The spirit of revolution is at work, and almost every nation has caught the enthusiasm of reform. And who will say that this enthusiasm will pass away, and that these great movements will accomplish nothing in hastening on the world's emancipation. Let it not be forgotten that there is One, who, though unseen and unheard, is yet overlooking the affairs of nations, and exerting an influence among men greater than all that the combined efforts and machinations of earth's potentates can effect. And He is just, wise, and good. Under His strong arm shall the sons of oppression triumph. With the God of truth on their side, and with the example set by those whom tyrannical rulers drove to the wilds of a western wilderness before them, they will take courage, and learn that there is, indeed, a reality in the sublime theory of self-government.

THE COLLEGE OF THE MAGII.

The Magii* of Babylon constituted a distinct class of society, into which none but literary men and public functionaries were admitted. A law, similar to that which existed in Egypt, compelled the king to become a priest among the Magii before he could ascend the throne. The care, as well as the direction, of the public worship was at an early period confided to them alone; and became soon profitable in their hands. These employments they endeavored, and succeeded, to make hereditary from the father to the son. (Diod. ii. 29.) But they had also an artificial succession amongst them, and this was obtained for an individual, by his being adopted by one of their number; Daniel and his three brothers became in this manner members of their society. (Manter, Emp. of B., p. 80.) The word Magii appears to have signified, among the Babylonians, "sages." (Hakim, Dan. v. 7.) They occupied themselves with the study and practice of all the secret arts appertaining to demonology; such as making out horoscopes, with goety (the art of conjuring, and calling up the spirits of the departed) and augury. The multiplicity of their occupations caused them to institute subdivisions in their order similar to those which were common in Persia.

* The word Magus has been considered to be of Persian origin, according to Apulej. Apol. p. 290. But it is evidently Sanscrit, and means an enchanter, in that language. It is derived from the verb mag, to practice witchcraft.
and Medea, the countries whence the Magi originally came. These sub-divisions were as follows:—

1. The scribes (Chartumim*) which Daniel mentions (i. 20, ii. 2, 10).

They were versed in writing and deciphering all kinds of hieroglyphics, such as were seen by Belshazzar on the wall of the royal palace; on which occasion, they acknowledged themselves unequal to the task, and Daniel had to be called in order to explain the handwriting.

2. The enchanters (Asphin), Dan. v. 11. Rabbi Maimonides (More Nebuchim. iii. 37), says of them, that they were able to subdue the savage beasts by conjuration, to cure the diseases of all animals, and to prevent trees and vegetables from withering and dying. They had also the power of destroying as well as that of healing.

3. The astrologers (Mechasphim), Dan. ii. 22. They conducted their astronomical observations in the temple of Belus. Isaiah called them the “Dividers of the Heavens;” because they, like the Etruscan and Roman Augurs, divided the firmament into equal parts, and assigned to each a separate influence.

4. The soothsayers (Gasrin), Dan. ii. 27, iv. 4. They corresponded precisely to the Roman Augurs. Diodos speaks very highly of their predictions from the flight of birds, (in all probability, doves.) They pretended also to foretell future events by an inspection of the entrails of animals slain at the altar. Maimonides, c. 29.

5. The Casdim (Dan. ii. 2, 4, 10), a word which has been generally rendered Chaldeans. It is more probable that the name is derived from Kosti (χαλδαῖος), the holy girdle of the priests, and which constituted the peculiar insignia of the order of Magii. The priests of Zoroaster looked upon this girdle as the only indispensable article of their apparel.

The chief of the college of the Magi was the Archimagus; an office which included also that of chief or governor of the royal castle. Diodos has preserved us the name of one of those priest-governors, Belesys, who incited Arbaces to rebellion against Sardanapalus, and aided him in liberating Babylon from the yoke of that effeminate monarch (Diod. ii. 24). He also speaks of him as an experienced astrologer, who could predict future events with much certainty; by which art he obtained great influence with the people.

It is difficult to say with certainty how many members the order had. The only passage which throws any light upon this question mentions seventy; but they are said to have been the officiating priests in the temple of Belus, and it is probable that there were many more whose duties never called them to officiate at the altar.

The Magii shaved their heads like the Egyptian priests; this we learn

* Chartumim is derived from charath—χαραθήω, to cut in, to engrave, of the same signification as γράφω, to write, to engrave.
from one of the engraved slabs found by Hammer, and also from Bar. vi. 30. They had no taxes to pay (Diod. i. 28), and received their salaries in provisions, &c. One of their perquisites was the daily offering made to Bel, which consisted of eighty-four bushels of wheat, forty sheep, and three buckets of wine. (Beros. ap. Joseph. Antiq., x. 11.) These offerings, made to the God, went to support the families of the priests.

We shall continue this subject on a future occasion.

AMERICAN PREJUDICES.

We are a people much given to strong likes and dislikes; and are by no means slow to manifest them, when occasion offers. Both our national and sectional prejudices are alike violent. Separated into independent States, each possessing some distinguishing characteristics, and forming two great divisions marked by different interests, sectional prejudices are, consequently, very strong. Any day in the week we may hear the "Sir Oracle" of a village bar-room declaiming, with vehemence, upon the superior advantages his native State possesses and maintains over her neighbors. Frothy political demagogues, anxious to gain the public ear, are ever ready to bestir the feelings, and foment the dissensions, which unfortunately disturb the two great sections of the country. The Northerner is ready to affirm that the march of civilization, the progress of arts and industry, are arrested, at Mason and Dixon's line, by the inertness and apathy of the South; the Southerner, in his turn, is ready to retaliate, with the charge of unwarrantable interference in his domestic institutions, on the part of his stirring neighbors of the North. Were it not for the strenuous exertions of the wise and patriotic men found in all sections of the country, these feelings would find vent in something stronger than words. Fortunately for our peace, there is always a large and influential body of conservatives who ever stand ready to mediate between the adverse parties; to repress, on the one hand, the too busy interference of northern enthusiasts with southern rights, and to allay, on the other hand, the too hasty jealousy of northern encroachment manifested by the South.

But these local and sectional feelings seem all to be merged in one great national sentiment—dislike and jealousy of Great Britain. Indeed, this is but natural, after the wars which England has waged, first upon our freedom, and then upon our maritime rights. But the similarity between the language, manners, and institutions, and the possession of a common literature, would have seemed sufficient to have done away, ere this, with the strong prejudices existing between the two nations.

Yet this very likeness, we think, has greatly aided to keep alive the national ill-will.