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EDITED BY

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CONTENTS.

NOTICES TO CORRESPONDENTS.

The Reports of the Proceedings of several Provincial Scientific and Literary Institutions have been unavoidably postponed. They shall appear in our October publication.

We shall hope to be favoured with a continuation of Mr. Blyth's Sketches in Natural History early in the ensuing quarter.

The Notice of Mr. Jackson's work on Wood Engraving will be acceptable.

Censorius is informed that we do not hold ourselves responsible for all the opinions professed by our Contributors; but the introduction, into any article, of what we consider objectionable matter, will insure its rejection.

Where is the "Divi Botanici?" we fear our correspondent has become idle.

"A Night in the Black Forest" has been received.

Our Dublin Correspondent will perceive that we have attended to his suggestion.

The Contributions to English History have been received, and the author shall have a private communication.

In consequence of the unexpected length of some articles in the present number, several Critical Notices have been omitted.

With a view to meet the wishes of the many friends of "The Analyst," we have now commenced a New Series, and this will be conducted on the same comprehensive principle by which this Journal has hitherto been characterized.

The 29th number of "The Analyst" will be published on the 1st of October next.

Nine Volumes of *The Analyst* have been completed, each number of which contains Original and Analytical Articles; Critical Notices of New Publications; Proceedings of Literary and Philosophical Institutions; Reviews of Music and the Fine Arts; Miscellaneous Communications, original and selected; Correspondence; Obituary; and Meteorological Reports. The Numbers are occasionally illustrated with lithographed sections and figures, and wood cuts.

It is requested that all communications sent to the Editor may be directed (post paid) to the care of Mr. Barlow, Bookseller, Bennett's Hill, Birmingham; and contributions should be sent early in the quarter preceding that in which they are expected to appear.

THE ANALYST.

OBSERVATIONS ON THE ORIGIN AND PROGRESS OF ENGLISH LIBERTY.

"A mighty pomp, though made of little things."—DRYDEN.

THERE was a time when the English mode of government was spoken of as a model for a republic; and the liberty and prosperity which distinguished that people were attributed solely to that spirit of wisdom which pervaded the laws and statutes of their constitution. This period passed away, and was succeeded by another tone of opinion, which found, or affected to find, in the constitution, defects of such a grave character as to generate a suspicion of the importance of that liberty which could not stand the test of impartial investigation. Thus unbounded admiration was succeeded by extravagant deprecation. Many of its most graceful features had, in consequence of the new scrutiny to which it had been subjected, been overlooked in the grand volume of the constitution; and the examiners appear not to have been aware that those defects which they supposed they had discovered, might possibly be more the effect of their own false position and incorrect point of view, than truly pertaining to the system before them.

It may appear strange, yet it is nevertheless a fact, that the people of England were not aware of the excellence and value of their constitution, until it was pointed out to them by a foreigner. It is true that they always spoke of the authors of that imperishable work with the utmost respect and veneration; yet it appears that their praises were bestowed in the inverse ratio to the superficiality of their acquaintance with the principles contained therein. There was, however, a lustre and nobility of feeling which dictated this praise: it was the soul, the spirit of patriotism, which, presupposing the perfec-

tion of its code, drew their attention away from a critical examination of its merits. Thus it was reserved for that foreigner to unfold before the world the singular merits and benefits of the English Constitution; and so skilfully has he performed his task, as to attract the gaze of the whole of Europe to that wonderful specimen of legislation. The appearance of De Lolme's book created a great sensation throughout Europe (with the exception of the English, who scarcely noticed it); and the best spirits of the age were at once awakened and stimulated to a higher order of investigation and enquiry on that topic.

Impartial and critical examination generally leads to the discovery of defect. Thus it was with that constitution in question, the admiration of which was greatly qualified by the cool analysis and discussion of its merits occasioned by the appearance of De Lolme's works. But the source from whence arose that light which most effectually broke up the ancient spell which encircled the English code, was the questions arising out of the American war. The most experienced and talented statesmen of the age concurred in lamenting the adoption of those measures which the ministry of that day pursued against America, and which tended to involve the constitution in a mist of ambiguity and uncertainty with regard to public right. The essential conditions, also, which were about that time introduced into the common law—such as the endowment of the judges with a broader degree of independence; by abolishing the use of *general warrants* during the legal proceedings against Wilkes; and the tampering with the natural duties of jurymen, which took place under the ministry of Fox, with regard to their verdicts—plainly shewed that the constitution was many a wide degree from perfection. The true character of the English Constitution was not misunderstood by the transatlantic Englishmen; on the contrary, experience had placed in bold relief full before their eyes its many defective points, and its harsh outline of ancient Norman manners and customs. The Americans, then, with such a picture before them, and stimulated by an ardent spirit of liberty, found not much difficulty in framing a constitution more in accordance with the principles of general freedom than the one existing in the mother country.

Strictly logical maxims, and profound theories laid down in politics, it is well known, fall far short of their mark in application to practical life; and well they may: for what human power, however extensive and far-seeing, can contrive so perfect a range of policy as to fall in and blend with the numerous chances, accidents, and circum-

stances, which are ever arising; and the annoyance and frustration of the deeply-concocted schemes of the wise theorists? At no period of the history of civilization was the truth of this so evident, as at the time when the Constituent Assembly of France attempted the propagation of the American principles of liberty in their country. A great number of talented and influential men at the head of the government seemed resolved upon improving the liberal statutes of their neighbours; and thus to make up, by precipitate reform and innovation, what they lost in time. The fruit of their zeal was a series of the most profound and brilliant enquiries respecting the conditions of national liberty; and the proposed constitution which they had built up from those acute logical researches was, in point of theory, a closer approximation to perfection than even the far-famed English Constitution itself. And although it was stifled at its birth by subsequent revolutionary agitations, which even threatened to overthrow the English Constitution, it will ever remain in history a lasting monument of human sagacity and profound political philosophy. The English Constitution, like the gnarled yet majestic oak, braving at various periods many political storms, has stood its ground, and maintained its stately position, for more than six centuries; while the new French code, raised, as it were, by a sudden stroke of magic, in all the gorgeousness of modern splendour, was from the commencement at the mercy of a suddenly emancipated and whimsical multitude, who destroyed it before they knew what had fallen beneath their sacrilegious hands. It is a fact that when Louis XVIII. introduced at last a constitutional government into France formed from the model of the English, it was not that constitution, nor its statutes of liberty, which took the attention of surrounding countries and of Europe, but the sound oratory and eloquence which flowed from the French rostrum.

In England, they seem to be in possession of liberty without troubling themselves with the why or the wherefore, or in the least meddling with motives and principles. In France, the favourite employment of the politician is to reiterate elementary principles; in England, they discuss practical points. In France, the orator and journalist throw off brilliant sentences on the principles of liberty and the organization of society, which deservedly places them, in point of philosophical oratory, far above the English.

All inventions in the arts, sciences, mechanics, and industry, are, originally, confined to those requirements concerning which the people of that particular age have become anxious and unanimous. Per-

fection and refinement are only the effects of observation, and reflection on the moving principles, and, lastly, on the examination of the due correspondence between cause and effect, with regard to the practical application of those inventions. When we have arrived at that point of perfection which, bearing the stamp of sound theory, and, at the same time, answering all the purposes of practical application, we are as apt to neglect the repetition of the elementary principles, just as we were, a little before, but ill-disposed to recapitulate the rough mechanical effects in the early state of the invention. Bacon very happily characterises that progressive state of human development. The first steps toward advance in civilization, which constitutes the deduction, derived from pure experience, are thus styled by him, *axiomata infima:* they are the points of direction, arising rather from physical than mental activity, and constitute the first conditions of the organization of society, and are more or less in possession of the most savage people. The step which lies in the extreme opposite to the former is, the indulgence in theories and philosophical researches into abstract principles, apart from the beaten tract of practice. This course is generally and zealously adopted by those nations who, having advanced considerably on the high path of civilization, and not immediately encumbered with difficulties, are not pressed by necessity, or stimulated by a power of a more practical turn. Such theorists, having so little of practical ballast (if we may be permitted the expression) in their composition, soar away from the earth into the clouds of metaphysical obscurity, scarcely short of utter unintelligibility; yet we must do them justice, and admit that their abstract exertions are doubtless manifestations of noble and reflecting minds, although their efforts are hardly productive or useful for practical life itself. *Suprema et generalissima rationalia sunt et abstracta et nil habent solidi.* It is only those axioms which unite theory with practice, like vitality with matter, that lead on directly to consummation in the various branches of human knowledge and practical life: they are the *axiomata media, vera et solida et viva, in quibus humanæ res et fortunæ sitæ sunt.*

"All this is understood by itself with us," observed Sir J. Mackintosh to Mons. de Stael, in reply to the admiration which the latter expressed at a very philosophical essay which had just then appeared at Paris, on the principles of constitutional liberty. A similar answer might have been uppermost in the mind of Napoleon, although, perhaps, he might not have deemed it prudent to utter the same. In reply to the eulogy bestowed by the writers of the day on the merits

of the consular constitution, which they placed far above those of the English, "You might do better with less theoretical merits and more practical liberty, of which you do not possess the tenth part of the English," he might have thought, on reading the panegyrics.

In 1789 the French rejected the constitution which was offered to them by Louis XVI on the 23rd of June, because they considered its provisions defective; yet twenty-five years afterwards they accepted, with gratitude, one, in many essential points, still more faulty. Ever restless and theorizing, the French began, in 1814, a new apprenticeship of political speculation, under the difficulties of a triple load of taxation, compared with that of the year 1789. No administration was afterwards more suitable to their actual wants and national necessities than that of Richlieu, Decayes, and Martignac, who, with firmness sufficient to maintain their ground, or at least to prevent them from receding, were yet not bold enough to strike out any decided line of advance. Yet they were dismissed in favour of declared opponents to national liberty, for no other reason but that they did not act up to general and theoretical principles which, however perfect in themselves, were not calculated to work in harmony with the circumstances and spirit of the age. Again, in 1828, so deeply the airy notions of theory had eaten into their minds, that when one of the most important, secure, and unequivocal guarantees of national liberty was offered to them, in the introduction of the municipal laws, it was rejected with disdain because it was not *more complete.*

Nor were the English at all times free from this, perhaps, natural predilection for political abstract theory. Their political writers of the seventeenth century exercised it, as the French do now their intellectual capacities, in investigating and establishing subtle and profound philosophical principles, wholly regardless of their consistency with practical application; and they escaped the fatal consequences of losing the substance by catching at the shadow, only by the simple harmlessness of Richard Cromwell, the thoughtlessness of Charles II, and the impetuous temper of James, his brother.

Ultimately, however, this speculative spirit subsided, and was succeeded by a more sober tone, the growth of a more practical habit of reflection and experience. Men gradually became aware that theory and practice were two distinct terms, and they gently relaxed their addiction to the former in favour of the latter; while, satisfying themselves with a more homely and useful course of study, and surrendering their ideal notions of perfection, they disdained not to take advantage of the immediate state of affairs by which they were surrounded,

and, applying their wisdom to the reform, the change, or amendment of their constitution, took as their guide the circumstances and the wants of the age, in the midst of which it was their destiny to live. No Englishman who is at all acquainted with the history and constitution of his country will ever believe that the far-famed English liberty forms a part of his undoubted birthright; nor will he be so blind as to consider it as a patrimony descended to him, in its present form, through a long series of generations. No: on the contrary, those who can bestow a cool and scrutinizing attention to the merits and the rise and progress of their noble constitution, will not fail to perceive that, like the massive rock, its base, its heart, and summit, were not framed by one sudden stroke of creative power, but that its majestic growth had been nourished and consolidated, by the action of generally imperceptible influences, throughout the course of many centuries. The origin and guarantee, then, of English liberty, must be sought in general circumstances rather than the wisdom of legislatures; and it must, also, be apparent that the forms and provisions of the constitution are more to be considered the effect than the cause of that liberty. Indeed, we meet with frequent instances which evidently show that the spirit of liberty never failed to enlist under her pure-white banner the existing forms and laws of society, sometimes combatting with their aid, and not infrequently in despite of them.

The enthusiastic industry with which many political historians have searched, since Montesquieu, not only for the germs, but even for the fruit and forms of liberty in the forests of Germany, has some resemblance to that school of authors of the later period of the Roman Empire, who, ever since Plutarch, have vented their angry feelings against the order of things in which they lived by extolling the merits and the glory of the little republics of Greece. Their speculations might have proved harmless if they had not now and then overstepped the confines of school learning and theories, and attempted to apply them to immediate and practical life, after the manner of Herault-Secheller, who entered into a disquisition of the laws of Crete when the question was of those of his own country.

It appears that the Saxon, like all the other Germanic tribes at the time of the emigrating of nations, possessed among them, as regards their social life, those *axiomata infima*, the first rude rules of experience, which the wants and pressure of necessity never fail to force upon a people in the earlier and crude period of their congregation. Moreover, they doubtless possessed also many regulations susceptible of improvement and refinement. But their constitution

formed not the guarantees of general and national, but of individual liberty; the liberty of the owners and proprietors of land and manor, to the injury of those who could not boast of such possessions, and who were, in their inferior state of bondage and servitude, scarcely a grade differing from that of real slaves. It is probable that the states-right of the Saxons was more congenial with the spirit of the people of that day than we suspect, and it may have worked well within its limited sphere; but it was by no means calculated for a more extended range of society, or capable of sustaining more noble purposes. How little value the Saxons themselves set even on those statutes which were capable of improvement and application to a wider fabric of society, is clearly evident from the facility and willingness with which they exchanged them for more despotic ones: a circumstance which can be explained only by the casualty to which those regulations owed their existence, and in which the moral conviction of their validity was far from participating. Their elective offices were easily converted into hereditary rights; and the previous equality of the landholders gave way by a series of services, as required from them by the feudal system, to foreign as well as private privileges. The Anglo-Saxon chiefs who came over to England at the head of their own retinue, had, it would appear, as the victorious lords of the conquered aborigines, but little cause to trouble themselves with the introduction of new laws into the subdued provinces other than those of their own country, so favourable to their individual personal rights. Historians and antiquarians have long disputed about the nature and spirit of the constitution which the Anglo-Saxons introduced into the new countries founded by them. All parties seem to build their surmises on the strange supposition that slavery, originating in an early stage of civilization, ought not to yield to the civilization of succeeding ages; or that *liberty* cannot be constituted a right, if its historical origin cannot be proved. It is evident, from the least disputed facts in history—such, for instance, as the vast power which the landholders possessed over their servants, bondsmen, and the few inhabitants of towns, the total absence of a middle class in society, the little respect that was paid to existing laws, and, finally, the incessant commotions and agitations which divided and distracted the provinces —it is evident, we say, when all the circumstances are distinctly considered, that the Anglo-Saxon constitution was either originally of an oligarchical character, or had at least, in the course of time, degenerated into one.

The Anglo-Saxon liberty, if any such ever existed, might have

resembled, in some measure, the so-called German liberty of later ages, which was the privilege merely of a few individuals of high rank and large possessions, during the session of the Diet, of which they were members. That the civil rights of Englishmen are entirely different from similar baronial privileges, and, moreover, are not even connected with the latter, or even of Anglo-Saxon origin, may be inferred, and with some degree of certainty, from the course of the march of that people through the British Islands. It is known that the military colonization of the Anglo-Saxons had extended so far as the foot of the Scottish Highlands; whilst the Normans carried their conquests no farther than the limits of the present England. Supposing, then, that the traditions of British liberty had their origin in the Anglo-Saxon policy, it is reasonable to expect that we might find them in the most unfalsified form in the Lowlands of Scotland, where the descendants of the Anglo-Saxons, although surrounded by numerous populations of Danes, still preserved their race independent and unmixed, compared with those of the other provinces, and where the present native language had been early and generally cultivated and perfected.* Yet what is the fact? Why, that those faint traces of early liberty which occasionally appear to the historical investigator, are found, not in that country, as might have been expected from the above mode of reasoning, but, on the contrary, in those districts where Britons, Anglo-Saxons, Danes, and Normans, were most closely cast together, and their habits and customs mixed and amalgamated by intimate intercourse. The truth is, in no other country was the feudal system more severely and rigidly in action against the people and their kings, than in Scotland. In no country were the parliament, the jury, and the judges, in so loose and precarious a condition, and less guided by established laws and provisions, than in Scotland. Traces of those defects are still found in the constitution of the Scottish courts of justice and of juries. Indeed, there is but one opinion among the best informed men in Scotland: namely, that all the truly beneficial principles and provisions of liberty were not imported into England from Scotland, but, on the contrary, from the former into the latter country.

Be this as it may, thus much is certain, that all traces of early liberty in England, if any such ever did exist, must have vanished on the appearance of the first Norman princes; for we find in those times

* Sir W. Scott, in his introduction to "Sir Tristram," a national romance of the thirteenth century.

that the mandate of the king, countersigned by his council, was considered as positive law.* Should, however, there really be a period when the first germs of British liberty could be historically substantiated, doubtless, it would be that of the feudal system, as introduced by the Norman conquest, which was followed up with more severity, and on a more extensive scale, than in any other country of Europe; which subjected to the immediate royal authority indiscriminately, more or less, all classes of society, the most humble not excepted, by which—as is still evident from the expressions and forms of English jurisprudence and its penal code—*vassalage* and *submission* were placed in one and the same category: and which united, under the focus of royal supremacy, all the classes of society which were hitherto divided in an infinite number of inimical and contending parties, and thus securing the individual right by the protection of the whole mass.

In English history we meet with numerous instances of regulations and laws which may be traced from that period, bearing, in fact, a striking resemblance to those provisions which served afterwards as the basis of the English constitution: yet we may search in vain, even for several centuries after the Norman conquest, for traces of anything like a system or plan in those laws, which owe, in reality, their existence merely to chance and accident, rather than to the wisdom and sagacity of their authors, who, it is more than probable, were not at all aware of the merits and importance of their random, and often thoughtless enactments, Whether it be advisable, in point of education, that children should commit to memory *words* at an early stage of infancy, when their understanding is, as yet, not sufficiently developed to catch the true signification, is a question which, perhaps, is out of order here; yet it is true that *nations* are educated on that same plan. History tells us that all of them have learned the most important truths first by *heart*, and afterwards only by the palpable import of their sense and spirit. With all infant nations the *word* preceded the *thought*, and the form the solution of the problem; and it is only with the aid of this observation that we are enabled to account for many contradictory points in the early history and institutions of nations.

A remarkable instance of such contradictions is evident from the history of England, at a period when other nations were in a deep lethargy as regards civilization. So dull and stagnated were the moral and political conditions of the people of surrounding countries, that

* Sir Henry Spelman, "In verbo: judicium Dei."

their contemporary history presents to the student but a lifeless and uninteresting blank: and future historians will be obliged to have recourse to the annals of England, as was formerly the case with ancient Greece and Rome, as a guide to the delineation of European history during that long and dark period.

"It is ridiculous," says Hume, in his Autobiography, "to acknowledge a regular law of liberty in the English Constitution previous to the times of the Stuarts." This great historical work is, in fact, only a development of that notion: yet Brodie and others seem to have mistaken him; for when he asserts a fact, namely, that the arbitrary and despotic acts which so enraged the English people of that period had nothing novel or peculiar in their character, but that they were merely a repetition and continuation of those arbitrary and certainly criminal practices which had been perpetrated, during the course of many centuries, by preceding English monarchs, those writers actually charge him with partiality in favour of the house of Stuart. Hume never intended to intimate that there was no such thing as fixed laws with regard to national liberty; for the very laws mentioned in the *petition of right* in 1627 were more than sufficient to belie such an assertion: all he meant was, that no respect was paid to those laws by the princes, and certainly in this he only stated the melancholy truth. The monarchs never suffered the Magna Charta to stand in the way of their propensities; on the contrary, they hesitated not to follow their inclinations in the very teeth of, and open violation of, its provisions. If they occasionally acknowledged the national right, it was more the consequence of the pressure of necessity than of any thing like a moral respect for national institutions. Neither the Plantagenets, nor the Tudors, nor the Stuarts, ever dreamed of any thing like submission to national law, or of checking their arbitrary and illegal acts, until compelled by opposition and national remonstrance. More than two centuries elapsed before the *petition* of rights was followed by the *bill* of rights. A single glance at the constitution, and the history and connexion of its component parts with one another, as well as with the general object, will convince us that their rise and progress originated in accident.

Civil right, though it is generally ranked, because a *private* right, far below that of the *political* or *public* right, forms, nevertheless, such an essential foundation and condition of the benefits to be derived from the latter, that it cannot but occupy the first rank in that point of view. The *common* law of the Anglo-Saxons, like all the Germanic tribes, was nothing more than a right of *customs*, arraigning every accused

individual before the bar of a certain number of *peers*, that is, of men of his own condition, occupying the same rank as himself in society. The promulgation of the feudal system changed that state of affairs only in so far as to convert the right of the *people* into that of the *court*; and while it was formerly required that the judges should share with the accused an equality in social rank and condition, it was now requisite that that quality should chiefly refer to the conditions of that species of service which they were called on to perform for the benefit of the crown. But the chief and essential changes which the law in itself underwent, were mainly attributable to the reforms which took place among the mass of the people, generating in external circumstances and the spirit of the age, and particularly through the exertions of the ecclesiastics, partly by alienating those customs which were originally simple and intelligible to all the members of society at large, from the common comprehension of the people, by investing them with a sort of scientific mist and accompanying jargon, and subjecting them to a sort of systematic study far beyond the understanding of the populace, who henceforth scarcely knew the meaning of the new forms and terms which had been introduced; and partly, and chiefly, by actually suppressing those popular customs in favour of the more scientific *Roman law*, the revival of which suited better the tastes and interests of those dignitaries.

Until the Norman conquest, the duties of judges and lawyers had devolved upon the Saxon monks, who studied and taught in the cloisters. At this period the foreign ambassadors introduced among their retinue the first civilians into England. Thobald, Archbishop of Canterbury, imported several of this order, and among them Roger Vacarioces, the first teacher of the Roman law at Oxford. The laymen here, as in other parts of England, protested at first against the new law, and King Stephen, who was anxious to reconcile the people to his usurpation of the crown by conciliatory measures, interdicted the Roman law. At the assembly at Merton, where the clergy moved the sanction of the Roman law by which illegitimate children may become legitimate after the marriage of their parents, the barons declared positively that the customary laws of the country should not be in the least infringed or changed; and a hundred years afterwards the parliament manifested the same spirit, and repeated the same bold declaration, adding that "England shall never be ruled by foreign laws." In this instance the clergy might, as in most others, have prevailed, but for their own imprudence. In this affair, their wonted patience and perseverance forsook them; believing themselves to be entirely indis-

pensable in the administration of judicial affairs, they imprudently took offence at the opposition which had been made to their measure, and withdrew in ill humour from the field of controversy, thus, leaving to the laymen full scope and leisure to follow up their advantage. Thus, turning their backs in spite on their opponents, they lost their judicial position, which they never after recovered. Under the reign of Henry III, episcopal mandates were issued, which interdicted the clergy from occupying themselves in future with secular lawsuits; while, at the same time, Innocent IV prohibited them from reading, even as mere profane works, the laws of the country. The non-interference of the clergy was further secured by the regulations in the Magna Charta, which Henry III at last set in full practice, to the effect that the secular judges were no longer to wander about, and follow the steps of the royal camp and periodic residences, but were henceforth to hold their sittings at a certain fixed place in Westminster. The teachers and pupils of the common law, who were excluded from the ecclesiastical institutions at Oxford and Cambridge, established, in consequence, judicial colleges for themselves, called, as yet, the inns of court and of chancery, modelled after the ecclesiastical ones, and privileged to confer titles and certain academical degrees on distinguished members. Both parties maintained for a long time their opposition, with equal success. Wherever the influence of the clergy found access, as in the universities, and even in the courts of war and admiralty, the Roman and canonical laws were prevalent; whilst in the various courts of Westminster the common law alone was practised.

Thus we find England, as early as the beginning of the thirteenth century governed by two species of legislation, entirely alien to each other, both in form and substance. The frequent clashing of these in spirit, argument, and decision, soon gave rise to a *third* species of legislation; and from the deficiencies which were soon discovered to exist in the practice of the common law, emendations and reforms were introduced.

The common law, based on prevailing customs, usages, and opinions, as long as its explanation and application were in the hands of unlearned judges, must be considered as a sort of progressive legislation, containing in itself the seeds of its reform and completion, and rendering all other legislative contrivances for the conduct of civil life superfluous. Every case in litigation received a judicial decision, bearing the stamp and spirit of the then predominant custom and opinion, reducing all the judgments to a subserviency to the spirit of the time, and justly deserving the appellation of a continual and infinite revelation of

reason. But, contrary to the true and mutable spirit of the common law, an attempt was made to harden and mould it into fixedness, to prevent its moving with, and adaptation to, the temporal circumstances of the age, and to set the *past* as an immaculate and unchangeable criterion and guide for the *present* and the *future*. The barbarous nations, when they settled in the provinces of the Eastern empire, began to collect and write down in a book their customary laws; and in so doing, yet perhaps with a good intent, they perpetuated an injury and a curse upon society. Like the child, who walled and fenced and protected its beloved flower from what it thought the rude and boisterous atmosphere, and thus reduced it to a stunted weakly thing, while its friendless fellow grew alone, inhaling the sweet fresh air, the brilliant sunshine, and the cooling showers, flourished forth in full-developed beauty; so the recorders of those customary laws, ignorant of the tendencies of their act, and not at all aware of the true nature of those customary laws they were recording, which, in fact, should be left, like the flower, to the ever-changing yet genial atmosphere of existing circumstances, tampered with and spoiled the beautiful flexibility of their spirit, by fixing it within the hard and drying influence of their proper protection.

In England, Alfred was the first who collected the customs of the country into the so-called *Dome Book*, which was extant in the time of Edward IV, but is now lost. Edward the Confessor caused to be made another, yet larger collection, the oldest groundwork of the present common law; and had the plan of making those written records and collections been steadily followed up, it could but have added effect to the pre-eminence of the Roman law, when compared with the rude efforts of uncivilized nations in the art of positive legislation. Happily for the fate of the common law, the Norman princes cared little concerning the records of customs which were not part and parcel of their policy, and which were not objects of interest to conquerors in general. The common law then gained some respite from further mischievous tampering by sheer neglect.

The impulse which had now been given to the art, if we may so express ourselves, of popular order, and which spread to, and enlarged the view of, judicial affairs and transitory customs, had its effect by imperceptibly transforming those customs into positive laws, and thus erecting a beacon for the guide of similar litigant cases in future ages. A series of those prejudications were officially recorded by the prothonotaries of the several courts, from the reign of Edward until Henry VIII, and afterwards, under James I, at the suggestion of Lord

Bacon, by particular recorders appointed to the task. These annual records formed at length the source, the fountain-head, of common law; which formed, in the course of time, receptacles of such breadth and depth as at once to defy the most indefatigable and indomitable mind, even though coupled with an insatiable thirst for knowledge and exploration.

The evil was still further augmented by the formality of the proceedings, which were maintained in strict accordance with ancient usage, and in the teeth of the altered spirit of the age. The forms and expressions, too, of the litigant parties, as regards the petitions of the latter and the judicial decisions, naturally of a narrow character, from the comparatively barbarous times in which they had their origin, and when there was scarcely any other property save the soil, and no other important branch of industry than agriculture, were yet further contracted by the introduction of the feudal system, and crippled down and narrowed in order to accord with the limited state of social intercourse. It may be naturally supposed that, with the increase of civilization, and with the growth of a trading and mercantile intercourse, and, above all, after the abolition of the feudal system, that such antiquated forms must have clashed with the expanding spirit of new affairs, or at least have been neutralized into a dead letter. In some degree, thus it was. The judges, lawyers, and parties themselves, were obliged to invent new names and means in order to facilitate in some degree the march of the new order of affairs; and in some instances the wisdom of these people was curiously displayed, particularly in the disposal and transfer of landed property. In this instance, a sort of learned comedy was played; new difficulties and involvements were generated, which rendered proceedings still more tedious. A sort of pedantic, juridical faction, now formed the base of a legislation from which the spark of life had fled. No wonder that the lack of forms suitable to the real character of affairs constituted one of the main obstacles to the distribution of justice with regard to the common law.

Thus in the same manner, and from the same cause, as the Pretorian jurisdiction was transformed at Rome into a peculiar species of legislation, was the judicial authority of the lord chancellor in England converted into a new and particular kind of legislation, called *equity*, the court of which extends its jurisdiction over all those civil affairs of the realm which are of a modern origin, and for which the ancient form of the common law could not have provided: such as insolvencies which required a judicial investigation; the care to be

taken of the person and property of individuals of nonage and insane mind; and, finally, all those commercial transactions for which no provisions are found in the common law, and which all fall under the jurisdiction of the *court of equity*, as a third species of legislation, also provided with peculiar regulations and forms.

Considering, then, the casualty to which the civil laws owe their introduction and formation, it may not be unreasonable to doubt whether the *jury*, the far-famed pillar of the English liberty, be really the true image of the ancient Germanic popular courts. This much is certain, that, long after the conquest, the juries were greatly limited and neglected, and that the mode of settling disputes by judicial single combat was very much preferred. The expression, also, in the twenty-ninth chapter of the Magna Charta, which was generally considered as referring to the confirmation of the jury, or rather its jurisdiction, and by which no freeman can be endangered in goods and person except *per legale judicium parium suorum vel per legem terræ* (by the decision of his peers and the laws of the country)—that expression, we say, has such a striking resemblance to that used by the Emperor Conrad II, about two centuries previously, in securing to his Italian inferior vassals the inviolate and perpetual possession of their benifices (nemo beneficium suum perdat nisi secundum consuetudinem antecessorum nostrorum et *per judicium parium suorum*.—L. L. Longab., l. iii.; Tit., ii., i., 4), that it may be fairly questioned whether the jurisdiction of the jury was at all the subject of consideration. And if we add to it the remarkable circumstance that the exertions—or, as we may now term it, the spirit of the age—of the feoffees of that period consisted chiefly in securing their independence against the encroachments of their superiors, and, further, that it was the *feoffees* who extorted the Magna Charta from King John, it is more than probable that the above expression refers to the irrevocability of the granted benefices (as those by the Emperor Conrad in Italy), rather than to aught pertaining to the jury, its privileges, or functions.

Perhaps, if construed in that more probable sense, the jury might be nothing else than the continuation of that mode of judicial proceeding which was current when the courts of fees existed, and when the accused was judged by his peers. That mode of proceeding, however, soon sunk into oblivion in those countries where the feudal system was not of so comprehensive a character, and only included under its rule the nobles and other important subjects; whilst it could but serve as the basis of a progressive and lasting institution of liberty in a country like England, where, as we have already stated, the feudal system rami-

fied throughout the whole kingdom, taking in and subjugating the whole mass, from the noble to the peasant; and the royal courts of fees were, from the beginning (Wales and the Isle of Man alone excepted), the only tribunals in the country which extended their immediate authority to all classes of society in all secular affairs.

Thus were formed three peculiar kinds of legislation, which extended their jurisdiction to certain distinct and well-defined branches in practical life; at the same time they were, and had been during many centuries, hinged upon, and subject to, the will of the monarch. The throne, which was regarded in England as the source of justice, was, at the same time, and truly in a less figurative sense, the source, also, of a most unlimited arbitrary power, the growth, or rather the abuse, of an ancient custom, arising, as we have before observed, from the most widely-spread and absolute system of feudalism in the world. Even to this present moment there is no perfect allodial property in England, and the king is still styled the *lord paramount* of the country. It was only under Charles II (by the statute 12th of Car. II, c. 24), in the latter part of the seventeenth century, that the oppressive conditions and drudgeries attached to landed property, by the rules of the ancient feudal system, were entirely abolished: a greater acquisition, says Blackstone, to the civil property of the kingdom, than even Magna Charta itself.

Notwithstanding the gradual accumulation of facts and experience as regards the customs or the laws of the country, the princes were but ill-disposed to respect any regulation which clashed with their individual interests, or thwarted their self-willed inclinations. The monarchs generally considered their rights of legitimacy more sacred, and of higher importance, than the customs or the established laws of the land. The first prince who showed a disposition to observe those laws which had been extorted from himself and his predecessors was Henry III, in whose reign, also, and records, first appeared the clause *non obstante*, by which means he and his successors at once acknowledged and violated the laws. *Letters of protection*, also, and mandates of various kinds, impeded or regulated the course of justice; and the repeated contrivances which were resorted to for the purpose of meeting that abuse plainly indicated the extent to which it had been carried, and the futility of the attempts which were made to resist it. The first regulation which was intended to counteract this evil, was made in the reign of Edward I; but it is very doubtful whether he or his successors paid any respect to it. The great number of letters of protection issued

under Edward I gave rise, in the reign of Edward II, to loud clamours and complaints, which had the effect, in the second year of Edward III, of reducing them under the ban of illegality. Yet so closely had they become entwined with the practices of the age, and the interest of individuals, that they were not easily suppressed, but were to be met with even as late as the times of Queen Elizabeth.

