they must, at any rate, have to travel through Persia, Arabia, and Egypt, more than two thousand miles. Sup-

pose that six or eight hundred thousand half-naked defenceless wretches could have been suffered to cross these extensive and populous countries, how were they to be subsisted on their way? No country, unprepared for their reception, could, if inclined, provision them. But suppose that they had, by some means or other, reached the shores of the Mediterranean, what possible inducement could they have for crossing it? They could know nothing of countries lying beyond it. If, however, they were resolved on the experiment, where were the ships? Hundreds, solely appointed for the purpose, would have been necessary. If they had, by any imaginable means, got to Europe, they must all have then agreed to divide, each party having their own station appointed them, and each party must travel to their respective countries, even to the utmost peninsular point of Europe; and all this without any of them knowing the language of any one of the very numerous countries, through which they had to emigrate.

The idea of the possibility of such a case does really appear too absurd to be sincerely entertained. The objections, however, against it, are far from being yet all stated. The manners and the customs of the two people were, from the first, as dissimilar as light and darkness. The Soudras

are the most abject of the human race, cringing before all other men, as creatures of an inferior nature; submitting without resistance or even complaining, to the vilest offices and the most tyrannical treatment. The Gypsies, on the contrary, from the first accounts of them which have reached us, being soon after the time of Timour Beg, have been distinguished by a most unconquerable spirit of independence, and an untameable love of liberty. This spirit has never been conquered, this love has never forsaken them! The Soudras were as ignorant as they were abject. The Gypsies have always been distinguished for ingenuity, a knowledge of the world and of human nature, which has enabled them to take advantages of circumstances, and to profit by the weaknesses and prejudices of others.

The ideas of the Soudras on religious subjects would be the most gross that could be conceived. Those of the Gypsies are the most simple: they have no idols—no religious ceremonies, nor any superstitious notions or observances. This circumstance (miraculous intervention out of the question) must preclude the possibility of the Gypsies being originally Hindoos. The multiplicity of the gods of the latter people is perhaps beyond all comparison greater than those of any other; yet tens of

thousands of the most ignorant of these superstitious idolaters leave their own country together, they separate into distinct clans, all carrying their household gods with them, and disperse into diverse countries, never seeing each other more, yet every clan, as by common consent, casting away from them their gods, their superstitious observances, their idolatrous worship, and all of them becoming, at one and the same time, free, not only from their own forms of religious worship, but from all forms whatever. This does seem to be utterly impossible! This freedom from idolatrous worship is indeed of itself a circumstance so totally contrary to all that experience has shown us of human nature under similar circumstances, that nothing less than miraculous interposition is sufficient to account for it. On the supposition then, and on that alone, of the Gypsies being the descendants of the dispersed Egyptians can these difficulties be got over.

We know that the Jews coming from a neighbouring country to Egypt, have continued to this day a distinct, though dispersed people. Supposing, then, a Divine interposition, there are no difficulties attaching to the state of one people more than to that of the others.

Of the works of that long lost people, the ancient Egyptians, the more they become known the more

astonishing and interesting do they appear to be. Most awful and impressive is the lesson, which, under any view of them, they afford to this generation; but how exceedingly would the awfulness and impressiveness of that lesson be increased, should it appear that the houseless, friendless, despised and persecuted Gypsies, who have for ages lived and been held amongst us in contempt, are the descendants of the very people by whom those mighty works, at which we are so astonished, were formed! It would almost seem as if all these discoveries had been permitted to be made, and this attention to be excited at this time, to increase the interest which this people now claim. They have hitherto excited little curiosity, yet they have always asserted that the land which contains these stupendous works, was the land of their forefathers. In making this assertion they could not be actuated by any self-interested or improper motive. They knew nothing but the name of the country which they claimed as their own. If that claim conferred any thing upon them, it was only additional contempt.

MODERN EGYPT.

“ The land of Egypt is a land of wonders!
And sure that eye were dead to all attractions,
That would not see, or seeing, saw unmoved,
This Memphian miracle of ancient skill—
The Nile, the lotus'd Nile, of reverend story—
The Sphynx—the hieroglyphic'd obelisks—
The ruin'd catacombs—old Pharaoh's palace,
All, all the wrecks and symbols thrown about
This broken cradle of the infant arts.”

HOLLAND.

THIRTY years ago, Egypt would have been among the very last countries that would have been judged likely to become the stage of actions peculiarly interesting to the inhabitants of Europe, and particularly to those of this kingdom, a kingdom so detached and so remotely situated from it. Yet within that short period it has been brought most highly to interest the different nations of Europe, but particularly the English nation. From the highest to the lowest, from the old to the young; from the most learned to the most illiterate; from

the soldier to the priest; from the grave antiquary to the dashing young nobleman; from the philosopher to the school-boy; all have of late been, more or less, interested in the transactions and the discoveries occurring in that remote country. Who could have imagined, a quarter of a century ago, that Egypt would be the country to which the armies and navies of England and France would be transported, at an enormous expense, to fight their battles; to dye the waters of Africa with their blood, and to whiten the fields of that distant quarter of the world, with their bones? Who would have imagined that such a man as Buonaparte would have appeared, to compel the attention of all the civilized world to that desolate country; or, that such a man as Belzoni would sojourn there to discover, to describe, and, in fact, to convey to this country, works of art, more extraordinary and stupendous than almost any with which the world was before acquainted?—works which have attracted and rivetted the attention of persons of all degrees, ages and acquirements, to Egypt and its inhabitants, both in their present and former state, in a degree beyond whatever could have been imagined possible. Who would have conceived that, of all these interesting and astonishing works, *this* country, a country divided from *that* by almost a quarter

of the globe, should become the depository, at least of such of them as were believed capable and worthy of being removed; nay even of many which were then thought to be beyond the strength or art of man to convey so far? All these things seem to point out this country as the proper place from whence inquiries relating to Egypt should proceed; and this as the proper time when such information as is required should be disseminated.

The Marquis Spineto, in his lectures on Egyptian Antiquities, says: "In considering these astonishing productions we must really wonder how a nation, which was so great as to erect these stupendous edifices, could so far fall into oblivion, that even their language and method of writing are unknown to us. But our wonder will, if possible, increase to a higher degree when we take into consideration the materials which have been so modelled. They had only four sort of stones in general use for sculptures; the sandy, the calcareous, the breccia, and the granite. All, excepting the first, are very hard; and what is more singular, we do not know with what tools they were cut. We know by experience that the tools of the present day will not cut granite without great difficulty: and Belzoni, who had made so many experiments on this stone, doubts whether we could give it the smoothness and surface

which we see in Egypt. On the calcareous stones the figures have angles so sharp, that the best tempered chisels of our times could not produce the like. It is so hard that it breaks more like glass than stone, and yet with these materials they have produced the most exquisite specimens of architecture and sculpture; for in both these arts their productions have a boldness of execution that has never been equalled by any other nation. The gigantic statues of Greece and Rome are but dwarfs and pigmies when compared to those of Karnac, Luxor, Esne, Dandera, and indeed of the whole of Egypt and Nubia.

“ They had made besides considerable progress in several manufactures, even to a degree which is really astonishing. Their linen manufacture had a perfection equal to our own. In many of their figures we observe their garments quite transparent; and among the folding of the mummies, Belzoni observed cloth quite as fine as our common muslin, being very strong and of an equal texture. They had also the art of tanning leather, and staining it with various colours, as we do morocco, and actually knew the mode of embossing it. Many specimens of the sort have been found with figures impressed on the leather quite raised. The same may be said of their art in making glass, some of which

was of a beautiful black colour, and so perfect, as to resemble the natural obsidian. Of such glass was made the celebrated statue of Menelaus. This information we gather from Pliny, who makes use of this observation to prove that the art of manufacturing glass was very ancient. Besides enamelling, the art of gilding was in great perfection among them, and they knew how to beat gold nearly as thin as ours, for Belzoni found many ornaments of the kind, and a leaf of gold which appeared to him to be very fine, and of a brighter colour than we often see. They knew also how to cast copper, and to form it into sheets, and they had a metallic composition not unlike our lead, but of greater tenacity. Carved works were very common, and in great perfection, particularly in the proportion of their figures; and the art of varnishing, and baking the varnish on clay, was in such perfection, that the most enlightened travellers have doubted whether they could be equalled at present. I have already noticed their skill and perfection in painting, and in the blending of the colours. Indeed the more I consider what they have done, and what they were capable of doing, the more I am lost in amazement; for as most of the stupendous works are of the highest antiquity, they must have been the production of their artists, in the hierarchic government,

and so near to the deluge, that, even adopting our older system of the Septuagint chronology, a man can hardly conceive how a nation could in so short a time render habitable the whole valley of the Nile, and acquire such knowledge, and make so great a proficiency in most sciences, and in most manufactures, and in all the arts."

A few extracts from Belzoni's narrative of discoveries and operations in Egypt, may serve to shew more clearly the ancient and present state of that extraordinary part of the world, and to increase in a proportionate degree the interest and the importance of the subject of this work.

Respecting "*the City of the Hundred Gates*" Belzoni thus writes—"On the 22d, we saw for the first time the ruins of the great Thebes, and landed at Luxor. Here I beg the reader to observe that but very imperfect ideas can be formed of the extensive ruins of Thebes, even from the accounts of the most skilful and accurate travellers. It is impossible to imagine the scene displayed without seeing it. The most sublime ideas that can be formed, from the most magnificent specimens of our present architecture, would give a very incorrect picture of these ruins; for such is the difference, not only in magnitude, but in form, proportion, and construction, that even the pencil can

convey but a faint idea of the whole. It appeared to me like entering a city of giants, who, after a long conflict were all destroyed, leaving the ruins of their various temples as the only proofs of their former existence.

“The temple of Luxor presents to the traveller at once one of the most splendid groups of Egyptian grandeur. The extensive propyleon, with the two obelisks and colossal statues in the front; the thick groups of enormous columns; the variety of apartments, and the sanctuary it contains; the beautiful ornaments which adorn every part of the walls and columns described by Mr. Hamilton; cause in the astonished traveller, an oblivion of all that he has seen before. If his attention be attracted to the north side of Thebes, by the towering remains that project a great height above the palm-trees, he will gradually enter that forestlike assemblage of ruins of temples, wherein are obelisks, colossi, Sphynxes, portals, and an endless number of other astonishing objects, that will convince him at once of the impossibility of a description.

“On the west side of the Nile, still the traveller finds himself among wonders. The temples of Goumore, Memnonium, and Medinet Aboo, attest the extent of the Great City on that side. The unrivalled colossal figures in the plain of Thebes,

the number of tombs excavated in the rocks, those in the great valley of the kings, with their paintings, sculptures, mummies, sarcophagi, figures, &c., are all objects worthy of the admiration of the traveller, *who will not fail to wonder how a nation, which was once so great as to erect these stupendous edifices, could so far fall into oblivion, that even their language and writings are totally unknown to us.*"

The bust only, of the statue of Memnon, now deposited in the British Museum, weighs not less than ten or twelve tons. The following is the description of the exterior of the temple of Ipsambul:—
“ It is one hundred and seventeen feet wide, and eighty-six feet high ; the height from the top of the cornice to the top of the door being sixty-six feet six inches, and the height of the door twenty feet. There are four enormous sitting colossi, the largest in Egypt or Nubia, except the great Sphynx at the pyramids, to which they approach in the proportion of nearly two-thirds. From the shoulder to the elbow they measure fifteen feet six inches ; the ears three feet six inches ; the face seven feet ; the beard five feet six inches ; across the shoulders twenty feet four inches : their height is about fifty-one feet, not including the caps, which are about fourteen feet. There are only two of these colossi in sight ; one is still buried under the sand, and the other, which

is near the door, is half fallen down and buried also. On the top of the door, is a colossal figure of Osiris, twenty feet high, with two colossal hieroglyphic figures, one on each side, looking towards it. On the top of the temple is a cornice with hieroglyphics, a torus, and frieze under it. The cornice is six feet wide, the frieze four feet. Above the cornice, is a row of sitting monkeys, eight feet high and six across the shoulders. They are twenty-one in number. This temple was nearly two-thirds buried under the sand, of which we removed thirty-one feet before we came to the upper part of the door. It must have had a very fine landing place, which is now totally buried under the sand."

This temple is only one of many other such, excavated out of the solid rock, in different parts of Egypt. The interior is in a corresponding style of vast magnificence. "We entered" says the indefatigable Belzoni, "into a large pronaos fifty-seven feet long, and fifty-two wide, supported by two rows of square pillars, in a line from the front door to the door of the sekos. Each pillar has a figure not unlike those at Medinet Aboo, finely executed and very little injured by time. The tops of their turbans reach the ceiling which is about thirty-feet high: the pillars are five feet and a half square. Both these and the walls are covered with beautiful

hieroglyphics, the style of which is somewhat superior, or at least bolder, than that of any others [known] in Egypt, not only in workmanship, but also in the subjects. They exhibit battles, storming of castles, triumphs over the Ethiopians, sacrifices, &c., &c." The numerous other rooms, all of which are minutely described, are in a corresponding style of sublime grandeur.

The tombs which Mr. Belzoni examined were almost innumerable. The expense, the care, and the constant attention paid by the Egyptians to their dead, were, he observes, "almost incredible." Many of the bodies appeared to have been carefully wrapped in linen of different degrees of fineness, at different and distant periods. "In some of the chambers of the tombs were the mummies of cows, sheep, monkeys, crocodiles, bats, and other animals, intermixed with human bodies; and one tomb was filled with nothing but cats, carefully folded in red and white linen, the head covered by a mask representing the cat, and made of the same linen."

The danger, the difficulties, and the unpleasantness of visiting these mansions of the dead of former ages, is thus interestingly described by the dauntless traveller:—"Of some of these tombs, many persons could not withstand the suffocating air

which often causes fainting. A vast quantity of dust rises so fine that it penetrates the throat and nostrils, and chokes the nose and mouth to such a degree, that it requires great power of lungs to resist it and the strong effluvia of the mummies. This is not all, the passages where the bodies are, are roughly cut in the rocks, and the falling of the sand from the upper part of the ceiling of the passage causes it to be nearly filled up. In some places there is not more than the vacancy of a foot left, which you must contrive to pass through in a creeping posture like a snail, on pointed and keen stones that cut like glass. After getting through three passages, some of them two or three hundred yards long, you generally find a more commodious place, perhaps high enough to sit. But what a place of rest ! surrounded by bodies, by heaps of mummies in all directions, which, previous to my being accustomed to the sight, impressed me with horror. The blackness of the walls, the faint light given by the candles, or torches, for want of air, the different objects that surrounded me, seeming to converse with each other, and the Arabs with the candles or torches in their hands, naked and covered with dust, themselves resembling living mummies, absolutely formed a scene that cannot be described. In such a situation I found myself several times,

and often returned exhausted and fainting, till at last I became inured to it, and indifferent to what I suffered, except from the dust, which never failed to choke my throat and nose; though fortunately I am destitute of the sense of smelling, I could *taste* that the mummies were *rather unpleasant to swallow*.

