highly productive in situations in which it can be duly watered. The mountains of this province form a distinct chain, which shoots from Cuença, commences with small hills in the vicinity of Tarascon and Tembleque, then turns to the south, and by Madrilejos gradually attains the height of 2500 feet. It next turns to the west, and forms the Sierra of Yevemes ; and then, under the name of Guada­lupe, enters the province of Estremadura. The several spurs from this chain are called by various names.

The chief river of the province is the Tagus, which re­ceives a great number of tributary streams within it, and others in Estremadura, through which province it passes in its course to Lisbon, where it terminates. It is not navi­gable in Toledo, though, with little expense, it might be easily made so. The river Guadiana enters the province in the south-east part, and is soon lost in the sands, and does not re-appear till it enters La Mancha. It then continues its course as a considerable stream by Badlajos, having its water increased by various tributary rivers and rivulets, till it enters the sea at Ayamonte, on the south-east fron­tier of Portugal. Notwithstanding these rivers, the want of water is a subject of complaint, as there are few or no wells. According to the latest, not very satisfactory, state­ment by Canga Arguelles, the population in 1797 was 370,641 persons, composing 74,128 families, occupying 68,953 dwellings, but leaving 4979 ruined or unoccupied houses. The description of the people, as given by the same author, is as follows: Nobles, 1430; labouring pro­prietors, 11,215; labouring tenants, 7155 ; day-labourers, 37,075; artisans, 10,127 ; traders and merchants, 797; pub­lic officers, 682 ; domestic servants, 6969 ; secular eccle­siastics, 2929 ; regular ecclesiastics, or monks and friars, 2969 ; and females in convents, 1569.

Toldeo, a city of Spain, the capital of a province, and of a subdivision or partido, of the same name. It is re­markable in history from having been the capital of the Moorish kings during their government of the peninsula ; and it was distinguished at the commencement of the reign of Charles V. as the scene of the insurrection, in 1522, of Don Juan de Padilla, who was here executed after his de­feat. It stands on the river Tagus, on some hills rising from it ; and the city is thus rendered uneven and very irregular. There are two old strong bridges over the river. Toledo is surrounded by ancient walls, protected by towers, but is not defensible against modern modes of attack. The interior of the city has narrow streets, and many large buildings of very antique architecture. The most remarkable is the cathedral, an enormous pile in the Gothic style, ornament­ed with a vast quantity of decorations. It is 410 feet in length, 210 in breadth, and 112 feet in height. The other remarkable churches are those of St Thomas, of the Domi­nicans, and the Carmelites. The ancient palace of the Moorish kings is a very striking object, now converted into an hospital. The city suffers much from the want of water, the only supply being from the river, and con­veyed to the houses on the backs of asses. Toledo is the seat of a university. The archbishopric is the richest in Spain, and the dignity is commonly filled by a member of the royal family. The archbishop has eight suffragan bishops under him, and enormous revenues, which are distributed largely in provisions, and this circumstance causes the city to swarm with idle beggars. This place was celebrated for the excellence of its sword blades ; a manufacture intro­duced by the Moors, but now nearly, if not wholly, extinct. The silk and soap trades give some occupation. The num­ber of inhabitants at present is supposed to be about 25,000, but is uncertain. Toledo was the birth-place of the dra­matic poet Garcilaso de la Vega, and of the great critic Tostado. Long. 3. 27. 57. W. Lat. 40. 28. 40. N.

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 inconsistent 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 great utility, was the great object of the Mosaic law. The children of Israel were separated from the rest of the world, to preserve the know ledge 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 ; 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 Moses. It is calculated for all, and intended to be propagated among all nations. Instead of separating one people from another, one of its principal objects is to disseminate universal benevolence, and to in­culcate upon the whole human race that mutual love which naturally springs from the knowledge that all men are brethren. Its ultimate end being to train its votaries for heaven, it concerns itself no further with the affairs of earth than to enforce by eternal sanctions the laws of morality ; and the kingdom of its Founder not being of this world, it leaves every nation at liberty to fabricate its own municipal laws, so as best to serve its own interest in the various cir­cumstances in which it may be placed ; and denounces a