The management of judicial affairs, which, under the immediate care of the crown or cabinet, was considered, in other countries, as a violent but transitory encroachment upon the established institutions of the state, constituted, in England, supreme and regular tribunals, which existed for centuries under the presidency of the lord high constable and commissioner of the star chamber. The equerry (constabularius), in the early domiciles of the Germanic tribes, might probably have been one of the elevated and favoured officers of the opulent landholders, who had to maintain an extensive retinue. As those possessors of the land increased their domains and their lordly power in the provinces of the Roman Empire, it is very likely that it suited their dignity, as well as convenience, to assign a portion of their newly-acquired territory for the support of these upper servants of their household, instead of maintaining them under the lordly roof, as was hitherto the case. Thus the first step was laid for their exaltation. Then came another remove: the landholder was changed into a *lord*, and, as a matter of course, his domestic retinue rose in rank with himself, particularly the upper servants, who now, doubtless, assumed the appearance of court officers, retaining their ancient names as a sort of title of honour; while the services attached to their offices were abandoned to inferior servants, coachmen, and other upper menials, who might, also, in their turn, have climbed upwards in dignity, had there been another Roman Empire to be conquered and plundered.

In the course of time, the office of constable assumed a very high and important station at court; for we find, at a certain period of history, that the household of the court, which in England meant neither more nor less than all the subjects of the king, were placed under his direct care and management. This *domestic discipline* soon assumed, in the camps of the conquering princes, the character of a *martial court*, which soon became consolidated in the single person of the *constable*, who then became invested with such a plenitude of dictatorial power as to be at once incompatible with all rational and peaceful purposes, and at the same time to give cause of serious alarm even to the princes themselves. Henry VIII, the most arbitrary monarch of England, at length abolished the office; yet he could not entirely sweep it away, it still clung like an un-

seemly anomaly to the judgment seat, even in times of peace; nor did it did give way until the long outstanding account between the people and the crown was finally settled under Charles I.

The *star chamber* (at the side of which was afterwards established, for similar purposes in ecclesiastical affairs, the court of high commission) was the second tribunal which acted up to the will of the monarch, as manifested in the royal proclamation, rather than the dictates of the established law. Founded on ancient customs, it attained under Henry VII a sanction nearly akin to legal authority; and under Henry VIII the parliament, after having assigned to the royal proclamations the same legal force as to parliamentary edicts, declared that henceforth nine councillors of the crown were to form a legitimate tribunal, the business of which should be, to decide on matters respecting the obedience or non-obedience to the royal proclamations.

In 1641 the star chamber was abolished, and with that establishment fell the privilege of the crown to govern by its own arbitrary will. If royal proclamations were occasionally issued, their actual enforcement depended on the views and opinion of the several judicial authorities, who were now guided by defined and positive laws.

The rights of supreme authority, conceded to the governments which were formed under the conquerors of the Roman Empire, in those countries which had been composed of its wreck, are of a different and various origin.

Royalty, among the ancient Germans, denoted a similar authority to that of the Scottish lairds over their clans, or of the Arabian sheiks over their Nomadian tribes, being no more than an extended order of that authority which the father or the patriarch holds over the members of his own family; and so long as the wandering hordes were confined to their two ancient acceptations, the martial and the pastoral, they formed a closely-united society, held together by the most simple and direct links, and, accustomed to the broad fields and the open air, it was their practice to congregate at a public rendezvous, to receive the commands, and put themselves under the guidance of their chief or king. When civilization, however, progressed, and the roving tribes, finding themselves in undisturbed possession of pleasant and fertile domains, settled down into various trades and professions, and thus passed from their primitive condition, then royalty dwindled into a mere title of distinction. Agriculture especially tended to sever and dissolve the links which held together the tribes, and broke off and divided the mass into little independent communities, in separate districts and circles, under the

immediate chief of their own. These divisions with their chiefs, though still acknowledging the supreme authority of their *king*, whose face they seldom saw, and with whose distant residence they seldom came in contact, gradually became estranged, and silently, with the change of their own condition, revolutionized that of the monarch. The right of government, too, seems to have been little heeded, that is, in the present sense of the term; for the generals of troops in times of war—the most eminent personages among the Germanic tribes, next to the king—were not chosen by the latter, but actually elected by the people from among the most worthy, though least *noted*, candidates.—(Reges et nobilitate, duces ex virtute sumunt.—Tacit. *De Mor. Germ.*, c. 7).

The expeditions of the northern lords, commonly called the *emigrations of nations*, were, in fact, not so numerous and general as is usually believed; and, further, they were not so much the affair of the nations, as of the chiefs who undertook such expeditions. Neither was the number which, in the first instance, marched from their country, large. The chiefs appear to have gone forth at the head of comparatively a few followers, but whose ranks were swelled, in the course of their progress, by a host of adventurous volunteers. Whoever the leader may have been, whether *princes* of the royal blood (as with the Franconians), or individuals elected from the midst of the people, this is certain, that the great bulk of the numbers which formed the expeditions consisted chiefly of the servants and dependents of the leaders; since it can scarcely be supposed that the *freemen—i. e.* the landholders—would abandon their quiet possessions at home, and seek an uncertain fortune in foreign countries: a supposition which is even contradicted by the fact that the names of the modern nations which had settled in the subdued provinces of the ancient Roman Empire occurred also, for many subsequent centuries, in ancient Germany or Scandinavia; a circumstance from which we may reasonably suspect of exaggeration those reports of the emigrations of the northern nations. The spoils of landed property which were made in these wars, and which were wrenched, in the provinces, either from private individuals or from the Roman fiscal, were divided, of course, among those invaders, in proportion to the part they took in the conquest, or rather to the number of warriors they brought into the field. Thus it happened that extensive estates fell to the lot of many a leader of these freebooters, over which they ruled in the ancient spirit of Germanic independence and right of landed property, almost as unlimited as the monarch himself; and although the owners of minor estates were as independent within their territories as those of the more extensive ones, yet the influ-

ence and ascendency which the latter naturally gained by the superiority of wealth gradually led to their indirect control over the former. Amidst these circumstances, royalty sunk into a mere title, or at best maintained but a nominal authority. The rights of, or the power of commanding, forced services, taxes, and villainage, constituted the exclusive privilege of the owners of land. As regards the *king*, he certainly presided at the head of the freemen (owners of landed property), and was looked up to as the supreme head in all political and judicial affairs; but he had not the slightest power over the persons of any class of the people, nor could he enforce the simplest service of the humblest individual, unless that individual belonged to the circle of his own landed property (that is, if he possessed any), and merely in his simple capacity of a landholder or freeman. These two distinct lines of right and authority ran parallel to each other for a long period; and it thus happened that the advocates of opposite opinions respecting the social forms and principles of that early part of the middle ages—such as Dubos and Baulainvilliers—support their respective opinions with equal truth on facts apparently at variance with each other. The singular state of society at that early period, when extreme liberty on the one hand, with its licentious train of arbitrary power, was so strikingly contrasted by abject slavery, with its debasing concomitants, on the other, has involved the history of those times in such a depth of gloomy obscurity, as to baffle the industry of the most erudite investigator, not only as respects that particular period of time, but also as regards the real state of society in subsequent ages.

Such a state of things, bearing, as it were, a doubly opposite character, was not calculated to be of very long duration. Political freedom, which usually follows the standard of wealth, was at that time closely allied to landed property, the only species of wealth of importance; and so extensive was the power which these territorial possessions engendered for their owner, that it threatened to overwhelm, in one vast domination to the wealthy lords, all those freemen of minor allotments of land throughout the country.

The vast consequence which was now attached to the persons and the character of those extensive landholders, and the glitter and show of their establishment, as well as the wide range of their power, naturally generated a species of rivalry, which increased to open contention and jealousy among the numerous hosts of menials and dependents. These classes grew impatient with their condition, and yearned for a share of that property which in itself brought to its possessor so wide a range of power; and, for the purpose of lift-

ing themselves up to a level with their masters, issued forth as volunteers in new expeditions, in the hope of grasping some land, as their lords had done. Thus a sort of moral revolution occurred, and the landholders found themselves involved in its vortex; and though rich and powerful as far as the possession of wealth went, yet they could not fail of being convinced that their wealth and numbers were but as a breath of air compared with the physical strength of the host to which they were opposed. In this emergency, all parties were willing to appeal to the crown, which, as we have before observed, was looked up to at least as the nominal head in political and judicial affairs. Under these circumstances, the monarch, like the ancient Romans, soon transformed himself from an impartial judge into an arbitrary master, and so ordered his policy as to reduce, under the classification of nobles and peasants (freemen and slaves), the whole population to the condition of subjects to the crown. Thus the unwary multitude, in its negotiation with the nominal head of the realm, lost its actual independence; and the monarch, seizing the favourable opportunity, converted the *nominal* into *real* power, affecting at once public liberty in general. Henceforth the whole of the population was bound to perform service to the crown, according to their capacity, in times of war and peace; while the monarch swayed over the mass of the people, like the *Imperators* of old, in the full power of despotism, rendering all classes subservient to their will, converting the private right of a lord over his dependents into that of *government*, and palliating the services which the freemen were bound to perform by some gaudy title and distinction, which, in fact, only marked their degree of dependence on the crown, and the kind of service expected from them at court.

The origin of our modern social relations, as well as our pedigrees, are lost, certainly in darkness, not in the *clouds*, as some court chroniclers would have us believe; but rather in that *earthy mass* of the mother evil from which they sprung. The social ties of the middle ages were wrought by the hand of slavery and bondage; and the actual human nature of all classes, from the haughty liveried vassal of the crown down to the humble soccager, was indelibly stained and imprinted with the stamp of abject servitude.

The compass of the rights and privileges of the crown pointed still, despite their reforms, to the source from whence they sprung —to the immunity of landed property, and which contained in itself the germ of its own destruction. At that early period of civilization no notion was entertained as to the management of estates in distant countries, without disposing of them at once into other hands. Indeed, the control and regulation of distant estates was

not of easy accomplishment when the means of communication were so few and precarious; and even these were obstructed by the want of that vivifying principle of intercourse, a freely circulating coinage. A large estate was managed as a large piece of coin, by dividing and cutting it into little pieces for the various uses of minor import, and with still greater disadvantage in the prospect of yielding it up without the hope of ever repossessing it. For the distant estates which were conferred on distinguished individuals and favourites of the court, the crown received in return only a certain proportion of personal services—current pieces of coin scarcely being known at the time—which, when the value of landed property increased with the progress of civilization, must have been wholly inadequate and out of all proportion to the value received, to the great detriment of the crown, and increased pecuniary advantage of the landholder.

The pecuniary losses thus sustained by the crown were attended with yet greater grievances with regard to the royal influence in practical life generally; since all civil functions, commissions, and rights of administration of public affairs, were closely connected with the possession of private property, with which the favourites were invested by the crown. The monarch, then, as in all anterior as well as subsequent ages, after having given away his substance, and in fact the only means of sustaining his power, met from the individuals whom he had enriched, opposition, resistance, and protestations nearly on every occasion when the royal decrees clashed with their individual private interest. Thus the crown suffered materially by its bounty to its vassals, who, grown numerous and rich, and consequently powerful, were able to defy the comparatively poor monarch, whose fate, in many respects, resembled that of Shakspeare's Lear.

Neither the more arbitrary proceedings of granting benefices, as practiced by the Marowingians, nor the more regular mode of rewarding warriors by which Charles Martel laid the second and lasting foundation of the subsequent feudal system, and which Charlemagne vainly endeavoured to convert into a public affair by blending it with the ancient forms of the people—neither mode of proceeding was calculated to improve the domestic economy of the crown; on the contrary, these two dynasties, the Marowingian and Carolingian, grew so poor upon the throne that they were finally obliged, when nothing was left them but the crown, to yield it up to the richest and the most powerful of their own servants. The German kings and emperors, through the custom of investing strangers with their private property as soon as they were called to the throne,

divested themselves, at the same time, of the only means of sustaining their regal authority by substantial dignity and independent opulence, or of securing the throne to their descendents. Indeed, had this imprudent lavish custom of sacrificing their private property, been followed up by subsequent princes, Germanic Europe could never have assumed the appearance of union beyond that of a confederacy, or enjoyed more liberty than is common to a republican oligarchy.

A similar fate, arising from the same quarter, might have awaited the mass of the people from the development of the feudal system, had it not been for the revival of the Roman law, from which the doctrines of the *Regalia* were borrowed. By this means a new system of supreme authority was devised for the crown, the influence of which soon spread itself abroad throughout society, and into the very bosom of practical life.

It was at Bologna, in Italy, where the professors of jurisprudence first began to teach the doctrines of monarchical prerogative, as founded in the Roman law. But the German emperors were too late in acting upon the principles of their newly-discovered power; and in their attempts to employ them against the rights of the rising and flourishing cities of Italy, the crown lost its only chance of defence and support against its more powerful vassals. In France, however, since the third dynasty of Hugot Capet and his successors, the monarchs, being at first confirmed in the legitimate possession of the throne by but a few of their vassals, were naturally driven to look to their own resources and tangible strength; and knowing, at the same time, that waste or inattention in these particulars was tantamount to a relinquishment of their crown, they took great care, not only not to squander their estates, but to improve them by all possible means, as the only certain basis of the security of their usurped throne. Thus was laid the first stone of the foundation of a real arbitrary monarchy, the full development of which was greatly favoured by the circumstance that the administration of the judicial courts and tribunals was, in consequence of the multiplication and complication of public and private litigious suits, yielded up by the martial nobles to the more learned and persevering lawyers, who, having no estates of their own to defend against the crown, gradually regained for that power what had been formerly wrenched from it by the selfish vassals, in putting into practice, especially since the reign of Louis the Saint, the legal yet novel view, viz. that the most important rights formerly attached to landed property were now to be transferred to the supreme authority of the realm, leaving nothing to the owners of the estates beyond the en-

joyment of the usufruct. This new doctrine, whatever its real design might have been, was received by the mass of the people with cheerfulness; for its tendency appeared to be, the restoration of order in the confused state of public affairs. Yet it cannot be denied that the legislators, in promulgating the new doctrines, had solely in view the advantage of the crown, and had as little at heart the interest of the people, as the promoters of the former customs had it in establishing the rights of the few landholders. The results, however, proved a substantial national gain: a degree of stability and centralization was infused into the government, and the oppressed multitude knew, at least, now, where to seek for redress against the cruelties of the minor number of aristocrats.

This second remodellation of the royal power had not made its way to England, and for this reason, that the Roman law had not only never attained a dominant and established ascendancy in the island; but also, and chiefly, because the rights of the crown had, in that country, never undergone such revolutions as in the other parts of Europe. In England the kings had always maintained the ancient prerogatives, despite the increasing strength and power of landed estates. The Norman expedition to England—the last scene of the *emigration of nations*—happened at a period, and issued from a country, when and where the original statutes of the feudal system were yet fresh in memory and in full operation. Nor could they have been greatly degenerated in a country like Normandy, where the princes were as active as the people were of a young and recent origin. William the Conqueror found in his *right of conquest* the best opportunity of setting in full force the principles of feudalism; and he did so, with much cruelty, among the newly-conquered people of England. Moreover, the frequent and violent changes in the regal succession tended to furnish every new conqueror and usurper with the means of renewing from time to time, and with increased severity and violence, the ancient feudal rights of the crown over the landholders and their possessions. Thus, while in Germany and other parts of Europe the bonds of feudalism were imperceptibly loosened from the people, in England that same system of thraldom, as its force and vigour were reduced by the hand of time, was resuscitated and refreshed, and every link throughout the whole chain was kept bright and in perfect repair.

In fine, England was the only country in Europe where the feudal system was so universal as to connect the humblest subject immediately with the crown: a circumstance to which we frequently recur, because by it alone we shall be enabled to find the clue to many obscure points in her history and constitution.

(To be continued).

RAMBLES IN WESTERN SWITZERLAND AND THE JURA.

CHAPTER I.

INTRODUCTION.—THE JURA.—SIGNAL OF BOUGY.—SUNSET IN SWITZERLAND.—ST. GEORGES.—THE GLACIER.—THE PINE FORESTS OF THE JURA.

IT is scarcely less amusing than instructive to observe how the same series of objects is differently viewed by different eyes, and how the feelings, fancies, and prejudices of the individual, never fail to show themselves in all his remarks, and give a colouring to all his observations and opinions. This is, I think, the true reason why descriptive works, and, above all, accounts of travels, are ever new and amusing, and why, also, the very same scenes may be described correctly by several passers-by, and yet each shall differ from the other, and all may be read and studied with pleasure and advantage. It seems to me that this alone would be a fair excuse for multiplying still further "recollections of travel;" but, on the present occasion, I flatter myself that there are even stronger reasons for a fresh attempt, and I hope to persuade the reader of this in the following pages, and induce him to allow that I have discovered rich mines of golden gossip, shadowed forth in the title which heads this article. And yet it is a bold thing, in these days of universal peregrination, to talk of discovering any district at once unvisited and beautiful; and still more bold will the presumption seem when the country is such an one as Switzerland, talked of by every body, and visited by half the world. Perhaps, however, talked of and visited as Switzerland undoubtedly is, there is no instance to be mentioned in which the partiality of the great herd of travellers for high roads and celebrated *guide-book* marvels is more strikingly apparent. The great majority go from Paris to Geneva by the "diligence," pass over the Jura probably at night or early in the morning, and are hardly aware of the existence of such a mountain chain. From Geneva they will hurry to Chamounix, to see the glories of Mont Blanc; then, if they propose making a *regular* Swiss tour, will return to Geneva, go to Berne, thence to Thun de Grindelwald, and Meyringen, stopping, of course, at

Interlaken; and from Meyringen will either journey northwards, by Luzern and Basle, into Germany, or turn southwards again towards Italy. And these people will be satisfied, and think they have seen Switzerland, and will talk, not only of the lofty and magnificent mountains, but also of the habits, manners, and appearance, of the people, little aware that the annual influx of thousands of human beings, of all sorts and kinds, has completely destroyed the real national character in those districts which alone they and the multitude visit. It is in consequence of this limited knowledge that we hear people complain of the national character of the Swiss being deteriorated, and of their having become a dishonest people, wholly given up to the cheating of travellers, especially Englishmen; and that the once innocent, simple inhabitants, do little else than prey upon the unsuspecting stranger, who, in his turn, has become the innocent, the interesting, and the injured. When, however, any one desires to amuse himself with foreign travel, and is *not* thoroughly satisfied before starting that the English language and the habits of Englishmen are the only things worthy of his attention and admiration, he may find, even at the present day, and that, too, in Switzerland, a simple-minded, intelligent race, little accustomed to strangers, and little injured by their contact—a race whose love of country is yet unimpaired, and who, if need be, would stand up and die in defence of their mountain home and their liberty. In order to discover the very existence of this real Swiss feeling, it is necessary, however, to put off the thick warm coat of prejudice, which the too fortunate Englishman is rather apt to indulge in, even in his summer excursions. The people must not have their prejudices shocked by the exhibition of ours when we go as strangers among them; and we must put up with many little discomforts, and often real annoyances, which, in the well-regulated hotels on most of the continental high roads, would never be endured. For instance, good or even tolerable dinners, decent *solitary* beds, quiet evenings, un-loquacious inn-keepers, speaking intelligible French, or even, as is often the case, English: these are things left behind when we quit the ordinary travelled route; and, in fact, one who cannot trust to himself, with a knapsack on his back, a compass and map in his pocket, and a pair of stout legs and shoes to match, had better not look for amusement where *he*, perhaps, might only find annoyance, and where the difficulties and dangers are not sufficient to add excitement to the objects of interest.

However, presuming that my narrative may be more tempting than

my reflections upon it, I will proceed to describe a few days spent, last summer, most agreeably, in wandering and exploring in the valleys of the Jura; and though the results of my expedition cannot be said to possess much that is novel or of scientific interest, they may, at all events, help to pass away an idle hour, and induce others to visit, in a similar way, a district abounding in wild romantic and forest scenery.

The part of Switzerland to which the peregrinations I am about to describe were confined, consists of a narrow strip limited by a line through Lausanne and Neuchâtel to the east, and the frontier of France to the west. It includes a small part of the great valley of Switzerland, and the greater part of the line of mountains well known under the name of "The Jura."

This chain of the Jura extends for about one hundred and fifty miles in a direct line between the Rhine and the Rhone, and forms the natural boundary of France and Switzerland. Towards the north it expands in an easterly direction, forming several irregularly parallel ridges; but throughout there is an approximation to a division into three principal lines, which, however, nearly unite towards Geneva, and are represented in the very singular mountain of the Saleve, which rises immediately to the south of that city. Such is the general appearance of the chain. The elevations are all considerable, but none of them excessive, the usual range being from three to five thousand feet, although Mont Tendre reaches a height of nearly six thousand. The outline is, for the most part, rounded and heavy, wanting all the sharp, jagged, needle-shaped projections, which render the high Alps so picturesque and grand. Seen from a distance, there is nothing striking or prepossessing in the prospect; and the eye of the traveller entering Switzerland is naturally and necessarily attracted to the more remarkable configuration which the great chain of the Alps presents to view. It is only when we come near, and view in detail the separate mountains of the Jura from the valleys between them—when we wander in the vast forests of lofty pines, or look down from a bold, rocky, naked eminence, upon the mixture of desolation and cultivation, of nature and art, of wildness and beauty, which the numerous valleys present—when we come suddenly upon the most retired and most lovely of lakes, or thread the narrow and singular gorges which at intervals present themselves—it is only, in fact, when we *search* for the beauties that we find and truly enjoy them; for I am willing to admit that they do not force themselves

into notice, or boldly challenge the admiration which is certainly their due.

Nor are the mountains in this western part of Switzerland without their proper amount of cold and ice. There are natural ice caverns, where the warmth of the sun never penetrates, and where the rich tracery of nature's crystalline architecture may be studied on a grand scale. There are, too, other and more permanent stalactitic beauties; for the limestone, of which the Jura is chiefly composed, is often broken into caverns of various sizes, some of them presenting very beautiful appearances, from the infiltration of water charged with carbonate of lime. Of these, I regret to be obliged to acknowledge that I did not see any; a neglect which arose partly from ignorance, but chiefly from necessity, not having so much time to spare as the subject demanded.

The first expedition that I made towards the Jura mountains was with a friend, who, to my great loss, could not accompany me on subsequent occasions. Perhaps, on this account as much as any other, there is a freshness and agreeableness about my reminiscences of this trip, which hardly attaches to other and more extensive explorings. I shall give the narrative pretty much as I find it in my journal, and trust to its truth and close adherence to fact to excite interest, rather than to any colouring that I might be tempted to indulge in.

On a beautiful afternoon in the beginning of August, I embarked with my companion at Lausanne, on board the steam boat which touches there on its way to Geneva; and in about two hours we landed at the pretty village of Rolle, whence we slowly ascended to an elevation at some few miles distance to the north, on the highest point of which, about eighteen hundred feet above the level of the lake, there is a little summer-house kind of building, marking a spot well known to picturesque hunters in the neighbourhood of Geneva as the "Signal of Bougy." It was our intention to remain here till sunset, and then, having feasted our eyes with the magnificence and beauty of the extensive prospect, we were to make the best of our way to Aubonne, a pretty village, situated at no very great distance.

We arrived at the signal about half an hour before sunset, and had leisure to look around and admire the noble landscape that presented itself to our view. Owing to the situation of this elevated ridge near the bend of the lake, the whole of the vast sheet of water, extending from Geneva to Villeneuve—a distance of not less than fifty miles—

is exposed to view with the most perfect distinctness. Every little bay and inlet, every spire of a village church on either side of its banks, every one of the numerous villages and towns modestly retiring under the rich woodland scenery, which at once overshadows and discloses the works of man—every object, in fact, that the eye can rest on with pleasure, is here seen clearly and sharply defined, in harmonious contrast with the blue sky and bluer water. Just opposite the signal the lake attains its greatest breadth, nearly ten miles; and the mountains on the opposite or Savoy side are seen to recede, leaving a narrow opening, which discovers not only the lofty summit of the giant monarch of mountains, but also a considerable portion of the eternal mantle of snow which envelopes his shoulders, and which the comparatively insignificant but much nearer elevations effectually hide from view in almost every other spot in the vicinity of the Lake of Geneva.

And if, leaving these glories, we turn to contemplate the scene to the east and north, there is a new set of beauties, a new species of loveliness, not so striking, but scarcely less interesting than the other. The frowning mass of Mont Tendre, already in deep shade—for, the sun setting behind this mountain, the intervening valley is the first darkened—the rich but sombre forests which clothe the sides of that as of most of the Jura mountains, the contrast of bright green cornfields, which nothing can make to look gloomy, the multitude of patches of vineyard, and the occasional appearance of a naked sandy waste, all these, in their way, add to the effect, which is completed by distant glimpses of pretty villages, here and there peeping out from their green hiding-places.

Amid all these elements of beauty, and commanding a prospect of much that is most lovely in Switzerland, did we stand to watch the gradual but too rapid disappearance of the sun, as he approached the western horizon. At first the rich golden tint was predominant, and there was a degree of pain in the very intensity of the effulgence; but this soon mellowed down into a softer brilliancy, and tinted all distant objects with a lovely rose colour, which in its turn became paler and paler, as it died away upon the mountain tops, and left the snowy summits in their clear cold reality. There is something deeply impressive in thus watching the gradual departure of brilliancy, richness, and loveliness, first, from the nearest objects, where we seem as if able to grasp and detain the beauty, and then successively from those farther and farther from us, just touching the distant prospect, and giving it the vividness of reality, only to pass away the more

quickly, and leave all in darkness and obscurity. Such scenes ought to be impressive lessons to the young and thoughtless: for so pass away the glories of this world; and the distant objects of ambition, love, or happiness, shine to them with a colouring as brilliant, and one which will prove as evanescent, even as the last tint communicated by a summer's sun.

Certainly a fine sunset in Switzerland is a thing not easily to be forgotten when it has been enjoyed in silence and under favourable circumstances. The lengthening shadows of the mountains, the changeful tints of the calm waters, the distant snow on one side and the gloomy forests on the other, are well calculated to produce a train of thinking and ideas of rest and peace, reminding one of childhood and of home, and promoting a sadness and melancholy which are quite in consonance with the best feelings of our nature. There comes over one, on such occasions, a desire and longing after another and a nobler state of existence, where the spirit will not be bound down by the close cords of mortality, but will be free to range at pleasure from world to world, and know clearly those hidden things which the utmost stretch of imagination cannot now guess at.

I shall not often be led into these digressions, but there are few evenings of my life which recur so often with pleasure to my memory as the one I am now describing; and I have yet more to say concerning it. Not long after the sun had quite set to us, but while it still communicated a rosy hue to Mont Blanc, whose lofty and distant summit did not become tinted till the snow of all the other and nearer mountains had recovered its former whiteness, we strolled along the ridge, and soon had occasion to descend a little on coming to a narrow ravine. In the course of two or three minutes we again had the same prospect before us: the same, but how changed! Mont Blanc had now become of the colour of chased silver, a rich creamy appearance, which the distant snow will sometimes take on evenings like this. The other mountains frowned in their dark outlines yet more clearly than before; for behind them had just arisen the queen of night in all her simplicity and majesty, her full orb resting, as it were, and skimming lightly upon the summit of one of them, as if pausing to look upon the earth before commencing her nightly course. It was her pale blue mingling with the last faint touches of the rose, that had produced the rich but momentary colour we so much admired.

After a pleasant stroll through cultivated fields, catching at intervals a momentary glance of the white summits of the distant moun-

tains, we arrived at our destination, and after a supply of unexceptionable coffee, bread and butter, and honey, took a moonlight walk round the village, and sat down in the public walks, admiring once more the beautiful lake and mountain scenery which had so often before delighted us. We returned to our inn, enjoyed very tolerable beds, and next morning found us journeying westward; and about eleven we reached the town, or rather village, of Gimel, where we obtained directions as to our further progress towards "St. Georges," in the immediate vicinity of the mountains.

Before arriving at this last named village (which is three thousand feet above the level of the sea), we had quite entered on the district of the Jura, and already had wandered through extensive forests of pine, and mounted and descended some considerable elevations. But the appearance of St. Georges, from the last of the undulations which form the flank of the Jura, is pretty picturesque, and even romantic in the extreme. The road, passing along a natural cut in the rock, and showing on each side the naked limestone in a variety of fantastic forms, conceals, for the most part, the view of the mountains, until, becoming suddenly more rocky, and turning rather to the right, we left its formal course, and trusting to our map and compass, struck off to the left, and, mounting by a narrow path in that direction, were soon rewarded by the rich and wild scenery which disclosed itself to our view as soon as we had reached the summit of a moderate ascent. Immediately before us stretched the noble mountains, clothed to their summit with the dark, sombre, but truly magnificent, vegetation of the lofty pine forests, which extended in one unbroken mass as far as the eye could reach. Between the spot on which we stood and this steep face of the mountains, there lay a lovely and quiet valley, cultivated, but not tortured into too great regularity: waving with corn, smiling in fruit trees, and completed by the pretty peeping tower of a church rising above the houses of the little village to which we were journeying. The perfect calm that reigned around contributed to the effect of this scene; and we descended and arrived at the village almost without speaking a word to interrupt the flow of feeling which such a scene was well calculated to produce. The narrow and irregular street we found almost choaked up by a large flock of goats loitering about, and apparently driven down from their mountain pasture to be milked. Threading our way through them, though not without a little difficulty, we were soon directed to the abode of the "maitre du glacier," who was to provide us with a guide to take us across the mountain and show us the glacier of the Jura,

to see which, indeed, was one principal object of our expedition. We found the house—the lower part serving for the goats, and, we presume, the upper being appropriated to bipeds—but the master himself we did not find, and were obliged to wait some time before any one could be hunted up to conduct us. It would have been quite useless to attempt to explore upon speculation, as the glacier is in a cavern, whose mouth would not be easily seen, even at a short distance. Meanwhile we examined the primitive wooden houses of which the village was composed, and amused ourselves with watching the few inhabitants in the place, who, in their turn, were most energetically employed in scrutinising us. After waiting some time, a half-silly half-drunk individual presented himself, and in the fewest possible words intimated his readiness to be our escort. As there was no choice we accepted his services, and immediately commenced a clambering ascent through the thick forest, which, as I have said, clothes the face of the mountain, and seems to rise like a green wall behind the village. Although we had been walking for some hours, and our guide had apparently very recently emerged from a cabaret, we did not find this specimen of a Swiss mountaineer peculiarly active or difficult to keep up with. At every fallen tree that we came to he paused, and intimated his desire to rest; and although at first we indulged him, and plucked the strawberries and other fruits which abounded, yet we soon discovered that it would be long before we arrived at the top if we did not set an example of activity. After a good deal of difficulty, we got the poor wretch to understand that we would not pause so often, and at length, in about an hour, reached the summit, crossed the ridge, and, descending for a short distance, came upon the verge of the cavern, into which we immediately descended by the help of three ladders, and then found ourselves in a large natural ice-house.

It was a hot August day, and about noon, when we arrived here; and the sudden transition from the burning sun to the cold chilly cavern was very delightful, and lent, perhaps, a favourable colouring to the scene before us. We had descended about forty feet, and entered, by a vertical and rather chimney-shaped aperture, a regular and extensive cavern, of which the walls and flooring were of clear, solid, and excellent ice, forming beautiful stalactites and stalagmites, grouped in all kinds of fanciful and grotesque positions. The thickness of ice was extremely great, greater, indeed, in most parts, than could be calculated; but the roof was of bare rock, and exposed the geological structure of the cavern. It was formed along the line of

an anticlinal axis in the limestone of which the Jura chain is composed; and on one side the stratum was bent round so as to make a fine natural arch, the north and south direction of the axis coinciding nearly with the vertical wall to the west. The ice was exceedingly well preserved, there being only a small pool of water in one corner; and the amount was not perceptibly diminished, although it had been pretty freely used for nearly three months. There was quite sufficient light from above to show everything within with the utmost clearness, so that the disagreeable and smoky necessity of torches was avoided.