“ After the exertion of entering into such a place through a passage of fifty, a hundred, three hundred, or perhaps six hundred yards, nearly overcome, I sought a resting place, found one, and contrived to sit; but when my weight bore on the body of an Egyptian, it crushed in like a band-box. I naturally had recourse to my hands to sustain my weight, but they found no better support; so that I sunk altogether among the broken mummies, with a crash of bones, rags, and wooden cases, which raised such a dust as kept me motionless for a quarter of an hour, waiting till it subsided again. I could not remove from the place, however, without increasing it, and every step that I took I crushed a mummy in some part or other. Once I was conducted from such a place to another resembling it, through a passage of about twenty feet in length, and no wider than that a body could be forced through. It was choked with mummies, and I could not pass without putting my face in contact with

that of some decayed Egyptian ; but as the passage inclined downwards my own weight helped me on ; however I could not avoid being covered with bones, heads, arms, and legs rolling from above. Thus I proceeded from one cave to another, all full of mummies piled up in various ways, some standing, some lying, and some on their heads. The purpose of my researches was to rob the Egyptians of their papyri, of which I found a few hidden in their breasts, under their arms, in the space above their knees, or on their legs, and covered by the numerous folds of cloth that envelope the mummy. The people of Gournou who made a trade of antiquities of this sort, are very jealous of strangers, and keep them as secret as possible, deceiving travellers by pretending that they have arrived at the end of the pits, when they are scarcely at their entrance. I could never prevail on them to conduct me into these places before this, my second voyage, when I succeeded in obtaining admission into any caves where mummies were to be seen."

Other tombs were discovered, particularly in Bebal el Molook, even more capacious than these. Here it was that the unwearied searcher discovered a tomb, which he says, richly repaid him for the trouble and hazard attending all his researches. The day on which he made the discovery he con-

siders as the most fortunate of his life; and the tomb and its contents as the most superb and splendid remains of Egyptian antiquities. This tomb the traveller conceives to be that of Pharoah Necho, and the superb sarcophagus which was there found, and which is or was in the British Museum, he conceives to be the one which contained the body of that demi-god, the tempter of Israel to sin, of whom the Lord declared, "Behold I am against thee, Pharoah, King of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, my river is mine own, and I have made it myself. But I will put hooks in thy jaws.

"I will leave thee thrown into the wilderness, thee and all the fish of thy rivers.

"Behold, therefore, I am against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene, even unto the borders of Ethiopia.

"And I will make the land of Egypt desolate, even among the countries that are desolate, and her cities among the cities that are laid waste; and *I will scatter the Egyptians among the nations, and I will disperse them through the countries.*"

Supposing, as there appear to be strong grounds to do so, that the Gypsies are the descendants of the ancient Egyptians, what an awful and impressive

fulfilment do they afford of these striking denunciations of the Divine wrath against a people and nation, *then* more powerful and splendid, than any nation upon the earth ! The discovery of all these magnificent remains of the former grandeur of that people, and the discovery of the remnant of that people at this day “scattered among the nations, and fallen upon the open fields of the uncircumcised;” serve strikingly to illustrate and to fulfil these extraordinary predictions. The Gypsies are *now* outcasts even among the most despised people and nations.

The most striking productions of the arts, the most splendid ornaments of their palaces, their temples and their tombs, are brought and exhibited as objects of curiosity to a country of which they (the ancient Egyptians) had never heard the name : a country, whose inhabitants were then little better than naked painted savages, wandering wild in the depths of their forests. Among this people and nation, do the descendants of the proud Egyptians wander as outcast vagrants ; while the gods and the idols of their forefathers, are there exhibited as mementos of God’s power, and as objects to excite astonishment, commiseration, or scorn : the useless ornaments of palaces, or the play-things of children. The bodies of their ancestors, their priests, their

nobles, their kings and their queens, which they vainly imagined they had rendered immortal, immoveable, and undiscoverable, are now exhibited in that despised country, to the gaze and contempt of the lowest of the rabble; or are converted, it is affirmed, into nauseous sickening medicines, for the cure of loathsome diseases.

If such things and occurrences as these were predicted more than two thousand years ago to happen, and have now, as then predicted, come to pass, surely, it must be *the Lord's doing!* That such events were then predicted, we do know from unquestionable authority! That such occurrences are now taking place, we have the testimony of our senses to prove. Let us, then, neither shut our eyes nor our ears, nor wilfully withhold the free exercise of our understandings, and we cannot, I think, remain either uninterested, or unconvinced!

The whole description of this wonderful and splendid tomb of Pharaoh Necho, and the sarcophagus which was supposed to have contained the body of that monarch (long since stolen and probably destroyed,) are highly interesting. As, however, the sarcophagus itself is now in this country, and an exact model of the different apartments of the wonderful tomb has been there exhibiting, it is unnecessary to insert the description of them here.

All these things serve to shew, that the descriptions of the magnificence and power of the Egyptians have not been exaggerated either by sacred or profane historians. The accounts furnished by Belzoni and other travellers shew, that the degree of desolation and misery predicted by the prophets to fall upon Egypt, was not beyond what is now seen and experienced in that country; and the present condition of the Gypsies affords, in almost every country of Europe, and even America, an instance of a people claiming to be Egyptians, in circumstances fully corresponding with those predicted to happen to that race of human beings. The countenances, the complexion, and the assertions of the Gypsies, all corroborate the supposition of their being that scattered people, who are to be brought, eventually, out of every country whither they were driven, and in the open fields of which they were dispersed; that people, whom the Lord will cause to return unto the land of Pathros, and into the land of their habitation, there to know Him. “In that day, there shall be an altar to the Lord in the midst of Egypt, and a pillar at the border thereof to the Lord; and it shall be for a sign, and for a witness unto the Lord of Hosts, in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour

and a Great One, and He shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and shall perform it. And the Lord shall smite Egypt, He shall smite it and heal it; and they shall return even to the Lord, and He shall be entreated of them, and shall heal them." Isaiah, chapter xix.

ENGLISH GYPSIES.

“ Yet are they here?—the same unbroken knot
Of human beings, in the self-same spot!
Men, women, children, yea the very frame
Of the whole spectacle the same!
Only their fire seems bolder, yielding light;
Now deep and red, the colouring of night;
That on their Gipsy-faces falls,
Their bed of straw and blanket-walls.”

WORDSWORTH.

IF we examine the character and conduct of the Gypsies, as they exist this day in England, they will be found to be much less objectionable than is generally imagined; the same observation, I believe, will apply, in a great measure, to those in all other countries. They appear to me to be a people “more sinned against than sinning.” Their better peculiarities have been always overlooked; while those more objectionable ones, through the results of the peculiar circumstances in which they are placed, have ever been exaggerated, misrepresented, and multiplied, by prejudice and inhumanity. We call them rogues and vagabonds; we treat them

as if they were such ; thereby doing our best to make and keep them so. The crimes of which they have generally been accused, and for which they have been punished, have, for the most part, been such as could not be considered as crimes by them. They have been vilified, hunted from place to place, driven to banishment, prison, and death, for leading a life to which they were born—from which they had no inclination, no Divine command to depart, but to which, on the contrary, they were, perhaps, decreed by the fiat of the Almighty ; yet, for this has every man's tongue and every man's hand been against them. What it might have been possible to have made of them, had they been treated with humanity and kindness, it is yet impossible to say, because the experiment has, unfortunately, never been tried in any country ; although they have resided in all parts of Europe, at least four or five hundred years. I will not admit the attempt of the Empress Theresa, in 1773, to be of that description ; though the state was at the expense of carrying off waggon-loads of children, torn from the arms of their distracted parents, to attempt to civilize and Christianize them. No wonder that the attempt should fail !

Those things considered, it is not to be wondered at, that the Gypsies have not become Christians.

What they have seen and experienced, of the effects of Christianity, unfortunately for the credit of that religion, have not been such as to cause them to think well either of it, or of its professors: that they have not been driven to hate and to shun them, seems the most surprising. This, however, has not been the case; to some of the rites of Christianity, the Gypsies in this country conform, and, with its professors they would, I believe, gladly live in peace.

Generally speaking, there seems a peculiar steadiness and sedateness in the manners and the conduct of the Gypsies, which keeps them alike from cringing and presuming. They are a silent and reflecting people — levity of conduct is rarely seen, even among the younger Gypsies. Though often practitioners on musical instruments, they are rarely, if ever, heard singing or whistling in that way which bespeaks lightness of heart. They are not in the general habit of dancing, and are rarely heard to laugh. It is a very extraordinary peculiarity, in a people circumstanced as they are, that *they have no poetry whatever* in their own language, nor do they seem to regard it in any other. They know nothing of painting, or any of the arts of embellishment. They have no tales of any kind, which they repeat to their children — no legends, no exploits of their forefathers, no recitations to

arouse the passions, or stimulate to exertion, to amuse or to enliven. They are of course no readers, yet they do not pass their time idly smoking. They are not drunkards or even habitual drinkers; occasionally, some of them are known to drink to excess, but not frequently; their character in that respect is that of sobriety. They are peculiarly abstemious in eating, and, indeed, in all their habits. Their habitations, their clothing, their food, are alike simple, coarse, and scanty in the extreme: for the latter the very refuse and offal of what is consumed by others, even the dead carcasses of animals which they find by the way side, frequently suffice to satisfy them. Let them but enjoy unmolested their dear loved liberty and independence, among the wilds of nature, and they seem to set the effects of hunger, of cold and nakedness, at defiance.

It is, perhaps, this abstemiousness and disregard of the comforts and even necessaries of life, which, more than their evil practices, have served to cause them to be considered as universal depredators. Christians accustomed to many comforts and enjoyments for which the poor Gypsies never look, cannot imagine that they can subsist so contentedly without them; they therefore conclude that the Gypsies have them and obtain them unfairly. I doubt that too many of their accusers feel conscious

that they themselves, under similar circumstances, would be tempted to dishonest acts; hence it is concluded by them, that the Gypsies are what they themselves feel they should be in their situation. It is universally admitted that they are rarely, if ever, guilty of great crimes, or important depredations. It is not pretended that no instance of the kind was ever heard of: but any such are so rare, as to serve to prove the general rule, by being exceptions. Let it be understood, too, that there are rogues and vagabonds of the worst description, *personating Gypsies, and often passing for them*, and it is not improbable but the most of those who have been convicted of the greater crimes, have been of that description of vagrants. I have had, and heard of, the testimony of many respectable gentlemen, farmers, and others, near whose premises the Gypsies have long been in the habit of encamping, borne to their honesty, having never had reason to suppose that they robbed them of any thing. While those who have treated them with kindness, by letting them encamp unmolested on their waste grounds, and giving them straw or any small matters, have found them rather protectors than destroyers of their property.

The Gypsies, I believe, never under any circumstances apply for parochial relief; their indepen-

dence of spirit and abstemious habits incline and enable them to do without it. This is an example worthy of being imitated by many of their traducers. Another favourable peculiarity of theirs is, that they are rarely if ever seen as common beggars. On the late investigation throughout London and Westminster one only instance occurred, and even that a doubtful one. The females, I believe, are rarely, if ever, found among those dreadful pests to society in large towns, common prostitutes. Their parental and filial affection is said to be exemplary: their aged parents they tend to the last with a care and attention not often witnessed in polished society; and they are accused of being indulgent to their children even to an injurious excess; refusing to correct them for faults which clearly demand it.

The Gypsies are allowed to be susceptible of the most lively and lasting gratitude. Wherever particular kindness has been shewn to them by any individual, their affectionate sense of the favour seems to have known no bounds. Many instances of this are on record. A very strong one is related in the case of the late Mr. Nesbit, of Roxburghshire, who was accustomed to be indulgent to them, and to call them his *body-guard*. In all their engagements, they are said to be scrupulously punc-

tual, especially when confidence seems to have been placed in their promises ; but whenever their word has been doubted, or a want of confidence evinced, they have shewn themselves strongly offended. It is urged against them, that they marry within the line of consanguinity, and that they sleep the whole family promiscuously together under the cover of their little tent. These have been the practices, in all cases, in the early stages of society ; they are inseparable from it. In something approaching to that state, the Gypsies still remain. The indecorum, then, to them is not perceptible, and being no law, there is no sin. It is probable that they sleep together in their clothes, as innocently as more polished parties often *sit* together. As to their being fortune-tellers, it is much less disgraceful to them, than to those whose ignorance (or worse propensities) encourages them to such practices.

The Gypsies are by far more intelligent and civilized than the depraved part of the lower ranks in large towns. Let any one, who has opportunity, look at such, and compare them with the Gypsies ; the comparison will little redound to the credit of the former. See the mechanics at their work, or at the workhouse, surly and dissatisfied with themselves, their condition, their employers, their relievers, their rulers, and with every thing around

them ; dirty, offensive, unhealthy, and miserable ; unwillingly, and with murmuring, performing that labour which God hath appointed as the needful task of all men on earth. Hear them, in almost every sentence that they utter, cursing and blaspheming, calling upon God to bear witness to the grossest falsehoods, while, in language the most profane and indecent, they ridicule every thing that is sacred and chaste. Follow them to the ale-house, and hear all this repeated amidst the roar of drunkenness ; follow them from thence, if you have sufficient courage and resolution, home to their wives and children,—but if you have, I must leave you to go without me ; I have seen them there too often ; my heart sickens at the recollection, and I cannot, without a stronger motive than curiosity, again pass their threshold.

To turn from the view of such a scene as this which has been described, to the contemplation of the family in the simple tent of the wandering Gypsy, is like exchanging the close and offensive lazar-house, for the fresh and smiling fields, and the glorious firmament of heaven. Who would not, after this, look on the comparatively innocent sons and daughters of rude wild nature, with feelings of satisfaction and almost with envy ? The tempest may rage above the Gypsies' humble dwelling ; the

sleet may drive over or through the hedge that screens them; or the snow may be drifted up against them. The rain may fall in torrents upon their tents, or the loud thunder may crash over their heads—yet *within*, there may be comfort and peace. That little frail dome, may cover an aged matron, a father and a mother, with six or eight children of different ages and sexes, and their beds may be little more than the cold bare ground, and yet they may be something like a family of love. I cannot, for the life of me, bring myself to despise them; they seem to me like the houseless birds whom God feedeth, and for whom He cares. They appear more than any other human beings to depend on Him alone for their daily bread. They know not, it is true, much of Him: the wisest of us know but little more. They, however, may view Him in his wonders, and love to live amidst his works, and if they less adore, they, probably, less offend.

