where, having the advantage of the public library, he col­lected materials upon various ſubjects, and composed ſome pieces ; among which was, A Dissertation to prove the received hiſtory of the tragical death of Atilius Regulus, the Roman conſul, to be a fable. He began likewiſe a work of greater conſequence, in which he undertook to ſhow that there are no myſteries in the Chriſtian religion. He publiſhed it in 1696 at London, under the title of *Christianity not mysterious.* This book nave great offence, and was at­tacked by ſeveral writers. He afterward wrote in favour of the Hanoverian succeſſion, and many other pieces. In 1707 he went into Germany, where he visited ſeveral courts ; and in 1710 he was introduced to Prince Eugene, who gave him ſeveral marks of his generoſity. Upon his return to England he was for ſome time ſupported by the liberality of the earl of Oxford lord-treaſurer, and kept a country- houſe at Epſom ; but ſoon loſing his lordſhip’s favour, he publiſhed ſeveral pamphlets againſt that miniſter’s meaaures. In the four laſt years of his life he lived at Putney, but uſed to ſpend moſt part of the winter in London. Mr To­land died at London in 1722. He was a man of uncom­mon abilities, publiſhed a number of curious tracts, and was perhaps the moſt learned of all the infidel writers ; but his private character was far from being an amiable one ; for he was extremely vain, and wanted those social virtues which are the chief ornaments as well as duties of life. His poſt­humous works, two volumes octavo, were publiſhed in 1726, with an account of his life and writings, by Mr Des Maizeaux.

TOLEDO, an ancient and trading city of Spain in New Caſtile, of which it was formerly the capital. About two centuries ago it is ſaid to have contained more than 200,000 inhabitants ; but they are now diminiſhed to 20,000, or at moſt to 30,000@@. It is advantageouſly ſeated on the river Tajo, which ſurrounds it on two sides ; and on the land-ſide it has an ancient wall built by a Gothic king, and flanked with 100 towers. It is ſeated on a mountain, which renders the ſtreets uneven, and which are narrow; but the houſes are fine, and there are a great number of ſuperb ſtructures, beſides 17 public ſquares, where the mar­kets are kept. The fineſt buildings are the royal caſtle and the cathedral church ; which laſt is the richeſt and moſt conſiderable in Spain. It is ſeated in the middle of the city, joining to a handſome ſtreet, with a fine square before it. Several of the gates are very large, and of bronze. There is alſo a ſuperb ſteeple extremely high, from whence there is a very diſtant proſpect. The Sagrariro, or principal cha­pel, is a real treaſury, in which are 15 large cabinets let into the wall, full of prodigious quantities of gold and ſilver vessels, and other works. There are two mitres of ſilver gilt, ſet all over with pearls and precious ſtones, with three collars of maſſy gold, enriched in like manner. There are two bracelets and an imperial crown of the Virgin Mary, conſiſting of large diamonds and other jewels. The weight of the gold in the crown is 15 pounds. The veſſel which contains the conſecrated wafer is of ſilver gilt, as high as a man, and ſo heavy, that it requires 30 men to carry it ; within it is another of pure gold enriched with jewels. Here are 38 religious houſes, moſt of which are worthy a travel­ler's notice, with many other ſacred buildings, a great num­ber of churches belonging to 27 pariſhes, and ſome hoſpitals. Without the town are the remains of an amphi­theatre, and other antiquities.

Toledo is an archbishop’s ſee, and the ſeat of the pri­mate of Spain. His revenue is ſaid to be worth 400,000 ducats, but there are large deductions to be made from it. It pays 15,000 ducats to the monks of the Eſcurial, be­sides ſeveral other penſions@@. Toledo has alſo a univerſity. It was formerly celebrated for the exquisite temper of the ſword blades made there. It is ſituated in eaſt longitude 3. 15. in north latitude 39. 50. and is 37 miles ſouth from Madrid.

TOLERATION, in matters of religion, is either civil or eccleſiaſtical. Civil toleration is an impunity and ſafety granted by the ſtate to every ſect that does not maintain doctrines inconfiſtent with the public peace : and ecclesiaſtical toleration is the allowance which the church grants to its members to differ in certain opinions, not reputed fun­damental.

As the gods of Paganiſm were almoſt all local and tute­lary, and as it was a maxim univerſally received that it was the duty of every man to worſhip, together with his own deities, the tutelary gods of the country in which he might chance to reſide, there was no room for perſecution in the Heathen world, on account of different ſentiments in reli­gion, or of the different rites with which the various dei­ties were worſhipped. Had the primitive Chriſtians joined their fellow-citizens in the worſhip of Jupiter, Juno, and the reſt of the rabble of Roman divinities, they would have been suffered to worſhip, without moleſtation, the Creator of the world and the Redeemer of mankind ; for in that caſe the God of the Christians would have been looked upon as a Being of the ſame kind with the gods of the empire; and the great principle of intercommunity would have remained unviolated. But the true God had expreſsly pro­hibited both Jews and Chriſtians from worſhipping any other god beſides Himſelf ; and it was their refuſal to break that precept of their religion which made their Heathen masters look upon them as Atheiſts, and persecute them as a people inimical to the ſtate. Utility, and not truth, was the object for which the Heathen legiſlatures ſupported the national religion. They well knew that the ſtories told by their poets of their different divinities, of the rewards of Elyſium, and of the puniſhments of Tartarus, were a col­lection of ſenſeleſs fables ; but they had nothing better to propoſe to the vulgar, and they were not ſuch ſtrangers to the human heart, as to ſuppoſe that mankind could live to­gether in ſociety without being influenced in their conduct by ſome religion.

Widely different from the genius of Paganiſm was the ſpirit of the Jewiſh diſpenſation. Truth, which is in fact always coincident with general utility, was the great object of the Moſaic law. The children of Iſrael were ſeparated from the reſt of the world, to preſerve the knowledge, and worſhip of the true God, at a time when all the other nations on earth, forgetting the Lord that made them, were falling proſtrate to ſtocks and ſtones, and worſhipping devils and impure ſpirits. Such was the contagion of idolatry, and ſo ſtrong the propenſity of the Iſraelites to the cuſtoms and manners of the Egyptians, and other polytheiſtic nations around them, that the purpoſe of their ſeparation could not have been ſerved, had not Jehovah condeſcended to become not only their tutelary God, but even their ſupreme civil Magiſtrate (ſee Theology, n⁰ 151.) ; ſo that under the Moſaic economy, idolatry was the crime of high treaſon, and as ſuch juſtly puniſhed by the laws of the ſtate. Among the Jews, the church and ſtate were not indeed different ſocieties. They were ſo thoroughly incorporated, that what was a sin in the one was a crime in the other ; and the for­feiture of eccleſiaſtical privileges was the forfeiture of the rights of citizens.

In many reſpects the Chriſtian religion is directly op­poſite to the ritual law of Moles. It is calculated for all nations, and intended to be propagated among all. Inſtead of ſeparating one people from another, one of its principal objects is to diſſeminate universal benevolence, and to incul-

@@@[mu] Bourgoanne's Travels in Spain, vol. ii.

@@@[mu] Swineburg's Travels in Spain.