Having indulged our curiosity, and finding the guide of so little use, we started off without him in the direction of our destination, that is, eastward; and, trusting to compass and map, entered boldly into the labyrinth of a vast and magnificent pine forest, full of uneven and rocky ground, and sheltering in its recesses many wolves and bears, although, as it was summer, we did not much dread coming in contact with such animals. However, on we went; and having traversed the forest for some distance, observed a large and isolated rock, rising suddenly and boldly before us. By the help of our sticks and some half-grown trees, we managed to reach a flat surface on the top, covered with noble pines and other trees, together with abundance of brushwood; and then, proceeding a little way, discovered that we were within a couple of yards of a sudden precipice, which was perpendicular for a hundred and fifty or two hundred feet, and gave a magnificent *coup d'œil* of the boundless forest which stretched out in all directions before us. Here and there jutted out a mountain mass like that on which we stood, whose bare vertical sides refused to be the resting-place of a tree. All else was one dark mass of vegetable life, and the effect was singularly interesting and grand.

We retraced our steps, descending by the same tree which had helped us to ascend, and which seemed the only approach to this singular plateau; and after a long and difficult descent, and much walking in the direction our compass pointed out, we found a road, which led across another mountain, and through another forest, until we came out upon the great plain of the valley of Switzerland, not far from the village of Biere, where we dined; and afterwards confined our journeying towards Lausanne to the high roads, which present little more interest here than in other countries where the picturesque and the romantic are not so common. Thus ended my

first trip to the Jura. It was a most delightful one to myself, and I shall be well satisfied if I have communicated any of the amusement to my reader.

CHAPTER II.

English Scenery.—Mex.—Cossonex.—Ascent of the Jura.—Sudden Change of Scenery.—The Desert.—First View of the Lac de Joux.—Le Pont.—The Lac de Joux.—Lac de Brenet.—Vallorbe, the Valley and Village.—Jougne.

It was about a month after my return to Lausanne from the little expedition narrated in the preceding chapter, that I again bent my steps to the western mountains; and I did so, resolved to explore in a wilder district, and to give more time to the various points of interest that might present themselves. Even then, however, I was sadly hurried, and missed much that well deserved examination, although I certainly saw a great deal, both of Switzerland and the Swiss, which travellers in general have carelessly and even superciliously passed by. On starting, I took the road to the north-west, which leads by several small villages to Cossonex, near which place there is an abrupt and considerable ascent; and the rest of the route, as far as the Jura, is upon the high ridge of sand hills running parallel to the mountain chain, and terminating towards the south at the Signal of Bougy, concerning which enough has already been said.

Almost immediately on leaving Lausanne every vestige of houses is lost sight of, and the scenery strikingly resembles the very prettiest and quietest met with in the middle of England. Were it not, indeed, for the Savoy mountains still visible in the distance, the illusion would be complete; for the few vineyards to be seen give one quite the idea of hop-gardens, and the rest of the ground, covered with waving corn-fields and beautiful orchards, or dotted here and there with rich clover and smiling meadow land, is all neatly enclosed with quickset hedges, and covers the gentle slope of a most English-like hill. Really the effect of a few miles of this agreeable home-scenery makes one enjoy yet more the rich contrast presented when the noble and majestic mountains form, as they usually do, an important feature in the landscape.

As I had not started very early, I found it expedient to halt at a

small village between two and three leagues from Lausanne, and pay a visit to a little road-side public-house, where I made an early dinner of ham, bread and cheese, and wine. While I was conning over my map preparatory to these being put on the table, the good landlady paused in her occupation to assist in the examination; and I regret to say that the map-maker fell grievously under her displeasure, for he had omitted to insert this her birth-place among the villages and towns of Switzerland. It was very amusing to see the earnest but ineffectual search of three or four people who happened to be present, and who left their wine to examine in all parts and in every canton, under the impression that the name of the village (Mex) could not be absolutely omitted, but must have been misplaced. However, after about half an hour they gave it up in despair, and I went on my way, leaving them to digest the disappointment and rail at my map at their leisure. I dare say it formed the subject of conversation for many a day, until some election of a deputy, or unfavourable news from France, gave a new turn to their curious enquiries.

The country continues pretty well cultivated and rather tame for some miles, until at a sudden turn, and crossing a small river, we come in sight of the town of Cossonex, which I have already alluded to as placed on a ridge of highish sand hills parallel with the Jura chain. The first view of this place, its pretty spire, and one or two houses showing themselves from amidst a mass of trees which crown the summit of the ridge, is very picturesque and striking.

The ascent is sudden, and seems almost precipitous for perhaps a couple of hundred feet; but it is probably owing entirely to the irregular action of water wearing away, on one side, the almost incoherent sand of which this and most of the hills of the middle of Switzerland are formed.

The town of Cossonex is not remarkable, nor is the road between it and Cuarnens. After leaving the latter place, however, we come within sight of Mont Tendre, one of the highest of the Jura mountains, and before long begin to ascend the rather steep sides of the pass between that mountain and the Dent de Vaution, which forms the northern, as Mont Tendre does the eastern, limit of the Lac de Joux. It was not till two hours after leaving Cuarnens that I reached the highest part of the pass; but the walk, though long and rather laborious, amply repaid me in the number of beautiful views across the great valley, which seemed to increase in richness and luxuriance as I gradually became more and more elevated above the surrounding country. It was interesting to see the distant snowy

mountains successively elevating their broad shoulders above the horizon, until at length the whole chain became visible from the Molèson and other mountains in the canton of Freyburg, to the Savoy mountains, presenting towards the south-east splendid and very characteristic views of those two giants, the Dent de Midi and the Dent de Morcles,* which stand as sentinels, obliged, indeed, to allow the waters of the Rhone a free passage, but frowning upon, and threatening, as it were, with instant destruction, any bold intruder who may venture to prosecute his wayward fancies, and attempt to trace here the history of the now calm and uniform, though once fearfully disturbed, course of nature.

And then it was not less interesting to let the eye dwell upon the rich and charming tract of cultivated land extending between the lakes of Neuchâtel and Geneva, and abutting directly against the highly inclined strata of the mountain I was scaling. The bird's eye view of this portion of the valley, when seen in comparison with *real* mountains, presented the appearance only of a vast plain, with a chain of low hills running N.E. and S.W., and here and there a small series of undulations, just sufficent to take away the character of monotony that might otherwise have belonged to it.

It will easily be conceived that scenery so varied and extensive, so rich in all that constitutes the riches of a country, and yet so noble and majestic in the distant prospect, could not be unattractive. Many, indeed, were the long lingering looks which I cast behind me as the shades of evening gradually closed in, and the broad, deep, and lengthening shadow of the huge mountain before me made the intermediate valley dark and gloomy, and threw out with greater distinctness the outline of the distant elevations, whose snowy summits were becoming tinged with the rosy hue which marks a Swiss sunset.

By the time that I arrived at the top of the pass the sun had quite disappeared, and was succeeded by the moon, which, being at the full, poured forth a flood of light and glory, causing it to be almost too bright for the eye to gaze on without pain. Then, too, the scenery entirely and quite suddenly changed, in a manner as unexpected as it was striking. I will endeavour to give some idea of the new view which presented itself, both because it was in itself most beauti-

* The valley of the Rhone, after a long course to the south-west, turns suddenly and at right angles to the north-west at Martigny, and passes between these two singular mountains in the *only* break that occurs between Mont Blanc and the Oberland Alps.

ful, and also because it was characteristic of the range of mountains among which it occurred.

In rising to the highest part of the pass, of course all prospect of the country beyond and to the west was cut off; and, as I have already intimated, it was by turning occasionally to look upon the middle and east of Switzerland, that the beautiful and interesting views were obtained. As soon, however, as the ridge had been passed, all this to the east was immediately lost sight of, and the scenery was that of the Jura, of its mountains and valleys, its heights clothed with lofty pines, and its precipitous masses bare, naked, and wild, and sternly defying all the efforts of vegetation. The change, consequently, was as complete as could well be. From gazing on the smiling valley and waving corn-fields, the eye rested on vast masses of dark and gloomy forest scenery, only here and there enlivened by a bold crag, or, at the most, by a few acres of pasture land. Such is the general character of the greater part of the Jura; but there is always some striking feature, some commanding object, upon which the eye of the traveller fastens with avidity, and which gives an identity to any particular spot, and induces a feeling of attachment and (if I may so say) friendliness to a view of wild nature not easily forgotten in subsequent wanderings, and amid the contemplation of scenery which would generally be considered more magnificent.

In the view which presented itself on coming fairly within the limits of the Jura range at this point, the principal object was a noble isolated mountain to the right, rearing its lofty head in solitary grandeur to the clouds, and causing the hitherto direct path to wind and wander about, and again ascend after a long descent, giving in its numerous contortions a succession of noble prospects. At length, at a sudden turn, the whole is lost sight of; and we emerge upon a broken, hilly ground, completely different in character, and possessing the features of desert rather than of mountain scenery.

I did not long remain in this comparatively uninteresting track, necessarily pursued by those travellers who trust not to their own legs; for having fallen in with some country people who were going to one of the small villages on the Lac de Joux, I was initiated by them into the mysteries of a cross road, if road, indeed, that might be called which was marked only by an innumerable multitude of loose stones and rocks, brought down by some torrent rushing with uncontrollable violence, and tearing away everything in its resistless course. Following, however, this primitive path scooped out by nature's own hand, and occupying great part of a singular rocky gorge,

with lofty perpendicular walls of naked limestone on each side, and picking our way over this singular and *rather* uneven pavement, we went on for some distance; and I do not remember to have seen a more wild, desolate, and irreclaimable spot, or one so utterly destitute of all appearance of life or animation. In a moment, however, and from the midst of all this desolation, on coming to a particular point, there was a small opening, and a scene presented itself, with almost magical effect, of a small but placid lake embosomed among the mountains, a few little villages sprinkled here and there on its green banks, and with occasionally a few forest trees clothing the steep ascent of the mountain sides, but all calm and peaceful, and contrasting most delightfully with the wild savage desert from which we had just emerged. In descending to the head of the lake this view was lost sight of for a time, but again appeared glittering in the silver light of the moon, and with a few solitary lamps in the cottage windows prettily reflected from the calm waters, I had arrived at the "Lac de Joux." I was not long in finding a pleasant comfortable inn at the village of "Le Pont" at the head of the lake, and there I took up my abode for the night, much regretting that I could not spend days in exploring the beauties of this neighbourhood.

The position of the Lac de Joux, enclosed on all sides by considerable mountains, and itself nearly three thousand five hundred feet above the level of the sea, is as romantic and singular as it is beautiful. Its shape is oblong, being about five miles in length by one in breadth; and there is a continuation to the north, by means of a kind of marsh, with another and a much smaller piece of water, called the Lac de Brenet. Besides these two, there is a third much smaller one, situated to the west, which, however, is scarcely more than a pool, and is not connected with either lake. The little village called Le Pont (probably from the bridge which crosses the junction of the two lakes) is placed exactly between them, and at the foot of a mountain of about five thousand feet in height, which is separated, by a very narrow and extremely wild gorge, from another mountain to the west. The Mont Tendre, the highest of the Jura range, shuts in the scenery to the east; and thus one seems to be completely lost, and quite excluded from all intercourse with the world. But, as I have already observed, the scenery is not less beautiful than it is romantic. Standing between the lakes, and looking towards the south, we see on the left a frowning and barren mountain rising almost precipitately, and only occasionally showing a vestige of life in the stunted grass which here and there has planted itself. At a greater height, how-

ever, there is a belt of pines, and then at the top all is desolation. This wildness, however, is only a required contrast to the rich verdure which clothes the western banks. On this side the ground is broken and irregular, occasionally jutting out some distance into the lake, and then receding to form a little bay or creek ; now rising boldly and nakedly from the water's edge, and then gradually swelling in a gentle rise to the more distant and less lofty hills to the right. On this side, too, there was no want either of cultivation or natural beauty. Forest trees in abundance were there, and their dark green was relieved by a few cultivated patches belonging to the pretty isolated cottages, or the two or three scattered villages which might be distinguished on the hill side, or so near the lake as to be seen reflected in its calm waters.

Passing through the village of Le Pont, and without crossing the bridge, I soon found a foot path leading along the right bank of the more northern of the two lakes, and so by the gorge already spoken of, and to be hereafter described, into the Vallorbe, which lay in my intended route towards a French frontier town called Jougne ; and I feel more than ever how completely language is at fault, in attempting to give some idea of the first two or three leagues of my morning's walk through this charming district. The strange and sudden alteration from the bleak and forbidding aspect which at first characterises the mountains on the east, to a vast forest of pines rising quite abruptly from the little lake, and stretching away in that direction as far as the eye could reach—the contrast of these dark and sombre masses with the mellowing and autumnal tints of a considerable extent of forest trees on the opposite banks—the effect of a few small but well-built white cottages on that side—the extraordinary closing in of the mountains in front—and the curious appearance of a mist which then hung over the foot of the lake, and was occasionally lifted as a curtain, presenting glimpses of the country beyond, until at length it rolled away and vanished from the sight—all these several elements of beauty united, and acting upon the buoyant spirits which health, strength, and a fine cool September morning will give, produced an impression upon the mind too pleasing to be easily or soon forgotten, and which I would wish, were it possible, to communicate to my readers, that they might enjoy some of the beauties of this most interesting part of a most interesting country.

On leaving behind me the sweet lake of Brenet, I entered almost directly a very narrow ravine, so completely overrun with pines of various heights and ages, that I could only occasion-

ally catch a glimpse of the perpendicular walls of naked rock, which rose within a few yards on either side. Proceeding onwards almost in the dark, from the abundance of wood, I soon found that the path began to descend very rapidly, and at length came to a spot from which another valley branched off, and a mountain was seen turning aside from the direction which I had been following. At this point I came into the valley of the Orbe, a river whose source is not far from hence, and which soon turns towards the east into the widening valley, and, after running for about twenty miles, empties itself into the lake of Neuchâtel, near the town of Yverdon.

That part of the Vallorbe which I traversed seemed to be remarkable not more for the wild and almost savage character of the scenery near the source of the river, and before the sudden bend to the east, than for the singular and pleasing manner in which this savage grandeur changed to romantic beauty, and that, again, to the very different appearance of a rather wide, rich, and well-cultivated valley, enclosed by hills, which gradually become less remarkable as they recede, and which, before many miles, have lost all pretensions to wildness or magnificence. Indeed, the narrowness of the ravine, the sudden appearance of an impassable barrier in front, the noise of a not very distant waterfall, and a variety of assisting circumstances, all help to produce a striking effect on the traveller, which effect is increased by the obscurity and gloom of an exuberance of vegetable life clothing the steep ascents on each side, and precluding all view, except that of the mixed wildness and beauty characterising the immediate spot on which he stands.

After a while, on reaching the apparent termination of this narrow ravine, there is a range of rocky and perpendicular eminences running towards the north-east; and here the broken path, which had hitherto served as a rather obscure guide, conducted me to an excellent road coming from the west, and serving as a means of communication between some of the smaller frontier towns of France and the south-west of Switzerland. I followed the road for a short distance, as it wound about in a serpentine course, to diminish the rather precipitous nature of the descent; but, soon getting tired of such regular travelling, struck off by a little narrow path, and endeavoured to descend at once into the valley. I succeeded, although not without considerable difficulty, and even some danger; and by letting myself drop occasionally where I saw a flat projecting terrace below, I at last managed to reach the river, and then, indeed, was amply repaid for my labour by looking up the narrow and singular cleft which the noisy stream had, perhaps,

partly worn out of the limestone rock. The grey perpendicular wall to the south, worn and blackened by long exposure to elemental warfare, reminded me forcibly of the *scars* of our Yorkshire and Westmoreland hills, but are on a far grander scale than even the finest of these. Owing to the sudden turn which the river is forced to make, only a small part of its course is seen here, and even much that might be visible, and does make itself appreciated by one of the senses (that of hearing), is quite hidden from the eye by most luxuriant vegetation, covering every spot upon which a square yard of earth can find lodgment. So completely is this the case, that a large tree often seems to hang almost in the air, its roots being imbedded, as it were, in the very rock itself, and so bidding defiance to the accidents of tempest and the attacks of man.

When I had once descended to the noisy and troubled river, it required only that I should follow it in its course to return soon to the road from which I had diverged. Once more in the direct route, I soon reached the village of Vallorbe; but by this time the valley had ceased to be romantic, and, although still pretty, presents nothing very remarkable in its widening expanse. The village, however, is one so entirely Swiss, and so very picturesque, as well at a distance as when viewed in detail, that I must just allude to it *en passant*. The houses are, as usual, square, with the roof projecting very much, so as to shelter completely from the weather the galleries running round the exterior on the first floor, and the staircases, which are also outside the house. Wood seems the only building material; for not only were the walls made of it, but even the shelving roof was covered entirely with wooden tiles, if one may so call the oblong thin boards laid one over another, and forming an admirable and waterproof covering. Each house is separated from the rest by a greater or less space, according to its importance; and although there was a degree of regularity, and the whole made something like a street, yet this seemed rather the effect of accident than intention, so absolutely independent did each building appear to be of all the rest. The church, a plain brick edifice, stood apart, and overlooked the small family of whose members it, doubtless, formed the effectual bond of union.

After passing this pretty village I left the valley, and crossed its northern boundary by a pass of no great elevation or interest; and after traversing another valley, naked and barren, and only characterised by some iron founderies, which did not possess attraction for me, I arrived at the foot of a hill, on the top of which stands the French frontier town of Jougne. As this town lay in my road, I

soon scaled the steep and fortified lines, which make the place important as a military position; and as soon as I reached the top, and had entered the gate of the town, was stopped by a sentinel perched in a little box overlooking the pathway, and my knapsack was immediately taken off and overhauled with the most praiseworthy attention and minuteness. I know not whether it was that searching was an amusement rarely enjoyed, or whether there appeared something contraband in my looks or manner, but certainly never was the operation of turning every thing inside out so assiduously performed. Even a little morsel of soap in a paper, and the insides of a pair of shoes, were examined; and, to crown all, my note-book was untied and opened, although, indeed, its contents were—being in English—held sacred. When all this had been done, and that, too, on the steps of the guard-house, I was marched off in state, by one of the gens d'armes, to M. le Commandant, who, after arranging my passport, became rather communicative, and shôwed me various curiosities which he had discovered in his present dull quarters. One of them was, I think, the very finest medal of Julius Cæsar I have ever seen; and he had, besides this, several other coins and medals, and a few fossils. I soon quitted Jougne, and was glad to escape from it; for I never have seen any place so absolutely stagnant, or one which seemed to want so entirely every vestige of life and animation. With the exception of half a dozen women talking together near the gate, and the two soldiers who amused themselves with my baggage, there was not another human being to be seen in passing through the principal street at mid-day; and as for shops, there seemed to be none, or at least what there were appeared empty of goods as well as customers. But if the place is dull, its situation is certainly sufficient to account for any degree of dullness, however great. Placed on the summit of a hill, and commanding an extensive view of bleak and sterile waste in every direction, the eye can rest on no pleasing or interesting object; for there is not a trace of civilization, and scarcely even a vestige of life, animate or inanimate.

It is true that, even from the very extent of desolation, there arises an idea of sublimity; and the mind is filled with the contemplation of lofty mountains, and a considerable extent of country, upon which the sun in vain sheds his kindly influence, and the clouds drop no fatness; but this negative sublimity fatigues even while it produces its effect, and one is glad to hurry over such parts, and hasten to others where beauty is at least present, if it does not preponderate over grandeur.

For many miles beyond Jougne, the general character of the scenery continues, however, wild and desolate. Passing round to the west of a lofty and very remarkable mountain, the Aiguille de Baulmes, I entered a vast forest inhabited by many charcoal burners, where large fires, and the cleared spaces which had provided the material for those fires, struck me as an interesting novelty, though I was rather in danger of being lost, by mistaking some of their numerous paths for my own road. I managed, however, to succeed in getting through the forest, and then made my way across the country by compass till I came to a few houses, after which I had no difficulty in reaching the village or town of St. Croix, which is situated oddly at the extremity or eastern end of a valley, whose narrow commencement by a ravine, opening imperceptibly into the wilder country to the west, I had entered, and almost reached the end of, before I was aware that marks of civilization were so near me. The town of St. Croix is large, straggling, and modern, and hardly deserving of much attention. It is the last town to the north in the Canton of Vaud; and having conducted my reader thus far, I will postpone to another chapter my journeyings in the adjoining Canton of Neuchâtel.

D. T. A.

DESULTORY SKETCHES IN NATURAL HISTORY.

By Edward Blyth.

No. I.—THE HYÆNA GROUP.

Valuable as are the zoological characters afforded by the dentition of the *Mammalia*, there yet requires some judgment and discrimination in applying them to the grand purpose of philosophical classification, such as should accurately express the affinities, or degrees of physiological relationship, which different genera bear to each other; inasmuch as a close similitude in the dental characters subsists occasionally without indicating any particular affinity, and a very considerable amount of diversity also obtains, in some instances, between genera that are, notwithstanding, proximately, and even intimately, allied together.

We find this remarkably illustrated in the small group, of the value of a sub-family, which we have selected as affording an interesting subject with which to commence the present series of Sketches on the Natural History of the *Vertebrata*, wherein we propose to investigate the characters on which various groups of animals are founded, and more particularly those of the genera and higher divisions which appear to stand forth in an isolated manner from the rest, in consequence of the distinctive features of conformation characteristic of the immediately superior group, to which they naturally appertain, merging, in some instances, almost to obliteration, in extensive adaptive modifications having reference to some particular habit.

In order that we should be here duly understood, it is, perhaps, necessary to premise, that, although the entire series of *Vertebrata*, and, to a certain extent, the whole animal kingdom, may be ultimately referred to one general type or single universal plan of organization, more or less developed, and variously modified in different classes of beings, yet it must not be supposed, with some authors even of celebrity, but principally those who neglect to study the internal conformation of beings, that the systematic arrangement of animals is founded on arbitrary lines of demarcation, like the meridians of longitude and parallels of latitude traced on a globe or map; that, in truth, there are no real divisions, except those of species; and that, consequently, the efforts of systematists must necessarily be frivolous and futile, when they endeavour to define rigorously the boundaries of their several groups and successive divisions, which are supposed to pass insensibly into each other by a concatenation of intermediate forms, an unbroken series of gradations.

That such is most assuredly not the case, a moment's reflection on the four comprehensive grand divisions established by Cuvier, of *Vertebrata, Mollusca, Articulata,* and *Radiata,* might suffice to intimate; inasmuch as these could never have been so definitely determined, the multitude of intervening links which such an hypothesis necessarily implies being utterly at variance with the supposition. Not but that certain organisms have been adduced as constituting bonds of connection between these primary *embranchements,* but only on a superficial apprehension of their intrinsic characters: for instance, the approximate obliteration of the vertebrated column in the lowest cyclostomatous fishes, has induced some authors to regard these as intermediate to the *Vertebrata* and *Mollusca;* while an analogous link, or tendency on the part of a molluscous animal to assume the vertebrated sub-type of organiza-

tion, has been supposed to be afforded by certain of the higher Cephalopods, as the Cuttles, which internally deposit a quantity of earthy matter (the well-known *cuttle-fish bone* of commerce). But it should be borne in mind that the establishment of these leading divisions of the animal kingdom reposes ultimately on the *nervous* system, the confluent masses of which are disposed altogether differently in the *Vertebrata* and *Mollusca;* and that, in this most important and influential portion of their organization, both the *Cyclostomata* and *Cephalopoda* rigidly conform to their respective sub-regnal models of formation, the former merely presenting what is comparatively termed an arrested development, the latter a more complete development than usual. The distribution of the principal aggregations of *neurine*, or nervous proximate element essential and peculiar to animal organization, thus determines apart the three divisions of *Vertebrata*, *Mollusca*, and *Articulata*, with unerring certitude; and it remains to be shown that in this fundamental character, to which all others are subservient, a transition from one to another of these primary sub-types of form, or an intermediate organism, exists in any one instance: but we do not attach the same importance to those simply *positive* and *negative* characters upon which physiologists have hitherto attempted to dismember the *Radiata* of Cuvier into analogous divisions, if only because they do pass into each other, as might be predicated from the nature of the difference; their distinction consisting merely in the *degrees of development* traceable in several different minor groups, from the diffusion of the various proximate elements of the body in a homogeneous pulp, to their gradual separation into tissues more or less discernible. Analogy with the three first great divisions should indicate that if equivalent types of form exist among the *Radiata*, their integrity would be as constantly maintained in every species respectively framed upon them.

We may, indeed, fairly waive the consideration of the miscellaneous assemblage of beings of inferior organization, provisionally brought together under the term *Radiata*, if the position for which we strenuously contend can be satisfactorily established with respect to the three higher grand divisions of the animal kingdom, the mutual relations of the component members of which are tolerably understood; and proceed next to remark that neither of the four classes into which the *Vertebrata* are divided grade into each other, any more than those superior groups on which we have been commenting, each being distinct in itself, so that no one species is referred to either of them with the slightest hesitation; or if, in

some very few cases, as that of the *Ornithorhynchus*, an idea once prevailed that the essential characters of two classes were combined, it required only more accurate information and increased knowledge of the animal entirely to dispel the illusion, and to destroy altogether the fabulous and mistaken data upon which it was vainly asserted, for a while, by some credulous and superficial writers, to hold a dubious or mediate station.* Descending, however, in the scale, as the groups successively decrease in value, and consequently present less strongly-marked differences, it oftentimes becomes proportionally difficult to state their distinctive characters in general terms, to define them with precision and brevity, even though a practised ken may at once recognise them: it being on a combination of many characters that all natural groups are aggregated, the majority of which, but not necessarily the whole, are present in every comprised species; whence it commonly happens that different of these characters disappear in turn; so that (even in obvious groups) there may be none of general application. Any one character, therefore, which is peculiar to a group, or in so far peculiar that it does not occur in any proximate division, if applicable to all the members of that group—(which is very frequently the case, as natural groups, however low in the series, are apt to possess such characters)—acquires much value as a means of ready discrimina-

* It may be proper to remark here that we are quite aware of the important negative relations which the Ovoviviparous *Mammalia* collectively—viz. the *Marsupiata* and *Monotremata* of Cuvier—bear to the Oviparous *Vertebrata* collectively, as opposed to the ordinary or Placental *Mammalia*. In the structure of the brain, for instance, the hemispheres of which are connected by a *corpus callosum* only in the Placental *Mammalia* (as recently ascertained by Professor Owen), there being no trace of this in the Ovoviviparous sub-class of *Mammalia*, any more than in the three Oviparous classes, while it is almost equally developed throughout the Placental sub-class, in the Beaver proportionally as much as in Man. Accordingly, then, there is no gradual linking from one to the other of these two great primary groups of *Mammalia* in the particular specified, any more than in various other characters unnecessary to detail; and we are led to recognise, therefore, a *dichotomous* sub-division of the class, analogous to that of the *Reptilia* into Ordinary and Batrachian Reptiles, or, in other words, two separate subordinate types of conformation, which do not pass into each other, and the inferior of which is less elevated above the Oviparous classes than the other. In like manner, the Ovoviviparous sub-class rigorously sub-divides into the orders *Marsupiata* and *Monotremata* of Cuvier, the latter of which is again less highly organized than the other, and upon this negative principle is reduced to bear a still closer resemblance to the Oviparous classes generally, as particularly observable in the simplicity of the construction of the internal ear, &c.

tion, and so of precluding the necessity of any tedious circumlocution in rendering a specification of the exceptionable characters, even although, considered in a physiological point of view, it may be of trivial or unappreciable importance. From this actual want of physiological importance may, indeed, sometimes arise the constancy of such characters, which thus remain to indicate the obscured affinities of *aberrant* species, or those which deviate in other respects from the ordinary collective characters of their group, in consequence of secondary modifications (to be explained presently) having reference to some particular mode of life.

There are numerous groups, however, of all degrees of value, even the lowest assemblages of species, of which the integrity is conspicuously manifest, and the definition easy. Such groups, no matter how subordinate, may comprehend an immense number of species; and (to proceed now to the main difficulty of arriving at a sound classification) these species may be variously modified upon the same especial type, in adaptation to very different modes of life, so that, on a cursory view, their mutual affinity may not be apparent, the more especially as analogous modifications not unfrequently occur of different types, the species exhibiting which display, in consequence, much superficial resemblance, greater, of course, in proportion as the minor types on which they are respectively organized are more nearly allied together: thus, the analogous modifications of two ordinal types of the same class resemble each other, of necessity, more extensively than those of two different classes, &c. This latter apparent, but unintrinsical, similitude, is distinguished by the term *analogy*, as opposed to *affinity*.

But few of those extraordinary species of animals, which, at first sight, appear to be most widely removed from all others, are framed on an especial sub-type, or cognizable subordinate model of construction, of more than generic systematic value; being simply modifications of the same particular type on which certain other animals are organized, the exclusive characters of which are traceable on analytical scrutiny. Thus, the Giraffe is essentially a modified Deer, with persistent horns; the Flamingo a modified Lamellirostral bird, or member of the Goose tribe, as intimated by its whole anatomy, internal as well as external. Man himself displays the same peculiar conformation as the three genera of Apes (*Troglodytes, Satyrus,* and *Hylobates*),* but extensively modified for

* These alone, of all the Anthropoid animals, have the liver divided as in Man, a vermiform appendage to the cœcum, a similar hyoid bone, &c. We

exclusively ground habits, a perfectly erect attitude, and the other attributes of humanity, wherein the different form and great development of his lower limbs may be resolved, together with other analogous variations. Even his amazingly developed brain is merely a difference in degree, a further carrying out of the same relative disparity which is observable in the brain of the Dog as compared with that of the Rabbit; not a difference of organic structure, acquired by the superaddition of component parts, such as is exemplified in the brains of all the Placental *Mammalia*, as compared with those of the rest of the *Vertebrata*. According to M. Geoffroy, "the brain of a young Ourang bears a very close similitude to that of a child; and the skull, also, might be taken, at an early age, for that of the latter, were it not for the development of the bones of the face. But it happens," continues that profound anatomist, "in consequence of its advance in age, that the brain ceases to enlarge, while its case continually increases. The latter becomes thickened, but in an unequal degree; enormous bony ridges appear, and the animal assumes a frightful aspect. When we compare the effects of age in Man and the Ourang, the difference is seen to be, that, in the latter, there is a superdevelopment of the osseous, muscular, and tegumentary systems, more towards the upper part than the lower, while the development of the brain is earlier arrested." The *vis formativa* simply takes a different direction, in order to develope the mechanism required to employ effectively the huge permanent canines; whence the organ and function of intelligence remain stationary at their transient condition in the child, but modified, of course, by the completion and agency of the incentives incidental to maturity.