“ What a happy life we lead,
 Free to wander where we please,
 Like the wild colts in the mead,
 Like the squirrels in the trees.

“ God provides *us* all we want,
 We on none but *Him* depend ;
 Small imports what *man* can grant,
 God *Himself* the Gypsy's friend.”

Since my attention has been called to the subject of the Gypsies, I have of course been desirous of embracing every opportunity of meeting with them. I was lately informed of there being some within a mile or two of my residence: I took the first opportunity of visiting them. I found that there was only one tent, and that the inmates consisted but of a man about twenty-six years of age—his wife, a little younger, to whom he had been married about six months, and his sister, not more than twenty. Their names were Boswell, having a few years before left their paternal tribe, and started as the germ of a new one. The tent was pitched in a retired green lane, a little way from a considerable village. When it was all covered in, it had the appearance of a long tilt for a huckster's cart. One-third of it, in the middle, being uncovered, the open space served as a kitchen, the fire being made in it, and the two ends as separate sleeping rooms. The whole apparatus was in good repair.

When we first called (my daughter being with me,) the young woman only was at home. She had been washing, and the clothes were hung out to dry on the hedges on each side of the road. We were greatly surprised to see them all equal in quality and colour to what one would expect to be worn by decent trades-people. The appearance of

the young woman, though thus busily employed, was neat and clean ; and, though her dress was not modern, it was strikingly graceful ; particularly the disposing of the coloured handkerchief as a kind of bandeau or turban round the head. Her person was rather tall and highly elegant ; her eyes remarkably good, dark and piercing ; her features, taken singly, not bad, while the expression of her countenance was strongly intelligent and peculiarly good humoured. When she was addressed, she replied in language much above the vulgar, and in a tone which was strikingly pleasing. Her manners were unembarrassed, easy and cheerful, though perfectly modest and unassuming. There was an appearance of respectability, comfort, order, and cleanliness throughout the whole of the little dwelling. I presented her with a small work which I had some time before published, containing the "Blind Man and his Son," "*A Word for the Gypsies*," &c., and promised to call again when I thought her brother and sister would be at home.

In a day or two afterwards I called with a party of young ladies. We found the Gypsies all at home. The man was a fine figure, with an open, sensible, pleasing countenance. His wife interesting both in person and face : her features, particularly the eyes and complexion, were not so decid-

edly those of Gypsies, as were those of the other two. She was not quite well, being, probably, as ladies wish to be at such times (six months after marriage,) who love their lords. The young ladies who accompanied me, were all exceedingly struck with the graceful figure, easy manners, pleasing countenance, refined language, and sweet tones of the young woman. They all declared that they had never seen any female before so interesting. The Gypsy party had just been taking tea, the apparatus for which was quite of the better kind, japanned tray, &c.; they invited us to be seated, and said that they should have been glad had we been in time to have taken tea with them. Two feather beds (with bed clothes good, and exceedingly clean,) laid on dry straw, occupied the two ends of the tent. As many of the young ladies as could find room reclined upon them with the Gypsy's wife. The young woman gracefully seated herself in the eastern fashion, and the man stood beside her. The group was altogether highly picturesque; a number of children, and one or two women from the neighbouring village, whom we found there, remained standing on the outside. The young woman, who seemed pleased with the children, said they were seldom without some of them, where they were known. I enquired if they found them-

selves frequently insulted or molested. She said, "never! for we endeavour to behave properly, and you know, Sir, that civility generally produces civility." I asked the man if he had read any book, he said no, he wished he could read, but he had never been taught. I promised when they came again (they were going the next day) to endeavour to have him put into a way of learning—with this he appeared much pleased.

To the various questions which I put to him, he told us that he had never heard any of their people question their being originally from Egypt, he said that he had heard that they were supposed, by some people, to be from the Hindoos, whose country, he seemed to imagine, was a part of Egypt. He believed that their language was every where the same among them; he had never met with any that spoke it any way different; but he did not know that he had ever met with any Gypsies from foreign parts; he never saw or heard of any book in their language, though he had an uncle that he said was *learned*, and could write. On my expressing a desire to see this uncle, he promised to try to arrange with him some time so that I might have the opportunity. He never heard of any poetry whatever in their language, nor were they in the habit of singing in it. They spoke English or Gypsy

indiscriminately among each other ; he hardly knew, he said, how the children learned to speak the Gypsy language, they never took pains to teach them ; but added, smiling, “ I think, Sir, *it seems natural to them.*” He obtained a livelihood by selling tin goods, cutlery, and different kinds of hardware.

I asked him, if it was true, as is generally said, that the Gypsies prefer the flesh of animals that have died a natural death, to that of those which have been slaughtered. He knew of no such preference, but he said, with much feeling, “ Sir, some of our people are very ill off, and are frequently glad of *anything* to eat.” I asked him if he preferred their itinerant way of living in the open air, to that of residing in a house. A peculiar earnestness of expression shot into his countenance, and he replied with strong emphasis, and apparently with sincerity and devotion, “ *Thank God!* that I am not compelled to live in the filth and foul air of towns.” On this subject he seemed to like to dwell. He said we have every thing here sweet and clean, and free from vermin of all kinds. We can go where we like ; we have no taxes to pay—we have very few cares ; we generally enjoy good health, and though in winter the weather is sometimes severe it must be very much so to drive us into a

house for shelter ; that was, however the case last winter, and, for a little while, we were in lodgings at Birmingham. (I suspect he was married there at the time.) I asked if they were at one of the lodging-houses. He replied that nothing could drive them into such dreadful places ; that they had taken a small room for a few weeks, which they had entirely to themselves : but that he always felt the strongest repugnance to living in a house.

I had not an opportunity of making all the enquiries that I wished on the subject of religion. He said that whenever they were encamped near a village, in which there was a church, that they generally went to it. That they preferred being married by a clergyman, but if that could not be conveniently accomplished, that they then "took one another's word for it:" that he never knew a couple, so married, that ever parted. He and his wife were married at church.

This was most of the conversation which I had an opportunity of having with this interesting family. He appeared to be freely communicative, and said that he should be glad to afford me any information in his power. There was a steady, unembarrassed, but respectful freedom in his manner, that was evidently the result of a consciousness of independence, such as we rarely, if ever, meet

with among the lower classes in society. At the same time, they were all on the alert to shew their desire to serve and to please.

I have not produced this little group as a fair specimen of the Gypsy tribe. I believe that it is too favourable ; but it is the only one that has offered itself to my observation, after I had taken up my pen in their cause. I have endeavoured to sketch it clearly and accurately. Both the outline and the colouring are, I believe, pretty true to nature.

Though the foregoing instance is the only one which has happened to come under my own immediate observation, I am happy to be able to bring forward others equally creditable to the Gypsy character, which I have had the pleasure of meeting with since the above was written. They are contained in a small work, entitled "*The Gypsies*," written by a clergyman of the Church of England. They will, I am sure, be read with interest, and cannot fail to produce considerable impressions in favour of that calumniated race of human beings, the Gypsies. They will, I trust, likewise dispose the hearts of many to encourage any benevolent scheme which may be proposed, likely to conduce to the real benefit of so large a class of necessitous and confiding strangers. These are the kind of facts which are wanted to remove the prejudices which have for

centuries been entertained against these wandering outcasts. They are facts which cannot fail of success in their appeal, both to the heart and to the understanding of those who read them.

“ A journey to see a friend about two years back, brought me into contact with the Gypsies. It was late in the year, and the winds had nearly stripped the trees of their umber foliage: here and there were seen, yet in verdure, the lower branches of the sturdy oak; while the gloomy yew, frowning with age, frequently presented itself as if to call the traveller's attention to the age, and men, and times, which were past. My road lay partly through a hilly picturesque country, chequered with farms, hamlets and villas, and partly through a winding wood. By the time I arrived at the wood, the sun was sinking below the horizon, and the evening shadows were investing nature. Meditation, however, on the varied surrounding scenery occupied my mind, and beguiled the way. While thus engaged, my musings were all on a sudden interrupted: I had just reached a declivity near the extremity of the wood, when a child suddenly crossed the road, and so near to me, that it narrowly escaped being trampled on by my pony: the little creature, unconscious of its danger or deliverance, looked up upon me, and innocently

smiled. At first I was ready to wonder from whence it had come ; but its swarthy face, its black hair and eyes, plainly bespoke its family and its people. My conjectures were not incorrect ; for turning myself, I discovered on a grassy bank, half concealed by some spreading trees, an encampment of Gypsies.

“ Here a subject presented itself for the investigation of the philosopher, and for the active benevolence of the Christian ; here I might have stopped and brought into action my Christian charity, by giving to these perishing outcasts some salutary advice respecting both worlds. I might have directed them to the source of peace here, and to the source of blessedness and glory hereafter ; but I did neither. I felt desirous of hastening to my journey’s end before the darkness of night had obscured my path. Thus, to avoid a little personal inconvenience, how often do we neglect the opportunity heaven designs to put into our hands, for great and virtuous deeds ! But this little adventure was of consequence, inasmuch as it led to an acquaintance with this people, and to a desire for their welfare.

“ On my arrival at my friend’s, among other things, the Gypsies in their encampment in the wood became the subject of our conversation. It would have been interesting to us to have made out their

true origin, and to have traced them from it through their different gradations to their present state; but as conjectures only could be given on that head, our minds were directed to their moral state. I was satisfied that they were the children of Adam, under the curse of sin, and without hope and without God in the world. The most melancholy part of the picture, however, was the ignorance in which the apathy of Christians had so long suffered them to lie, and the barrier which their wandering habits presented, to prevent regular and constant instruction.

* * * *

“ The morning of the next day presented me with the opportunity which I had the evening before lost and regretted. The Gypsies whom I had seen encamped in the wood were passing by the door of my friend’s house, and in that direction which I myself had that morning to go on a visit to another friend. Providence in this case seemed to be propitious to my wishes, and to invite me to my purpose.

“ In a short time, I mounted my pony, and overtook them. They were scattered in their march like a flock of sheep; the main body with the baggage at some distance in front, some females and children in detached groups behind. I thought, here is an opportunity of instructing these wander-

ers; I can catechise them and converse with them as I ride along.

“ I immediately joined the rear-guard: it was composed of a female, apparently about eighteen years of age, dressed in a tidy and neat manner, with a sweet baby at her back: her features were particularly dark and handsome, with fine expressive black eyes.

“ I introduced myself by some observations on the manners of a Gypsy life, and then turned the conversation on religion. I soon found, to my surprise, that the Gypsy female possessed a very correct knowledge of the subject. Her answers were particularly satisfactory and pleasing; they discovered a mind and language far above her station. Indeed, her whole deportment and appearance indicated something superior.

“ ‘ How,’ I said, ‘ did you obtain this knowledge of religion?’ ‘ Sir,’ she answered, ‘ in the depth of winter, the men folks only travel; the women and children belonging to the family and party always live in the town of C——. In those seasons, I have gone with some of our relations, who live there, who are religious people, to the worship of God; in that way I have learned these things.’ This I could readily believe; it at once explained the matter, and was a practical comment on the text which

says, 'The entrance of thy words giveth light; it giveth understanding unto the simple.' After giving her some suitable advice, and with it my benediction, I left her, but not without hopeful expectations that seeds of grace were sown in her heart. May the beams of heaven foster them, thou wanderer, and amid all the inclemencies to which thou art exposed, cause thee to flourish as a tree of righteousness! I will not fail to pray for thee, thou lovely wandering Gypsy female, thou young pilgrim! that the God who has instructed thee, and whom thou worshipping, may ever be thy protector, friend, and guide. Mayest thou, although dark, be comely in his sight, and be found among his chosen ones in the day when he maketh up his jewels!

"The next that I overtook were the grandmother and several of her grandchildren. She was pleased at my noticing her, and answered my inquiries with modesty and propriety. She corroborated what her daughter had said; and, in her answers discovered not only an acquaintance with the general truths of the Gospel, but also a feeling sense of their importance. 'I love to go to church, and do, Sir, now, when I can; but do not always meet with the right doctrines: my prayers I offer up night and morning under the hedge. I hope God Almighty hears my prayers.' I assured her

that He did, and that sincere prayer was acceptable to Him any where: equally under the hedge, as in the parlour or in the church. I left her with my instructions, and rode forward to overtake the main body. Here were men and boys, children and asses, horses and cart, pack and package.

“ My salutation was received with civility. Trade was bad, they informed me: for they were sellers of earthen pans and pots. The subject of religion was easily introduced; and to my question, what the captain of the gang himself knew of these things?—he frankly confessed his sin:—he feelingly said, ‘ Sir, I know a great deal more than I practice. I have heard of these things before, and I confess to you how sensible I feel of my neglect of what I know to be my duty.’ He made the whole of this declaration with so much seeming sensibility of heart, that I was constrained to credit his testimony. This gave me a fine opportunity of introducing my favourite subject. The conversation soon became very interesting, and the young men and the boys were all attention; even the children in the packs on the asses listened with evident interest, while I discoursed on the state of man through sin, the necessity of repentance, and of faith in our Lord Jesus Christ.

“ I now inquired whether any one among them

could read. An interesting young man, whose countenance bespoke great simplicity and sincerity, was pointed out to me. 'He,' they said, 'can read a little.' 'How much can he read?' 'He can read a chapter, Sir.' This was the point I wanted to ascertain. 'Have you any books?' 'A few religious books among the packages.' I was happy of course to hear this. These little tracts were silent missionaries, and always at hand to point out some important duty. It is impossible to say how much these little books might have contributed towards the civilization and moral improvement of these wandering outcasts: doubtless they had their share in the good work.

"I had contemplated, however, a better book for them. I had conceived the design of giving them a Bible. I thought, what an interesting companion in their travels would a Bible prove! What light and blessedness might it cast in their mortal pilgrimage: no boon to equal that to man, no boon to equal that to them! 'If I give you a Bible will you esteem it? Would you solemnly promise to read it?' 'Yes, we will, Sir,—we will take the greatest care of it: it shall ever be our instructor: we will listen to it night and morning.

* * * *

"It was to me also a subject of high gratification,

to find these poor Gypsies in possession of so much moral and religious information, and so desirous of instruction, so willing to hear the words of life.

“ I now arrived at my friend's,—almost my first inquiry was for a Bible. My friend, who was the secretary of a Bible Association, was able to supply my wishes. I had hardly mentioned the circumstance, when a knock was heard at the door, ‘ Two Gypsies, Sir, come for a Bible.’ On my going out, I found in the hall the young man who could read, and a younger brother, a fine boy of about fourteen years of age. Their countenances were very animated and expressive: there seemed already to have been a ray of heavenly brightness resting upon them; and while I gave them a charge how to read the sacred gift, they were much affected: the boy in particular listened with eager attention, fixing his eyes first on me, then on the Bible. After I had inscribed their name on the title page, they departed with my blessing; and, what is better, with the blessing of God. Doubtless that God, who has promised that his word shall not return void, will own the gift to these wanderers from his fold. I cannot but believe that some fruits of British Christian beneficence and charity to all nations will spring up to the glory and honour of God among the despised, scattered, and peeled Gypsies. This

book of God may not only be the source of light of peace, of comfort, and joy to this people in their various journeys and travels through this mortal life; but it may shed a beam of glory on their last earthly footsteps; it may open a sacred vista to a country where mortal degradations, toil, and wandering shall for ever cease; and where Gypsies, beggars, and kings, who are washed in the blood of the Lamb, shall sit down together. It may raise these wanderers to the fruition of everlasting glory in the kingdom of heaven. In such a faith will I conclude the first part of my narrative. ‘Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen.’

* * * *

“Early in the spring of the present year, I went to spend a week with some dear friends, in the same part of the country, where before I had met with the group of Gypsies mentioned in my last narrative.

“The day after my arrival, I rode over to call on my friend, the secretary of the Bible Association already referred to in my narrative.

“When I had proceeded about half way, turning my head, I observed, on my right hand, in a lane

leading from S****w-wood to a hamlet, a Gypsy encampment. The waste ground was occupied with tents and packages; their horses and their asses feeding by their side, while a fire from collected broken branches, ever and anon sent forth, in many curling columns, the fumid exhalation, and filled the air with its woody odour.

“Instantly I turned my horse, and rode up to reconnoitre the camp. Near the packages and tents, I found several of the swarthy race of Ham, some recumbent, others standing. A group of nearly naked children were playing round a tub. The only persons who at that time were there, besides the children, were some interesting young women. The chief of the party, consisting of two men and several women, were absent on a trading expedition to the neighbouring towns and villages.

“On my approach to the camp, the Gypsy girls rose up, and, in a modest and respectful manner, answered my questions; while the little swarthy group of children gathered around me.

“To one of these girls I said, ‘How is it that you bear such a wandering and exposed life?’ In reply, she said, ‘Sir, it is use; use is second nature.’ ‘But have you any religion? Do you think about God, about judgment, and eternity? Do you know how to pray?’ She answered, ‘I say my prayers,

Sir, night and morning.' I then said, 'Can any of your people read?' 'Yes, Sir,' she replied, 'one of our women that is not here can read very well.' 'Have you a Bible among you?' 'No, Sir.' 'Would you like some little books?' 'We should be very thankful for any, Sir.'

"After some religious instruction, adapted more immediately to their case, I told them that I would endeavour to call on them again as I came back. I then left them to pursue my way.

"As I rode along, my mind was much interested and affected with the moral degradation and wretchedness of this lost people. They seemed to cry in my ears, 'No man careth for my soul.' I thought, How is it Christians are every where zealous for the conversion of the heathen in foreign lands, but these poor dying heathen at home, and at our very doors, are left to perish in ignorance, wretchedness, and guilt? The more I revolved the subject in my mind, the more was I convinced of the duty of Christians to attempt means for their instruction and conversion, and the more was I ashamed for their long neglect. I resolved instantly myself to do something for them, although it should be but little; and among other things, I determined to ascertain their ability to read, and their disposition to receive the Bible. On my arrival at my

friend's, I made him acquainted with my second Gypsy adventure, and with my intention of giving them some suitable tracts, and with them a Bible. To this he cordially assented, and again furnished me with a Bible and some tracts for my mission. My plan, I told him, was not to give the Bible on my return, but to request the whole of the tribe to be collected together in the evening, about seven o'clock, then to ride over, and after explaining to them the value and use of the sacred boon, to deposit it with them, with solemn prayer.

“On my return, the different branches of this Gypsy family had assembled together. They had got back from their trading expedition, and were waiting in expectation of my coming. On my riding up to the encampment, I was met by two men, who came out to greet me: one of them had a very open and interesting countenance; the features of the others were dark and suspicious: they were both evidently of Gypsy origin. I asked them kindly of their name, of their welfare, and of their trade. They informed me that their name was Bosvile; they were what was called Bosvile's gang; they said they carried on three trades, they were knife-grinders, chair-bottomers, and china-menders; that they had not been very successful that day, but that they often were, and when they had a good

day, it made up for a bad one. This, I thought, is pleasing; it shews, at any rate, a disposition among these wanderers to industry and contentment, and reads to many an useful lesson.

“The women and children were now collected around me. I inquired who among them could read. Captain Bosvile, for so I called him, answered me, ‘My wife, Sir, can read any thing in English.’ I was glad at the circumstance, and now asked them whether they had any books. Bosvile, on this, went to a package, and brought me forth his stock, a fragment of an old Testament, and an old Spelling Book. ‘And what do you do with the Spelling Book?’ said I. ‘My wife,’ replied Bosvile, ‘with that, when she has time, teaches the children their letters.’

“The fact of a part of the Scriptures being found with a Gypsy tribe, and of a Gypsy woman being able to read, and teaching the children to read, was to me a most singular thing; it impressed me with a better idea of Gypsies than before I had entertained, and could not fail of calling forth my approbation. I then distributed among them my little messengers of mercy, particularly prayers for every day in the week, and short sermons; these I solemnly charged them to read.

“My little books were received with great eager-

ness and thankfulness, I now said, 'I have entertained some thoughts of giving you a Bible; how would it be received?' 'We will be very thankful, we will be very thankful for it,' was the reply. Indeed, their countenances bespoke the interest which the proposal had excited in their minds, a book which few of them had ever seen, and fewer understood. I now pointed to the Bible in my pocket, and told them, that since it was such a holy and blessed book, it must not be given in an indifferent and common way, and asked, if I were to ride over in the evening to give it them, and to explain to them its use, would they be altogether to hear me? 'Yes, yes,' was replied from various quarters. I then appointed seven o'clock for the purpose, and after some other conversation, rode to T****.

"It may be supposed, that the state of these Gypsies had excited in my mind as much interest as my book and visit had excited in their minds; particularly when I found in them such modesty of deportment and eagerness of soul after instruction; certainly they appeared a people whose hearts the Lord had prepared for the reception of his word.

"At the hour appointed, I put on my coat, put the Bible in my pocket, mounted my pony, and rode to the camp. The evening was particularly fine. The sun, hidden behind some thick fleecy

clouds, had thrown around a mild and pleasing tint; the birds every where singing their evening song, the ploughman whistling o'er the lea, and nature, after the labours of the day, preparing for her wonted rest. It was fit time for meditation, for prayer, and for praise. Such an evening, perhaps, as that which led the patriarch of old to meditation, when he lifted up his eyes and saw the returning servants of his father, bringing on their camels the fair Rebecca and her nurse.

“ As I drew near to their camp, I began to revolve in my mind the best way of making them acquainted with the most essential doctrines contained in the book I was about to give them, and of their importance. I thought the opportunities of instruction to these poor Gypsies are so few and partial, and their minds so enveloped in sin and unbelief, something must now be done for them, at least some attempt must be made to discover to them their darkness, and direct them to the true light; and that in a manner most calculated to strike their minds.

“ On my arrival, I found that I had been long expected. The men, however, were not there; they were gone to water a horse, which had just come from work, and which they had lent all the day to a farmer. An express was now sent off for

them : a tawny girl ran with great speed barefooted, and brought them to the camp. I now dismounted from my horse, and gave it, with my stick, to the care of one of the men. The family was formed into a sort of circle around some pale embers of a dying fire ; some of them were sitting cross-legged on the grass, others standing. I placed myself so as to have the women and children chiefly before me. The woman who could read I seated opposite on the tub, which, in the morning, had been occupied by the children ; the men, the tents, my pony and the package to the right ; the horses and asses belonging to the tribe were quietly grazing at a short distance in the lane. All was solemn stillness : all was attention and expectation.

“ Now, I took from my pocket the Bible ; and instantly the eyes of the whole company were fixed upon it. ‘ This book,’ I said, ‘ which I bring you, is the book of God ; it is sent from heaven to make poor, miserable, and dying men happy.’

“ I spoke at first on God : on creation : how God created man upright : how he was once happy in Paradise : the way in which he sinned and broke the law of his Maker, and became guilty, polluted, and exposed to death and hell : how to save men from this dreadful state, God devised a plan of mercy ; He sent his word, the scriptures of truth,

which show unto us the way of salvation through his Son. This was something of the outline of my lecture; but I added the responsibility of men to read the book, to seek to understand it. I solemnly charged them, by the sacred book itself, by the account which they, at the day of judgment, must give to God for it, to make the most sacred and constant use of it by reading it together daily in their camp.

“ In the course of my discourse I stopped. I said, ‘ Now do you understand what I say?’ Captain Bosville’s wife replied, ‘ We understand you, Sir, but we have not the same words which you have.’ In conclusion, I spoke of the coming judgment, when they and all men must stand and be judged at the righteous bar of God.

“ The Bible was then delivered to the care of the Captain of the gang, and of his wife, the woman who could read.

“ Now, I said, let us all kneel down on the grass, and let us pray for God’s blessing, with this holy book. Instantly a female brought from her tent a carpet, and spread it before me on the grass to kneel upon. We then all kneeled down, and I prayed that the eyes of these miserable outcasts of society might be enlightened, to discover the exceeding sinfulness of sin, and the blessedness of a Saviour;

that the sacred book given them, through the influence of the Holy Ghost, might lead them into the way of righteousness, and finally bring them to everlasting life.

“ It was a solemn time,—not a breath to be heard ! save the rustling of the trees, which were agitated by the evening breeze, and the sweet melody of the songsters of the grove, who were offering to Heaven their expression of praise for the mercies of the day. Their song, at this time, seemed to sound more melodious, as if they had listened and approved the holy duties in which we had been engaged ; but whether or not, Heaven approved, and the recording angel made mention of it before the throne of God.

“ When we arose from our knees, gratitude was seen in every countenance, and expressed by every tongue. ‘ God bless you, Sir, thank you, Sir,’ echoed throughout the camp.

“ I then inquired when they would leave that spot. I was answered, ‘ On the Friday.’ I said, that as I should be at liberty the next evening, I would again ride over, if they would get together at the same hour. The proposal was received with great joy.

“ I now shook hands with my swarthy congregation : men, women, girls, and children all pressed

around me to thank me, and to bid me good bye. I mounted my pony and rode away, followed with their blessings. Just at that moment, the sun, which before had been hidden with clouds, broke forth and shed his last setting beams with peculiar splendour. I said, 'Surely here is an omen of the shining of the sun of righteousness on this fallen people, although the day is far spent, and the night is at hand. Yet, in that interval, may the bright and healing beams of his immortal glory break on their hearts: even so Amen; come Lord Jesus.

"I thought, here, again, I have had proof of the disposition of poor Gypsies to receive moral and religious instruction. Never did I speak to a more attentive congregation: never did a congregation appear more interested. May God bless the feeble effort, and raise up from this peeled nation a seed to serve Him, a people to glorify his name for ever in the kingdom of Heaven.

* * * *

"These preliminary arrangements being made, I set out as on the preceding evening, taking with me my pocket Bible. Before, however, I had got out of the town, I was met by my dear G——, from B——: he had just come over, and had on the road passed the Gypsy encampment. He

brought me the news of a fresh arrival: another party or family of Gypsies had just got to the ground, as he came up. These were also called Bosviles, and were what the other party termed their aunts. They had no sooner reached the spot, than they were informed of my expected visit: instantly their asses were unloaded, and their tents pitched: all was bustle and hurry to get ready by the time I came. Some of the females, I was told, were at their toilet; and all of them arraying themselves in their gala dresses.

“I was much pleased, it may be supposed, to hear of these circumstances, as it gave me an unexpected opportunity of addressing a much larger congregation of these outcasts of society, and of knowing more of their disposition to the truth.

“Before I had arrived at the camp, I was met by Captain Bosvile and his friend: they came out to meet me, and to bid me welcome. I shook hands with them, asked how they did, and talked of their relatives that had just come. They then conducted me to the camp. Here I was met by all my old friends, men, women, and children; they all gathered with welcome greetings around me. I was much struck with the pastoral simplicity, the civility, and etiquette of my reception. Never was a king received with a more hearty welcome, or

with greater attention and respect. It certainly evidenced something of the paternal manners,—something of the customs which they had derived from the ancient usages of their forefathers.

“ I now dismounted my pony, and gave it, as before, to the care of one of the Bosviles. I was then introduced to the strangers, who had just arrived. On looking about me, I could easily discern that my coming was anticipated; the utmost order, cleanliness, and quiet prevailed throughout the camp: every thing appeared in its proper place, and every one appeared in their best attire. One of the young females had braided her long black hair, and very tastefully twisted it over her forehead. The aunts, however, were the most conspicuous: they were fine looking young females, with true Gypsy features, and dressed in the highest order of Gypsy fashion. One of them wore a loose dress of large printed cotton, with rolling collar, with deep flounce, and apron to match. The men, too, I observed, were in their best trim: shaved, and clean, and neat. I hardly could have supposed a tribe of Gypsies capable of exhibiting such a picture of order, neatness, and respectability.

“ I could not but feel great pleasure in the contemplation of this mark of civilization, and of respect for the Gospel. I thought if my accidental

visit has created this manifest interest and attention, what would not the constant and persevering preaching of the Gospel do by a regular ministry? From this interesting group might many arise, and shine among the church of the redeemed on earth, and among the church of the first-born, as the stars for ever and ever in heaven.

“ My arrangement of my congregation was much the same as on the preceding evening. The blue heavens formed the roof of our sanctuary, the green grass was our floor, the wide spreading oaks waved gently in the air; and the evening sun was reclining in the western sky; the lark was caroling his evening lay, and the thrush and the blackbird responding their songs in the wood. The God of nature, the God of glory, and the God of grace, was present. He could deign to meet the Patriarchs of old when worshipping amidst groves, and woods, and fields, and He in his mercy deigned to meet with us. The promise of Messiah made for us was claimed.

“ The only alteration which I made, was in the seating before me on the tub occupied the last evening by the Captain’s wife, the aged grandmother of the aunts, a feeble old woman, bearing on her shoulders nearly a century of years. My congregation together could not have consisted of much less than thirty persons.

“ In commencing my discourse with them, I took out my little Bible from my pocket, and referred to the Bible I had given them the last evening. I said, as before, I brought you the best of books ; so now I come to tell you of the best of persons—the chief character spoken of in that book. My subject led me to speak of Christ in his birth, in his ministry, in his death and in his passion, in his grace and in his glory, in his second coming in the clouds of heaven to judge the world in righteousness. I spoke also of death, and of the immortality of the soul.