To pursue this subject further, on the present occasion, would be irrelevant; but we may nevertheless venture to remark, that, consistently with the nature of those differences of physical conformation which the bodily frame of Man offers when compared with those of the restricted Apes (and indeed the rest of the *Quadrumana*, Cuv.), we can perceive no sufficient reason for distinguishing him as a separate order—*Bimana*, as opposed to *Quadrumana*; inasmuch as—however considerable may be the amount of those secondary or adaptive modifications which his structure so conspi-

recognise two other equivalent sub-types among the *Catarrhina* (Geof.), viz. that constituted by the two genera *Semnopithecus* and *Colobus*, and that by the remainder, or the sub-divisions *Cercopithecus*, *Cercocebus*, *Macacus*, *Inuus*, and *Cynocephalus*; each of these three higher divisions presenting exclusive characters, unnecessary to detail here.

cuously exhibits—even these have assuredly far less comprehensive influence on the entire organism, than the analogous modifications which the Seals, among the *Carnivora* (to select one of a multitude of instances), present in reference to their particular sphere of action; and we are indisposed to concede that equivalent groups are ever simple modifications of each other, a circumstance which implies their non-distinctness, or unity as a special higher group, that cannot be *dismembered* upon such a principle, to whatever extent it may admit of *sub-division*. Conformably, then, with these premises, we hold the zoological station of Man to be as follows: after admitting him, as all must necessarily agree to do, into the kingdom and sub-kingdom *Animalia Vertebrata*, and class and sub-class *Mammalia Vivipara* or *Placentalia*, we conceive it necessary (omitting two succeeding gradations in the descending scale, as requiring a page or two of explanation) to include him among the *Cheiropoda* —or *Bimana* and *Quadrumana*, Cuv. united—then among the first of three divisions of the *Cheiropoda* indicated by M. Geoffroy, viz. the *Catarrhina*, *Platyrrhina*, and *Strepsirrhina*; and, finally, in the first of three sub-divisions of the *Catarrhina*, consisting only of Man and the Apes, where we deem the genus *Homo* to be of equal systematic value with the three other genera or sub-genera (of the Chimpanzee, Ourangs, and Gibbons) collectively. Indeed, it may fairly be interrogated where, throughout the *systema naturæ*, does another instance occur of any genera so nearly allied, in total conformation, as Man is to the Chimpanzee and Ourangs, which genera are placed by modern physiologists in distinct *orders*?*

* It is gratuitous to suppose that by these remarks, which may be resolved into a simple statement of facts, we seek to degrade the human race intellectually, as some very sensitive readers may be apt to imagine: all that we have endeavoured to shew is, that, as concerns the zoological system, which reposes on physical structure only, and the consequent physiological relations of different species of beings, the human subject presents a mere modification of the same particular minor sub-type, as that upon which the Apes only are besides organized; the latter presenting the more ordinary or normal developments proper to the major group *Cheiropoda*, from which Man alone remarkably deviates, in consequence of a general adaptation to very peculiar habits and requirements, just as, in a less degree, the Giraffe differs from the rest of the Deer group, and from all the other horned Ruminants, in obvious reference to less anomalous peculiar habits. It being ordained, in brief, that a creature of flesh and blood should fulfil man's mundane destiny, such a creature was accordingly produced by modifying the particular model of construction of the *Vertebrata* generally, and of the Apes among the Placental *Mammalia* especially; wherefore, we contend that, as Man is admitted among the *Vertebrata* in the system of zoological arrangement, so also is it

It is difficult to avoid digressing when treating on systematic natural history, as every statement requires its proof, which may involve the discussion of miscellaneous topics. We might next proceed to notice the excessive irregularity of groups of equal value, as shown by every conceivable mode of variation; viz. with respect to the number of species they may severally comprise, or may have comprised during former epochs of the earth's history; the number of separate minor types they may comprehend, which bears no proportion to that of species; also the amount of adaptive modification they may respectively exhibit, which again is equally indefinite, both as regards the number of species and sub-typical forms; and, lastly, the distribution of them in the horizontal as well as vertical series, which can as little be reduced to rule or proposition, some extensively represented types being strictly confined to particular regions or periods of time, while others are in either respect, or both, of general diffusion, or they are circumscribed at the present era, though formerly spread over a wide area, &c.* But, reserving these various subjects for future comment in the pages of *The Analyst*, we will close the present introductory remarks, into which we have almost unconsciously been led, by exemplifying the analogous modification of diverse types, or the relation of what is currently termed *analogy*, as distinguished from *affinity*. A remarkable illustration of this superficial similitude, induced by the correspondency of the *adaptive* modifications in reference to habit, such as occasions the *Cetacea* to assume the outside form of fishes, while they retain every essential characteristic of their class (*Mammalia*), is afforded in the class of birds, by the familiarly-known genera of the Swifts and the Swallows, which almost every systematist (and, we believe, without exception, every British systematist) has erred in placing together in zoological classification. The two genera in question are alike modified for seeking and capturing their insect prey on the wing; and are both furnished, therefore, with a remarkably wide gape, long wings, and generally a forked tail to assist in steering; while their legs (which are little used for progression) are short and inconspicuous. But here their whole similitude ceases; for they differ astonishingly in every detail of their conformation, which

necessary to include him in a particular group with the Apes, whatever may be the notions entertained of his distinctness in other respects, with which zoology has no sort of concern.

* Strange that, in the face of such conspicuously obvious facts, numerous zoologists should still contend for uniformity in the amount of variation of groups, as implied by their ternary, quinary, septennary systems, &c.!

is based on very distinct ordinal sub-types of form. The Swallow, framed on the same model as every singing-bird, retains all the very numerous peculiarities of structure observable throughout the exceedingly extensive group *Cantores* (Nobis); and neither in its skeleton, digestive nor vocal organs, &c., presents any essential difference from a Sparrow, Robin, or Tree-creeper, from which it varies only in minor adaptive modifications, such as the mere relative length of limbs, or the degrees of development of parts common to all. The Swift presents not a single one of those characters, but differs most materially in the structure of its whole skeleton and entire anatomy; its vocal apparatus, as in all the rest of its group (the *Strepitores*, Nobis), not being complicated by peculiar muscles, the function of which is to inflect the voice (as in every member of the group to which the Swallow appertains), it can only utter a discordant scream, while the Swallow modulates the tone of its voice, and *sings*. But, without entering further into a specification of internal distinctions, the exterior anatomy of the Swift and Swallow, even to the structure of any single feather, or as observable in the conformation of the bill and feet, in the number of tail-feathers (which, in the group to which the Swallow belongs, is *invariably* twelve; while in the Swifts, as in many other *Strepitores*, there are only ten), in short, in every imaginable particular that can be supposed to indicate *affinity* or physiological proximity, these two *analogous* genera have no better claim to rank in the same order of the class of birds, than the Whale has, in consequence of its external resemblance to a fish, to be included in the class of fishes. We are fully prepared to state the veritable affinities of both the Swift and Swallow, but it would be out of place to do so on this occasion.

Having now, we trust, sufficiently elucidated the nature of the systematic relations of animals in general, and controverted the prevalent notion that all groups are, to a certain extent, arbitrary, we will proceed to our task of extricating various genera from the entanglement of *analogy*, to assign them a position in accordance with their intrinsical *affinity*; and recur at length to the consideration of the small group specified at the commencement of this article, as one wherein the dental characters—so important generally, as indicative of the affinities of *Mammalia*—become a deceptive guide to the systematist who would place unlimited confidence in the validity of that as of any other single character, considered without reference to the rest of the organization. In the *Carnivora* of the illustrious Cuvier, we recognise four primary sub-types of form, viz.

Digitigrada, Cuv. as restricted to the species which possess a cœcum; *Pinnigrada*, Blainv. or the Seals; *Subplantigrada*, Nobis, or the Weasel and Badger tribe; and *Plantigrada*, Cuv. as limited to the genera included by that naturalist, which have two tuberculated molars on each side of both jaws.

At the head of the *Digitigrada*, the Dogs and Foxes hold their station, as a very distinct family—*Canidæ*; distinguished by a combination of various characters from all the rest, and *(inter alia)* to mention one of dichotomous application, by the peculiar spiral form of the cœcum. In the other *Digitigrada* the cœcum is comparatively short, and not spiral; and the tongue, which in the *Canidæ* is soft and smooth, is armed (with the only known exception of *Proteles)* with reverted spinous papillæ. Mos eorum copulandi mos canum non est, in consequence of a difference of structure. Save in the Mangouste group *(Herpestidinæ)*, wherein the hairs of the fur are in general uniformly grizzled, very nearly all (and probably the whole of them when young) are more or less marked with a darker on a lighter tint of colouring; and, with the final exception of a due proportion of the great genus *Felis*, they are all peculiar to the warm regions of the eastern hemisphere.

This last generalization applies properly to

THE CIVET FAMILY (Viverridæ),

Which comprehends all the species that are not Cats. They form an extremely natural group, the members of which are mostly distinguished by possessing an anal pouch more or less developed, or, in other words, a cavity or rudiment of the same, formed by two parallel and longitudinal folds of the skin, within which a number of pores open, from which an unctuous and odorous substance exudes, the product of peculiar glands. This substance constitutes, in certain species, the *civet* of commerce, a well-known perfume, formerly much more used than at present, when *musk* and *ambergris* were unknown. It is necessary to divide this family into three sub-families; and to the first of these, or

The Hyæna Sub-family *(Hyæninæ)*,

We will now confine our attention, the two other sub-families being that of the Civets *(Viverrinæ)*, comprehending the genera Civet *(Viverra)*, Genet *(Genetta)*, Galet *(Cryptoprocta*, Ben., perhaps comprising *Eupleres*, Jourdan), Lisang *(Hemigalea*, Jour-

dan, including *Prionodon*, Horsf.), and Lutrel (*Cynogale*, Gray; *Limictis*, Blainville; *Potamophilus*, Kuhl); and that of the Mangoustes or Ichneumons (*Herpestidinæ*), consisting of the Mangoustes (*Herpestes*), Surikate (*Ryzæna*), and Mangue (*Crossarchus*), of the *Règne Animal*, with their numerous subsequently proposed divisions, and apparently the *Urva* of Mr. Hodgson. In these two latter sub-families the body and tail are generally lengthened, and the limbs short: but in the first sub-family, or Hyæna group, the body is never attenuated, but rather the reverse; the limbs are comparatively elongated, and the tail, which is more or less brushy, seldom reaches to the ground. The head is carried low, and has large or long and pointed ears. There are, in general, only four toes to each foot, but with an internal rudiment in place of a thumb to the anterior, which in one genus (*Proteles*) is more developed, and even furnished with a claw, as in all the *Canidæ*. The fore-legs are more or less bent or crooked, turning outward at the wrist-joint; and the hinder brought forward in standing, which lowers the croup. Their figure is accordingly ungainly, and they have a limping gait when unexcited, and particularly when first rising up from repose. The greater number are eminently carrion-feeders, and prefer tainted flesh; are for the most part nocturnal, passing the day in caverns or burrows, often several together; some species of them prowling in concert, and all uttering the most dismal yells during their night rambles—a characteristic trait, in which they differ remarkably from the other *Viverridæ* (which are particularly silent animals). Their dental characters present extraordinary diversities, which, however, are not difficult to comprehend; and the intestinal canal of at least two of the three genera (the soft parts of the other not having been described, so far, at least, as we have been able to ascertain), are exceedingly prolonged, more so than in any other terrene *Carnivora*. The few living species all inhabit Africa, to which, with one exception, they are peculiar. The most dog-like of them are

The Lycaons,

(*Lycaon*,* Brookes; *Cynohyæna*, Blainville),

Which absolutely resemble the Dogs in their osteology, except that the anterior thumbs are rudimental, and seen only in the skeleton; and the nasal orifice (as in the Hyenas) is much larger. They have the same number of ribs (thirteen), and precisely the same dental characters,† possessing even the second inferior true molar, which occurs in no other *Digitigrada*, besides the *Canidæ*: their cranial laminæ even, which part the cerebrum from the cerebellum, are not more developed than in the Dogs; whereas, in all the other *Digitigrada*, they are much more developed: they have no glandular pouch near the anus, and it is probable that the tongue also is soft and smooth. On the other hand, however, their affinity to the Hyænas is so obvious, even to the style of colouring and markings of the skin, which in character resemble those of no *Canis*, that we find different naturalists of eminence including them in the distinct genus *Hyæna*. Of the anatomy of their soft parts we are uninformed; which is the more to be regretted, as there is every reason to suspect that therein will be found substantial proofs of the propriety of the arrangement here adopted, which the form of the cœcum alone would suffice to determine. This much is certain, that in coitu annexus non est, any more than in the Hyænas, which implies a structural difference from the *Canidæ* in one of their most marked characters; and, Hyæna-like, we read of the South African Lycaon, that "When this animal begins to walk or run after having been at rest for a time, it appears weak or even lame in the hind legs, like a Hyæna: it never barks, but gives utterance to a shrill sound, resembling *ho-ho-ho-ho-ho;* the sounds being almost lost in each other."‡

* Λυκαον, Pliny; a term applied to some canine animal from India, and derived from Λυκος, *Lupus*, a Wolf. The animals which at present bear this generic title must not be confounded with the *Canis lycaon*, Linn. which refers to the Black Wolf of Europe, a very doubtful species. *Canis lycaon* of Fischer applies to one of them.

† Cuvier states, in his *Ossemens Fossiles*, that the small lobe in front of their false molars is rather more developed; but even this slight difference we are unable to perceive in a skull of the ordinary Cape species now before us.

‡ Dr. Andrew Smith's *African Zoology*, p. 43.

We believe this to be the true statement of the affinities of the Lycaons: that they are not, physiologically, more nearly related to the *Canidæ* than the other *Hyæninæ ;* but that, in common with the Dogs, they present the normal characters of the higher group *Digitigrada,* from which all the other genera recede more or less, and the rest of the *Hyæninæ* very remarkably: those distinctions which especially characterize the minor type of *Canidæ,* will, we conceive, be vainly sought for in the anatomy of the Lycaons; the resemblance of which to the Dogs is rather of a negative kind, a relationship of analogy, and not affinity, in reference to similarity of habit.* It is not unlikely that certain large fossil species, resembling in like manner the *Canidæ,* should rather range in the present group.

The Lycaons are swift, long-legged animals, that hunt in organized packs, and by perseverance seldom fail to weary out the fleetest ruminants. Though principally nocturnal, they frequently pursue their prey by day; and individuals occasionally crouch in wait for it, concealed in any slight cover. Sparrman describes them as the most destructive to Sheep and Goats of the wild animals of South Africa, attacking not merely to allay their appetite, but killing or wounding as many as they can. Unlike the Hyæna, they appear to be endowed with much courage, and will sometimes engage in conflict with a Dog of superior strength. The packs hunt admirably in concert; and on one occasion, relates Sparrman, a a number of them had the hardihood to return after a man on horseback, who had been pursuing them. They are well-formed for speed, standing higher on the legs than any wild species of *Canis ;* have large, ample ears, and singularly variegated colouring, disposed in irregular patches; with head resembling that of a Hyæna, and similar thick neck (a common character of the *Viverridæ);* and they are restricted in their distribution to Africa, the principal habitat of the *Hyæninæ.*

There appear to be at least two species:—

* The second inferior true molar, if not found in the remaining *Digitigrada,* occurs in other species of the next higher group, *Carnivora,* as in the restricted *Plantigrada* generally.

The Marbled Lycaon,

(*L. marmoratus,* Nobis; *Canis pictus,* Ruppell; not *Hyæna picta* of Temminck, which refers to the other).

Inhabits Abyssinia, where it sometimes attacks man, and is much feared by the natives. Individuals, observes Dr. Ruppell, often crouch and lie in wait for small Mammalia. It is a very handsome animal, distinguished by its white ground-colour.

Length, to the tail, three feet and a half; the tail, sixteen inches: height at the shoulders above two feet, the croup lower. General colour, greyish-white; the chin black, which colour extends backwards on the sides of the neck, forming a streak which is said to be of constant occurrence; some large irregular patches of chestnut-brown, bordered with black, are variously disposed upon the body and limbs; and the terminal greater portion of the tail is white, surmounted by a narrow black ring, above which the colour is rufous. In both this and the following species, the terminal two-thirds of the tail are stated to be white invariably; but in a specimen of the ordinary Cape Lycaon, preserved in the museum of the Zoological Society, there is no white on the tail, which, however, is very unusual.

The Tortoiseshell Lycaon,

(*L. pictus:** *Hyæna picta,* Temm.; *H. venatica,* Burchell; *Lycaon tricolor,* Brookes; *Canis lycaon,* Fischer),

Or *Wilde Houd* of the Cape colonists, is smaller, with a chestnut ground-colour: measuring about two feet high and three in length, exclusive of the tail. Its ground-colour is sandy-bay or ochreous-yellow, shaded with darker hairs; and irregularly blotched and brindled with black, mingled in various parts with patches of white. The legs are marked in the same manner, and tail similar to that of the other, forming a moderate sized and handsome brush in both species. The female is rather smaller and less brightly coloured, with generally fewer markings. Young seemingly undescribed.

* Dr. Smith has applied the specific appellation *pictus,* which belongs to this species, to the other in his *African Zoology,* calling the present one *Lycaon typicus.*

Dr. Smith observes, "The Cape farmers are acquainted with two species of what they denominate the *Wilde Hond;* the one they describe as larger, darker coloured, and much more ferocious than the other."* Sparrman had long previously published the same hearsay report, except that the smaller kind, according to his account, would seem to be the darker.†

The Tortoiseshell Lycaon is not uncommon in South Africa, and is troublesome at the frontier settlements near the Cape. Dr. Burchell, who brought a living specimen to this country, describes it as swift, fierce, and active. "Sheep and Oxen," he relates, "are particularly subject to its attacks; t hefirst openly, but the latter only by stealth, surprising them in their sleep, and suddenly biting off their tail, which the large opening and great muscular power of its jaws, enable it to do with ease." That respectable traveller, however, does not mention that he personally witnessed this act, although he saw cattle that were thus mutilated; and we are disposed, therefore, to suspect that the real culprit was the formidable Spotted Hyæna, the teeth and jaws of which are fully adequate to the performance of such a feat, which assuredly does not seem to be the case with those of the Tortoiseshell Lycaon, in which species they are less powerful than in a common Pointer. A Spotted Hyæna, if not under apprehension of being molested, would covertly attack the animal, by maiming it more severely; but these cunning and cowardly brutes would not improbably seize a hasty opportunity of snapping off the tail of a large animal, and immediately escape with it, if fearful of encountering danger.

Dr. Burchell's specimen continued ferocious, while chained up in his stable yard, for more than a year, and the man who fed it "dared never to venture his hand upon it." It, however, became familiar with a Dog, its companion. Another, formerly in the Tower menagerie, arrived with a young Cape Lion, with which it agreed perfectly till the Lion became too strong and rough in its play, when the Lycaon was associated with a Striped and two Spotted Hyænas, and all lived tolerably well together in the same den. If taken young, and suffered to run about, there is little doubt it might be readily domesticated; but those few individuals which we have seen in captivity were all savage and unsafe to

* *African Zoology*, p. 44.

† "Il y en a, dit-on, de deux especes; les uns plus grands, d'une couleur rougêa-re avec des taches noires; les autres moins grandes et plus bruns."—French edition of Sparrman's *Travels*, i., 207.

handle, even by their keepers. In travelling menageries, this animal is commonly termed the *Tortoiseshell Hyæna.*

We now pass to a genus, the dentition and general structure of which, in reference to a special object, exhibits remarkable modification.

The Hyænas (*Hyæna,** Storr),

Are the largest of the *Viverridæ,* few Dogs surpassing some of them in bulk and stature. Their prodigious strength of jaw, which far exceeds that of every other animal, is attained by a general modification of the parts in any way concerned to produce it. The muzzle is shortened, while the scissor-teeth† and false molars are much enlarged; hence the tuberculous grinders are necessarily both sacrificed in the lower jaw, and one of them in the upper, the other being exceedingly reduced, and not situate behind the scissor-tooth, where there is no room left for it but inward of its posterior extremity. The upper scissor-tooth has the usual great internal rooted tubercle; but the inferior—save in *H. vulgaris*—has none, presenting only two stout and keenly-cutting lobes, with merely a trace of the hindward tuberculous portion in *H. crocuta* and the fossil *H. spelæa,* which however is more developed in the others: the small retained true grinder is also most reduced in *H. crocuta,* and the extinct species adverted to. There are three anterior false molars each side of both jaws, the first, particularly above, comparatively small; the third above and second below, enormously bulky; the third inferior somewhat less, and the second above moderate; all forming stout cones, in which the secondary cusps merge almost to obliteration in *H. crocuta* and *H. spelæa,* less so in *H. brunnea,* and still less in *H. vulgaris,* the dentition of which is least typical of any. The external pair of superior incisive teeth are much enlarged and lengthened, and the incisors generally present broad opposing surfaces. In conformity with this increased strength and massiveness of the cutting molars, the jaws are necessarily stout in

* Ὑαινα, a *Sow;* in reference, perhaps, to the arched and bristled back of the species known to the ancients, or possibly to its habit of scratching up the surface of the soil for bulbs.

† We use this expressive term to designate the carnivorous or cutting molar, styled the *carnassier* by the French: this tooth is essentially the last of the anterior or false molars, peculiarly modified throughout the *Feræ,* Lin.

proportion; and the sagittal crest is more developed than in any other animal. The neck, which is huge and furnished with prodigious muscles, is so fixed and rigid that its vertebræ occasionally become anchylosed: hence has originated the statement that these animals have only one bone in the neck. With the same total number of dorsal and lumbar vertebræ as the Dogs and Lycaons, the Hyænas have two additional pairs of ribs, which alters the relative number of those vertebræ, as commonly specified. All their ribs, moreover, are considerably stouter and more massive, as is the rest of the skeleton; while the immense development of the spinal processes, still maintaining a reference to their excessive strength of jaw, occasions the arched form of the back, and contributes thus to impart their characteristic physiognomy. The tongue, assuming the character of the *Viverridæ* and *Felidæ* generally, is furnished with a circular collection of reverted spines, which enables them to lick the flesh from the bones of their prey; and beneath the anus is situate a deep and glandular pouch, wherein a fetid matter is secreted, having the appearance and consistence of tallow.* These animals, finally, have a short and massive body, and long and crooked fore-limbs, which bend considerably at the wrist-joint; their hind limbs are shorter, and claws adapted for scratching up the ground. The ears are large and directed forward; the eyes full and brilliant, luminous in the dark, and incapable of bearing a strong light; and the pituitary membrane of the internal nostrils (the orifice of which is large and broad in the cranium) amply developed.

Hyænas subsist, by preference, on corrupted flesh, and do not habitually exercise their power of masticating bones, except by day, leisurely, in their retreats. It is only in default of finding dead carcases that they attack living animals, when they commit dreadful havoc with the flocks, and even destroy cattle; never venturing, however, to attack any creature that boldly confronts them, but threatening, and using all the grimace in their power to frighten them and induce them to flee, when the Hyæna is at once emboldened to pursue and seize them. Their plan is always to approach their intended victim unawares, and maim it by a gripe behind, repeating this cowardly procedure till it falls disabled. In no instance do they attack the feeblest prey openly and in front; while their finely sensitive olfactory organ enables them to discover young or sleeping ani-

* From the existence of this cavity, the orifice of which is, however, transverse, the ancients were induced to believe that the Hyæna was hermaphrodite.

mals, which latter would be more liable to suffer from their depredations, if the continual melancholy howling of their enemy failed to convey a timely intimation of his approach. Even when rebuffed, however, they still linger, and watch their opportunity of making a covert attack, requiring corresponding vigilance on the part of the assailed. It is well that their courage is disproportionate to their formidable armature. They are restless, wandering beings, that prowl about from dusk till morning, and "make night hideous" with their incessant dismal howling, which only stops when they have at length discovered a carcass or other prey; and like the rest of the carrion-feeding mammalia, they disinter bodies from the grave, which has given rise to numerous superstitions connected with them. Cunning and suspicious in the extreme, they examine every object with which they are not perfectly familiar with the utmost distrust; and there are consequently no animals more difficult to outwit by snares.* They steal about human habitations where all is quiet within, and but too frequently gain admittance to the insecure dwellings of the Africans, when, disregarding calves and other tender live stock that are customarily brought in at night, and oftentimes passing by a fire, they mostly prefer to take an infant from the mother's kaross (doubtless on account of its being more easily removed), and this in such a gentle and cautious manner that the bereaved parent is commonly unconscious of her loss until the cries of her child have reached her from without, when a close prisoner in the jaws of the monster.† If an entrance cannot be

* "The more common methods employed against beasts of prey," writes Dr. A. Smith, of the Spotted Hyæna, "such as spring guns, traps, &c. do not succeed in his case. During his nocturnal wanderings, he minutely examines every object that presents itself to his notice with which he is not perfectly familiar; and if he see occasion to suspect that it can injure him he will turn back, and make his way in an opposite direction. Thus, cords or leathern thongs, which are often laid across the footpaths the Hyæna is accustomed to travel upon, and which are attached to the triggers of loaded guns, with the design that his contact with the thong may cause the discharge of the gun in his direction, are very carefully examined by him; and the usual result of his examination is, his deciding against trusting himself in contact with them. The Cape farmers have so often observed this result, that they now very rarely attempt his destruction by such means, but occasionally succeed by substituting for cords the delicate stems of creeping plants, which are regarded by him without suspicion until he has once actually suffered through them. Many other ingenious methods, suggested by the necessity of the case, have been adopted by the farmers for the destruction of Hyænas."—*Catalogue of the late African Museum.*

† Mr. Steedman, in his *Wanderings and Adventures in the Interior of South*

effected, they will carry off culinary utensils, or whatever may lie in their way that smells of food; and the next morning, if the footsteps of the beast be followed (as is customary on such occasions), the article may be found at the distance of perhaps a mile, hidden in some bush, or slightly buried in the soil. They feed additionally, however, and sometimes to a considerable extent, on bulbs, which they scratch up; and so fastidious (according to the traveller Bruce) is the Striped Hyæna in the choice of this vegetable diet, that, on crushing them, it rejects all that manifest any stain or flavour of rottenness, devouring only the very finest. This fact of their resorting partly to vegetable regimen derives a particular interest from the circumstance of the almost total atrophy of the tuberculated portion of their cheek-teeth.

Of the Hyæna's amazing power of jaw, the following notice occurs in Dr. Buckland's *Reliquiæ Deluvianæ*, as observed by him in an individual of the Spotted species *(H. crocuta)*. "The shin bone of an Ox being presented to this Hyæna, he began to bite off with his molar teeth large fragments from its upper extremity, and swallowed them whole as often as they were broken off. On his reaching the medullary cavity the bone split into angular fragments, many of which he caught up greedily, and swallowed entire. He went on cracking it till he had extracted all the marrow, licking out the lowest portion of it with his tongue: this done, he left untouched the lower condyle, which contains no marrow, and is very hard. * * * I gave the animal successively three shin bones of a Sheep; he snapped them asunder in a moment, dividing each into two parts only, which he swallowed entire, without the smallest mastication. On the keeper putting a spar of wood two inches in diameter into his den, he cracked it in pieces as if it had

Africa, furnishes some most appalling accounts of the rapacity of the Spotted Hyæna. He states that Mr. Shepstone (a missionary), in a letter from Mamboland, relates that the nightly attacks of *Wolves*, as these animals are currently denominated in South Africa, have been very destructive among the children and youth; for within a few months not fewer than forty instances came to his knowledge, wherein that beast had made a most dreadful havoc. Among other cases, Mr. Shepstone particularizes two, one that of a boy about ten years of age, and the other of a little girl about eight, who had been carried off by this species and wretchedly mangled, but were recovered by the attention of that gentleman and his companions. Niebuhr likewise informs us that the Striped Hyænas about Gamboon, in the season when the inhabitants sleep in the open air, snatch away children from the sides of their parents.—*Descr. Arabie*, 147, as quoted by Pennant.

been touchwood, and in a minute the whole was reduced to a mass of splinters. The power of his jaws far exceeded any animal force of the kind I ever saw exerted, and reminded me of nothing so much as a miner's crushing mill, or the scissors with which they cut off bars of iron or copper in the metal foundries."*

The strength of Hyænas, as manifested by their power of dragging away large carcases, is strikingly exemplified in Col. Denham's narrative. At Kouka, that traveller relates that the Striped Hyænas *(Dhubba)*, which were everywhere in legions, became so extremely ravenous that a large village had been attacked by them the night before his last visit to it, and absolutely carried by storm, notwithstanding defences nearly six feet high of branches of the prickly tulloh; and two Donkeys, whose flesh these animals are, according to that author, particularly fond of, were carried off, despite the efforts of the people. "We constantly," continues Col. Denham, "heard them close to the walls of our own town at nights, and on a gate being left partly open they would enter, and carry off any unfortunate animal that they could find in the streets."† A single Striped Hyæna has been seen to make off with a negress, holding her by one leg; and running thus at a brisk pace, till she was fortunately rescued.‡

The natural character of Hyænas is, however, crafty in the extreme, but not bold; the slightest show of resistance sufficing generally to keep them aloof. It is only when unusually urged by hunger that the Striped species derives a confidence from acting in concert, doubtless the result of experience in some degree; and the solitary Spotted Hyæna, in all likelihood famished to desperation, has been known to attack and destroy even the Rhinoceros:§ they

* Dr. Knox, in a paper on the habits of these animals (*Wern. Trans.* iv, 383) states that he never knew them to crunch the bones of their prey, leaving the skeleton untouched. It nevertheless appears, however, from Dr. Smith's interesting paper on the *H. brunnea* (*Lin. Trans.* vol. xv), that they certainly do convey bones to the places of their diurnal retreat, and there feed on them, as commented upon by Dr. Buckland and others. We have already noticed, in the text, their propensity to carry off articles that are less digestible: among various authorities for which statement, see Capt. Sir J. Alexander's narrative of his late expedition of discovery into South Africa, vol. ii., 235.

† p. 187.

‡ Bosman, 295.

§ "I had thought," writes Sir J. Alexander, "that the African Rhinoceros had no superior, none that he need fear, save all-destroying Man; when my companion informed me that he had once found a Rhinoceros that had been

take advantage of any animal that manifests the least fear of them, but are singularly cowardly, and their fierceness results from necessity rather than choice, as they always evince a preference for what they find dead. The common notion that they are untameable, is devoid of foundation; for, as the late excellent naturalist, Mr. Bennett, remarked, (in his *Tower Menagerie,*) there is even scarcely any animal that submits with greater facility to the control of Man; and they are even capable of much attachment to persons who kindly treat them. We have seen both the Striped and Spotted Hyænas as gentle as Dogs, and freely handled them;* and they have been known to recognise a former master after several year's absence, and demonstrate as much joy on the occasion as could be evinced by any Dog. Sir J. Barrow even informs us, in his journey to the Cape, that the Spotted Hyæna has been tamed in the district of Schneuberg, where it is considered more serviceable for the chace than the Dog, and fully equal to that animal in intelligence and fidelity; and Col. Sykes observes of the Striped one (*Turrus* of the Mahrattas) that it is susceptible of the same domestication as a Dog.† Their awkward-looking proportions, however, unprepossessing aspect, and hatefully shrieking voice, must ever prevent them from becoming favourite domestic animals.

Dr. Andrew Smith narrates a curious fact, concerning the tallow-like secretion of the *nates,* of an individual of the Brown species (*H. brunnea*) which he long possessed in confinement, and which fact we have succeeded in ascertaining (after much fruitless inquiry) in the instances of both the others. The animal used to relieve itself of it by pressing that part always against a particular stone in its prison, when it issued forth rather copiously, and immediately congealed upon the stone. This substance appeared to be necessary, taken into the stomach, to promote digestion; for the Hyæna always resorted to it for that purpose after a meal, and regularly as it arose from rest.‡ It may be borne in mind that the intestines of these animals are unusually prolonged; though the same occurs in

just killed by a Hyæna. It had followed the giant brute for some time (as appeared by the foot-marks), and had bitten it behind with its terrible jaws, till the Rhinoceros fell and painfully died."—*Expedition II.*, 6.

* On such occasions, when fondled, they roll over upon the back like a Spaniel, generally first sinking upon the knees: and some individuals shriek and "howl with delight" most horribly when thus noticed.

† *Proceedings of the Zoological Society,* 1830, p. 31.

‡ *Linn. Trans.*, vol. xv.

the next genus (*Proteles*), which negatives the supposition that the digestion of bones required the medicament adverted to; while it is not altogether consonant with the reason assigned by Cuvier for the shortness of the intestinal canal in the *Carnivora* generally, "à cause de la nature substantielle de leurs aliments, et pour éviter la putréfaction que la chair éprouverait en séjournant trop long-temps dans un canal prolongé:" the Hyænas and Protle subsisting normally on flesh already putrifying, which might accordingly be inferred, from the augmentation of chyle-absorbing surface, to yield a proportionally reduced amount of nutriment.

There are three living species of this genus, very obviously distinct from each other.

The Spotted Hyæna

(*H. crocuta*, Schreber; *H. maculata*, Temm.; *H. capensis*, Desm.)

Is the largest of them, and also, as we have seen, the most *typical*, in so far as it deviates furthest from the ordinary dentition of the *Digitigrada*; while in other respects it is equally characteristic with its congeners. It is at once distinguished by its numerous round black or reddish brown spots, upon a pale fulvous ground, its broad ears, and inconspicuous mane: its whiskers are less developed than in the others.

Length, from nose to base of tail, four feet and a half; the tail, sixteen inches: height at the shoulder two feet eight inches, and at the croup about two feet three. General colour pale fulvous, inclining more or less to rufous, with numerous black and sometimes reddish-brown spots on the body and limbs, alike in no two individuals;* the hairs on the hind neck and withers forming a short reversed mane, and the lower two-thirds of the tail tufted with long black hairs; nose and muzzle black. "The ground colour," observes Dr. Smith, "in young individuals, is whitish, instead of pale fulvous; the spots are deep black, and the under parts quite black," instead of dull white. "In still younger ones, the spots are often not distinct, the surface exhibiting rather a brindled appearance; and in very young ones the fur is of a very dark, dull slate-colour, verging

* In Cuvier's *Ossemens Fossiles*, two varieties are indicated as respects the colouring; but we have vainly sought to identify these varieties by comparing the descriptions of them with specimens, which latter present great individual variation.

towards black:"* a statement confirmed by some cubs recently brought forth in Mr. Wombwell's menagerie.