“ I had not proceeded far in my lecture before my congregation was augmented. Several farmers and passengers, some on horseback, others on foot, attracted by my voice and at the novelty of our pastoral devotion, came near us and listened to my discourse. At first the singularity of the thing provoked a smile ; but soon the word gained access to their hearts, and the greatest seriousness was maintained ; it may be strictly said, that ‘ Those who came to laugh remained to pray.’

“ Before I concluded my address, I said, ‘ It may seem to some of you singular, that a stranger should interest himself on your behalf in the way I have done ; and it might be expected that I should give some reasons for so doing, My chief reason is a sense of duty : Gypsies might have long been

neglected, and left to perish in their sins; but Gypsies have souls equally precious as others, and of equal price in sight of God. Who, I said, cares for the souls of Gypsies? Who uses means for their instruction in righteousness? Yet must it be equally our duty to care for them, and endeavour their conversion and happiness, as to plan societies, obtain subscriptions, and send out missionaries to the heathen.'

* * * *

"I now proposed to take leave of my swarthy flock; but it was not without feelings of attachment on both sides. I had observed several of them much affected under my discourse, and now they manifested it more openly. As I shook hands with them, I said, 'You see I did not come among you to give you any money. I considered religious instruction of the most value; therefore, I have endeavoured to impart it.' 'Sir,' replied several, 'we did not want your money; your instruction is better to us than money, and we thank you for coming.' The camp now resounded with 'Thank you, Sir; God bless you, Sir.' Every countenance was animated, and every heart seemed to beat. The young branches of the family seemed to consider some great honour and blessing conferred upon them.

"As I mounted my pony to come away, I ob-

served one of the females, a fine young woman, about twenty-five years of age, the same that brought the carpet from the package, and spread it on the grass for me to kneel upon, to retire from the rest. She walked slowly near to the hedge, and appeared evidently much distressed. Her expressive eyes were lifted up to heaven, while the big tears rolling down her cheeks were wiped away with her long black tresses. I thought, Here surely are some of the first fruits. Thus did the woman, who was a sinner, weep, and with her hair wipe away her tears from the feet of her Saviour. May those tears be as acceptable to God ; may the same Redeemer bid her go in peace !

“ My friends who had come to the camp, as strangers passing by, now mingled with the Gypsies, and asked them many questions on the subject of my visiting them. Their answers were such as shewed them their interest in the subjects I had set before them. The conduct of the weeping female, who had gone from the company to a private part of the camp, particularly attracted their notice. The tears ran fast from her eyes. They asked her the reason of her sorrow. She at first could hardly speak. At length she exclaimed, ‘ O, I am a sinner !’ Then, lifting up her eyes to heaven, she wept aloud, and wiped away the falling tears with

the hair of her head. ‘But did you not know that before? We are all sinners. What have you done to cause you so much distress?’ She made no reply, but shook her head and wept. Just at that spot, another female Gypsy, an elderly woman, had come and sat herself down on some packages. She immediately replied, ‘O, she may well weep, she is such a sinner; I know what distresses her; she has been such a bad child to her father and mother; she has been bad also to her aunts; she is a very bad sinner. But as for me, I always put my trust in God, and He is always my friend; and I always will put my trust in Him, and He will never forsake me.’ She spoke this with evident marks of self-righteousness, and laid great emphasis on her trusting in God, and God not forsaking her. My friend had now an opportunity of shewing this Pharisaic Gypsy—for so she proved—how much she also was a sinner, and needed, equally with the weeping penitent, a Saviour. This she at length acknowledged, and, with the other, was admonished to look for salvation alone to that Redeemer, who had been that evening set before her.

* * * *

“From the whole of the narrative, much might be said by way of inference; but as the limits of the publication are prescribed, only a few observations can be made.

“The first is, that in our own land, at our very doors, are found a heathen people in numbers, (as suggested in the survey,) not less than thirty-six thousand, living in a wild, scattered, and unsettled state, greatly sunk in ignorance, wretchedness, and error, useless to the government of the country, and in some instances, injurious to its morals.

“My second remark is, that although these people have been for centuries among us, no regular plan has yet been entered into for their amelioration and conversion; that although societies have been established for the propagation of the Gospel in foreign parts, and for the promotion of Christian knowledge at home, by Christians of different denominations, yet is there no record of a society for the express purpose of the moral improvement and conversion of the Gypsies. I seem to stand amazed at the fact. How is it that, in these latter days, especially when the spirit of zeal rests upon the churches, and when every Christian comes to the help of the Lord against the mighty, that these objects at our doors have been forgotten?”

It is a very remarkable circumstance that the first notice which has reached us of the Gypsies, is from almost all the States of Europe nearly about the same time, viz. the early part of the fifteenth century; beginning as early as 1400. How they

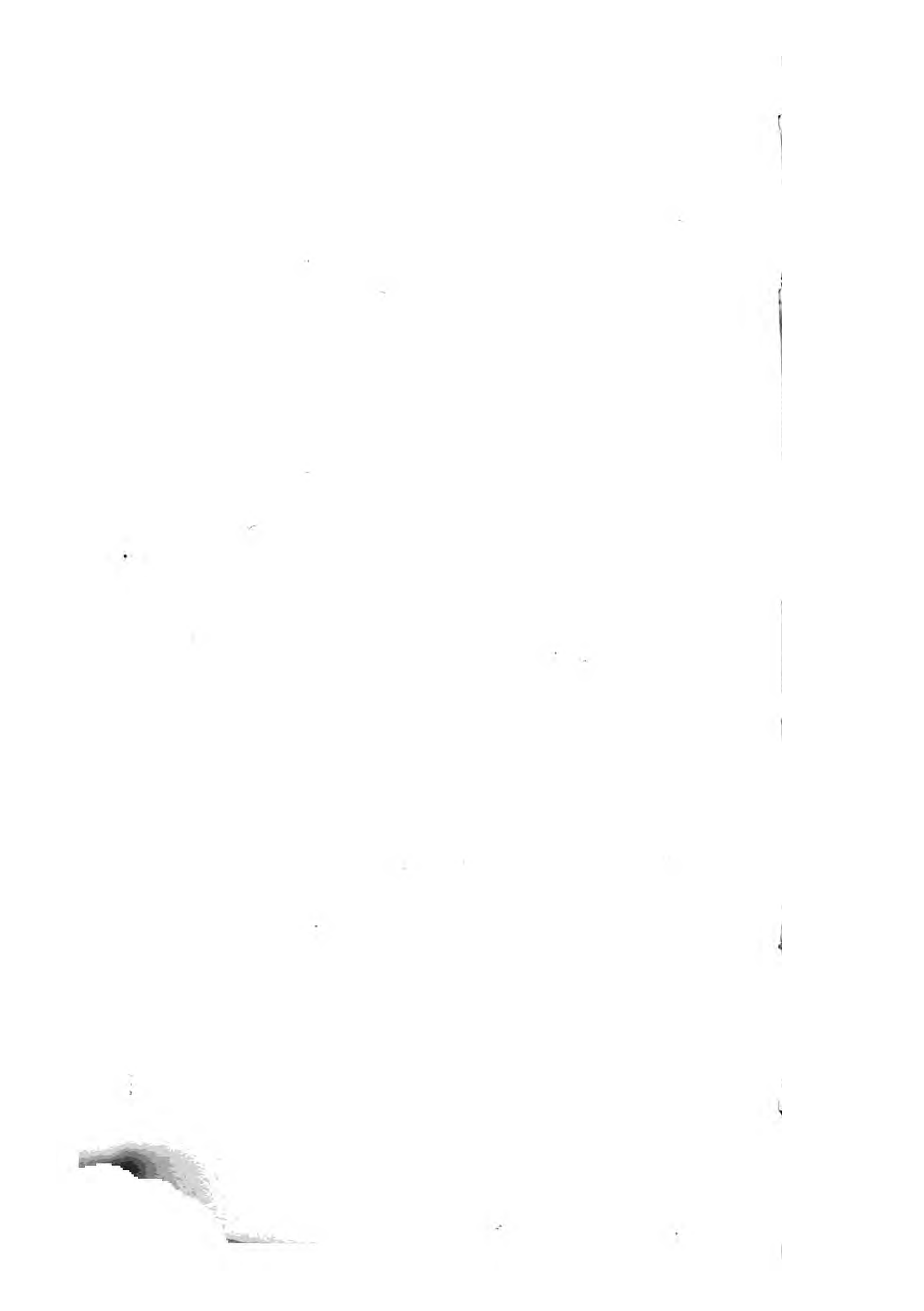
had found their way into each and all these numerous nations is no where clearly shewn. It is, however, equally remarkable, that in every one of them they had then learned the language of the state in which they were residing, and had even discovered and taken advantage of the ignorance and failings of the people and times. Superstition and belief in the occult sciences were then general among all classes of society. Of this propensity these newly noticed people had in all countries had the sagacity to discover and take advantage. Now, unless we supposed that they had all dropped (as frogs and snails are said at times to do,) at once, in all countries, from the clouds, possessed of all this knowledge, I do not see how we can avoid concluding that they must have been for ages finding their way to, and becoming acquainted with the several countries in which they were then for the first time publicly noticed. In every country their appearance, their language, their habits, their manners, their employments were the same; all of them avoiding towns, and living in tents in secluded places in the country.

It is not pretended that the Gypsy character, even generally speaking, is not in many respects bad; it is, it must be so! but it is contended that it is not so vile as has been generally imagined, and

that there are not any peculiar circumstances attaching either to themselves personally, or to their situation, which preclude the hope of rendering them Christians, and of affording them instruction, thereby contributing to the promotion of both their temporal and eternal welfare, and at the same time contributing to the general good of society. The attempt will require sound discretion as well as warm zeal. No attempt must be made to counteract habits which in them are nature. They must be permitted, if they desire it, to continue the same independent children of wild nature which they have always hitherto been. If better knowledge, and juster notions on religious subjects, work a change in that respect, we may conclude that the change will be for the best; if not, it may be that their present mode of living is the one appointed for them a little longer, till God's good time arrives for changing it.

As to what may be the way in which the attempt to enlighten their understandings, and to lead them to a knowledge of Christ, should be made, it is not, I think, difficult to determine. If the Gypsies can once be taught to read, they will in all probability become great readers. They have every opportunity, disposition, and inducement to render them such. They have much solitary time; they

are a reflecting, thoughtful people, and they would find the ability to read, conducive to their interest as well as to their amusement. Let us only once succeed in convincing them that we seek to serve, and not to molest them, and we shall obtain their confidence; let us shew them favour, and we shall obtain their gratitude. They will then not only become communicative but tractable. Their dispersed state does certainly throw obstacles in the way of their general conversion and amèlioration. All cannot, of course, be done at once; the great difficulty, however, will be in making a good beginning. As the plan is persevered in, and the good effects increase, the difficulties will in proportion be lessened. Every one gained will become more or less an assistant.



THE JEWS ;

THEIR DISPERSION AND RESTORATION.

“ Wanderers, rejoice ; the midnight gloom,
Which holds your feet in error's maze,
And all the shadows of the tomb,
Shall flee, dispersed by Gospel rays.

“ Ye wayward flock, the time draws near,—
The day by Israel's seers foretold,—
When Israel's Shepherd shall appear,
Again to lead you to your fold.

“ Yon orient beam, which streaks the dawn,
Gives omen of the rising sun ;
Already see the night withdrawn,—
Already see the day begun.”

THE history of the Egyptians has been so intimately connected with that of the Jews from remote antiquity, that a treatise on the state and manners of the former, almost necessarily leads to a consideration of the present condition of the latter. There are, however, other reasons which induce me at this time to enter upon the subject. Attempts have

been made for some years back, in several countries of Europe, to bring the Jews more prominently forward into public notice, for the ostensible purpose of serving them, than was ever done before. In this country, in particular, a Society has for many years been formed for the express purpose of promoting their conversion to Christianity. Jews and Gentiles are, I believe, generally agreed, that the time will come when the former shall be gathered from all the countries in which they have been, for so many centuries, scattered, to the land of Judea, and, either in a temporal or spiritual sense, or both, become a powerful nation, under the immediate government of a Divine Ruler and Law-giver.

The Jews, under all circumstances, afford one of the sublimest subjects, for the serious and attentive consideration of Christians, that the history of the world furnishes. Their history must silence, one would think, the most obstinate caviller against the evidence of prophecies and miracles.

Degraded as the Jews have been, in every sense of the word, during seventeen hundred years; they present at this day, as they have throughout the whole of that long period, a spectacle more awfully imposing and striking, than any other human beings ever did, or probably ever will do.

If animated nature constitute a more interesting subject of contemplation, than the inanimate does ; then, of all animated nature, *man* affords that which is of all others the most so ; and of all men the Jews stand in that respect the first.

With what intense interest do we view, or even read of a *city*, which, after having lain hid during seventeen hundred years, has lately been discovered in nearly the same state in which it then stood ? But, what is this compared to what would have been the case, could we have seen the *people themselves*, as they then were ; in the same dress, with the same peculiarities in their appearance. Speaking the same language, having the same laws, observing the same customs, and the same ceremonies ; their civil and religious observances the same, and, in short, being in every respect the very people that they then were ? This must have been, in an incalculable degree, more interesting, than merely viewing their houses, their theatres, their tombs and their temples. Such a spectacle as this does the Jewish people now afford to us ! Nay, a much more imposing one, inasmuch as they shew us a people as they existed at a much more remote period. Probably they are little, if at all altered, from the time when they were led away captive out of the land of Judea, by Nebuchadnezzar to

Babylon: possibly they are in no great degree changed, since their first obtaining possession of that long promised, and, now, long lost land, to which, it is probable, they will in time be restored.

We see then, in the Jews, a people who existed, and as they existed, more than three thousand years ago. This is not all, the Jews not only afford us a specimen of a people thus ancient, but also of a people, in many respects, the most remarkable of any that ever existed on the face of the earth; of *the chosen people of God*: of a people whose king was the Lord Jehovah, not in a figurative sense only, but as condescending to be *visibly* present with them, being their lawgiver, their instructor, and their defender. They consequently became, as it were, not only the depositories of God's word and will, but the organs through which He was pleased to make himself known to all the rest of the world. Hence, whatever little of light and truth is found mingled with the fables, the ceremonies, the worship, and traditions of benighted heathens, has been derived at one time or other by some means or another from this extraordinary people. This knowledge is often so greatly obscured and altered, as to be at first scarcely perceptible; but still it *may* be traced with a degree of certainty not to be mistaken.

Jesus Christ was born after the flesh, of a Jew. To them was the offer of salvation first made. They are the true olive-tree, whose root will never die, and whose branches will eventually cover the whole earth. They form the stock on which (its own branches being broken off) we have been grafted. But let us not boast as if we, the branches of the wild olive-tree, were nobler than the branches of the true olive-tree, because they have been broken off to make room for us! No; it was not for our superior excellence, but because of the unfruitfulness of the natural branches, that we have been engrafted in their stead. Let us, then, not be too high-minded, but fear. Let us stand by faith, for it was because of unbelief that they were broken off. But, though blindness is thus come upon Israel, it is but in part, and for a time. It is but till the *fulness of the Gentiles* shall be come in; for *then, all Israel* shall be saved. A Deliverer shall come out of Sion, and turn away ungodliness from Jacob. As we, in times past, when we believed not God, received mercy through their unbelief; so shall they (though not believing) eventually receive mercy through the mercy which we ourselves have received.

The whole of the prophecy above alluded to, (as contained in the 11th chapter of Romans,) is a most extraordinary, explicit, and full relation of events,

past, passing, and approaching, relative to the Jews and Gentiles. The fulfilment of that wonderful part which has already occurred, and the equally wonderful part now fulfilling, are sure pledges, (if such could in a case like this be required,) that the remainder of the prophecy will, in the fulness of time, be accomplished with equal clearness and accuracy.

With the Jews, then, we Gentiles are, as it were, become one people. We are indirectly under the highest obligations to them; we are the gainers, they are the temporary sufferers. On their stock we are growing and flourishing; but they will be re-engrafted with us, and we shall eventually form together one tree, bearing the same fruit, under the care and culture of the same good Husbandman. This is, indeed, wonderful! This must, *indeed*, be the Lord's doing!

Let us not, then, boast against the branches, (though they be for the present despised,) as though the *root* were ours: on the contrary, let us be humble, and cherish the branches which have been broken off to make room for us, and are waiting to be engrafted with us; remembering, that it is by *their* root that *we* are supported, and that, eventually, both they and we must grow together. The time when this will be the case may not be far dis-

tant; the Gentiles seem to be fast coming in, and ere long the mercy which they shall have received may extend itself to the blessing of the long despised and oppressed Jews.

How far it may be the design of God to employ human agency in the bringing about of this last and greatest transitory event, belongs not to man to divine, nor does it perhaps become him to inquire. Let him await with faith and patience; when he is wanted, he will be called. In the mean time, there is a line of duty clearly chalked out for him, along which he may walk with confidence and safety. It is the path of *love!* love to God, and love to man: if he love not the latter, he cannot love the former. By this, and by this only, can we prove our claim to be the disciples of Jesus Christ: by this, and by this only, (as far as human means are concerned,) it is probable will the Jews be led to the embracing of Christianity: by the want of this, they have hitherto been repulsed and withheld, if not from embracing it, at any rate from thinking well of it. They have experienced every thing at the hands of Christians but that love and kindness which ought ever to distinguish them.

The history of the Jews (as dispersed among the countries professing Christianity,) exhibits one of the most, nay, the *most* revolting pictures of horrid

cruelties that is to be found in the annals of the world. Nothing less than the hand of *Him* who had decreed their continuance as a distinct people, could possibly have maintained them such, in every nation, in spite of attempts to extirpate them all.

Though the Gypsies have few, if any, of those peculiarities which distinguish, and tend to preserve the Jews a distinct people; they have not withstood those excessive and almost constant persecutions which the Jews have done. The former shun society and disregard wealth. They neither provoke by their intrusion, nor tempt to oppression by their great possessions. They have, therefore, escaped with comparatively few trials. They are contented with poverty, and they flee from contention. The Jews, on the contrary, in every country, dread obscurity and poverty. They flock to the most populous cities, to the most crowded marts. They covet and pursue wealth with the most earnest and ceaseless avidity. So insatiable is their love of it, that, generally speaking, they are restrained by no fears but those of personal safety and freedom; nay they will even put those to a degree of risk, in the pursuit of riches, which almost appears like the effect of madness. Even in times, and in countries, where there was scarcely a possibility of their retaining their riches when they had obtained them;

but where, on the contrary, those riches, when acquired, were almost certain to be the cause of their ruin, they have always been as eager in the pursuit of them, as if their wealth was sure to remain with them and to promote their safety and happiness.

This insatiable propensity in the Jews, to accumulate riches, has been converted at different times by the rulers of almost all countries, into a safe and efficacious means of draining their own Christian subjects of a considerable portion of their wealth. The Jews have been compared to sponges which will fill themselves with moisture in almost any place or climate; and which may be deprived of it, even by the most violent means, till they contain not another drop, without injuring either their powers or propensities to fill themselves again. With equal propriety and truth, they may be compared to leeches, which mercenary rulers suffer and encourage to fasten on their people, that they may satiate themselves with their blood; who may then be taken by those rulers, and squeezed until they have disgorged whatever they have sucked in. No matter that a few of them lose their lives in the operation, there are always more to be had. This experiment has been practised times without number, upon the poor infatuated Jews. Indeed, the cruelties which have been exercised upon them, by

those who professed to be Christians, during fourteen hundred years, are too shocking to relate, and almost too horrible to be believed.

Notwithstanding all this, the Jews have forsaken no country where they have once gained admission and acquired wealth; still they are found (sometimes in the greatest numbers) in those places where their entire extirpation has been most frequently and most earnestly attempted. No sacrifices have stood in the way of their keeping their stations; they have professedly offered up their religion itself on the altar of mammon, and have even suffered their sons and their daughters to be torn from them, and educated to be what were called Christians, rather than forsake a profitable mart.

It is said by the Jews themselves, that they have forsaken *idolatry*, and they are, on that account, in some instances, ready to question the justice of God, in still continuing their degradations and their afflictions, not considering that covetousness is idolatry of the very worst description, as is expressly declared in both the Old and New Testaments. The object of their idolatrous worship is changed, but the disposition of the heart still remaineth, and the sin is the same. Let them look to this. Let them purge the temple that is *within*. Let them cast out thence the GOLDEN CALF, which they have

there set up, and have worshipped with more devotion than they have done the Lord their God, who brought them out of the land of Egypt—than they have done Him to whom they look to bring them out of all the countries whither-soever He hath driven them. It was the worship of the Golden Calf which deprived them of the Law written with the finger of God on earthly tables of stone; it is the worship of the Golden Calf which deprives them of the covenant of grace written by the Holy Spirit of God on the fleshly tables of the heart. Whatever they may think of Christians or of Christianity, they must acknowledge that purity of heart, and freedom from the inordinate love of wealth, are essential to the obtaining and retaining the blessing of the God of their fathers.

No people that ever lived on the face of the earth have had greater proofs afforded than that the providence of God ordereth all things; and that without holiness no man shall see the Lord. It must, however, as before observed, be acknowledged with sorrow and shame, that of Christians, and of Christianity, as affecting themselves, they have hitherto had little cause to think well. The precepts and spirit of Christianity they must allow to be pure; but they have ever, it must be acknowledged, found the conduct of its professors, as re-

lating to them, totally at variance with that love which is declared to be its essence.

For the errors and misconduct of the Jews let us not, as professing Christians, hold ourselves blameless. Neither in our conduct towards them, nor even towards each other, have we evinced that compliance with the precepts of Christianity which is necessary to shew to others our own conviction of its truth and worth. During fourteen hundred years have the Jews lived in constant, daily communication with Christians, in almost every Christian country, yet during all that long period, they have not in any one of those countries been uniformly shewn that brotherly kindness which Christianity particularly enjoins to be shewn to the unfortunate and the stranger. I am afraid that if we consider the Jewish people as the wayfaring man who fell among thieves, who stripped him of his raiment and wounded him, *we* shall be found to be the latter, instead of being, as we ought to have been, the good Samaritan, who poured oil and wine into his wounds, and took care of him.

In making any attempts to convert the Jews to Christianity, it would be both wise, and absolutely necessary to show them that in its effects Christianity is better than the religion which they profess, and which we call upon them to forsake. It is

indispensible to let them see, to make them feel, that Christianity partakes more of that universal love and charity which fit it to become the religion of the world. Above all things, let us avoid tempting the Jews, in the remotest degree, to the profession of Christianity, by taking advantage of their inordinate love of worldly gain. While this desire keeps possession of the heart, the knowledge and love of Jesus Christ cannot find a place in it. I am afraid that in all the attempts to convert the Jews hitherto made, something of this appeal to their sordid habits has been in some degree resorted to. In embracing Christianity, they should rather be led to expect to be called upon for a relinquishment of worldly advantages, for the Christianity which has these for its object, can have nothing of *vital* Christianity appertaining to it.

I am far from wishing to discourage any judicious endeavours to convert the Jews to Christianity; but if those attempts proceed in any instance, or in any degree to either coercion or sordid inducements, I most decidedly disapprove of them: they cannot be of God, and therefore they must come to nought. I would not have even the Christian Scriptures in their own ancient languages forced, or even urged upon them. Nay, I would not have them even given without a full assurance being ob-

tained, that the intentions of the receivers of them was pure. Let us shew them the nature of true Christianity, compelling us to love them and to wish to serve them, and they may become by degrees desirous of examining the foundation of a religion which produces effects so advantageous to its professors, to themselves, and to all mankind. Let the loan of a Bible for a certain time be denied to no one of them; nor, on that Bible being returned, with evidence of the borrower's having become acquainted with its contents, let the *gift* of it, if desired, be withheld. Beyond this, and if found practicable, preaching to them and expounding the nature of Christianity, I know not that at present the attempt to convert them ought to be carried. At any rate, I think that we should abstain from seeking for, and taking, by any means, the children of living Jews to educate as Christians. Our so doing must cause considerable suspicion and jealousy among the conscientious Jews, and the parents of such children—themselves continuing Jews—cannot be actuated in so giving up their offspring by any proper motives.

I am most decidedly of opinion, as before stated, that the best, perhaps the *only*, way in which we can promote the conversion of the Jews, is by the purer practice in ourselves of Christianity. If the

fulness of the Gentiles (whatever that may mean) must first come in, the promotion of that preceding event ought to be our primary object. I do not conceive that human agency will be excluded from the work of the restoration of the Jews, but I am inclined to believe that it will, at the same time, be accompanied with such an extraordinary display of the Divine presence and power, as will at once astonish and convince. Human agency is seldom, if ever excluded from any of the great events of this world. Man, however, in such cases, is clearly only the instrument. The event is ordained, and man unconsciously, perhaps unwillingly, aids in bringing it to pass.

The Jews were ordained by God, to be an unbroken chain, extending almost from the first peopling of the postdeluvian world, to its final destruction. Man has been endeavouring, throughout almost four thousand years, to break that chain; but what have those efforts served to prove? — his own weakness and blindness, and the power and foresight of God. Conquered and enslaved; oppressed and massacred, the Jews have been, times almost innumerable, and in a degree never experienced by any other people; but what hath been the result? not that they have been extirpated, but that their conquerors, enslavers, and oppressors, have been hurled from their seats of power and grandeur—

themselves and their palaces, their gods and their temples, have been swept away from the face of the earth : or if any memorials remain of them, they are such as only serve to exhibit to succeeding ages the folly, the weakness, and the mutability of all terrestrial things, which rest not on God's word or will, as a foundation.

Of all the mighty nations of antiquity which were opposed to the Jews, and by which they were oppressed, scarcely one remains, while they who were so repeatedly overcome and driven from their own country, still continue a numerous and united though dispersed people. The chain still remains unbroken, and there is strong evidence, both divine and human, to convince us that it will so remain to the final consummation of all terrestrial things.

The sceptic may say, that the ceremonious observances of the Jewish people are such, as of themselves to keep them a distinct people. Admit this, but they would have been insufficient to preserve them a people at all, throughout such persecution as must, in the usual course of events, have extirpated them long ago, in most, if not in all of the kingdoms and countries in which they have sought refuge. Their peculiar religious observances have, on the contrary, a strong tendency to produce, and increase, that persecution.

If God wills the preservation of a dispersed peo-

ple, He wants not the assistance of peculiar religious observances in them, to aid Him in accomplishing his purposes. In fact, except circumcision and their Sabbath, scarcely any thing of their ceremonial law remains. The temple, the ark, priesthood and sacrifices, are taken from them. As to circumcision and the Sabbath, the Mahomedans in all countries have them.

Whatever the origin of the Gypsies may be ; they are a people who, throughout many hundred years at least, have been preserved a distinct people, though more fully dispersed than even the Jews themselves. No one, however can say, that *they* have been preserved a distinct people by *their* peculiar religious observances, *for they have none.* *This, then, must be God's doing !*

THE JEWS;

AS CONNECTED WITH THE GYPSIES.

“ The lost, the weary, and the wanderer :
O, these were once the objects of the Saviour’s love.
Had He a heart that melted with compassion ?
It was for them. Had He a tear to shed,
A blessing to bestow ?—It was for them.
Had He a word of peace, of righteousness,
Of comfort and advice ?—It was for them.
Had He a cross to bear, a death to die,
A sacrifice to make with his own blood ?
It was for them. Had He a crown to win,
A rest to purchase, mansion to prepare,
A paradise to gain ?—It was for them ;
The lost, the weary, and the wanderer.”

How wonderfully would it add to the grandeur and impressiveness of the Jewish preservation, if it should prove, as I have surmised, that the Gypsies are the Egyptians, contemporaneous with the Jews from the beginning? That, like the Jews, they were doomed for their sins to the vilest degradation and the most severe sufferings, a dispersed, but distinct people, in almost every nation under heaven :

—That after a certain period they, too, should be again gathered to their own country, as pioneers, or leaders of the way, to the Jews, to whose sins and dispersion they had so greatly conduced! If all this should prove to be the case, how greatly will it add to the sublimity of the Jewish restoration! A secondary chain, from its formation, running parallel to, but totally distinct from the other, through four thousand years and at last uniting with it never again to be separated!

The sins of the people of God have been from the first so intimately connected with, and owing to the idolatrous Egyptians, that it can scarcely be wondered at that God should condemn them together, that their punishment should be nearly similar, or that their recal and forgiveness should be nearly at the same time. No sooner had God chosen Abraham to be the father of his favoured people, and had declared his purpose to him, and given him his especial blessing, than his connexion with the Egyptians, and his distrust of the Lord his God began together. There was a famine in the land of Canaan (his promised inheritance,) when, instead of trusting in the aid of his Almighty Protector, who had so recently evinced his peculiar favour towards him, his faith failed him, and he fled to the worshippers of idols for support. As one

error generally leads to another, so it was with Abraham, as he could not trust the Lord to feed him, neither dared he to confide in Him for protection: but trusted rather to subterfuge, deception, and a fiction to do it.

The connexion between the Egyptians and the Israelites, thus begun in weakness and in fraud, continued, as might be expected, ever afterwards (with a slight temporary exception,) in injustice, cruelty, oppression, contention, deception, and hatred. They both of them grievously offended the Righteous Governor of the Universe; and, therefore, He appears to have judged it right to preserve them both distinct people, and to disperse them through every nation (*the one people in the cities, and the other in the fields and desolate places,*) as constantly living evidences of *his* power and justice in both situations. That there might not exist any room to attribute these wonderful events to the effect of chance, He enabled and commanded his prophets to proclaim, ages before they occurred, both to them and to all people, that such was the determination of Divine wisdom.