This animal is peculiar to South Africa, where it is numerous, and generally diffused; being known as the *Wolf* or *Tiger Wolf* to the Cape colonists: it is also sometimes designated the *Laughing Hyæna*. When running about, it often doubles down the ears, which are then inconspicuous; and frequently turns up the tail, like a Dog. Anecdotes of it abound in the writings of most South African travellers.

"It seldom," remarks Dr. Smith, "if ever, moves abroad during the day, but passes that period in a state of repose, either in holes of the ground, or in retired situations densely covered with brush. Towards night-fall his howlings are regularly heard, announcing to the various animals the approach of their voracious enemy, and thus enabling many of them to escape his wiles. The propensity this beast has for howling seems, therefore, to be disadvantageous to him; and if his almost continual noise be not intended to put the animals upon which he preys upon their guard, its actual purpose is scarcely conceivable," unless it be to inspire them with terror, and thus to facilitate his attacks. "Some have surmised it to be his call to creatures of his own species; but that this is not the case is certain from the fact that Hyænas are heard to utter their supposed call even while separating from each other farther and farther as each cry is uttered; in addition to which, it may be remarked that it is contrary to the habit of this animal to hunt in company, or even to congregate in great numbers, save when assembled by the temptation of abundance of carrion. A still further proof that the Hyæna's cry is not a friendly call to his own species, may be found in the fact that when individual Hyænas have found a dead animal, they cease to utter their melancholy howl, as if in fear of calling participators of the feast.

"Till lately," adds the author, in conclusion of a very interesting account,† "Hyænas were in the habit of paying nightly visits to the streets of Cape Town, and were regarded as very useful in carrying away the animal refuse, which might otherwise have been disagreeable. This, however, no longer occurs, partly, perhaps, from better regulations now existing in the town, and partly from the number of these animals having very greatly decreased. Even now, however, individual Hyænas occasionally approach the town, and their howlings are sometimes heard under Table Mountain, and in other direc-

* *African Zoology*, p. 55.

† Quoted in the *Penny Cyclopædia*, Art. Hyæna.

tions, during the nights. In the countries inhabited by the Caffres they are very numerous and daring, generally approaching the villages during the night, and attempting, either by force or stratagem, to pass the wattles by which the houses are defended, when, if successful, they not unfrequently carry off some young child of the family. Scars and marks in different parts of the body often testify to the traveller how dangerous a foe the natives have in this animal.*"

The ordinary Fossil Hyæna of Europe

(*H. spelæa*, Goldfuss),†

Was very closely allied to the preceding species, but still larger: its remains occur rather plentifully in cavern deposits, in various parts of Europe, including the British isles. No bones of this genus have hitherto been found in America, where the geographical distribution of the living *Viverridæ* renders it probable that Hyænas never existed.‡

The rest of the living *Hyæninæ* have a conspicuous dorsal mane, and amazingly stout wiry moustaches. Their ears are long and pointed, and they are marked with dark transverse stripes.

The Brown Hyæna,

(*H. brunnea*, Thunberg; *H. villosa*, Smith; *H. fusca*, Desm.; also quoted by Lesson as *H. rufa*, Cuv.)

Is the second Cape species, and intermediate in its dentition to the two other living Hyænas; differing from the Spotted in the greater de-

* *Catalogue of the late South African Museum.*

† Various other extinct species have been described, as *H. spelæa major*, Goldfuss; *H. prisca* (*Hyène rayée fossile*), M. de Serres; *H. intermedia*, ibid.; *H. Perrierii*, Brav. Croiz. and Job; *H. avernensis*, ibid.; and *H. dubia*, ibid.: the whole of these European.

‡ The genus *Bassaris* of Lichtenstein, ranged by De Blainville and others near the Musangs (*Paradoxurus*), appears to be a true Plantigrade, allied to the Racoons and Coatimondis; an idea first suggested to us by our valued friend Mr. Waterhouse, the able curator of the Zoological Society's museum. Since penning this, we have met with a brief notice of the anatomy of *Bassaris*, by Prof. de Blainville, in the *Annales d'Anatomie et Physiologie* for February, 1839, p. 58, which completely sets at rest the question, in our mind, of the animal being a true Plantigrade."

velopment of the secondary lobes of its false molars, in the superior size of the small retained upper true molar, and in the existence of a well-marked tuberculous portion behind the lower scissor-tooth; and from the Striped in the greater proportionate bulk of its molars generally, and the absence of an inner tubercle to the lower scissor-tooth, which is strongly marked in that species.* Its size is inferior to that of either, and externally it is at once distinguished by the very long, hanging brown hair, which clothes its back and sides, the limbs being barred with black. The largest specimen of several that we possess notes of, measured, according to Mr. Steedman, four feet four inches from nose to base of tail, the tail nine inches and a half, or with its hair one foot two; height at the shoulder two feet four, and two feet at the croup. "Hair of the whole body remarkably long, coarse, and shaggy," measuring six inches and upwards; "but short and crisp on the head, ears, and extremities. General colour of the head, body, and extremities, grizzled brown, from the long hairs being greyish towards the roots and brown at the points, marked on the sides and hips with large but rather indistinct transverse bands, of a deep vinous-brown colour. The legs, particularly the fore, are marked with transverse black bands, much more distinct and apparent than those on the body. Tail thickly covered with longer hair than in the Spotted Hyæna, of an uniform deep brown. The fore-arms and thighs are darker than the other parts of the animal; and a large collar of dirty, yellowish-white surrounds the throat and extends up the sides of the neck, occupying the entire space between the setting on of the head and the shoulders. Under each eye there is a large irregular black patch; the chin also is black, and a narrow band of the same colour marks the junction of the head and neck, bordered by the dirty-white collar before mentioned. The individual was aged, all the teeth being much worn. A cub, nineteen inches in length, exhibited the same general characters, except that the hair was shorter and more woolly: the dark transverse bands on the sides and hips

* We are unaware that the dentition of the present animal has previously been described; nor is it now absolutely certain that the right species is referred to. We were perfectly familiar with the dental characters of *H. crocuta* and *H. vulgaris*, however, when, in Mr. Yarrell's collection, a solitary Hyæna's skull excited our attention, as differing from all that we had ever previously examined; and as the smaller size of this specimen accords with *H. brunnea*, while there is no information of any additional recent species, there can be extremely little doubt of its belonging to it. Mr. Yarrell was quite unacquainted with the history of his specimen.

were little, if at all, more distinct, and the dirty-white collar was equally conspicuous."*

This animal is the *Straand-Wolf* or *Straand-Jut* of the Cape colonists, and is neither so common nor so generally diffused as the Spotted Hyænas; but appears to extend further northward,† the specimen in the Zoological Society's Museum having been received from near the Gambia. "It is well known," writes Mr. Steedman, "to the farmers who reside along the southern shores near the Cape, where it feeds upon carrion, and whatever is occasionally thrown up by the ocean, as dead Whales, &c. But when food becomes scarce it commits great depredations upon the flocks and herds of the colonists, by whom its incursions are much dreaded. A very fine specimen" (described in the foregoing paragraph) "that had been just shot by a farmer, had destroyed three large calves belonging to him. I was informed that it is a remarkably cunning animal, retiring to a considerable distance from the scene of its depredations to elude pursuit, and concealing itself, during the day-time, in the mountains, or in the thick bush, which extends in large patches throughout the sandy district in which it is usually found. The cub I procured was one of three obtained alive in the Nieuveld mountains, a considerable distance in the interior of the country, which shews that this species is not so strictly confined to the vicinity of the sea-coast as its colonial name would apply, or as the accounts of travellers would lead us to imagine."

An instructive account of the Brown Hyæna, by Dr. Andrew Smith, the enterprising African traveller, to whom zoology has recently been so much indebted, is published in the 15th volume of the *Transactions of the Linnæan Society*, where it is stated that "it seldom attacks the larger quadrupeds, and it is only Sheep, Goats, and such like animals, that suffer from its predatory nature." A captive individual which that naturalist long possessed, was always unusually active during rain, and habitually avoided warmth: its disposition was exceedingly cunning and distrustful, and it shewed an anxiety to carry off things of all description to its place of retreat, which were not without difficulty regained; it thus concealed its food, and is stated to have seized on bones in preference to flesh. Both this

* Steedman's *Wanderings in South Africa*, ii., 114.

† Since penning the above, we have found a notice, in the *Annales des Sciences Naturelles*, (tom. v., p. 227, *new series*), of the Spotted Hyæna being met with in Senegal. Cuvier remarks, in his *Ossemens Fossiles*, that a figure of it occurs in an ancient manuscript of Oppian.

and the *H. crocuta*, narrates Dr. Smith, unequivocally, are in the habit of carrying bones to their wild retreats, and of employing themselves in crushing them during the day. The captive individual adverted to killed and devoured a young Dog, its companion.

The Striped Hyæna

(*H. vulgaris*, Desm.; *H. antiquorum*, Temm.; *H. striata*, Zimm.; *Canis hyæna*, of Linnæus).

Is the only existing member of the sub-family met with out of Africa, being found from India to Abyssinia and Senegal, inclusive. Bruce thought, however, that he could distinguish the Hyæna of Syria from that of Barbary, by a more Dog-like muzzle. It is readily known by the distinct black stripes crossing the body and limbs, and conspicuous thick mane continued along the whole spine; a great black space on the fore-neck, that recals to mind the Civets.

Size, that of a large Dog, but shorter-bodied, or about four feet four inches from snout to base of tail; the tail eleven inches more, or with its hair one foot five; height at the shoulders two feet four, and at the croup about three inches less.* Colour uniform pale brownish-grey, or somewhat darker above than beneath, with irregular black transverse stripes on the body and limbs, disposed obliquely on the shoulders and haunches. Front of the neck, outside of the ears, and muzzle black; and a thick bushy mane, composed of hairs from six to nine inches long (increasing in length backward), and hanging over on each side, along the whole nape and spine till lost in the tail-brush, and which is erected when the animal is threatening. The mane and tail both marked with blackish

* Bruce mentions one that measured five feet nine inches from muzzle to tail; but none have been seen in Europe approaching those dimensions. He must have meant the total length to the end of the tail-tuft, which just agrees with the admeasurements above given, taken from a fine and well-stuffed specimen, exceedingly well mounted, in the museum of the Zoological Society. The dimensions above given by Bruce are copied from Cuvier's *Ossemens Fossiles*; but we find, on reference to the Appendix to Bruce's Travels, which we had no opportunity of referring to when the above was written, that that author specifies his admeasurement from nose to tail, insisting much on the great size of a particular breed of Striped Hyænas, of which the specimen adverted to was an example, and which breed may yet prove to be specifically different.

spots and stripes, variously and irregularly placed. The body-markings differ considerably in intensity in different individuals, and we have seen one wherein the stripes were so much broken and scattered as scarcely to deserve the name.

This widely-diffused species about Mount Libanus, Syria, the north of Asia, and in the vicinity of Algiers, is known, according to Bruce, to feed mostly upon large succulent bulbs, as those of the *Fritillariæ;* and that author informs us that he has known large spaces of fields turned up by it to get at onions and other roots, which are chosen with such care, that, after peeling them, all such are rejected as are tinged with rottenness, as before noticed. Shaw, the traveller, likewise asserts, that, in default of other food, it will eat the roots of plants, and will feed on the tender shoots of palms. He speaks of it as an unsociable animal, solitary, and inhabiting the chasms of the rocks. In Abyssinia, and other hot climates, however, the Striped Hyæna becomes much more carnivorous, and a perfect pest from its abundance, which is induced, in some degree, by the unclean habits of the inhabitants, who leave the Hyænas to perform the office of scavengers in removing a vast quantity of decaying animal matter. So far they are indeed useful, but their multiplication is thus obviously encouraged to a noxious extent; for they resort to the towns and villages in multitudes at dusk, destroy every domestic animal to which they can gain access, and if they do not habitually attack man, from whom they are rather disposed to flee, still it is not exactly pleasant to hear them grunting all around, to encounter them at every turn, or to be awoke, as the traveller Bruce was on one occasion, by something moving under his bed, to be greeted by the night-sparkling glare of the eyes of one of these animals, trying to make off with his bunch of candles! We have never heard of either this or the Spotted Hyæna injuring a grown human being under such circumstances, but infants are particularly subject to be carried off by them. The statement that the Striped Hyæna inhabits South Africa rests on the solitary testimony of Levaillant, who appears to have met with it in the country of the Great Namaquas, towards the tropic of Capricorn.* It certainly does not occur towards the Cape.

We have next to describe a very singular little animal, the denti-

* See the narrative of his second expedition, vol. iii., 68, English translation. He distinguishes all three species.

tion of which is sufficiently curious as compared with all the rest of the *Carnivoræ*, but particularly so in reference to the Hyæna genus, to which, in other respects, it is proximately allied.

The Protle (*Proteles*,* Is. Geof.),

The incisors and canines of which present no deviation from the ordinary form, and are duly developed, though the exterior incisors are not large; but the complement of molars is deficient, and such as are present appear as though their development had been prematurely arrested at an early stage.

There are, in all, four cheek-teeth on each side above, of very small size, and separated from each other, especially the hindmost, which presents a tuberculous surface, having two tubercles; the three others being pointed false molars, and simply conical. In the lower jaw there are two analogous false molars, which lock on either side of the middle one above, the second having a slight trace of a posterior process; and situate much further backward, but anteriorly to the upper true molar, is a third below, having two little points, and also a small tubercle. The scissor-teeth are altogether wanting; and of what use the other diminutive molars can be to the animal is assuredly not obvious; Dr. Smith, indeed, asserts that they often fall out at an early age.† The incisors belonging to the only skull we have seen were singularly worn down, as if much more employed by this than any other of the *Carnivora*.

In other respects, the Protle is almost a miniature striped Hyæna, but with more slender limbs, a developed fifth toe on the fore-feet, a smooth tongue, smaller head, and finer brushy tail; and not only without the two additional pairs of ribs, but having one pair less than the Lycaons and Dogs: the anal pouch, with its transverse aperture, is precisely similar. Only one species is known,

The Crested Protle,

(*Pr. cristatus*, Auct.; *Pr. Lalandii*, Is. Geof.; *Viverra Hyænoides*, Cuv., originally),

Or *Aard-Wolf* ("earth-wolf") and *Nadrou Jackal*, of the Cape colonists. It is less than a common Fox, of a greyish colour, with

* Προστηλες, *undeveloped*; in reference to the structure of the molars.
† *African Zoology*, p. 48.

fewer transverse streaks than the Striped Hyæna, a long, thick mane, particularly upon the shoulders (where the hairs measure six inches in length), and fine brushy tail, as before remarked. We will copy Dr. Andrew Smith's more particular description of it.

"Length, from nose to base of tail, three feet; of tail, thirteen inches: height at the shoulder seventeen inches, at croup about fifteen. Muzzle black, thinly covered with some fine reddish fur; hair between the eyes nearly black; the upper and lateral parts of the head pencilled black and reddish-white, each hair being annulated with these colours; under surface of the lower jaw black; ears with a thin covering of blackish hairs externally, their inner surface bare, excepting the margins, which are covered with a whitish hair. Woolly hair of the neck and body very abundant; and yellowish-white, clouded with subrufous towards the surface, blackish towards the body: bristly hairs abundant on the upper part of the neck and centre of the back, where they form the mane, and are annulated black and white; on the sides they are scanty, yellowish-white, and much longer than the woolly hair. On each side of the neck, a little below the mane, a longitudinal blackish stripe; on the body and shoulders a number of vertical stripes; and on the extremities towards the body several transverse bands of the same colour, on a ground-tint similar to that of the body. Lower parts of the extremities deep black in front, and on the sides; rufous-white behind: throat, breast, and belly, yellowish-white: tail, towards its root, variegated yellowish-white and black; the last two-thirds appearing nearly black, the hairs being only yellowish-white towards their bases. In the female, the woolly hair has scarcely any of the subrufous tints which are abundant in old males, and the mane is not so dark: indeed, all the colours may be stated to be of a lighter hue."* The young, when very small, resemble the adults.

This animal has hitherto been met with principally in South Africa, where, according to Dr. Smith, it is not very abundant; but it appears that a specimen has likewise been killed in Upper Egypt,† though whether of the exact same species remains to be ascertained. Should it prove so, which is not generally the case with the quadrupeds of North and South Africa, the probable inference would be, that its principal habitat is within the tropics.

It is a very timid animal, and social with its own kind. "Under-

* *African Zoology*, p. 48.

† M. Is. Geof. St. Hilaire, *Annales des Sciences Naturelles*, tom. iv., 252, new series.

standing it to be rather numerous," writes Mr. Steedman, "in the neighbourhood of the Vanstaden River" (near Algoa Bay), "and being desirous of obtaining a specimen, I accompanied a farmer in search of the burrows. We soon discovered the *spoor* or track of these animals quite fresh; and following it for some distance over sandy hillocks thickly covered with bushes, we at length found their retreat, which, to all appearance, they had recently quitted. It was a subterraneous cave, with several holes, each leading to one principal cell. It seemed that these holes were intended to facilitate escape in case of attack, the animal being extremely timid. In proof of this, I may mention the circumstance of the farmer who accompanied me having, upon one occasion, ventured to take away the young, without any apprehension of being interrupted by the old ones, which had fled at his approach. After a day spent in fruitless search, we were unable to get even a sight of this curious animal. The farmer informed me that, on moonlight nights, he had frequently seen as many as ten or fifteen of them together, prowling among the hills in pursuit of prey, and raising a most frightful howl."* Levaillant mentions occasionally distinguishing the howl of some quadruped, besides that of the Hyæna and that of the Cape Jackal, about his encampments at night, which his Hottentots informed him was the *Aard-Wolf:* whatever it might be, he adds, it fed along with the Jackals and Hyænas.†

The Protle is stated to prey on very young Lambs, and to attack the massive fatty protuberance on the tails of the African Sheep.‡ No doubt it also feeds on very putrid carrion, so far decomposed as to require no further division than can be effected by tugging at it with the canines; a supposition which, indeed, is favoured by the circumstance of the lower canines being a little curved. Its dental system must, of course, incapacitate it for severing flesh, except that of exceedingly tender young animals.

Having now disposed of all the known existing species of *Hyæninæ*, and described them somewhat in detail, we trust that we have also disposed of the statement that the teeth constitute the essential character of *Mammalia*, upon which the group might even be exclusively constructed; inasmuch as it appears that the dental system is subject to adaptive modifications which might occur alike

* *Wanderings in South Africa*, vol. i., p. 308.

† Narrative of second expedition, English translation, ii., 323.

‡ Is. Geof. St. Hilaire.

in genera not especially allied together. Thus, the Hyænas and Cats present a somewhat *analogous* dentition, in consequence of the abbreviation of the muzzle, coincident with a development of the scissor-teeth, displacing the tuberculous molars, so that one only is retained above and none below, and that single one is much reduced in size, presenting a narrow transverse form at most. The Hyænas and Cats have, accordingly, been erroneously approximated, as they possess little else in common that does not apply to the *Digitigrada* generally. The Hyænas, moreover, pertaining to a natural family —the *Viverridæ*—the members of which are only partly carnivorous, retain a vegetable-feeding propensity, notwithstanding the loss of the tuberculous portion of their grinders; which renders it necessary to modify another general proposition, to the effect that the teeth determine the regimen: the truth being, that the ordained regimen determined the modification of the teeth in the first instance, though, to whatever extent that modification may be carried, in species framed on any particular sub-type, a hankering after the normal regimen of that sub-typical group generally will still be manifested; of which the Hyænas afford, perhaps, as remarkable an example as could be adduced.*

* The foregoing descriptions of the *Hyæninæ* are somewhat abridged from a manuscript general work on the Mammalia, by the author of the *Sketches*, which is now in a very forward state, and will be published in a single thick octavo volume, as soon as he has sufficiently studied the contents of the principal continental museums. A similar work on Birds is likewise in progress, which will probably extend to two volumes.

[Page 52, last line, for *Eupleres*, Jourdan, read *Eupleres*, Doyére; and append, as a note, the following: Since writing the above, we have seen the figure and description of this animal published in the *Annales des Sciences Naturelles* (new series, vol. iv, p. 270), and are satisfied that it is a true member of the *Insectivora*, Cuv. allied to *Tupaia* and *Gymnura*. In approximating it to *Cryptoprocta*, we were misled by Prof. de Blainville's arrangement of the *Carnivora*, in vol. viii. of the same work, p. 279.]

THE MONK; A STORY OF THE ALPS.

The pass of the great St. Bernard has been more than once recorded in the page of history, as the scene where persevering enterprise, combined with daring ambition, and supported by bold execution, was enabled to conquer apparently insurmountable obstacles, and to render vain even the barriers opposed by nature to the completion of man's designs; and the celebrated Hospice, situated near the summit of the mountain, has for ages been a perpetuating monument of the power of generous sympathy and warm benevolence to defy the chills of perennial snows, and the desolation of dreary solitude.

Though this pass is devoid of many of the magnificent features that characterize some other of the Alpine tracts, yet its wild and rugged paths cannot be traversed without feelings of deep interest; the memory will revert to the period when Hannibal* led his Carthaginian warriors over the stupendous Alps, as some maintain, by this pass, and poured down his legions with resistless fury on the richly cultivated plains of Lombardy, then teeming with wealth and luxury that, ere long, was to enervate even the hardy veterans of Africa, and compel them to yield to the magic spell of the soft skies, the cooling fountains, and the love-breathing groves of Italy's genial clime. Since that period small bodies of troops have occasionally crossed the St. Bernard; but the transit of forty thousand

* The ascent of the Alps by Hannibal and his army is described as having occupied nine days. In addition to the obstacles presented to their advance by the rugged nature of the ground, the hardy mountaineers disputed every pass with them, and frequently broke their disciplined ranks, or obliged them to retreat; but at length, by stratagem and perseverance, the Carthaginian general succeeded in gaining the summit of the mountain, where he permitted the soldiers to rest two days, after which they commenced the descent, which was found extremely difficult, owing to the steepness of the declivity. At one point a precipice of one thousand feet in depth seemed to bar their farther progress; and here it was that the well-known artifice of heating the rocks by fire and dissolving them with vinegar, was resorted to. From whence the vinegar was obtained, and by what solvent property it was enabled to reduce primitive granite, the historian omits to mention; possibly the effervescing wine, for which the valley of Aosta is famous, may be here signified. This, if given to the soldiers, might, by its refreshing properties, have stimulated their exertion, and enabled them to overcome the opposing barriers.

regularly disciplined soldiers, with cavalry, baggage, and two hundred pieces of artillery over this pass, was reserved for the giant genius and master spirit of Napoleon to accomplish.

It is impossible for any one to form even a faint idea of the magnitude of this undertaking, without visiting its scene. The broken nature of the ground, the narrowness of the path, the abrupt precipices, and the deep beds of torrents to be passed over, with the snow, which, at that early season of the year (in April) was many feet thick for a considerable part of the route, would all seem to render the undertaking impracticable; but an end was to be gained, and this end (if in human power) Napoleon determined should be effected. His design succeeded; he accomplished the pass, and the field of Marengo bears bloody evidence how completely the manœuvre succeeded.

During the early ages of Christianity great numbers of devotees, performing pilgrimages, used to pass into Italy by this road; and it was principally to aid and relieve these absolution-seeking sinners that the Hospice established by Bernard, about the tenth century, was founded. The monks of this monastery are of the order of St. Augustine; their self-devotion, in thus voluntarily residing, throughout the perpetual winters of this sterile wilderness, for the purpose of rendering assistance to weary travellers of whatever description or country, their active zeal, their benevolent charity, and, above all, their indefatigable exertions in rescuing from destruction the unfortunate wayfarer who may have been overwhelmed by the snow-storm, cannot fail to call for universal gratitude and admiration. Formerly the monks were possessed of considerable property, and their funds were amply sufficient to entertain gratuitously all the travellers who took shelter under their hospitable roof; but the spoliation consequent upon revolutionary changes in the states and empires where their lands lay, has materially depreciated their revenues; and at the present time they gladly receive any contributions which generosity or philanthrophy may dictate to the visitor.

During a short stay in Switzerland, in the year 18—, I had occasion to visit the Hospice of St. Bernard, and to become personally acquainted with some of its inmates.

It was on a bright morning in the early part of the month of November—(a month sometimes unjustly libelled; for, notwithstanding its general gloom, it is not always productive of clouds and despondence alone; there are occasionally cheering gleams, bright oases, and sunny hours, when nature seems to throw off the veil of mist that has been spread over her beautiful face, and to smile even

on the "scared and yellow leaves" which lie scattered on her bosom, whilst the birds sing blithely as in the first break of early spring)—I set out for the small town of Martigny, with the intention of resting one night at the Hospice, and proceeding the next day on my journey into Italy. I took with me two stout peasants to act as guides; we were all mounted on mules, that being the most convenient mode of ascending the pass. The extraordinary sagacity and more than human foresight of these animals, when in the perils of the mountain tracts, render their services of the highest value to the traveller. It was advisable to take every precaution; for though the weather was now clear and open, this could not be relied on beyond the present hour, particularly at such an advanced season of the year. Should a storm overtake the traveller whilst on his way, unless he has some person thoroughly acquainted with the mountain paths to direct him, there is every danger of losing the track and perishing in the storm.

The road, for some time, passes along the banks of the river Drance, which rushes impetuously down a narrow rocky channel, sometimes dashing over perpendicular ledges many feet in height, or foaming amongst the broken fragments of stone which everywhere strew its bed. We halted for three hours at the village of Liddes, in order to recruit the mules for the remaining part of the ascent, which, from this place, becomes steeper and more broken. We here learned that a considerable quantity of snow had fallen during the previous days, and that there was much difficulty and some danger in proceeding; but as I was determined, if possible, to reach the Hospice that evening, and it was now but mid-day, I procured another guide to accompany us on foot, and assist in case of any accident; after replenishing our brandy-flasks, we set out with stout hearts and warm cloaks on our perilous journey. The road lies up a deep valley bounded on either side by bold rocks and snow-covered peaks, from which the sunbeams were reflected with almost painful vividness. After leaving the hamlet of St. Pierre, all vestiges of habitation cease; the paths wind for a short distance through a forest of pine and larch, which, however, soon ceases, and the alpine rose, a species of Rhododendron, alone blooms in the solitude; the stream assumes the character of a brawling torrent; the path becomes narrow and rugged; and the whole scene presents as wild and desolate an appearance as it is possible to imagine. After about two leagues we passed a small chalet, where, in the summer, milk and other refreshments may be procured. We now began to find the journey extremely troublesome, and made but slow pro-

gress; the snow was so soft, owing to its recent fall, that the mules sank in above their knees at every step. We were, therefore, obliged to dismount, and proceed on foot with the assistance of long staves, with which we had provided ourselves. In the mean time, the sun was obscured by dense clouds, the sky became overcast, and a low moaning noise, like the sound of the distant ocean, occasionally broke on the otherwise death-like stillness. There was a chilling gloom cast around every object, respiration became difficult and oppressive, from the attenuated state of the atmosphere. The walking was toilsome and difficult in the extreme, frequently as much ground being lost by one unfortunate slip, as had required several steps to gain.

We had advanced in this manner for some time in silence, when I felt a smarting, prickling sensation on my face, and I turned to one of the guides to inquire its meaning. He pointed to the mules, and I observed that the vacant saddles were covered with small white particles. "It is the snow," he said, "and the storm is gathering fearfully fast about us. Do you see yon peak?" I strained my eyes in the direction where he pointed, and saw, at a considerable distance, a craggy point, which was scarcely discernible through the increasing darkness. "So long as we can descry that point we are safe," he continued, "but we must lose no time." "How far are we from the convent?" I asked. "A *strong* league yet," he replied; "but I have traversed the way often, and know it well, every spot is familiar to me by day and night." He said this in a seemingly careless manner, but there was a degree of anxiety about his tone and gesture which did not escape my notice.

The speaker was a tall, athletic man, about forty years of age. From the strength and symmetry of his figure he seemed formed to endure hardship and to achieve enterprise; his countenance was open and intelligent, and his broad forehead and dauntless eye at once bespoke courage and daring, combined with prudence and foresight. I had had much conversation with him during the day, and had learned some of his history. He was a native of Thun, and had, in common with all the Swiss peasantry, that devoted attachment to country and home which has become proverbial. During his early life he had passed through most of the European states, in the capacity of courier to different travellers, and possessed a good deal of information, with a superiority of air and language to the generality of his class. I felt the atmost confidence and reliance in this man's knowledge and guidance, for faithfulness to trust has ever been the characteristic of the Swiss nation. The sequel proved

that I had not formed a wrong estimate of his character. The other person we brought from Martigny proved to be quite a youth, and but little acquainted with the pass. He began to show signs of fatigue and exhaustion soon after we reached the snow, and was now incapable of proceeding without assistance. His frequent request was to sit down and rest, but this would have been at once leaving him to his fate; for when the feeling of drowsiness is yielded to in order to get a little temporary ease, the unfortunate victim presently falls into a deep sleep, from which he never more awakes. We therefore urged him to proceed, I supporting him on one side, and the man who had accompanied us from St. Pierre occasionally aiding both, while Stierry, our experienced guide, kept a few paces in advance. To the exertion required in sustaining my burden, and the excitement consequent upon it, I was probably indebted for my life. That benumbing sensation of the extremities which is generally the forerunner of complete paralysis, had begun to overpower me; and it was only by a very strong effort that I could throw it off to take an active part in our present situation, which every moment became more hazardous. The light had nearly faded, and an impenetrable veil was fast shrouding the heavens, the breeze came in fitful gusts, and the icy spicules increased in quantity. I looked towards the beacon of our hope; it was still visible through the dimness, but heavy clouds rested over it, and seemed about to wrap it within their dark folds. Our progress was necessarily slow, having to drag our companion along at every step. To have left him in his hopeless condition, was not in English or Swiss hearts. It was still half a league to the Hospice, and the night was upon us. Not a word was spoken, but we persevered. The path for some time had been between two lofty ridges of rock, which, in some degree, screened it from the storm; but we now entered on an open exposed tract of the mountain, where there was nothing to interrupt the violence of the tempest, which now burst upon us with appalling fury. The wind, as if hitherto disappointed of its prey, swept with resistless impetuosity across the barren waste, whirling the snow round and round, and dashing it against us with such force as to produce considerable pain. It was impossible to distinguish any object, even at the shortest distance, the immense quantity of falling particles totally obscuring vision; the breath, too, was now drawn with increased difficulty, and to advance was like facing a cataract. The mules uttered a plaintive cry, and shrank cowering before the blast. We sheltered ourselves in the best way we could behind them, and waited until the extreme violence of the storm should be past; in a

few minutes the power of the hurricane seemed partly exhausted, but the snow fell fast as ever.

Stierry was by my side: "We must move from this place at all risks," he said, "or our bed will be a cold one, and our sleep long." "Which way lies the road?" I inquired. "I must endeavour," he replied, "to discover it; it is marked by wood posts, put down at intervals; and if I can find one of these we may perhaps reach better quarters." He spoke with a calm decision and presence of mind, that were well calculated to inspire hope and confidence. "Hold fast the end of this cord," he continued, "when I call to you to follow it, join me." Then, attaching the other end to his own arm, he went to such a distance as the length of the line (which was considerable) would allow, and described a circuit. By these means the cord was brought in contact with the desired object. We soon heard the signal, and with the assistance of our clue we readily gained the spot where he stood, which was marked by one of the guide-posts before mentioned. He now advanced, as before, to the next post, and we followed, when the word was given, in like manner. We pressed on for some time, alternately halting and proceeding on our way, as our intrepid conductor ascertained the safety of the ground; and we had begun to entertain great hopes of extricating ourselves; but these hopes were soon doomed to be crushed. After waiting a much longer time than usual without receiving the signal, I became alarmed. Stierry returned, and said he had sought in vain for the next mark to direct our path, and "to proceed," he continued, "without knowing it, were but to court our fate." "Would it not be practicable," I asked, "to return and take shelter in the chalet we passed?" "No," he replied, "*I* might be enabled to retrace my steps, but for *you* it would be impossible." "Then go," I exclaimed, "why sacrifice more lives than are required?" "Because," he replied, "I would rather die than desert my trust. It shall never be said that Henry Stierry forsook, in the hour of peril and adversity, those he was bound to assist, and would have followed through sunshine and prosperity. If I cannot change your lot, I can at least share it. Nothing now remains qut for us to draw close together, and endeavour to keep out this intense cold." I could not but admire, and be deeply affected with, his attachment and fidelity, and saw it was vain to urge him farther.