Whatever hath been here said on the subject of the Jews must, I think, be admitted to be founded on the ground and evidence of Scripture, and of the experience of all civilized nations during many

hundred years. Much of what has been advanced respecting the Gypsies may be considered by many as in some degree fanciful. Still it must be admitted by all, that they are a most extraordinary people, and that their origin and destination, as well as all their peculiarities, are deserving of the most serious consideration of all classes of reflecting men, and unaccountable on any other supposition than that of a miraculous interference.

Nothing that has been heretofore surmised on the subject appears at all satisfactory or convincing. That which has been here adduced may not appear to some persons to be much more so; but may at any rate afford a clue which may lead more profound and persevering examiners into the road of truth. I cannot, however, perceive that the supposition, as far as it goes, is inconsistent with either the scriptural history of the Egyptians, with God's power and justice, or with the circumstances in which the Gypsies were first found, and in which they have continued ever since. Those circumstances are so peculiar, and so opposed to what is called the natural course of events, that it appears to me that nothing short of a decree of the Almighty, ordaining their continuance under them, can possibly serve to account for their so doing. In fact, the two occurrences of the dispersion

of the Jews, with their subsequent recal and exaltation, and that of the Egyptians, are so similar in their nature, their cause and their results, — they are so alike in the evidence to support them, and in the prophecies which predicted them, that they must, it seems to me, stand or fall together. The same prophets, often at the same time — with equal force and clearness — foretel the future destiny of each. Those predictions, as far as they have yet gone, are as fully accomplished in the one instance as in the other; and if in the result, the Egyptians are not restored to their own country, becoming a kingdom, though (as perhaps compared with that of the Jews) a base kingdom, and under a Saviour and a great One, learning to know the Lord, then will the word of prophecy fail as completely as if the Jews themselves were never to be recalled.

It may be said, we know where the Jews are, and that there is still such a people in existence ready to be recalled, but where are the Egyptians? Supposing no such people were known to exist, still they must appear from some quarter, or the prophecies must fail; nay, they must fail if those long lost Egyptians were not found exactly in the state that those extraordinary people the Gypsies are now in—a state which of itself proclaims a mi-

raculous origin and support—a state that, on any other supposition, is a complete paradox, yet a state that in every feature, extraordinary as they all are, resembles the predicted state of the Egyptians during their dispersion:—people coming, no one could tell where, from, no one could tell whence, dispersed almost at once over most of the then known kingdoms of the earth, without a home, cast into the *open fields*, never leaving them, despised even by the most despicable; without a God, without idols, without images; with complexions, and, as far as is known, every thing resembling the long lost ancient Egyptians! Do we then need to ask where are the Egyptians to be found? Are they not in all lands? Are they not in the open fields of this and almost all the kingdoms of the earth, whither the Lord God hath cast them out, as his prophets predicted, and from whence He will, when the fulness of time shall come, recal them, and in fulfilment of the same predictions, replace them, in their native land, teaching them with all mankind, to know and to serve *Him* who constituted them no unimportant link in the long unbroken chain of a wise and merciful Providence? The wonder then will not be that such a people should have been at length discovered, but that, possessing as we have always done, such clear pro-

phies respecting the ancient Egyptians, and possessing likewise a people so manifestly resembling them, that we should never before have discovered even the similitude, especially when the extraordinary state of the Gypsies itself was such as to demand the most strict investigation.

I think that we must not only admit the ancient Egyptians to be some where a dispersed people in the open fields of all countries, whither the Lord God, as predicted, hath driven them; but also, that the Gypsies are that people so dispersed, and that they, as well as the Jews, probably nearly at the same time, will each be recalled and reassembled in their respective countries; both of them there to be brought, through the instrumentality of a Saviour, to that knowledge of the Lord, which is displayed in the Christian Scriptures. These two extraordinary people seem then, as designed, to connect the commencement of the postdiluvian world with its termination; constituting, throughout its whole course, perpetual miracles to the confounding of every sceptic who shall dare to deny the existence of such miraculous interference of the Almighty in the government of the universe, and of its inhabitants: for, however, they might ascribe the existence of such people, under such circumstances, to natural causes, yet they must admit

them to be circumstances such as could not possibly be guessed to be likely to happen before they took place. Now, then, as no one of these sceptics can deny that such incredible, if not impossible, events were clearly foretold by men professing to be prophets, ages before they occurred, they must, one would think, admit an imparted foreknowledge of future events. But it is not with sceptics that I mean to have to do, if I can convince believers in God and in Christ, that I am right in my surmises, I shall be satisfied; nay, if I can rouse them to such a research as shall finally lead to the discovery and establishment of the *truth*, I shall not only be satisfied, but thankful. The investigation at any rate can neither be misplaced, uninteresting, nor unimproving.

CONCLUDING REMARKS.

“ The Lord is not slack concerning his promise, as some men count slackness :—for one is day with the Lord as a thousand years, and a thousand years as one day.”—2 PET., iii. 9 & 8.

CIRCUMSTANCES have for a long time been conducting to draw the attention of the world, the Christian world in particular, to the subject here treated of. A strong conviction is becoming very prevalent, that the long predicted events relating to the Jews, are fast, and nearly approaching ; whether, then, that prediction be well or ill founded, a supposition, such as I have brought forward respecting the Gypsies, cannot, I think, be treated with indifference. This inquiry seems, indeed, naturally to lead to the investigation of many other parts of God’s government of the world, even from the creation itself, with which, in its commencement, it so nearly approximates. More particularly it leads to the contemplation of man in his subsequent advancement even from the first steps in civilization, knowledge, and holiness.

The information, which it hath pleased Almighty God to afford us of man and occurrences in paradise, or even before the flood, are scanty and brief indeed. We are therefore bound to believe, that more was unnecessary. A single page contains the first, and a very few more, the whole of the latter, though comprising the history of a world during two thousand years. That men were born, had certain names given them, lived, had children, and died, comprises almost the whole of the records respecting that first period in the existence of our fallen race.

What might have been the state of the inhabitants of paradise, had man continued in a state of innocence, obedient to the commands of his Creator, we know but little. Whether the paradisaical test of his obedience, as related to us, be literally described or only figuratively, is but of perhaps little importance; one thing, however, is clear, man was a being possessed of free-will; capable of choosing the good and rejecting the evil. It is likewise clear, that happiness was the reward of obedience, and that he lost it because he transgressed the command. The duty required, like all which God enjoins, was in its nature a blessing, and so easy that it could in its performance merit nothing: the gift, then, though conditional, was clearly of grace; but being given,

the reward for obedience was as certain, as it would have been had the task enjoined been infinitely more important than it was. It is likewise clear, that had man continued obedient, he would not have been subject to death, but would have enjoyed everlasting happiness. But having by disobedience forfeited this blissful inheritance, God seems to have decreed a total and dreadful change in his state on earth. Debased in his nature, and doomed to more or less of inevitable sin and misery during life, he was to suffer the penalty of his offences here by a painful removal from this state of existence. It, however, appears to have been the will of the Almighty, with whom one day is as a thousand years, and a thousand years as one day, gradually to elevate man on earth till he should—when the fullness of time was come,—be enabled to attain eternal felicity, at least equal to that which might have been enjoyed by him, had he remained obedient in paradise.

What man was, immediately subsequent to the fall, or even during the almost two thousand years preceding the deluge, we know little. That he was very inferior to what he is now, appears, however, very evident. Though most of the human inhabitants of this earth lived then from five hundred to almost a thousand years, and therefore must have

increased in numbers very rapidly, the advancement that was made by them in arts, sciences, and general civilization, seems to bear no proportion to the advancement that they made in the same, in a fourth part of the period subsequent to the flood, when cities of vast extent, and almost inconceivable splendour and strength, were soon erected. The utmost that we learn of the works of the antediluvians is, that Enoch built a city, and that Jabal and Jubal, who were brethren (living fifteen hundred years after the fall,) were the *fathers* of such as dwell in tents, of such as have cattle, and of all such as handle the harp and the organ (whatever those instruments might then be.) The progress of the antediluvians in wickedness seems to have been the greatest advancement that they made. In fact, they appear to me to the last, to have proceeded scarcely beyond that line of civilization, within which we should now include the lowest of our species.

The first great step then, which, by God's appointment, occurred in man's advancement, was at the deluge. After that event, his intellectual progress seems to have been rapid and great.

A question here occurs, which is at least highly curious, - if not greatly important. Were Noah and his family *negroes*? or in what degree were

they removed from being so? From them, we are taught to believe, that all subsequent human beings have sprung; all deviations then from them which now exist, whatever they may be, must have taken place since then. As it clearly appears to have been the plan of Divine Providence, gradually to advance mankind both in external and internal good qualities and acquirements; and as, within modern times, many instances have occurred of the native inhabitants of various countries being extirpated, and replaced by whites, does it not seem probable that the unenlightened inhabitants of the antediluvian world were negroes; and that finally that race of human beings will cease to exist? It must needs be that offences come, but woe to the man by whom the offence cometh!

Great, however, as the step appears to have been which, at or immediately after the flood, man seems to have been enabled to take towards a state of greater perfection; it was but a very trifling one to what had at the fall been promised, but which was reserved for subsequent generations, when the Son of God, taking our nature upon Him, was to bring life and immortality to light, himself leading the way, to be followed in it by those who should be found to be more immediately *his*. Till then man was kept in deep darkness of ignorance respecting a future state of existence.

Though very soon after the flood, God was pleased in a most especial manner to manifest his Divine presence, and afford his explicit directions for man's conduct through life, with a promise of rewards for obedience, and a denunciation of punishment for transgressions: those rewards and punishments were all of a temporal nature. The next step of man then was not, as *now*, to immortality. The directions of God, therefore, for his government were very different in their nature from those which *we*, as joint heirs with Christ of immortality, have received. The covenant which God made with them was a temporary covenant of *blood*; that which He hath since been graciously pleased to make with *us*, is an everlasting covenant of *love*. We must not, therefore, be surprised that the permissions, and even commands given to them by the Almighty under the preparatory law, were such as would be inconsistent with that purer spiritual law—never to be broken—which hath been given by Him (when the fulness of the time was come,) to us.

Thus far it hath appeared necessary to premise, in order to account for much of God's dealings with mankind previous to the advent of our Saviour's appearance upon earth. Man, however, is not even now elevated to the state of exaltation, and compa-

rative perfection, for which, in the wise and merciful counsels of his God, he is declaredly destined. He has indeed received at the hands of his Saviour, a religion that is pure and perfect. But he has corrupted it, till it now often scarcely retains a trace of its original simplicity and pure spiritual nature. His Saviour and Lawgiver hath already appeared in *humility* on earth, to set him an example of perfection that he might — if he would — follow his steps. Man, however, hath forsaken the path in which the Saviour strove to lead him. That despised and forsaken Saviour, we are, nevertheless, taught, will again appear on earth, but in *power* and in great *glory*. Then will man attain to his utmost state of earthly perfection and felicity. Then will the religion of Christ be stripped of all those encumbrances and defilements, with which mistaken zeal — vanity — folly, and worldly-mindedness, have disguised and corrupted it. Then will there remain nothing to keep sincere believers from worshipping God in union and brotherly love together. They will then be all of one mind, and of one spirit. It will then be no longer necessary to say—“know the Lord,”—for all will then know Him, and be taught of Him. Thus, then, it hath been attempted to be shewn, that it is the plan of Divine Providence gradually to advance (on the

whole) man on earth in the scale of mortal existence, notwithstanding the many instances of partial deterioration, which may cause some to exclaim "Where is the promise of his coming?"

To return, however to the earlier stages of man's existence on earth. So little advancement appears to have been made before the flood in any of the arts and sciences, that it is probable the antediluvians were totally unacquainted with any kind of writing. Noah must have been ignorant of any such art, or the method would have become general among all his descendants in the rising nations of the infant world. This evidently was not the case, for they eventually adopted different methods of so conveying information to distant people. How early *alphabetical* writing was invented and practised, seems not discoverable, though it was probably not very long after the flood. Rocks and stones, and iron pens, seem to have been the earliest rude implements employed. In this art, the Egyptians appear to have been the most deficient, hieroglyphical writing—that, which they adopted, and in which they persevered—being the most imperfect and tedious method of all others. This, however, it is probable, was the first system practised.

In those primeval times it appears to have been

God's method, Himself to give more immediate direction than in these later ones; and it is far from improbable that a nation, making such rapid progress in intellectual attainments as the Egyptians did, had been favoured, in an especial manner, by divine communications of the will of God; but that (like the Jews in later times,) they forsook their *Divine* King and Lawgiver, electing a *man* for their king, and stocks and stones for their gods. That the former was the case, within less than four hundred years from the flood, is evident from the relation of the life of Abraham, who fled to Egypt for preservation from famine, and was there noticed by its *king*. Thus early began the connection between the Egyptians and the Jews, even in the life time of the great father and founder of the latter nation. This connection, it appears to me, has never once entirely ceased, during almost four thousand years, nor, probably, ever will cease till the end of time. That the Egyptians were the first, or among the first idolaters, seems very certain; as well as that they were instrumental in leading the Israelites into the same abominable practice.

This early connection, thus begun in sin, has ever since served constantly to display to the rest of the world, the power, the faithfulness, the justice, the stedfastness, and finally, the mercy of Almighty

God. All these have been displayed, and are still displaying in a manner too remarkable to be overlooked, and too strong and clear to be misconceived, excepting by the most prejudiced or inattentive observer. These wonderful and according miracles have not only been exhibited by the people of both these nations in almost all the countries of the earth, but they have been exhibited in such a manner, as that none might plead ignorance of their existence, the one people having been driven by the arm of the Almighty into the *cities* of all lands, and the other, as predicted, into the *open fields* of the same. Yet that they might not again tempt each other to offend, though thus brought near together in all countries, they have in all been kept so separate, as to remain ignorant that they were the two people for ages united in working iniquity, each still remaining in that predicted mental darkness, inflicted upon them till the time appointed for their enlightenment shall arrive.

Awful, tremendous, and appalling indeed, it seems, are to be the circumstances by which the final restoration of the Jews is to be ushered in. It would seem as if all the nations of the earth were to be cast into the fiery furnace of God's justice; there to be all amalgamated into one mass, in order that all impurities may be carried off by absorption, or in base dross, till the residue be purer than fine

gold itself: for the elect's sake, however, it may be that those days may not only be shortened, but much of the dreadful inflictions remitted.