Whilst he spoke, I felt the blood which had been warmed by the exertion and interest of our perilous circumstances, flow back with icy chillness to the heart; and a full consciousness of our utterly hopeless condition, for the first time, came upon me. We obeyed

the last injunction of our guide, and all crept close to each other, when, after addressing a joint and fervent supplication to Heaven, we awaited in silence our doom, which now seemed inevitable. I soon began to experience a return of those sensations of numbness which had been for a time overcome, together with an indescribable giddiness and exhaustion, which promised speedily to render me incapable of receiving external impressions. I had been in this state for some time, and was fast sinking into insensibility, when a strange sound struck upon my ear. At first it was blended with all the confused feelings of a bewildered fancy, but it came again and again, distinct and certain. I raised myself, and laid my hand on Stierry's arm, but he did not move. I called to him; he started, and inquired what I needed. "Listen," I replied. "What sound is that? I have heard it more than once: now, now it comes again; it is like the distant bark of a dog." He laid his ear down to the snow for an instant, then, springing to his feet, he exclaimed, "It is! it is! we may yet be saved! That sound is the signal of relief; some of the brave souls from the monastery are out to-night on their errand of mercy. God grant they may turn this way!" We could now plainly distinguish the deep baying of a dog, and imagined we could occasionally discover human voices swelling on the breeze: then again all was still, perfectly still: hope died within us, and the heart became sick. It might be nothing but the wind wailing through the rugged ravines, or the mountain spirits revelling with demoniac glee in the desolation of the storm. Again the sounds were borne upon the gale; they approached, and again died away: to have aid so near, and yet with the possibility that it might never reach us, rivalled even the tortures of Tantalus. Could we but make our situation known, deliverance was at hand. We shouted with all the vehemence of mingled hope and despair, but our voices went faintly over the expanded waste. That instinctive and mysterious love of life which is implanted in every breast, and which is only extinguished by the utter annihilation of being, now rekindled the almost expiring spark of vitality in our companions. They joined their voices to ours, and we continued our efforts. In a short time, we had the inexpressible delight of knowing that our deliverers were advancing rapidly to the rescue; the gleam of torches was now discovered through the darkness, and soon after the noble mastiff,* who first apprized us of the coming succour, had

* In the museum at Berne there is preserved the skeleton of one of these sagacious animals, who for many years was well known on the Great St. Ber-

by his unerring sagacity discovered our resting-place. He exhibited every symptom of satisfaction, by leaping about us, and rubbing himself against different parts of our bodies, in order to impart a portion of warmth to the frozen limbs; while, ever and anon, he uttered two or three short barks, to inform those who were approaching that he had found something which required their immediate attendance. Twelve or fourteen persons now appeared, some carrying flambeaux, others provided with long poles and ropes. The help came most opportunely, as by this time the whole of our party were incapable of moving. We were quickly conveyed to the Hospice, and soon safely deposited within its sheltering walls. Here, all the usual remedies were employed to restore circulation, and with complete success; cordials were administered in due time; and with the luxury of a good fire, warm clothing, and refreshing food, the perils we had gone through were almost forgotten, and we retired to rest, fervently thanking the wise Director of all events for our preservation, and the monks of St. Bernard as the instruments with which it had been accomplished.

During the next and several succeeding days, the weather was so tempestuous that it was not deemed advisable for me to continue my journey. I therefore gladly accepted the kind invitation of the fathers to rest under their roof until a favourable change in the elements should permit me to proceed in safety. In this time I had an opportunity of learning much of the domestic economy of their establishment, remarking minutely the habits and manners of its inmates. The individuals composing this community are a simple-hearted, unsophisticated set of men. Separated from the rest of the world, both by the nature of their vocation, and their peculiar locality, they are untainted by the prejudices, vices, and foibles of busy life. They neither make nor meddle in the affairs and events which disturb general society. They know but little of the ambition and intrigue by which states and empires are governed, or of the speculations and controversies which agitate scientific inquiry. There are, indeed, exceptions to this rule in men who (disappointed and disgusted at finding noxious weeds springing up at every step in what they had visionarily pictured the bright flower-garden of life) have, after gathering some of the bloom from the passing hours, and perhaps finding it mingled with the bitter poison of blighted hope, turned from the delusive mirage, and devoted the remainder

nard, and is said to have been the direct means of saving fifteen human beings from the death that awaited them.

of their days to the solitude of a cloister. Amongst this number, I judged Father Stephano to have been. He was a man about thirty-five years of age, although the lines of suffering and sorrow were so visibly impressed upon his countenance that he appeared much older. His customary bearing was reserved and melancholy; but at times the momentary gleam which spread over his dark features, and the restless glances which flashed from his expressive eyes, told the workings of a proud and sanguine spirit not altogether subdued to endure the present, or steeled to the memory of the past. I had a strong desire to become better acquainted with this person, as he had been particularly active in our rescue, and seemed to possess a superior mind to his companions. At first, he withdrew from every advance to confidence: he even shunned the politeness of common intercourse; but, in time, he yielded so far as to converse freely on indifferent subjects, and asked numerous questions relating to passing events and general opinions.

His remarks exhibited a depth of understanding, and an intimate acquaintance with the world, which could only have been acquired by mixing with society and studying carefully the motives and passions which actuate mankind. He possessed liberal principles and noble sentiments and a generous heart, but all his views were clouded and discoloured with a morbid sensibility, an over-wrought estimation of what things should be, which made him look upon present realities with a jaundiced eye. It seemed as if his early dream of happiness had fled, that the stream which fed his young aspirations, and in whose crystal bosom he had seen reflected the bright prospect of a golden future, was changed to a dark and turbid current, which had swept away all his fairy palaces and elysian groves, and had left him nothing to contemplate on the dreary ocean of existence, but the remembrance of false anticipations and withered hopes.

The weather continued so inclement that I was obliged to remain several weeks at the Hospice; and, before my departure, I gained so far on the confidence of Father Stephano as to induce him to relate to me many interesting particulars regarding events which had taken place on the St. Bernard, since his sojourn amongst the brotherhood. One adventure of which he was an eye-witness, and which was attended with the most singular and romantic circumstances, I shall now endeavour to describe as near as possible in his own words. Having one day, after our principal meal, replenished the blazing hearth with some dry wood, and drawn our seats

within the influence of its reviving warmth, the monk commenced as follows:—

"Nearly four years have now elapsed," he began, "since the circumstances I am about to relate took place; yet the occurrences of yesterday are not more distinctly impressed on my memory than are the most minute incidents which then happened.

"The season had been unusually open, and many persons had crossed the mountain with ease, at a considerably later period than the present. It was at the close of an evening, when some travellers arrived at the Hospice, and sought shelter for the night. They had ascended from Martigny, and seemed much fatigued with the journey; the party consisted of an English gentleman, his daughter, and their domestics. Every accommodation that our roof could afford was speedily furnished them, and they were soon able to partake of some refreshment in the saloon. During the repast, more visitors arrived who had come up from the side of Piedmont; these comprised an Italian nobleman, with his lady and their retainers. On being brought into the saloon, the count glanced round the apartment; and, perceiving the strangers, he turned haughtily away and enquired whether he could not have private accommodation; but the countess drew towards the fire, (near which the previous guests were seated), and made some general remarks. She was about to place herself at the board, when she was arrested by the intense gaze of the younger English traveller, which was fixed full upon her. They were both silent, when a sudden exclamation —Pauline! Mary! now burst simultaneously from either of them, and the next moment they were folded in each other's embrace. This extraordinary scene was quickly explained. When girls, they had been at the same school together at Geneva, and had there formed a romantic, but sincere friendship. Events hereafter to be mentioned had divided them for some years. They had never even communicated by letter, and knew not of the changes that each had experienced. It may be, therefore, imagined what inexpressible delight this unexpected meeting had afforded them. When the first emotions of surprise were past, the young countess presented her husband to her English friends. He made the acknowledgements of courtsey with cold civility, which could not pass unobserved; it caused the indignant blood of wounded pride to mantle on the cheek of the countess, whilst it only called a smile of conscious superiority and good natured pity, to curl the lip of the Englishman, who returned the greeting of the Italian in a manner more polite, but not the less distant.

"The two female companions had much to converse about, many questions to ask, and many strange adventures to hear; but, as they were both tired with the exertion of the day, and needed rest and sleep, the count consented, though reluctantly, to stay the next day at the monastery, in order to afford them the gratification of each other's society. The following morning, clouds enveloped the mountain, the air was piercingly cold, the wind howled dismally, the spirit of the storm was let loose, and stalked from crag to crag with devastating strides. The winter had now commenced in its deepest intensity; and, like the cold heartlessness of the world which freezes every stream of generous impulse and chills every bud of promised happiness, it quickly changed the face of all that was fair and bright, to one blank desert. But, unlike that winter of the soul, it shall again yield to genial spring, and flowers shall bloom and rills meander, where now the eye finds nothing but lifeless sterility to rest upon; while for the blighted heart, and the seared affections there is no green spot; no power to liberate the once frozen currents of youthful hopes and early visions. The monk paused, and seemed struggling with some painful emotion which, in a few seconds, by a strong effort he mastered. The weather remained so tempestuous and severe, he resumed, that those only who were well acquainted with the various paths and turnings of this wilderness, and had been long inured to its hardships dared venture abroad. The travellers were all detained in the Hospice, and it was many days before they were enabled to proceed on their journey.

"It will be necessary to refer to many circumstances that happened previously to the period of which I speak, to enable you to understand the subsequent events. Colonel Hamilton was an English gentleman of good family, but small fortune. At the commencement of his career, he followed the profession of arms from a pure love of glory, and a chivalrous spirit of enterprize. He was enthusiastic and impetuous, holding all danger at defiance, when only his own personal hazard was involved, but ever prudent and considerate where the lives or safety of others might be at stake. He rose to fame and distinction; rank and honour waited upon him; his name stood foremost in deeds of valorous exploits. The world was all bright before him; but this was not to last. He was soon to receive a blow from an unseen hand that would dim all his fair prospects, and dash the cup of sweets from his lips—a blow, that would at once make shipwreck of all his fondly cherished anticipations, and leave him a prey to vain sorrows and unavailing regrets.

"In the very zenith of success, his wife—she who had accompanied him through all his fortunes—the being who could alone temper the ebullitions of his too exuberant feelings, or pour the balm of consolation into his wounded spirit—the companion who had shared all his toils and griefs, who participated in all his hopes and fears—the creature on earth he loved more dearly than all that wealth and power, or fame could give, was snatched from him by the relentless hand of death. After this bereavement, he no longer took any part in public affairs, he disposed of his commission, left his native land, with all the scenes of his early youth, and settled in Switzerland, on the banks of the Lake of Geneva, where he resided for many years with his only child, the young and beautiful Mary. All his care was directed to her education. All his happiness was centred in her welfare. She was the last link that bound him to the world, the green leaf that distilled vitality into his withered heart. He loved to look upon her; he loved to trace the development of her character through each succeeding year; and he was richly repaid for all he had bestowed. Her gentle assiduity, her ceaseless solicitude for his comfort, her more than filial obedience, came soothingly to his broken spirit. Her high sentiments of virtue, and pure principles of religion, might have shamed many a sage, and taught even her father to forget his woes and to kiss the rod that chastened him. Time and his daughter's love had in a great measure softened the poignancy of his grief; and, though happiness, as he had once known it, was dimmed for ever, yet he felt that there were many bright things in store for him. If a fleeting cloud occasionally crossed his brow, it was but as the passing ripple on the bosom of the lake when some slight breeze skims its surface, but is incapable of agitating the calmed depths of its serenity. His transitory gloom was always quickly dispelled by the silver-toned voice of Mary who, at these times would sing to him some of the plaintive airs of their native country, or swell the rich melody of the Swiss mountain lay. He would often gaze upon her sylph-like form and the perfect symmetry of her graceful figure; upon her beautiful and fascinating blue eyes, which told of nought but innocence and joy; and on her expressive countenance forming the faithful index of a spotless mind; and, as he gazed, his heart would overflow with intense affection. He would then clasp her to his breast, and call her his guardian spirit, his only joy, and pour upon her that choicest of all earthly gifts, a father's holy benediction. Such was Mary, ere sorrow and suffering were more to her than mere words. She was yet

to taste the bitter draught of misery, she was yet to know the pangs of anguish. Even this guileless, gentle being, was not beyond the reach of the fell demon, who hovers over the destinies of man, ever ready to cast his envenomed dart, to strike where the least expected, and to leave the rankling poison in the wound, to blacken and destroy.

"The spot Colonel Hamilton had chosen for his residence was situated near the small and beautiful domain of M. de Rosenberg, a Swiss patriot, who had lost much of his property in the disturbances incident to the French Revolution; but he still possessed this patrimonial estate, on which he resided, if not in affluence, at least in contentment. Between him and the English colonel a close intimacy grew up. Neither of them were disposed to enter into general society, but they found in each other's company a similarity of taste and habits, which rendered their intercourse mutually agreeable. M. de Rosenberg had a son a few years older than Mary; as children they were inseparable, both in their hours of play and their times of study. He was always her little protector, and she looked to him as her friend and brother. In the course of time, he went to one of the German universities to finish his education; on his return after several years, he found Mary changed from the pretty engaging child he had left, to a beautiful fascinating girl, just budding into womanhood. They were now, as before, constant companions. Often would they wander amid the mazes of copse and vineyard which adorn the banks of the lake. Often, on a soft summer's evening, would they gaze across the expansive waters, and watch the small boats with their white sails gliding silently and tranquilly across its glassy bosom. At other times, they would climb the surrounding hills, rising as an amphitheatre; and, from some lofty terrace, gaze on the more magnificent features of nature, as displayed in the distant Alps, with their snow-clad peaks, and in the towering summit of Mont Blanc, soaring high above the rest in its lone majesty. All their pursuits, all their thoughts, bore the same impress and tended to the same end. They had but one object—but one heart. No wonder, then, that he loved, and that she returned his affection with as deep and as fervent a passion as ever glowed in the breast of woman. They knew no deceit. Nor did they attempt to conceal their attachment. Their love was approved. Their fathers beheld with delight the increasing fondness of their children, and looked on their union as the accomplishment of each one's happiness. Time rolled on, and the period was fast

approaching when Arthur was to plight his vows to Mary in the face of Heaven, and before the eyes of men; to give his pledge to love and cherish her as his own soul.

"M. de Rosenberg possessed a small estate in one of the distant cantons, from which a considerable sum of money was due; and, as Arthur had never been in that district, his father sent him to the town of ——, near which the property was situated, to make the necessary inquiries. Before setting out on his journey, which would occupy him some days, the youth went to take leave of his beloved. They spoke much of their long and often-told love; of their approaching marriage, and the years of joy that awaited them. When they parted, he pressed her fondly to his bosom, and imprinted one pure kiss on those lips whose breath was more precious to him than the scented breeze from spicy groves.

"A week passed, and Arthur did not return. His friends became anxious; day succeeded day, and yet no tidings arrived, and Mary began to feel that sickness of the heart which ever accompanies hope too long deferred. At length, a letter came; but its contents poured no oil on the troubled waters. It came from the young de Rosenberg, stating that he was in the most imminent peril of his life, and entreating his father to lose not a moment in coming to his assistance. M. de Rosenberg immediately set out to the place from which his son's letter had been dated. Colonel Hamilton insisted on accompanying him; and they made all speed. In about three days they arrived at the town of ——, and found Arthur lying in the dungeon of a prison under a charge of murder. The circumstances that led to this untoward event were briefly these. An Italian priest had been found assassinated in one of the little-frequented mountain paths. The brother of this priest stated that, on the day when the murder was perpetrated, he had been pursuing his customary sport of shooting the goat and chamois, and was returning home by one of those perilous tracks which are only known to the adventurous hunter, when, at one of the most dreary and sequestered spots, he discovered the prisoner endeavouring to drag the body of a man from the way-side, for the purpose of casting it over some precipice. He approached cautiously, and succeeded in seizing the criminal before he had time to make resistance. Occurrences were all strongly against the young Arthur. He had been seen to leave the town of —— in company with the murdered priest, but a few hours before the deed was committed. A pistol was found in his possession, that had been recently discharged, and

marks of blood appeared on various parts of his clothes. His accuser called loudly for justice to be done to the slayer of his brother, and every one was ready to condemn.

"The meeting of a parent and child under such painful circumstances, may be better imagined than described. M. de Rosenberg clasped Arthur in one long, fond embrace. He knew—he felt that his son could not be guilty; but how was his innocence to be proved? In vain did the agonized parent try to suggest various ways of repelling the accusation. All his plans were abandoned as soon as they were formed; each one was found delusive and impracticable. They were like the bubbles of hope rising through the troubled waters of affliction, and instantly broken as they became exposed to the atmosphere of truth. The simple facts of the case, as they have been related, he saw must condemn him: He beheld the prop of his declining years, the child to whom his heart yearned with the fondest affection, the being who was united to him in body and soul by the mystic tie of consanguinity—he saw this beloved one doomed to death and ignominy. He felt that his own name would be blasted, his reputation stigmatized, his house dishonoured, his happiness for ever gone. He was regardless of the soothing consolations that sympathy and friendship can give; and even, for a time, religion was incapable of imparting comfort to him. He would gaze upon the unfortunate Arthur till the big tears rolled in rapid succession down his furrowed cheeks, and with one convulsive sob he would cast himself on his son's neck, and call passionately upon Heaven to witness for his purity.

"It is not in human nature at once to confess that whatever is, is right. When sorrow and misfortune lower, the mind will at first rebel. The wise sage and the enlightened philosopher, the pure moralist and the genuine enthusiastic believer in divine interposition, have all occasionally repined, and questioned the justice of the decree that fated them to pain and misery. And so it must ever be with the finite intellect of man. The effects produced by the mighty power that orders and directs the universe may be seen; but the first causes which created those effects, and the ultimate ends to be attained by them, are beyond the comprehension of mortality. We find a small seed placed in the earth puts forth a young shoot, which quickly matures into a magnificent tree; but we know not how the vital principle is contained in the seed, or by what power the tree is enabled to perfect its renewing fruits. But to return to my story. During the few days that elapsed previously to the

trial, Colonel Hamilton used every means to procure all the information that might tend to favour his young friend's cause, and invalidate the testimony of his principal accuser. Both the priest and his brother were strangers in the town of ——, no one knew from whence they came, or had even seen them before.

"At length the dreaded morning arrived, and the justice-hall was crowded with persons anxious to witness the trial. Arthur walked through the chamber with a firm step, and took his place at the bar with a calm and almost proud look. His youth and the natural ingenuousness of his countenance and manner, together with the deep anguish marked on the brow of his father as he stood near to him, and listened with painful intensity to each word that passed, would have excited compassion in every breast, and produced a feeling of pity and commiseration in every heart. But the crime of murder, with which the prisoner was charged, was almost unprecedented in that peaceful valley, and its author was viewed with the utmost abhorrence and detestation; so that every kindlier feeling and sentiment were forgotten. All the particulars of the case were now examined, and every circumstance tended to corroborate the charge of murder, with which he stood accused. When called upon for his defence, he made the following statement. It was true, he said, that he had left the town of —— on the day in question in company with the priest, and had journeyed with him for some distance; when at length they reached a wild and lonely spot in the road, his companion suddenly turned upon him, and, grasping his arm, presented a pistol to his head and demanded his money: at first he thought of resisting, but this he soon found to be impossible; he therefore tried to remonstrate, and said he had no money with him; the priest pointed to a valuable ring which Arthur wore on his finger; this he took off and gave up, in hopes it might satisfy; but the other swore, with a savage imprecation, that he would have something more, and was about to commence rifling his person, when, watching an opportunity, Arthur shook off the robber's hold, and closed with him. The struggle was brief; for the pistol, by some mischance, went off, and the contents lodged in the side of the ruffian, who instantly fell. As soon as Arthur had in some degree recovered the first surprise, he began to examine the state of his antagonist. Life was not totally extinct, but he had no means at hand of reviving the vital spark, or even of staunching the blood; he therefore carried the insensible man a short distance from the path, in order to place him under the shelter of a rock, intending as speedily as possible to procure some further assistance. Whilst oc-

cupied thus, he was seen and seized in the manner before mentioned. After stating these particulars, he concluded by making the most solemn asseverations of his innocence, and appealing to the humane pity and justice of his judges to acquit him. He spoke with all the force and energy of truth, and his words produced a conviction that he was not guilty in the minds of most of those present who had come there predisposed against him. His judges were much embarrassed. They conferred together for some time, and again interrogated his accuser. In reply to their questions, he stated that, after delivering the prisoner up to the authorities, he returned, accompanied by two or three of the police, to a cottage on the mountain, where the wounded man had been carried by some of the peasants. They found him quite dead; every part of his dress was carefully searched, and no ring could be found. The story, however ingeniously devised and plausibly put forth, he believed to be a contemptible fabrication. Not one single proof could be adduced of any thing that was advanced, it must all be taken on the bare word of the criminal, who, of course, did not hesitate to forge a lie for the purpose of extricating himself from the penalty of a murder. The accuser, therefore, called vehemently on the court to condemn the culprit. Though Arthur's defence had produced a considerable sensation in his favour, yet, from its entirely circumstantial nature, it could not at all alter the law, which preferred the evidence of the accuser to to the assertion of the accused. He was consequently found guilty, and his life declared forfeited.

"When the sentence was pronounced, M. de Rosenberg uttered a cry of anguish that pierced every heart; and before any one could come to his aid he fell insensible on the floor of the hall. Arthur had heard his doom with calmness, but when he saw his father he could refrain no longer. Casting himself on his knees by the side of the wretched old man, he pressed his lips on his cold, clammy brow; he clasped the now unconscious hand with the deepest fervour; and gazing upon him with a look of passionate tenderness, which soon changed to one of unutterable woe, he wept long and bitterly. No one attempted to part them. Their grief was too sacred to be broken in upon, even by a word. All sincerely sympathized in the scene. At length, M. de Rosenberg began to recover, and was carried out, while his son was re-conducted to his lonely cell.

"The most powerful interest was used in Arthur's behalf; and this, united to his youth and the respectability of his connexions, together with a degree of uncertainty that existed in the peculiar

nature of the case, all combined to procure a commutation of the sentence of death into a decree of perpetual banishment.

"His father and Colonel Hamilton saw him depart from the town of —— an outcast and wanderer, whilst they returned to their once peaceful homes miserable and heart-broken. One more painful task was still to be performed—it was to tell Mary of her lover's fate. Her father broke the fatal intelligence in the gentlest manner possible. She heard him patiently and in silence. Her mind had foreboded evil, and it now came before her in fearful reality. When he had concluded she shed no tears, nor exhibited any violent emotion; but her eyes were fixed on vacancy with a wild, agonized intensity. The spring of her life-blood seemed in an instant frozen at her heart, as her fond father pressed her to his aching breast. She was helpless; almost lifeless. The blow had crushed her to the earth. The iron had entered into her soul. All her dearest and most cherished anticipations were blasted. The bud of promising happiness was blighted and withered, at the moment it seemed ready to burst into full blossom. She would have shared her lover's exile, and braved hardship and deprivation with him. She would have borne shame and infamy. She would have endured the scorn and pity of the world. She would have sacrificed home, and every domestic peace, to have lightened his load of sorrow, and soothed his ill-starred lot; for she never doubted his innocence for an instant. But her father! she could not forsake him; she could not leave him in his old age to mourn alone, to die unwept. She loved her parent with a genuine enthusiasm, and resolved to make filial duty the strongest motive to action. Hers was not a spirit to be altogether subdued by adversity. It was crushed and bruised, but still it rose from its first state of overwhelmed wretchedness. She felt that life could have in it nothing bright for her; yet she did not yield to despair, but endeavoured to beguile her own griefs by the most watchful affection to her father. He, like Mary, felt perfectly assured that his young friend was not guilty. But Arthur was under the ban of the law—a convicted felon—a branded assassin: to unite his child's fate with such an outcast was impossible. He could, therefore, only trust that time might dispel some of the clouds that rested so heavily on the prospects of the future. He could only hope that Heaven would, in its good time, clear away the darkness that now oppressed his house.

"It was soon manifest that the conflict was too severe for Mary's physical powers. The secret melancholy that preyed upon her heart opened a sure way for the approach of insidious disease. The warm

glow of health passed from her cheeks, and the sparkling glance no longer darted from her eyes: that elasticity of step with which she used to walk so gaily along, with Arthur by her side, was gone. Her smile was of sadness, and the suppressed sigh would often escape unconsciously, betraying how painful was the struggle in her bosom. Oh! 'tis a sad and fearful thing to watch the fading flower —to see it, in life's first spring, droop day by day—to see its vivid colours disappear, and all that once was fair and pure and beautiful to look upon, become a sickly and withered plant. What dew can again revive the sapless heart? What breeze can again refresh the blighted affections? Colonel Hamilton saw all this in his child; it inflicted a deeper pang than any he had yet experienced. Change of air and scene were recommended; and he decided to pass into Italy, and spend the winter in a softer climate. It was for this purpose that he set out, rather late in the season, from Geneva. Mary having expressed a wish to cross the St. Bernard, he took that pass. They arrived at the Hospice, and were detained by the causes before stated."

The monk here paused, as the evening was far advanced; and the next day he continued his story. "I must now," he said, "give a short history of the early life of the Countess de Vegnet, who, as mentioned already, arrived here on the same night with the English travellers, and so unexpectedly encountered her early friend Mary Hamilton. The countess was of Spanish birth, and the proud blood that throbbed in her veins claimed descent from a long line of ancestry. Her person was tall and commanding: dignity and love were in her every gesture. Her character was marked by strong passions, and her sentiments and ideas were of that vivid, almost morbid, kind, which too frequently entail misery and disappointment on their possessor. She formed a sincere attachment to Mary when they were together, though the two were very dissimilar in tastes and pursuits. Paulina had none of the exuberant spirits and warm enthusiasm of her light-hearted friend; but the springs of her feeling were perhaps deeper, and certainly stronger, from not finding a fit channel in which to flow. Whilst Mary had a smile, or a tear, ever ready to sympathize with each one's joys or sorrows, the emotions of Paulina were rarely developed, but by the tale of some wild or romantic distress. After leaving Geneva, she went to reside in one of those beautiful valleys that branch from the Black Forest, and down which the winding and impetuous Meurg takes its course. On its wild banks, and amid the surrounding picturesque scenery, several of her succeeding years were passed. And whilst

the mind gained strength and knowledge, her person was matured into perfect symmetry. During this time, her hand had been often sought by the wealthy and noble, but she had refused all her suitors with indifference or contempt; and it seemed that the heart of the proud beauty was not to be won.

"Rudolph Willenheim was the son of a neighbouring gentleman, who had but little rank or fortune to boast of. His lineage was pure and noble, and the domains of his sires had, in times gone by, furnished their swelling train of vassals and dependents. But circumstances had deprived succeeding generations of a portion of their honours and their lands, and the present Baron Willenheim resided in comparative poverty and retirement. It was about the time Paulina had entered her twentieth year that Rudolf returned from the university, and took his place in the home of his father. From a child, he had exhibited strong indications of an impetuous and sensitive temperament. During his education, the visionary notions he had early imbibed were fostered rather than checked. He devoured with avidity all the imaginative works of romance, with which the German school of literature abounds. He fed upon them; they formed part of his existence. He delighted to dwell on their wild speculations, and to plunge deep into the abstruse mazes of conjecture and mystery. Though he had lived in the busy world, and had associated with men, he knew little of their passions or habits, their vacillations and their malevolence. His world was in his own breast. There, everything was clothed with sunshine; every object was surrounded by a bright halo, that shed upon it one peculiar colour. The lens through which he contemplated the future was a deceptive one; it showed him things as he wished them to be, not as they really are. For some time after his return to his native valley, he loved alone to climb the rocky steeps of the neighbouring mountains, and to gaze over their wide and magnificent prospects; or to watch the sparkling waterfall, as it leaped from crag to crag down the rugged dell. He loved to wander by the rippling stream, and mark its limpid waters flow murmuring on. He loved to recline beneath the shade of some oak or dark embowering pine, to tell the parting day, and then to hold communion in thought with strange creatures not of earth—elves and fairies. It was on these occasions that he could indulge, undisturbed, the wandering visions of his fevered imagination. From the chimeras of his heated fancy, he could people the silent solitudes with ideal beings, and make every tree and shrub instinct with life. He could create himself their king, and summon with a beck the presiding genii of

the mountains, and the guardian spirits of the sylvan groves, to realise his commands. In the green turf, which rose sloping from the crystal fountain, enamelled with flowerets of every hue, he beheld his throne. In the vast vault of heaven, spangled with the countless host of blazing stars, he saw his canopy. The pearly dews, as they lay glittering in the silver moonbeams, were his treasures; and in the whispering boughs, as they waved in the night breeze, he heard the music of a thousand sylphs. In such reveries would he often pass away the swift fleeting hours, until midnight surprised him in his lonely imaginations. He saw Paulina. She instantly became the queen of his fabled goddesses, and the reality of his most ideal picturings. A new field was opened to him. Her image was now associated with every scene. She was the ruling power that swayed his destiny. But his day dreams were ere long to be broken, and the magic wand of phantasy to give place to the unwelcome rod of truth. He met her again, and again. She was his soul's idol, and he believed that she returned his love. Yes! he believed that she felt the same deep intense affection that glowed in his heart.

"As may be supposed, Rudolf's temperament was not one to brook long delay. His love was not like the soft zephyr that sighs gently along, stealing with a kiss the sweets from the blushing flower. It was rather the fierce whirlwind, that bears down every obstacle, and concentrates every feeling in one overwhelming vortex. He told her of his passion. He poured out his whole soul. He spoke in words of fire. She turned from him with scorn. She replied to him with disdain. Each syllable fell like scorching metal on his excited brain, and stung him to madness. He left her. He fled from the scenes no longer dear to him. He became a hopeless fugitive. In a few months, tidings reached his friends that he had died in a distant land. Many mourned his hapless fate, and even Paulina shed bitter, though unavailing tears.

"Years rolled on, and Rudolph ceased to be remembered. When men mix, and are occupied in the ever-changing events of life, the interest of the present soon obliterates the impressions of the past. They behold the green mantle of spring cast over the face of nature; they hear the melody of birds, and the glad song of the husbandman returning from his labours; they forget the cheerlessness of winter, and lifeless silence of the fields and groves; they enjoy the blessings of peace and the delights of friendship and love; and they no longer remember the miseries of war, the sword of the destroyer, and the desolation of bereavement. It is only in barren solitude,

where the quiet tenor of man's life is unbroken, and where creation herself refuses to smile in the garish sunbeam, that the chilling winter of the soul, the never-brightening hopelessness of the spirit, can be felt. It is there that the lone heart can dwell on the remembrance of joys for ever gone, and cherish sorrows never to be effaced.

"The home of Paulina was situated near a celebrated German watering-place, much frequented by the idle and curious, as well as the genuine admirers of natural scenery in all its diversities of sublimity and beauty. The ennuéed voluptuary who seeks change merely to relieve his satiety—the follower of pleasure in its most alluring forms—the votary of gay revelry and thoughtless dissipation—the slave of the burning excitement of the hazard-table, with its seductive concomitants—all these resorted to B——, and there found opportunities of gratifying their several pursuits. One season, among the visitors was the Count de Vegnet, an Italian nobleman of high rank and reputed wealth. He did not enter into the lighter amusements of the place, but he played constantly and deeply. This man became acquainted with Paulina, and professed to entertain for her the most violent passion. She had lately inherited a considerable property and might be considered an heiress. This circumstance probably, in a great measure influenced his conduct, and determined his choice; for a mind, vitiated and sensualized, like his, could not feel that pure and holy sentiment which sanctifies the altar of love. His offering could only be made to the temple of passion, or on the shrine of avarice. Before leaving B——, he made honourable proposals of marriage to Paulina. Her first impulse was to reject him, but the wishes and commands of her parents, added to the apparent splendour of the alliance, at length prevailed over her scruples. She consented to become his wife.

"After their marriage the count and his lovely countess returned to the vicinity of Naples, where his estates were situated; and, for sometime, Paulina was absorbed in a gay series of pleasures and enjoyments. Every thing seemed bright. But alas! she soon learned that pomp and pageant, of themselves, are insufficient to secure happiness. She soon found, that in the dazzling halls and amid the blaze of princely magnificence, pangs of lonely wretchedness might be felt—that beneath the jewelled tiara and the spangled zone, a burning brain might throb, and a bleeding heart might pulsate. De Vegnet had hitherto appeared under false colours. He had disguised his real sentiments and opinions in order to accomplish an end. Having done this, and having obtained the pos-

session of his wife's fortune, which had become absolutely necessary to enable him to continue in his habits of lavish extravagance, his true character began to develope itself. He was mean, selfish and morose, without one spark of generosity in his soul, without one noble feeling in his breast. He was implacable in his hatred; hollow and insincere in his friendships. He was the victim of furious and vindictive passions, which often involved him in private quarrels not unfrequently ending in scenes of violence and blood. He was alike feared and despised by all who knew him. With this man Paulina found, but too late, that she had intrusted her happiness. At first he shewed her the greatest consideration, and was all kindness and smiles; for his object was to deceive her, as regarded his real character, until he had induced her, under various pretences, to place the whole of her property in his hands. This was all he desired, and he had now no motive for acting with duplicity. The mask was, therefore, thrown off. By degrees, he neglected his wife. His behaviour became cold and heartless; and, at last, he treated her with cruelty and scorn. His house was the resort of the profligate and abandoned. He was false to his promises, and a traitor to his marriage vow. For sometime, the proud spirit of Paulina refused to complain; and, when at length she did remonstrate, the only answer she met with was insult and derision. It stung her almost to madness; whilst he, the black-hearted villain, saw her, whom he had taken from innocence and joy, plunged deep in the pit of misery and despair. Yet the fiend knew no compunction; the demon felt no pity, no remorse. He wished his victim dead, in order that nothing might cross the broad path of vice he had determined to pursue.

"Having occasion to take a journey to Paris, the count determined that his wife should accompany him, although from delicate health, she was little able to bear the fatigue. He took the road over the Great St. Bernard; it was on this occasion, that he and his retinue were detained at the Hospice, as before mentioned.

"Thus far," continued the monk, "I have given you an account of the individuals who so strangely met here, under such peculiar circumstances—and who for some days partook together of our hospitality. I must now proceed to relate briefly the incidents that occurred during their stay, and describe the scenes of which I became a witness. At this time, there was in the monastery a monk who had joined the fraternity about two years before. He had ever kept aloof from all strangers, and as much as possible from the brethren. He appeared

only at the customary devotions, or when it was his turn to attend upon the sick. But he loved to dare the perils of the mountain path when the elements were warring in fearful fury. The chilling blast, the howling tempest, the sweeping storm, and the devastating avalanche, were more congenial to his spirit, than the quiet monotony of a cloistered life. In consequence of this, he was ever ready upon any expedition of hazard or danger, and he always accompanied the servants of the Hospice, when employed in succouring the benighted travellers, or in rescuing them from the snows.

"One night, soon after the arrival of Colonel Hamilton and the count, a party was sent out to traverse the mountain, in order to give assistance to any unfortunate wayfarers who might have been overtaken by the darkness. This monk as usual attended them.

"They visited most of the dangerous parts of the track, and were returning home when the sagacity of one of their dogs, discovered a person overwhelmed by the snow. Life in him was not yet quite extinct; he was quickly conveyed to the monastery and placed in the saloon where the strangers were partaking of the evening refreshment. All gathered around, and proffered their aid. His face, on being exposed, displayed a fine noble countenance on which the death agony seemed stamped. At this moment, a wild shriek burst from Mary, and she fainted in the arms of her father. At the same time, the countess uttered a fearful cry, and rushed from the apartment. All was now confusion; and, for a time, the dying man was forgotten.

"Mary soon revived; and, never shall I forget her look of concentrated anguish, the sad piercing accents in which she exclaimed, 'Oh! my God! he is dead.' The cause of this extraordinary conduct was shortly explained. The being who now lay apparently lifeless before her, was Arthur de Rosenberg. She knelt by his side. Her hands clasped in agony—her eyes raised imploringly to heaven—her beautiful countenance exhibiting the strongest emotion—and her lips moving with fervent prayer—she seemed as an angel of life sent to arrest the departing spirit, to rekindle the fast expiring spark of vitality. She parted the dark hair upon his marble forehead—she held her lips over his, but no warm breath returned her sigh—she placed her hand upon his heart, but no responsive throb vibrated to her touch. She again sank insensible by his side. For a short time, all were silent. Her father covered his face with his hands, and wept in uncontrollable anguish. Oh! it is a fearful thing to see an old man's tears. In youth, the springs of sensibility lie near the sur-

face, and may be called forth by the first stroke of sorrow, or even by the tale of suffering and distress; but in age, when the more acute feelings have been blunted, and the genuine impulses of our nature have been checked, when the heart has been chilled by a contact with a cold world, and the softer passions have been subdued, severe indeed must be that blow, which can cause those fountains, so long dried up, to again flow with the bitter waters of affliction.

"The unconscious youth was now removed to another apartment, and the customary restoratives applied. By degrees, animation began to return, and great hopes were entertained of his recovery. In the mean time, Colonel Hamilton had regained his composure, and proceeded to give the monk before spoken of, a short history of Arthur, and of the circumstances that had obliged him to become an exile from his native land. The holy man heard him with increasing attention, and during the narrative asked many questions as to the exact time and place, when the supposed murder of the priest occurred. 'Mysterious providence' at length he exclaimed, 'how inscrutable are thy ways! How infinitely beyond the scope of human intellect to fathom! How far beyond the reach of human knowledge to define! The darkness and the storm may do thy bidding, and display thy mercy equally with the bright sunbeam, or the gentle zephyr; the cup of death and misery may contain the elixir of life and the Lethé of sorrow; the very instruments of woe and destruction, may be converted into the means of happiness and salvation.'

"As he spoke, all gazed upon him with astonishment, and waited anxiously for some exposition of his strange words. He continued, addressing himself to Colonel Hamilton, 'at the time this unfortunate affair occurred to your young friend, I was travelling in the neighbourhood of ——, collecting contributions for our order. One day, on passing a small chalet situated near an unfrequented path of the mountain, my attention was called by a cry of distress. I immediately turned to the hut; and on entering it, discovered stretched, upon the floor, a man evidently in a dying state, with the blood flowing from a recent wound in his side. I gave him some wine, which in some measure revived him. He had on the habiliments of a friar; but, under his dress, was a belt containing a pistol, and several stilettos. When he was able to speak, he asked if I were a priest, and would shrive him. On being required to confess a shudder passed over him; he turned his face from me, but I entreated him, by every argument, not to plunge his soul into eternity with all its load of sin unrepented. He heard me with strong emotion, and, after some he-

sitation, he replied 'I will, I will! but mine is a horrible story.' He then gave me a short sketch of his life; and from this it appeared, that he had been for some years carrying on a system of plunder and violence, sometimes leading a band of brigands and at others, under various disguises, luring unwary travellers with false appearances and watching an opportunity to rifle and destroy his victims. But he had not always been abandoned; and the memory of his early days, passed in peace and happiness, came across him in his last hour. I then asked how he came to be wounded, he replied; 'I will tell you, but first take this,' placing a ring in my hand, 'and promise me'—Before he could proceed, nature was subdued—he sank back—his eyes closed—his upraised hand fell passive—his lips parted; and, with a few confused words of prayer, his spirit fled. On my arrival at the next town, which was in an opposite direction to ——, I gave information of these circumstances, and proceeded on my journey.'

"Mary, who had recovered from her fainting, and who had listened in breathless anxiety to every word that had passed, now started up; and, laying her hand upon the monk's arm, exclaimed with wild energy—'but the ring! where is it! where is it!' 'Here, lady,' he replied, and placed it in her hand. She cast one look at it—'it is!' she exclaimed, 'it is my own gift to him! his innocence will now be proved.' During the recital of the foregoing particulars, the object most materially interested in them had so far recovered as to be able to speak, and to take some refreshment; but it was not yet thought desirable to tell him of the joy that was in store for him. In the mean time, the countess had sent an urgent request to speak with one of the fathers. They were all occupied in devotion save the monk so often mentioned, and he repaired instantly to her apartment.

When he entered the chamber her face was averted, and her hands clasped over her brow. He closed the door; and, gently approaching, asked how he could serve her. She slowly turned her head and fixed upon him her full dark eyes, with a look so wild, so fraught with agony, that he started back and stood transfixed in amazement. His countenance assumed an ashy paleness. His limbs trembled. He felt that sickness of soul which no language can describe. His gaze was rivetted intently on the object before him; and, for some moments he remained incapable of speech or motion. At length, with a strong effort, the countess broke silence, and exclaimed, 'It is, then, a reality. It is he himself! Merciful Heaven! support me. Rudolf,' she continued, 'they told me you were dead, and I thought myself your murderer. I wept in bitterness of spirit, but my tears

were unavailing. I was doomed to expiate my fault. You now behold a miserable heart-broken creature, subdued by misfortune, oppressed by anguish and remorse, borne down by wretchedness and despair, but it has been of my own seeking. My own pride and folly have embittered every drop in the cup of life Yet pity me. But how can I ask you to pity me—you whom I have so much injured—you whom I have so deeply loved? Oh! I know not what I say, yet I must speak. Yes, Rudolf, I deeply loved you! You alone had my first, my only affection; but I thought to humble you. I wished to gratify my vanity by seeing you at my feet, pleading a cause already sufficiently advocated. To show my own power, I trifled with a heart I would have died for; but I was justly punished for my duplicity. Since that day I have not known peace, and the horror of my present fate is aggravated by the remembrance that I might have been blessed and happy. And now, can you forgive, can you pity me? Speak, I implore you! I am now sinking fast into the grave, where alone I can find rest; and were I but assured of your forgiveness, I could then calmly, nay gladly, meet death.'

"Rudolf had hitherto been silent. The mingled feelings of joy, surprise, grief, admiration, and regret, had alternately agitated his mind, and he was bewildered with conflicting sensations. Every word of Paulina had reached to the inmost recesses of his soul. Every syllable had awakened the dormant, but not extinct, energies of his nature. He was in a mingled delirium of bliss and torture. But the last appeal roused him to the terrible reality. He took her hand. The touch ran through his veins. His brain burned. No longer master of himself, he caught Paulina in his arms. He clasped her to his breast, and poured forth his long-suppressed feelings in a torrent of wild and impassioned language. He recalled the time when he had first seen her in his native valley. He remembered the hours of exquisite happiness he had there spent. He forgot his present sacred office. He forgot that she was the wife of another. He forgot everything, but that his beloved lay upon his bosom, that his arms encircled her, that her warm tears fell upon his cheek, that her heart throbbed responsive to his own; and, as he strained her again and again to that heart, and impressed a fervent kiss upon her lips, there was no external world for him. He thought not of time or eternity. Heaven could not long permit such a profanation to continue unpunished. A faint shriek from Paulina recalled him from his madness. He turned and beheld the Count de Vegnet, who had entered unobserved, and thus witnessed his wife in the monk's em-

brace. At first the Italian's saturnine visage exhibited a malicious smile of triumph, which quickly changed to a demoniac scowl of hatred. With one hand he seized the unfortunate countess; with the other, he plunged a dagger in the breast of Rudolf.

"Before any alarm could be given, the count fled and escaped to France, where he was soon after assassinated in a street brawl. The countess had a long and dangerous illness, from which she ultimately recovered. Shortly afterwards she entered the sanctuary of a convent, where the comforts and consolations of religion soothed her bruised spirit, and opened to her view that bright heaven where there shall be no more death or sorrow.

"Colonel Hamilton recognised, amongst the servants of the count, the person who had appeared at —— as the principal witness at the fatal trial; and, from the confessions of this wretch, information was obtained which, when combined with the previous testimony of the monk regarding the ring, afforded complete evidence of Arthur's innocence. His friends were, in consequence, enabled to procure a reversal of the decree of his banishment, and he was speedily restored to his father, his native land, and his beloved Mary.

"In this dreary solitude, separated as it is from the rest of the world, and divided from intercourse with men and manners, the most trivial instances become subjects of interest. No wonder, then, that these strange incidents should be long remembered in the Hospice; but now they are almost forgotten; and more recent occurrences occupy the thoughts of my brother inmates. Yet on my mind the impression of these circumstances is as vivid as the scenes of yesterday. No time or change can obliterate them. I can now see the graceful form of Mary bending in silent anguish over the breathless body of her lover. I can now hear the expressions of rapturous joy that burst from her lips when she found that he lived and was innocent. I can now behold the pale melancholy and touchingly beautiful countenance of Paulina as she told her tale of woe. I now have before me the devilish malignity spread over the features of De Vegnet, as he plunged his dagger in *my* breast—yes! you may be surprised; but I am Rudolf! It was my heart's blood that he sought. The wound was not fatal—would it had been! I should then have escaped misery such as no words can tell. But, no! I should then have died with a curse upon my soul. Heaven is all-wise, the omnipotent disposer of life and death is all-merciful."

M.

AN ESSAY ON THE EXPEDIENCY AND MEANS OF ELEVATING THE PROFESSION OF THE EDUCATOR IN THE ESTIMATION OF THE PUBLIC.

"Wie kommts? Ist etwa der Bildung der Menschennatur an sich selbst eine geringere Kunst, als die Tanz—die Schauspiel—die Gesang—die Reitkunst, und die Kenntniss der Modenartikel? Ist etwa wirklich die Fertigkeit des Tänzers, die Bildung des Schauspielers, die Kunst eines Sängers, die Sattelfestigkeit des Reuters, und das Wissen eines Modehändlers mehr werth, als der Umfang der Erfordernisse der Menschenbildung im Ganzen?

"So viel ist gewiss: der Mensch, das Meisterstück der Schöpfung, sollte auch das Meisterstück seiner selbst, das Meisterstück seiner kunst seyn.

"Aber ist er's, nachdem er Jahrtausende gelebt hat, ist er's. Kann er jeztauf seinen Lorbeeren ruhen, und es aussprechen: ich bin was ich seyn soll?"—*Wocchenschript für Menschenbildung.**

PART I.—"THE EXPEDIENCY."

INTRODUCTORY CHAPTER.

INTELLIGENCE is the sublimest characteristic of God, for it is that which actuates all the divine attributes, pervades the universe, and reflects through creation the visible similitude of the divine wisdom.

Intelligence is the high prerogative of man, created first with all his appetences eager for a pleasurable existence, his nature had yet to receive a nobler distinction in the approachable likeness to God, who shed over him the lustrous beatitude of his own image, and man became the reflective intelligence of his maker.

Intelligence therefore is the connective affinity between God and man, and though the original excellence of the soul be lost, and her brightness obscured, into the spiritual Eden kept and cultivated to

* How! Is, then, the education of human nature in itself less important than the knowledge of dancing, of the drama, of singing, of horsemanship, and the fashionable accomplishment of the day—is then, indeed, the expertness of the dancer, the science of the actor, the art of the singer, the skill of the horseman, or the wisdom of the fashionist, of more worth than the compass of the necessary education of human nature in the whole?

So much is certain: man, the masterpiece of creation, should also be the masterpiece of himself, and the masterpiece of his art.

But is it so? After the experience of a thousand years, is he perfected? Can he now repose upon his laurels and exclaim, 'I am what I should be?'

the highest possible perfection, the Deity may still descend and hold converse with his creature, and lead him through the observation and understanding of Nature, to the contemplation and worship of the divine holiness.* But this intelligence has another and nearer application, and herein, too, the similitude between the creature and the creator is obvious that as the attributes of the Deity are subject to intelligence, so the human virtues, which are the infinitely remote shadows of the divine, should be submissive to that "wisdom which cometh from above," that virtue should not arise from a brief and precarious impulse, but from an actuative principle in the soul—"a new command give I unto you, that ye love one another." But how shall this law be fulfilled, when the image of God languishes fainter and fainter in the soul? for comparatively with his ignorance man degenerates, and in his debasement secedes farther and farther from the divine similitude. The translation of exalted intelligences into the "sanctities of heaven" is the declared object of mortal probation. Created with an inquisitive faculty, man begins in infancy the process of adaptation, taught by the Great Teacher himself through the instinctive and educative faculty of his being, ascending from the unerrable acquirements of first truths, to the comprehension of truths natural and revealed; until, refining more and more from the grossness of earth in his approachable resemblance to God, exhibiting in the two extremes of child-like simplicity and exalted intelligence, the perfection of humanity. "For the end of learning is to repair the ruin of our first parents, by regaining to know God aright, and out of that knowledge to love Him, to imitate Him, to be like Him, as we may the nearest by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection."†

Scarcely subsidiary to this divine purpose, but indeed correlative with it, is the relation and duty of man to man, how and in what manner he shall advance the well-being and happiness of all mankind, recognizing in each individual the fullest extension of the di-

* Menschenbildung in ihrer Vollendung ist das Ideal wornach wir streben, von dem wir aber mit Paulus sagen: nicht dass ichs schon ergriffen habe und vollkommen sey; ich jage ihm aber nach, auf dass ergreifen möchte.—*Wocchenschrift für Menschenbildung.*—Education in its perfection is the ideal after which we strive, of which we might say, with Paul, "Not as though I had already attained, either were already perfect, but I follow after, if that I might apprehend."

† Milton.

vine law of "doing unto others that which he would they should do unto him." The application is hidden in the mystery of knowledge, not the mere knowledge of utilities, but that higher wisdom which associates mankind in one fellowship of love. Inclusive, therefore, intelligence involves all temporal good, which reconciles contraries, quickens every enjoyment, and multiplies the means.

That "knowledge is power" is familiarized as an axiom; and, however incomprehensive the capacity of that power, its efficacy is no longer problematical, for, by a principle essential to its existence, nations gain an ascendancy proportionate to their knowledge, which, further carried out, is also predicable of societies, of families, and of individuals. Every thing surrounding and influencing man witnesseth the beneficence of knowledge, as much so from the argument of his wants, as from the pleasures of fruition. But, notwithstanding the dignity and usefulness of knowledge, and though man by his nature is adapted to possess it, he exhibits a repugnance, for which ignorance is no plea, and in his insane opposition to its progress presents an inexplicable contrary in his self-love. He beholds the elements changed in their relations, ponderous bodies transformed into aerial, or condensed again into fluids, intractible metals fashioned into the thousand utilities of civilized life, "the great globe itself and all which it inhabits," touched by the Ithuriel spear of intelligence, submissive to his will and applicable to his wants. Yet must he be driven as a bondsman in the pursuit and acquisition of this (to him) creative power; at best to be draggled in the mire of a money-making sensuality, disfiguring the original image of God into the likeness of mammon, and turning the temple of the soul into a "house of merchandise."

But, reflecting upon the virtue of knowledge, both as it concerns the temporal and spiritual interest of man, what is the cause of the unnatural and parasitic evil attached to it, or whence comes so strange an anomaly in his conduct? Of evils, the most prominent are the tyranny of prejudice and the tyranny of teaching; the former tyranny will remedy itself if the latter and greater evil be removed, inasmuch as the tyranny of teaching not only seals up the innate inquisitiveness of the soul, but, by a mistake of the cause, knowledge is abhorred as the tyrant itself. By this tyranny over the tender spirits of children, good and evil are substituted for each other by an irresponsible choice, and which years of experience can hardly correct in the thinking and conduct of man.

But it is not the severity of coercion which is merely included in

the word tyranny, but the whole imperfect system of education pursued in too many schools in Great Britain. Can there be a harsher tyranny than the ill-directed teaching of an unskilful master?* for whether learning be obnoxious from the tediousness of the process, or from the stripes of the rod, is of little consequence in the result. Without ascending to the heights of prophecy, but by an historical comparison of the social and intellectual character of all nations in all ages, it is neither a superstitious nor a sceptical opinion that, as long as the school discipline is characterized by its present empiricism and dull formality—as long as schoolmasters are the despised and needy huxters of a teaching trade—as long as the office is prostrated with all that is abject in circumstances and debased in opinion—so long will the nation present a godless, soulless, degraded character, in continuous retrogression from the presence and communion and image of God, into a lost and irrecoverable heathenism.

"Amidst all the shocks and revolutions of empires, a good system of public instruction would serve as a common insurance of this realm. And if it occupied the attention of governments as much as the incitements to avarice and the ambition of false glory, we might, to use a metaphor, admire the future prospect of Astrea descending from heaven, and reviving the reign of innocence and concord among men. Hitherto the earth can only be examined as a vast theatre of depopulation and waste; it is surely time to contemplate the dawnings of reason, happiness, and humanity, rising from among the ruins of a world which still reeks with the blood of its people, civilized as well as savage."† But, however badly constituted the education system be, what is further to be deplored is, that even its slender benefits are partial and exclusive; as if difference of circumstances dispossessed man of his reason, expunged the divine image, and retroverted him into his irrational and animal being. The only knowledge the poor man is permitted to imbibe is to be sucked in through "the pipe

* The writer of this essay does not impugn the intellectual and moral character of schoolmasters indiscriminately, but rather questions their possessing what to him appears of much higher importance, inasmuch as it precedes knowledge itself—the temperament or genius of teaching, and the philosophic understanding of the compound nature of man. The qualifications, indeed, of a teacher of youth, are so multiform and rare, as it were, the fruition of *all knowledge* and excellence, that, as Milton expresses, "I believe that this is not a bow for every man to shoot in that counts himself a teacher, but will require sinews almost equal to those which Homer gave Ulysses."

† York.

of a sectary," which, partly from the early drenching process of its administration, and partly from its sameness and insipidity, leaves in maturer age scarcely any remembrance beyond the shadow of a creed.

On the other side, the maximum of education is seldom enough to exalt the soul above the mere doings of the day. Trained in what is aptly called a "commercial school," the pupils leave it scarcely more intelligent, and far more impure; or those who hang their satchels against the walls of a "classical academy," do they derive more useful knowledge or less moral defilement? or the inmates of the colleges and universities, do they learn to seek for wisdom as for hidden treasure? The same bad system of education prevails (more or less) from the universities to the village school, every day augmenting the overwhelming evil of a national, moral, and intellectual depravity.

Let it be remembered that it is knowledge which has raised man above the barbaric character of the savage, which has supplied him with every novelty and administered to every want. If, then, even so far as temporal good is concerned, the education of the *few* has done so much, what might not be looked for, with no vain prophetic eye, were all men educated!

Education is the interest of individuals, of societies, and of the world. Education is the strongest security of law, that moderates innovation, and by an universal self-respect establishes a voluntary submission to authority.

To redeem mankind from the superstitions and grossness of error Education must be elevated into a science, presiding over every other species of knowledge, thereby raising the first formative principle of the soul into an inclination for truth, man may regain to know God aright, and represent in his intelligence and goodness the image of his Maker. But the science of education, to be perfect as a whole, must be perfect in its parts, otherwise it will soon decline to its old corrupt and distempered state. The elevation of the duties must, therefore, involve the elevation of the office; and there can be no greater argument for "the expediency of elevating the profession of the educator" than the expediency of proving it.*

* Das Bedürfniss eines solchen Blattes spricht sich durch nichts so bestimmt aus als dadurch, dass diese Frage geschieht. * * * Wenn ein Tanzmeister, ein Schauspieler, ein Sänger, ein Bereuter, ein Dilettant der Mode und des Luxus der in seiner Kunst einigen Ruf hätte, ein Blatt für die Bildung in derselben ankundigte, kein gebildeter Mensch unserer Zeit würde fragen: wozu das? Aber bei der Ankündigung eines Blattes fur Menschenbildung schwebt diese Frage auf den Lippen von so vielen.—

CHAPTER II.

THE PRESENT DEGRADED STATE OF THE OFFICE.

THE dignity of an office is the authority of its law; whether the productions of science and the arts, or the constitution and fabric of a government, which necessarily precedes the authority or office of either, the office ascends above the works by which it was created, and becomes their law; and it is the just and only security of knowledge, that as the faculties of the soul are subordinate to the office of the soul, so the offices of learning are pre-eminent over learning itself, as the model and representative of their utmost reach. Nor can the dignity of an office be subordinate but by the destruction of its duties. Neither the indiscretions nor crimes of the servants of the church, the senate, nor the bar, could deject the dignity of either offices, whereas each office would appropriate to itself the virtues and celebrity of its officer. These professions have a fixed elevation in society, that not even the loosest conduct of their professors could subdue; in the comparison they alone would be vitiated in public esteem; in all such instances the men sink and not the office, which must be co-existent and co-extensive with the utility and excellence of its duties. There is one violent exception to this rule. The office of teaching derives neither interest nor importance from the character of the teacher, or the reputation of the taught. Even that first and most vital of offices, which gives to the soul of childhood its first impulses, illumines it with the first rays of intelligence, and quickens the new-born affections and tender sympathies of a pure and undefiled spirit, is prostrated among all that is abject in circumstances and contemptible in opinion. The office contrary to a general law is subordinate to the duties of the office, so that no fixed character is attached to it, but it is higher or lower relative to the station and success of the educator. Familiarized as we are with the degraded state of the educative office, and regarding schools as a mere trading occupation,

Wocchenschrift für Menschenbildung.—The want of such records is proved by nothing so much as that this question occurs. If a dancing master, an actor, a singer, a modist, or a dilletante of fashion and luxury, celebrated in his art, should announce a work for instruction in either art, would it be asked, wherefore? But with the announcement of a record for education, this question rises upon the lips of so many.

we can hardly comprehend the nature of the evil or see any degeneracy in the office. The early arbitration of ignorance cast education as the ignoble business of slaves, and through the successive ages even up to this period, the primary opinion, strenghtened more and more by error, has thickened into a proverb. Those great and good men who at all periods have been alone worthy to fill so sacred a duty, disgusted and driven away to the more solitary pursuits of literature left the divine trust of teaching truth and goodness, to the herd of promiscuous and ignorant pretenders, who being qualified neither in the knowledge of God nor man, have turned this spiritual magistracy into a grovelling and despicable trade, dragging the highest moral duty to the lowest bent of human degradation. It is no marvel therefore the "profession of the educator" should be so contemned nay contrariwise would be a miracle. To depict more firmly this declension, let the profession be compared with itself and with that of the church. The multitude and varied character of schools, drawn in this comparison is another and incidental evil, what could be more curious than to trace the gradual and the long descent, from the regal professorships of the universities down to the poor half-starved attenuated village school-master or the two pence a week dame schools, where a number indefinitely fixed of poor little children are huddled together in a dark, cold, damp cellar or kitchen, and, ere they can lisp, learn the truth (baptized in tears) that "man is born to trouble"; from the observation of these "seminaries for the young" is it strange that the office should relapse to the lowest place in public opinion? or that the mere name of school should carry with it something abortive and fatal to improvement. But the evils of these schools, are also the evils of those aspiring to the more respectable term of "Academy," modified they may be, but the same evils prevail in all; though their hideous complexion be more or less concealed: it matters little whether it be a two-penny dame school or a "seminary for young gentlemen or ladies,"* poverty, distress, and ignorance of the high virtues of their calling prevail in the same in-

* Nothing is more at variance with common sense, than the silence of even the first writers on education, as to the instruction and right bringing up of *females*, as if those from whom we derive our first and most lasting impressions, might be left to the mere chance of circumstances. Let it not be forgotten therefore that the writer of this essay, though he does not particularize the name, he associates *all* mankind without reference to sex in the essential reparative process of a better education, and that no general remark can apply exclusively to either sex.

corporated and indissoluble compact, and conspire one and all to sink the office deeper and deeper in public estimation. But "up to reascend through utter and through middle darkness" to the most elevated rank of the profession; the comparison is striking, but so indefinitely remote from the opposite extreme as not to be obvious. The office now assumes a new existence has metamorphosed its lean and withered look into the full-blown plethora of excess, framed and gilded with the extrinsic gewgaws, mystical sessamées, and attalantan wealth, of the colleges and universities. But even in these few, far separated instances of the elevated dignity of the "profession of teaching" the elevation is carefully concealed that no identity is felt between the two extremes. By the jugglery of pride, the teacher is transformed into the "professor" and the office is lost sight of in the "professorship." The benefit of a comparison is therefore dead to the public who can hardly recognize an alliance where not only the circumstances but even the designation is exchanged.* The distinctions so widely drawn between the qualities of teaching, are not less carefully preserved, that it would call for a more than ordinary discrimination to trace a connection; while a ban excommunicates and vilifies the office of the educator, the ministerial agency, which however worthy of the highest honour, must be by a natural succession posterior to the first truth of education, is yet beheld with an exclusive and therefore tyrannous reverance, as though the efficacy of prevention was subordinate to that of cure, or the building up of the tender and obedient spirit of youth, to a more willing disposition to receive the truth with meekness, were an object less valuable to the world or less acceptable to God than the tardy conversion of men grown old in sin.†

"Lycurgus‡ also in the institution of the Lacedemonian commonwealth took no care about learning, but only the lives and manners of their children, though I should think that the care of both is best

* Let it be understood that the author does not condemn the elevated position and name of the professorships of our colleges, he laments rather that the *whole system* of education is not equally elevated in importance; the comparison is not meant to be *invidious* but merely to make the evil of such extremes more obvious.

† "Einige sagen, der Unterricht fängt an; die Uebung und das Beispiel vollendet. Wir sagen umgekehrt, die Uebung und das Beispiel fangen an, und der Unterricht vollendet."—*Wocchenschrift für Menschenbildung.*—Some say instruction should begin, practice and example perfect. We say, on the contrary, that practice and example should begin, and instruction perfect.

‡ Tillotson, *Concerning the Educating of Children*, Sermon 52.

and that learning would very much help to form the manners of children, and to make them both wiser and better men, and therefore with the leave of so great and wise a lawgiver, I cannot but think that this was a defect in his institution; because learning if it be under the conduct of true wisdom and goodness, is not only an ornament but a great advantage to the better government of any kingdom or commonwealth."

The original dereliction of the office has thrown the whole structure of teaching into confusion and what by its nature, should be consistent with its object (that is the understanding) is distorted into the uncouth and useless finery of fashionable accomplishments. To annihilate the honour of a profession is to abolish its importance and to strip it of the only legitimate inducement which can excite its members. Were the office of a General no more honourable than that of his soldiers, it would instantly subside to the same level and degradation. It is the conventional authority of a law, recognized by a common consent, which constitutes rank; but the value of the educative office should not be merely an arbitrary assignment, else would it soon decline from its sublime attitude to the plane of those numerous and lower vocations of the arts and sciences.

To compare great things with small "the profession of the educator" should resemble the dignity of Art, on which its professors look with a proud veneration always aspiring to attain a name co-existent with its greatness, working up through all its duties to a mutual and reflex participation of its glory.

CHAPTER III.

THE DEGRADATION OF THE EDUCATOR.*

THE degradation of the educative profession must involve the degradation of the educator. Between the dejection of this office and

* Und nun Erzieher, welchen Namen du auch habest, und aus welcher Gewalt und mit welchem Recht du den Dienst des Heiligthums unserer Natur, die Sorge für die Unschuld, die Bildung der Jugend, die Erziehung der Kinder, als dein Amt, als deinen Beruf ansprechen magst,—darfst du es denken, darfst du es aussprechen: die Art und Weise wie du dein Werk treibst, deine Methode, gehe aus der innern Würde der Menschennatur hervor, sie nehme dieselbe ganz und rein in Anspruch, und erhebe die Kinder zur

that of the officer there exists this essential variance, that the former implicates the latter, but not conversely. The debasement of the one is general, of the other, individual; were it otherwise, the instability of the laws would abolish the authority of the office. That universal admission makes this rule absolute, is an experimental truth. Whatever might be the character and genius of a teacher, though he should possess the highest faculties of teaching, though society should aid his plans by all possible means, and though his scholars should present in their conduct and understanding the most unlooked-for goodness and intelligence, yet would not the office itself sustain any elevation; his efforts would be regarded as a sacrifice to his philanthropy, genius, with an unexampled humility, bowed down to the laborious and disgusting duties of a despised profession. The office would neither receive nor reflect any portion of the honour of its agent.

Seeing, therefore, the utter prostration of the profession of educating, and that the importance of the teacher is personal and extrinsic, the whole multitude of schoolmasters, who get a precarious subsistence by teaching, participate alike in the debasement of their office; and, inasmuch as it throws them upon other and illegitimate resources to rise into notoriety, plunges this most sacred calling into all the dirt and defilements of an unprincipled commerce.