The state in which the Jews have remained during almost two thousand years, has been considered, I believe, almost universally as miraculous, because it is considered that, in what is called the natural course, of events, they must, in many instances at least, have become incorporated with the people of the countries in which they have, for hundreds of years, resided. Admitting this in respect of the Jews, how is it possible not to draw the same inference from the equally extraordinary state in which, for hundreds of years, another people (the Gypsies) have remained dispersed throughout almost every country in the world, and kept equally with the Jews a distinct and separate people; rarely intermarrying with others, and never amalgamating, or becoming incorporated with the inhabitants of any of the countries in which they have so long resided.

We have seen that prophecies equally clear and strong, by the same prophets, foretel the extraordinary dispersion and continuance as a separate people, of the Egyptians, as fully as they do those of the Jews; both prophecies likewise foretelling the final restoration to, and exaltation of each of these people in their own original countries.

Either, then, we must give up the assumed con-

clusion, that the state of the Jews proves a miraculous interference, preserving their continuance as a distinct people, under their extraordinary circumstances, or we must admit the no less extraordinary circumstances of the Gypsies to have an equal claim to a miraculous foundation. Taken together, they appear mutually to support and illucidate each other; and it seems to me that they must stand or fall together. The condition of the Jews as foretold, and as it at this time exists, is a stupendous display of Almighty power exhibited, century after century, to almost all the nations of the earth, in their towns and their cities. The condition of the Gypsies—as descendants of the ancient Egyptians—is an equally stupendous display of the same Almighty power exhibited, century after century, to almost all the same nations of the earth, in their open fields. When, then, we contemplate these the two mightiest among the nations of the early post-diluvian world; intimately connected from their commencement; both most highly offending their Almighty Creator; and both consequently drawing down upon their guilty heads—thousands of years ago—the most extraordinary denunciations that ever were uttered by the voice of man in obedience to the commands of God,—the stupendousness of the event becomes increased in a manifold

degree. When, also, it is further considered, that these denunciations were to be thousands of years in fulfilling, and that the events predicted were of a nature such as the imagination of man could scarcely either have conceived or admitted; and yet, farther that they both did commence at the time foretold, —that century after century,—through more than two thousand years,—they have continued to proceed in their predicted and appointed course towards their final important consummation, the magnitude and astonishing nature of the miracle, seem even further increased. It is yet more so, when it is considered, that these extraordinary events, so far from being promoted, or willingly furthered by the people, or governments of the countries into which the strangers obtruded themselves, have almost invariably been opposed and attempted to be frustrated by them. Farther, this miracle appears still more astonishing, when it is considered, that these two extraordinary people have been so far from aiding each other in obtaining entrance into, and remaining in the respective countries in which they had taken refuge, that they are almost the only people who have never had any communication with each other. The one, as predicted, pertinaciously adhering in poverty to the *open fields* of every country in which they were

scattered ; whilst the others, with equal pertinacity, sought refuge, and riches, in the most populous towns and cities, avoiding the open fields, and a pastoral life as an abomination.

Thus are these two once mighty people, who, in the earlier ages of the world, were continually transgressing together the commandments of their Almighty Creator, and uniting to substitute the workmanship of their own hands in the place of Him who made the heavens and the earth,—cast out and dispersed, throughout all the earth—without a temple, an idol, an image, forsaken of God,—obtruders, contemned, and persecuted, a bye-word and a reproach to the most despicable of mankind ; a dreadful and notable example of the vengeance of an offended God, spread throughout the cities and the country of almost every land on the face of the earth, and doomed so to continue till such an impressive example shall be no longer necessary.

Of all the numerous other nations, contemporaries with, and opposed to the Jews, which have since ceased to exist as nations, the people have in no one instance continued distinct to the later times. They have invariably been destroyed, lost among, or incorporated with their conquerors. Nor were there any prophetic intimations that they should

so continue. The Jews and the Egyptians were the only two people whose perpetuation to after times was foretold, with the manner of each, and they two, and they two alone have so continued, and continued with those extraordinary peculiarities and wonderful circumstances attached to them, in which the prophets foretold that they should long remain. All these unprecedented events having occurred exactly as predicted many ages before, afford strong presumptive evidence, if not assurance, that the remainder of the extraordinary prophecies will, in due time, be equally fulfilled. The time when, and the manner how, are not so clearly foreshewn. Many reasons may be assigned, and others probably exist unknown to us, why in these respects man should be kept in ignorance till the fulness of the time is come. Then all mysteries may, and probably will be cleared up, and the wisdom and mercy, as well as importance of the predicted and then accomplished events, will be manifested to the astonished and adoring world.

The character of the Gypsies, as it has been here described, appears to me to be so extraordinary for a whole race of people so situated as they are, "*scattered* among all nations, and dispersed in all countries," that I think nothing but the fiat of the Almighty, impressing it upon them for a particular

purpose, can possibly account for it. All their propensities, their habits, and their manners, are calculated for a people doomed to a continuance in such a state, and for such a people only. While so strong are those propensities, those habits, and those manners, that no measures, however severe or violent, have yet been able either to eradicate or weaken them. If the Gypsies could obtain a livelihood without ever coming in contact with other people, it seems as if they would rather do so. Nay, they will submit to the greatest and most severe privations rather than be compelled to such an alternative. When they are driven to it, it seems that their object is to retire from it again as soon as the means of so doing can be acquired. If, by the severity of the weather or other causes, they are forced to seek refuge under less penetrable roofs than those of their frail, slight tents; they never resort to the common lodging houses, among the depraved vagrants of towns; they obtain a room to themselves, however mean it may be; they dwell as retired and unknown as they can, and they leave their prison house, like the earliest sportive denizens of the air, on the first gleam of sunshine, to enjoy their beloved freedom in the refreshing breeze of the opening spring, erecting their own simple endeared habitation in the verdant lane, under the

budding hawthorn, by the side of the sparkling stream, whose banks are sweetened and embellished by the violet and the primrose, while the heavens smile over their heads with renewed splendour, and the whole welkin rings with the awakened notes of love, and harmony, and delight. Oh ! can we hold beings like these in scorn and contempt ?

This unconquerable love of freedom, and of the country, is not felt, in the same degree, by any other people on the face of the globe, as it is felt by the Gypsies, universally, and has been so, through all the ages since they were first known. It seems inseparable from their nature, and must have been impressed upon it, for some good purpose by Almighty power. What that purpose is, I think no one can now doubt. There seems likewise to have been given to them a degree of intellectual power possessed by no other people at all in the same low station ; with a freedom from cringing meanness, or abject servility, which tends greatly to preserve them a free and independent people. Though they will accept of alms, and even ask for them, it is, in general, only of such persons as happen to come in their way. They rarely, if ever, beg from door to door, or in towns ; and never with whining or fictitious distress. It is an extraordinary circumstance that, however distressed, they never here

apply for that legal relief which they might demand. There is an unaccountable quickness and clearness of understanding possessed by them, which not only enables them to express themselves clearly, but also to turn the failings of others to their own account. At the same time, their language is neither profane nor vulgar, but generally such as is proper and approaching to refinement. Though they cannot be accused of false modesty, to those who do not encourage ribaldry, their language is seldom other than decent and unassuming. On all occasions they seem to avoid giving unnecessary offence in conversation. Since they have ceased to be persecuted and hunted as wild beasts, or to be considered as houseless thieves and vagabonds, scarcely any instances of convictions of *real* Gypsies, have been known. To these qualities, contributing to fit them for their assigned station in the "*open fields* of all countries," may be added their unprecedented contentedness with the very scantiest, meanest, and even most revolting food. Not, as has been said, because they prefer it; but, as Boswell said, because they are often very ill off for want of victuals of any kind, and must, therefore, put up with such as they can get. This abstemiousness, and contentedness with little and mean food, is requisite for a people who are doomed, like

them to be cast into and remain in, the “wilder-ness and the *open fields*.” Such a people, one might suppose would be an *idle* race. This is not the case, generally speaking; they are industrious so far as they can be so consistently with their decreed stations in the world; so that there are few trades, which it admits of which they do not follow: they do not seek to eat the bread of idleness, but they will not drag the chains of slavery. If it were not for their industry, they could not appear so decently clad as they very generally do, nor with the comfortable accommodations which they often possess.

That God, who has thus decreed, for a time, the continuance of these people in this extraordinary state of separation from the rest of mankind, in all the countries throughout which *He* has “*scattered*” them,—has been mercifully pleased to add a peculiar blessing to their obedience, *the blessing of almost uninterrupted health*. They are rarely sick, generally live to a good old age; sometimes to a very great one, and are then generally taken good care of. To medicines, and medical men they are strangers. Healthy during life, they are generally removed from it without paying the tax which wealth imposes, that of procrastinated sufferings to themselves, and of anxious misery to their friends. They

move from place to place, but not in *search* of health, for they take it with them, while the sons and daughters of affluence spend their time, and their money, and often the money of others, in the vain search after it. The Gypsies, therefore, need not forsake their assigned station to be near the doctor. Temperance, exercise, fresh air, and freedom from the cares attendant on acquiring, keeping, or spending wealth, are to them preservatives better than the most efficacious remedies. Their women suffer but little from child-bearing, and their children little from nursing. When stationary the infants are left pretty much to take care of themselves or one another; and when on the tramp, a bag on the mother's back serves both to hold them and to preserve the free use of their limbs. A naturally deformed Gypsy is scarcely known. Both men and women are well shaped. The young women, though often both elegantly formed and handsome, are rarely, if ever, found as common prostitutes in towns. They generally marry young among themselves.

The foregoing circumstances are all calculated to keep the Gypsies attached to that station and mode of living, which seems clearly to have been assigned them. To these, however, other peculiar propensities or habits may be mentioned as contri-

buting to the same effect. They have no desire to practise or obtain those arts, which embellish and elevate man in society. Though, if asked, they would generally *say* that they should *like* to learn to read ; yet I believe that they have rarely, if ever, been eager to do so, or to accept of an offer of being taught, or even of having their children instructed. The fact is, that there appears evidently to be an innate avoidance of every thing that would seem to have a tendency to draw them into more intimate connexion with other people. Of this, perhaps, they themselves may not be fully aware : it, however, is so, and must be necessary to produce and to continue, for so long a period, an anomaly so striking in human nature. They never seem to make the least attempts to delineate any objects in any way. They know nothing of poetry ; though one would suppose, passing the life that they do, and possessing the strong sense and feelings which they certainly have, they would be sure, not only to make attempts, but to succeed, in an eminent degree, in poetry, since almost the rudest nations have essays of the kind. They, however, have not even any oral traditional tales, either in verse or in prose ; nor do they seem to have the least taste for hearing such repeated. They are no singers, not even to their own children ; yet are they so far

from being deficient in either ear or taste for music, that a very great many of the men are performers on the violin. This art, however, they only pursue as a calling, which may be followed without forsaking their itinerant life or rural station. The fiddle is never heard in their tents for the gratification of their family. It is, with them, an instrument of profit, not of amusement.

There is, too, a peculiar sedateness and seriousness in their manners and conversation. They are very rarely heard talking lightly, or laughing, among each other; yet, I apprehend, they think but little on religious subjects, nor are they influenced, it appears, in general, by religious motives. They would, perhaps, rather avoid talking at all respecting it, as they never introduce it; nor are they, I apprehend, in the habit of praying; but when questioned respecting religion, they never speak lightly or irreverently of it; nor are they addicted to common swearing; but as regards religion, they seem influenced, as in most other things, by a desire to remain unmolested, and to avoid giving offence: they, therefore, profess to accord with the views of the people among whom they are "*scattered.*" Baptism appears to be the only religious act, respecting which they are in any degree really anxious. I believe that they in general wish to have that cere-

mony performed. As to marriages, if they can have them performed in a church, they would, in most instances prefer it; but if want of money, or other circumstances, seem to stand in the way, they scruple not, as before observed, to pledge their faith, and "take each other's word;" such marriages being held inviolable amongst them. If left to themselves, I believe that they very rarely attend divine service, even when encamped near a church. Like their fellow offenders and sufferers, the Jews, their eyes appear to be blinded, and their hearts hardened, for their transgressions, till God's time shall come for their "conversion and healing." In both instances, the *heart* seems totally unmoved by any feelings of affection, or desire of communion with God. This circumstance, in either people, would be remarkable; but as applying to *both*, it is most extraordinary. Regular as the Jews may often be in their attendance on public worship, it seems clearly with them only a prescribed ceremony, with which the *heart* has nothing to do.

All the circumstances which have been here related as regards the Gypsies, seem to me most clearly to prove them to be, as before said, a people ordained by the Divine decree to be "scattered among the nations, and dispersed in all countries," in the *open fields* thereof, so to remain unchanged

during a certain period, said, in the language of prophecy, to be forty years. All their singular habits, their propensities, their feelings, as here stated, are such as to fit them for, and continue them in such a state. Nay, the proceedings of the rulers of the numerous nations and countries in which they have been "dispersed and scattered" for so many ages, seems to have been overruled to contribute to their so remaining, though many of those proceedings were expressly designed to extirpate them. There is scarcely a country in Europe in which severe edicts have not been passed against the Gypsies, decreeing their punishment and expulsion. In no one instance, however, have they succeeded. In England many penal laws were enacted against them, and very great numbers were executed for no other crime but being Gypsies. At one Suffolk assize, no less than thirteen of these poor wretches were executed together, legally convicted of being born of Gypsy parents. By these means, however, the race was not expelled, though many of them were driven for a time to seek a more secure asylum in the Peak of Derbyshire, and other unfrequented parts of the country. No sooner, however, were the persecutions abated, than they resumed their former circuits.

On any supposition but that of a miraculous in-

terdiction, restraining the Gypsies from leaving, till the appointed time, the "open fields" of any of the "nations through which they are scattered," or any one of the "countries in which they are dispersed," it is impossible to account for such a pertinacious adherence, at the risk of liberty and life, to habits which to almost all other people would appear appalling. They were not required even by their oppressors to do any thing respecting which they had any conscientious scruples, or to which they could have any reasonable strong objections, but only to live and labour as others did. It seems, however, that they were restrained from so doing by an unseen Almighty power, and, therefore, no compulsion has been able to counteract the decree of Omnipotence.

FINIS.

WORKS BY THE SAME AUTHOR.

	£	s.	d.
TALES of the Poor	0	5	0
Anti-Slavery Album, with plates, (conjointly with James Montgomery)	0	5	0
The World of Children	0	1	0
No Emigration	0	2	6
The Climbing Boy's Album, with plates ...	0	6	0
The Sin of Slavery, its Evils and Remedy	0	0	6
A Defence of the Poor Laws	0	2	6
The Royal Exile (Life of Mary Queen of Scots, and her Poems) 2 vols. ...	0	14	0
The State Lottery, together with Thoughts on Wheels, by James Montgomery, (co- loured plate)	0	5	0
The Blind Man and his Son, with A Word for the Gypsies, (plate) ...	0	5	0