The educator, depressed beneath the dead weight of its opprobrium, so baneful both to the virtues and faculties of the mind and to worldly advantage, that hardly any persons but those who had been already schooled by penury and despair (thus trained to degradation)

Kraft und zum Bewusstseyn derselben als ihre nothwendige Folge? Darfst du das nicht ausprechen, aus welcher Gewalt sprichst du denn den höchsten Dienst des Heiligthums unserer Natur, die Sorge für die Unschuld und die Bildung der Jugend als dein Amt an? Mit welchem Recht treibst du ein Geschäft, das beim Mangel an innerer Weihe, ewig nicht dein Amt, ewig nicht dein Beruf seyn kann?—*Wocchenschrift für Menschenbildung.*—And now, educator, which name thou also hast, thou whose office is the service of the sanctuary of our nature, the guardianship of innocence, the education of children, the cultivation of youth, by what authority, by what right, canst thou claim thy vocation? darest thou think of it, darest thou declare it? the way and manner in which thou carriest on thy work—thy system, does it arise from the internal dignity of human nature, takes it that pure and perfect claim, and does it, as a necessary consequence, elevate children to the power and to the consciousness of the same. Darest thou not acknowledge by what power thou claimest the highest service of the sanctuary of our nature—the care of innocence and the cultivation of youth—as thy office? By what right dost thou carry on thy vocation, that, with the want of that internal consecration, can never be thy office, can never be thy calling?

would adopt the office of teaching. Among the host of the craft, how few of the lower order of schoolmasters have received any other warranty for the business of a teacher than their own compulsive wants! Failing in every other pursuit, either from a deficiency of integrity or of common sense, they can most easily adopt a business that requires no other patent than a sign board, and no capital but their scholars. Frequently is this adoption the last expiring grasp of beggary, which, though a little protracted by every invention of trickery upon the public, is but a step from the workhouse or the gaol.

But the degradation of the office carries with it other and far-ramifying evils. The sub-teachers, ushers, assistants, dancing masters, French masters, drawing masters, and all those numerous addenda of the "classical and commercial academies," they all participate in the pauperising depression of the trade. The fact is well attested that more than a moiety of the charges paid to them by their pupils, through the hands of the master of the school, is not unfrequently substracted for his (the master's) own purse: and even a heavy discount is further deducted from the already reduced pittance. Slaves to poverty and craving competition, they are forced unshrinkingly and silently to submit to this skinning process; continually exposed to the tyrannous cruelty of an avaricious and indigent employer, yet too abject to resist. But to examine closer into the interior of the system: still more pitiable are those wretched and isolated beings termed Ushers. It would not be supposed that any rational man who retained one vibration of sensibility could submit to be the meanest slave in an office, bowed down to its lowest prostration, subject unceasingly to the stinging virulence of a superior in beggary; yet lamentable is the fact that hundreds of tender and delicate minds, are rudely crushed into a service thus abhorrent from every relation. But it is a necessity of the persecuted Usher that he must be either the enemy of the master or of the scholars. The consequence of the former would be an insupportable suffering; he has no alternative but to become the enemy of the school. The hated spy of the master, every species of deception and boyish fraud is quickly acquired and practised to elude his watchful suspicion. He becomes the creeping reptile of the school-room and the play-ground—a scorned and hated thing, whose very presence brings penalty, a stranger to every grateful emotion, excised from the pleasures and confidence of the

community, a branded solitary in the circle of life.* And this abhorred inquisitor is the teacher and companion of inexperienced and ingenuous youth. But the condition of the educator is in no instance so baneful as to those good and upright men who strive vainly to elevate, by their industry and talents, the dignity and utility of their office.

In vain they direct the full tide of their energies to advance the well-being and improvement of their pupils; with all their knowledge and humanity, yet uneducated by early and long discipline to the mystery of the office, and perhaps with the fullest benevolence, yet void of that necessary and complex wisdom of the physiology of man, they realize with the labours, the repeated disappointments of Sisyphus. The oppression of domestic cares and professional anxieties soon wears through their first integrity of purpose, like the fabled dragon's teeth that, being sown, came up armed men, their vexations multiply upon themselves, until at last, overwhelmed by the meanness of their office, and the incidental miseries of their circumstances, they slide into a state of irrecoverable moral and intellectual apathy. Those who aimed to be illustrious for their excellence and usefulness, failing of that, turn their deadened minds to their mere worldly success. A contradiction to a general law in the low subaction of the office has created a solecism in truth, and "honesty is found *not* to be the best policy." The moral virtues must descend to a standard of expediency, and new theories, new plans, new vagaries, eject truth and honesty from the scheme of a degenerate and unprofitable profession. The

* The manner in which private schools are mostly supplied with assistants, by means of school agents, is productive of great abuses; the teacher and master, who correspond through the agent, are completely at his mercy and discretion. If the assistant advance a sufficient fee, it matters little as to his qualifications, or the injury the school will sustain by his admission. "It is an unfortunate coincidence that, while it is the interest of the master to retain a good teacher as long as he can, it is the interest of the agent to keep up a constant fluctuation and removal of assistants. This end is gained in several ways, whether intentionally or not. 1st. By putting a good man into a bad situation. In this instance the assistant will not stop longer than he can avoid. 2nd. By putting a bad man into a good situation. Here the master will not keep him, if he wishes to stop. 3rd. By offering a better situation, as an inducement for change, to a man who is going to college in six months. The assistants are, of course, always on the look out to better themselves; and the agents are, of course, ready to help them if they can."—See page 201 of the second publication of the Central Society of Education.

startling "prospectus" and "advertisement" impart to the world the merits of the "establishment;" the advantages of the "system" are set forth as nicely and as numerously as the "bill of fare of a Parisian restaurateur; and the holy and dignified offices of education are blazoned about the kingdom like the preposterous tirado of an "universal specific." To examine not too critically these "systems," so loudly vaunted of in these "establishments," and to compare their fixed and inflexible "process of education" with a rational and wisely-yielding plan, necessary to accommodate the instruction to the many and differently constituted minds of a school, the fallacy of such empiricism is palpable. Nothing can betray a more utter ignorance of the requirements in the profession of teaching than to erect a stern and invariable theory, as if it were an easier task to wrest the hereditary and already biased minds of a number of children to one undeviating course of learning, than so to modify that instruction as best may suit the idiosyncrasy and development of their particular mental endowments.* But such preposterous fashions need no exposure; arising from the ingenuity, not the integrity of masters, who, judging rightly of the ignorance and credulity of the public on matters of education, fail not to reap the reward of their novelties. Justifiable frauds end often in severe retaliations; thus, the sinful apathy of a people towards the debasement of this inestimable office rebounds upon them in the curse of a foolish and vicious generation. The trade looks out through the whole system of education, either in the profitless routine of the day, the specious method of its periodical duties, the senseless loss of time wasted in frivolities, or the criminal abduction of one-third of the pupilage to the advertising ceremony of "half-yearly rehearsals" and "public exhibitions." Their pleasures, which, in a wisely-governed school, would be a mere change of pursuit, not a premium for pain, are, like their studies, set off with an advertisng novelty. The restless spirit of youth, which asks a wider range than earth itself to satiate its curious hopes, is caged within the limits of fifty or a hundred square yards, divided into the duodecimal locations of a gymnasium, "palæstra," and "curiculum," where the *cives Romani* of the "classical academy" are recreated; the silent with the boisterous, the sober with the gay, the tender with the cruel,

* First endeavour, as well as you can, to discover the particular temper and disposition of children, that you suit and apply yourselves to it, and, by striking in with nature, may steer and govern them in the sweetest and easiest way.—Tillotson, Sermon 52nd, p. 483.

the pious with the profane, all crowded together in one odious compact. But the iniquity of these systems stretches to the terminus of the plan, and is not less embodied in the religion and worship of the school; trailed in pairs through the streets to the sanctuary, the pupils are there spread over the seats most elevated; the assembled congregation count their numbers and admire their discipline, little heeding the effect of these hebdomidal constraints upon mindsthat retain little but their aversion. The sectarism of teachers is not an unprolific advertisement; professing to give a *liberal* education, "they convert into a law of hate what Heaven gave us as a law of love, and degrade seminaries for the universal mind of the country into rival garrisons for faction."* Happily nature is stronger than even custom, and thus the officiousness of sectarism, coerced upon the minds of the young, is rendered vain by the tyranny of its coercion.

Another of the evils springing up into the monstrous structure of education, and one of the pitiful substitutes for a nobler plan, is the value set on the titles of professors; such an error is altogether English, the tatters of the old tinsel of feudal times. This admiration of a college patent stands in the way of a fair enquiry. Presupposing that title were an accurate certificate of high attainment and moral excellence, there is still a higher and primary wisdom to be required, which is the emendation and fruit of genius disciplined for the office. Knowledge is merely the material, the form and fabric is the fashioning of *love*.†

Such is a lenient sketch of *some* of the evils arising from the degradation of the office through the agent. These evils of schools are wrongly referred to mere pecuniary causes, and undoubtedly monetary embarrassment must always be an obstacle in the quiet progression of any profession or duty; but the first and real cause, not only of one, but of every other evil, is the degradation of the office. To elevate the circumstances of the educator by a pecuniary disbursement, without first elevating the profession, would but have the effect of raising the officer above the office into a dosing state of apathy and slothful indifference. Under such a change the present evils would be enlarged and multiplied; for the only remaining active sti-

* *Wyse on Education Reform*, a book that should be the companion of every parent and every person.

† "Was keine Gewalt des mächtigsten Herrschers erschafft, das schafft und bildet in Demuth die liebende Kraft."—*Wocchenschrift für Menschenbildun.*—What no power of the mightiest ruler can create, that love, in the power of humility, creates and fashions.

mulus would be removed, and the whole soul of the school would be laid fallow under the dull monotony of a senseless routine.

CHAPTER IV.

THE RESULT OF THE DEGRADATION OF THE OFFICE UPON THE SCHOLAR.

THE natural law that "every thing is produced after its kind," is equally true as a moral law; for the character and conduct of man are but the life and practice of those first and generative impressions of education, and which are divinely and naturally prophetical of the good or evil tendencies of his mind. The divine prediction concurs with a natural corollary "that the sins of the father should be visited upon the child;" but the law is further extended in its fulfilment, and the sins of the child are reflective in their consequences upon the parent. But what is here said of the parent is equally predicable of the teacher, and the evils of a bad education are retaliated upon the educator and his office. Were it not that the commercial vigilance of the nation kept the public mind in so constant a state of restlessness, the ill success of the present educative system could not fail to claim their indignation. Can there be a more melancholy picture than a great and powerful nation, gifted with the highest privileges of man, religious, moral, intellectual, and worldly, yet degraded in intellect and vitiated in morals? The spirit of a pure and undefiled religion, offended by our superstition and sceptical faith, may ere long forsake our altars for another and more tractable people, who will not, with a proud and stiff-necked sectarism, disinherit the power of the spirit from the pre-electing influence of that law of intelligence given unto man, "that he should train up a child in the way he should go," engraving the image of God upon the infant mind, that it may hereafter recognise the divine likeness impersonated in the "Great Exempler" of truth and holiness. Generation succeeds generation, and ages wither away; but the day still dawns upon a world full of the miseries of error and sin. The creator has formed in man a law of love, which, by the curse of an evil education, is turned into a law of hate.

The first instinctive perception of life is love; the maternal nature is love; from their mutual sense love is born and nurtured;

the infant inspires love through all its perceptive being; from sense to sense, in the new developing capacities of its nature up to childhood, love is the element of life and growth. Intelligence is the rational image of God; love is the natural similitude of man. But another age arrives—the educative age; the tenderness of home is exchanged for the harshness of school. Three relations influence the education—that of the master, the scholars, and the school. The features of the masters are already depicted.

Not to dwell upon the personal and domestic character of the master, which, however, necessarily enter into the process of education, the teaching system is not only bad, but uncertain. Had a schoolmaster the vision of Elisha, and could unobserved review the conduct of every scholar, he could not instruct them all, the number effectually holds him remote from the individual, and the chances of his examination are so uncertain as to encourage idleness, from the chance of escape. "The vital and essential part of a school is the master; but at a public school no boy, or at the best only a very few, can see enough of him to derive any considerable benefit from his character, manners, and information."*

Moreover there is this disadvantage without perhaps an exception, that the acquirements of the master are not general enough, he may be well adapted for giving instruction in one or two branches of education, and to the study of which his preference has addicted him, but of that wide and universal knowledge of his vocation, which is rather a supervision of the whole than any exclusive part of teaching, masters are deplorably ignorant. An educator should be like a skilful commander over his army governing individuals through accessories, but all through himself, continuously vigilant over the whole school, sitting in his high watch tower, directing and aiding the whole monitory process. But with a degraded office, and a vitiated officer, education deviates into innumerable eccentricities to fit the caprice and profit of the educator. The relation of the scholar to the teacher is, therefore, in every way ill adapted, either for his happiness, goodness, or knowledge. The relation to the scholars—a child is the surest and sweetest teacher of a child; for whereas men content themselves with words, a child can teach only by things, and first impressions are not only the most lasting, but are the quickest learned and cannot be forgotten,

* *Edinburgh Review*, vol. xvi. p. 332.

because, unlike words, things cannot be reasoned away. The departure of man from the unerring wisdom of nature is ever marked by anomalies. With a vain assiduity he pursues a vague and remote enjoyment forgetting that happiness as a state depends upon present particulars. Parents labour to secure a future and uncertain good, at the certain loss of the present happiness of their children, and under the plea of making them wise in age, they sacrifice the seventh and most pleasurable portion of their lives to the miseries and vices of a school. There is no earthly suffering comparable with that of a tender and sensitive child in a large school. The afflictions of man however severe are softened by sympathy or repelled by religion and philosophy, for "the mind is its own place" and transcends every trouble: but a child in its innocence, unacquainted with grief, inexperienced and helpless, forsaken of all that makes life joyous, the victim of school restraint and compulsion, harrassed by selfish and cruel companions and deafened by the riot and noise of their contending tyrannies, is a misery that might overwhelm the mind with sorrow and dismay. Human nature is first abused in childhood to be disabused in manhood, as if the sole business of education, divine and human was alternately to corrupt and purify the mind. Were the system of education conformable to nature, schools would become homes, school-masters fathers, and children compatriots in universal love. For the love of the young is of so social a quality, that they attach themselves by a mutual sympathy to each other; there would then be no invidious and detrimental comparison between home and school, parent and master; a child would find encouragement where now it meets repulse, and the novelty of change would interest the attention, not alarm its fears. But one hard heart depraves a community, for the tyranny of sin is obstinate to overcome goodness; thus the tenderness of infancy and childhood is effaced by the harshness of a corrupt education and an iron fellowship associates mankind. Evil like wealth is self productive, and the primary sin of schools is generative of almost every other sin in the catalogue of the heart. Cruelty presides over time and place, and the school-room and the play-ground are by turns the scenes of selfishness, and childish arts.

If it be argued in apology for such schools, that they the better adapt youth to the world, it cannot be denied, inasmuch as that the world can hardly discover to them a novelty in vice; the difference is only in the object. What can demonstrate the sinfulness and foolishness of man so clearly as the sinfulness of the child, who in-

deed is his type and monogram "for there is no man alone, because every man is a microcosm and carries the whole world about him."*

The relation of the school.—The humiliation of the profession through the educator, has most effectually abolished that course of education which would be most suitable, to the universal and individual mind. The educator receives no authority but his own will, nor is answerable, for the efficiency of his plan. Children are sent to learn, the quality of that learning is generalized under the term liberal or classical education. This monitory process includes the mechanism of writing, spelling, English grammar, arithmetic, elementary geography, and the church catechism, to which elaborate course of study may be added the higher claims of instruction in the classics, the French language, and the use of the globes, a few et ceteras fill up the "prospectus," crowned with the finishing accomplishments of the "gentleman and the scholar" as dancing, fencing, and elocution. There is no speculation more fallacious than what in the world is called a liberal or a commercial education. A liberal education, however much it may promise in the school prospectus and school system usually ends in the acquisition of a certain rote knowledge of the latin grammar, and a very loose way of translating some of the school classics, which has been so drummed into the mind, or rather memory of the scholar, that they ever after look upon classical books with indifference or disgust.

The useful knowledge of grammar, writing, and cyphering, and geography which belong alike to the classical and commercial schools, is so inadequately taught, or at least so indifferently learned, that knowledge of one or all of these studies is with most persons obtained in after life, and of which, the greater number of respectable persons are after all comparatively ignorant. How few are there of the liberally instructed, who could analyze a single sentence grammatically, or even apply one rule of all they had formerly learned; if it were honestly confessed the greater number of persons are egregiously ignorant of the philosophy of their own language, and not until after the experience of many years are the simplest rules understood, no wonder therefore that the speaking of most persons is hesitating and their language incorrect and obscure. Writing which is so plain and easy an art, (after consuming many years in labouring at it) is generally no further useful than to kill

* *Religio Medici*, p. 160.

time, for of all those who are said to write a good school hand, the greater part of them leave the faculty behind them and write ever after a hand most fashionably illegible. Cyphering is made another of the school nuisances, and has had as many sighs and tears poured over it as the altar of Nemesis herself. The knowledge of figures is but ill acquired for so much pain and labour, and usually ends in a sort of running knowledge of the multiplication table, and an indistinct idea of the rule of three: were it not for the responsibility and necessities which prompt the energies of men (in after life) to acquire a better knowledge of these studies, there would remain but the shadow of their existence. As to geography which might be so pleasantly learned in a month, children's memories are filled with a multitude of names of countries, provinces, capitals, towns, rivers, &c., in fact, treading beetle-like from point to point over this vast globe, that at last the memory presents a sort of chaos, a rude and indigestible mass that is too insupportable not to be cast off and forgotten. The sciences, as botany, natural history, mineralogy, geology and many others, are seldom named in the prospectus of the most celebrated establishments. The only approach they make to these studies is through the medium of some poor itinerant lecturer. Those studies which could be taught in the green fields and forest wild and wherever nature was to be seen, when the mind might be questioned by the spirit of the universe, and the sports and joyousness of childhood and youth, would receive a more exquisite delight from the curious and ever new phenomena of nature, unfolded to them through a master intellect all this is hidden from the inquisitive and apt minds of youth, which if wisely and pleasantly inculcated would fill the world with philosophers. School-masters and parents coalesce in the annihilation of a noble and elevated spirit; for they both misapprehend the real object of school; the teacher must be a conformist to the prejudices of the parents, prejudices which originate from their own individual circumstances, so that to *get on* at school involves perhaps twenty different opinions with as many parents, but which getting on is expressive of that tension without substance that is quickly followed by an irrecoverable collapse. But even with this liberal course of study that is to adapt a thinking rational soul for the high purpose of its existence, in its relation to God and man, the moral department is sunk to a few conventional rules, or hushed up in the quietizing specific of "religious formalities." Nearly all our pupils (says the prospectus of one of the most celebrated schools in England) belong to the esta-

blished church. Our morning and evening prayers (which we read with strict regularity) consist of portions in the liturgy. On Sunday our domestic service includes the greater part of the liturgy and the lessons of the day." This, of course, is in addition to a regular attendance at public worship. A part of the time between the hours of service is employed by the pupils in committing the catechism to memory, in transcribing portions of the Scripture or in reading the same with a view to a subsequent examination. Inclusive in these duties rest the whole moral code of the educative scheme in most schools. Valuable as are "religious ceremonies" in raising the soul above a dull and stagnant moral propriety, to the contemplation of a power infinitely glorious over the highest rational excellence; yet acting upon the mere senses of children with no other or deeper consideration of the soul, and unassociated in theory with the example of love, may discipline them to a sect, but will never approximate them to God. "Many parents (and teachers) according to their best knowledge and apprehension of religion in which *they themselves* have been educated, and too often according to their zeal without knowledge, do take great care to plant little and ill grounded opinions in the minds of their children (or scholars) and so fashion them to a party, by infusing into them the particular notions and phrases of a sect, which when they come to be examined, have no substance nor perhaps sense in them; and by this means instead of bringing them up in the true and solid principles of christianity, they take a great deal of pains to instruct them of some doubtful doctrines of no great moment in religion and perhaps false at bottom; whereby instead of teaching them to hate sin, they fix in them schism and teach them to hate and damn all those who differ from them and are oppossite to them."* But this compulsive submission of the educator to the doctrines of any particular church, creates another and personal injury to the scholars, for either they must all in the school, wear the same sectarian livery or the worst evil of superstition will be numbered with the vices of the school, and schism and the hate of schism, will be added to the sins of childhood.

The persecution of children is active as their natures; it pursues its object with relentless avidity, and everything that could be associated with the subject of religion is converted into a missile of offence against the innocent victim of their scorn. The prejudices of children are derived from their parents, whose opinions (to them)

* Tillotson, Sermon 52, p. 486.

are naturally infallible; the bigotry of home is interwoven in the memory of home, and the unchristian-like intolerance of age is thus rekindled, with an undying fire in the heart of the child: fanned and fed by the encouragement of the many and the opposition of the few, it flames into a beacon light of savage superstition and bigotry. With the specious empiricism of a mis-called "religious education," is it strange that the faith of the parents should wax warm, and prognosticate of their children an illustrious race of good and wise men? But with this general looking for of wonders, and prophesyings of a better and regenerate time, there can be discovered no harbinger, no avaunt-courier in the van of this golden era, though mankind are still prescient of its coming. The studies of schools begin and end with the mere elements of knowledge, and leave the mind inoperative and incurious after truth. Intellectually and morally the nature of man is depressed below its capacities and purposes; and even with all the violence and ardour of some masters, the progress of the scholar is marked by the memory more than the understanding of their lessons. The good will of the teacher who ignorantly constrains the mind of youth beyond its own powers and inclinations, and which it might be more slowly brought to approve and accomplish as an agreeable study, causes an aversion to all kind of knowledge, and which their minds may never afterwards shake off, to the injury of themselves and the world. So prevalent is the evil of coercion in the misguided attempt to accelerate the progress of learning, that it may be fairly presumed that mankind, by this means, have lost the valuable efforts of innumerable minds, which, had they at first been encouraged by an easy and agreeable mode and subject of teaching, would have kept ever after in the pursuit and discovery of truth, to the great and universal interest of the world.

Systems of education, however ingenious in theory, are often fallacious in practice. The God of Nature and Revelation has opened to man the true and only way of truth: for man to "know himself" involves the complex relations of all human knowledge and wisdom.

The first and principal defect in education, even before the defects of learning, is the resignation of the affections to the despotism of accidental circumstances. The affections are the elements of religion, and to train up a child in all knowledge, without keeping pace in the affections, is but to lend a splendour to sin.

"As I prefer learning united with virtue to all the treasures of princes, so I look upon the reputation of learning, when separated

from good morals, as merely infamy rendered conspicuous."* Are we not, as a nation, guilty of Eli's sin, and stand convicted before God? We strive (though vainly) to make our children learned and influential, forgetting the first law of nature and the simple element of happiness, "that we should love one another," which alone can truly raise our souls through those natural and coalescent virtues of intelligence and love, to the image of God.

CHAPTER V.

THE CONSEQUENCES OF THE DEGRADATION OF THE PROFESSION OF THE EDUCATOR UPON THE NATION.

As the degradation of the office of the educator necessarily complicates the degradation of its officer and his duties, either the advantages of a reformed and national education are questionable and vain, or the existing abuse and neglect of the office and its duties is a reproach against the tyranny, superstition, and ignorance of the whole kingdom. Either the Deity has formed men of dissimilar natures, and raised one above and one below a general and uniform law of nature (exhibiting a contrary scarcely conceivable), or the exclusion of one or *any* rational and fellow beings from the common property of truth, is the worst of tyranny against man, and a blasphemy towards God. But the injustice done to a people in this particular is itself a concomitant of the first great and productive evil—the degraded condition of the office; nor can there be a stronger argument of the abuse than the universal ignorance of its existence. To compare the English nation with itself and with other nations!

The religious diathesis of this kingdom, while it argues a prevalence of religious ordinances, blinds the public eye to the natural and first cause of every evil; at the same time that the spirit of the word is contending against the "huge overshadowing train of error" that vitiates and darkens the soul of a people, a degraded education is augmenting and multiplying error upon error in a far greater and more sure ratio. Thus the friend and advocate of religion is converted into an hereditary foe, and the eastern fable of

* Sir Thomas More, in a *Letter to the Tutor of his Children.*

Ormuz and Ahrimanes is realized as a truth by a christian people in the nineteenth century. The genii of good and evil are eternal antagonists; the temple of the moral Janus is thrown open, never more to close (until a better and wiser education is coalescent with truth), and man thus sacrifices himself to a perpetual warfare. Education, as it exists among the wealthier portion of the nation, is absurd and sinful. The huge collective vice of selfishness prevails throughout society, and effectually disassociates mankind; by the unrestrained contention of private interests community is exchanged for congregation, and every man's hand is against his neighbour. This selfishness of the man is the full-grown habit of the child, and the arts and cruelties and selfishness of the "play-ground" are the same, but with a wider expansion, acting in the world. The professions, spiritual and secular, which involve the compound interests of man, are, by this same original sin, taint and corrupt even to their centre. The christian minister, whose sacred office calls for an advocate omnipotent in virtue and humility, whose soul from infancy, kept apart from vice and the defilements of sin, has grown up into a voluntary coalescence with the divine spirit, exhibits to the world the exemplar and mirror of Christ, and his conduct, more than his preaching, is eloquent against sin. Can this sublime exaltation of the moral nature be discovered in any minister of religion? Let experience testify: but that they do not attain this christian eminence and moral purity is their misfortune rather than their sin. How many are there who preach (and with a perfect will) the doctrine of universal love, yet exhibit a paradox in practice! how many dwell in admiration upon the virtue of humility, who betray too much of the world's pride! while others, in the continual strife with their besetting, because long habituated vices, sink into a despair of their own salvation. Such are the evil consequences of a corrupt education in childhood. Pure and undefiled religion has no corresponding reality, but is turned from the efficacy of a living example, to the inert service of a dull formality. Selfishness (the sin of the world) predominates over the christian church. "Under a pretence of zeal to God, bigotry violates the sanctuary of conscience, and creates an inquisition in the midst of the church. Erecting its own creed into a standard of universal belief, it would fain call down fire from heaven, or kindle a furnace seven times hotter than an ordinary anger would demand, for all who presume to question its infallibility; thus justifying the world in representing the odium theologicum as a concentration of

all that is fierce, vindictive, and destructive in the human heart."* The depravity of the "human heart" is the inclination for evil insensibly naturalized in the heart of the child, those impressions of inert sin which grow up with their years into a state of active and baneful maturity. As a good education begins in infancy, so it is settled and perfected in childhood and youth; but is it the rigid discipline of human selfishness (miscalled piety) that will "train up a child in the way he should go?" On the contrary, *good* will be brought into a near and unfavourable comparison with evil, wearing the disguise and aspect of love.

What is taught with severity will be heard with pain, and thus a religion of love assumes an air of severity, begetting in the heart an habitual aversion to its presence; leaving the dissatisfied soul to be attracted by the novelties and delusions of sin. "Great severities do often work an effect quite contrary to that which was intended. And many times those who were bred up in a severe school hate learning ever after, for the sake of the cruelty that was used to force it upon them; and so likewise an endeavour to bring up children to piety and goodness by unreasonable strictness and rigour, does often beget in them a lasting disgust and prejudice against religion, and teaches, as Erasmus says, 'Virtutem simul odisse et nosse,' to hate virtue at the same time that they teach them to know it. I insist upon this the more, because I do not remember to have observed more notorious instances of great miscarriage than in the children of very strict and severe parents."†

In contemplating the many and serious evils springing from a degraded and faulty education, hindering the hallowed operation of true religion, and obscuring the light of the church. What shall be said of the wisdom and justice of those of our legislators who are hostile to the general intelligence of the people, who procrastinate the moral amelioration of a nation; not merely indifferent, but actively opposed, to the spiritual and temporal improvement of a kingdom. Without a good and wise education, liberty is license and innovation destructive; without education the stability of law is insecure, and the nation is shook between the tyrannies of the rulers and the people. A good and universal education is so absolutely essential to the happiness and well-being of man, that without it not even the best-ordered and liberal government could long exist as such, but, from a natural expediency, must fall to a level

* *Mammon*, p. 356.

† Tillotson, Sermon 58, p. 500.

with the national degradation. Thus the *remedial* plan is in constant and almost useless operation; while the judgment hall and the courts of law are the moral pharmacopoliums of a corrupt and sinful people, Equity is merged in law, and law into a puzzle of expediency. Monopoly is the great national characteristic of Great Britain, not only of communities, but of individuals. The poor man labours for and at a monopoly; the artizan, the mechanic, the shopkeeper, the merchant, the manufacturer, up to the professions, the bar, the senate, and the church, are all and each monopolies. The right of private judgment becomes the irritable and deceptive claim of every monopolist; and thus private opinion, acting counter to a common consent, so retards reformation and checks inquiry that every new-sprung and accidental evil is prolonged into a habit. From this general and deadened apathy towards national and social abuses, the vocations of life, from the highest to the lowest, get contaminated with all that is vile and debasing to the soul; dishonesty ascends through its modifying disguises of cunning, art, intrigue, skill, and dexterity, up to the admired virtues of ingenuity and worldly wisdom, to acquire which men aspire with an eagerness that makes trivial all the obstacles of sin. By a misapprehension of all final causes, mankind seem to act upon the principle of converting evil into good, insomuch that truth and charity are become overdated virtues; while in their stead the obsequious and pliable law of a conventional propriety is set up. But, knowing this to be the moral disposition of the higher and more affluent classes, how deep must be the moral dejection of the multitude! with whom corruption grows corrupt, and sin engenders upon itself; the mass and compaction of every vice. "If there be any among the common objects of hatred I doe contemne and laugh at, it is that great enemy of reason, virtue, and religion, the multitude, that numerous piece of monstrosity, which, taken asunder, seem men and the reasonable creatures of God, but, confused together, make but one great beast, and a monstrosity more prodigious than Hydra."*

Great is the criminality of those rulers, but greater is the guilt of a dominant christian church, in withholding the common blessing of a national education. A verdict has gone forth against them, even from the wisest and holiest of her ministers, whose prescient minds have prophesied of a better and universal education, and a purer faith. The multitude are bereaved of their moral sustenance,

* Religio Medici, p. 127.

creating a dearth and famine that has ended in all the excesses and debaucheries of this spiritual want.

The fashionable-dressed vices of the wealthier population now appear in their naked deformity; ingenuity and worldly wisdom are retroverted into bare-faced robbery and theft in a thousand forms; the polite circumventions of intrigue are turned into violence; and vices which, in the higher grades of society, appeared as comparative virtues, are denunciated in the lower classes as crimes against religion and law. The statistical amount of crimes committed in this country is alarmingly greater than in any other nation; while the testimony of travellers exhibits a fearful odds in poverty, suffering, and crime.

If the government will not educate the people, bad circumstances, temptations and evil companions will educate them, for man cannot merely vegetate, either he will learn to do good or evil. In vain is the voice of religion and reason turned to the ear of a people morally deaf, in vain do the humane try to repel the tide of habituated evil; the remedies they propose are suitable but not adequate in power, and while individuals or parties may swell the list of converts, bad and depraved education is moulding and manufacturing a whole generation in the indulgence and practice of every vice. Amid the general bouleversement the rulers and governors of this kingdom are busied in court intrigues and senatorial squabbles; or in their utmost efforts stretch not beyond a municipal corporation bill, or the levying a new impost. Let them be assured, God who is in heaven judges them already, and hereafter will convict them of the sins and crimes of a people to which by their neglect of a good and wise and impartial national education they are accessories.*

* And it is pity that commonly more care is had, yea, and that among very wise men, to find out rather a cunning man for their horse than a cunning man for their children. *They say nay in word, but they do so in deed:* for to one they will gladly give a stipend of two hundred crowns by the year, and loth to offer to the other two hundred shillings. God, that sitteth in heaven, laugheth their choice to scorn, and rewardeth their liberality as it should; for he suffereth them to have tame and well-ordered horses, but wild and unfortunate children; and therefore, in the end, they find more pleasure in their horse than comfort in their children.—Roger Ascham's *Schoolmaster*, p. 206–7.

(To be continued.)

THE MUSICIAN ABOUT TOWN.

THE Italian Opera has advanced into the fourth month of its season without one single dramatic novelty having been presented to the subscribers. They have been led to expect the production of Rossini's "Guilleaume Tell," but the reality is still in remote perspective. The "Lucrezia Borgia" of Donizetti is actually announced for Grisi's benefit; but up to the present date (June 1st) it has been postponed. Mr. Laporte is a man of golden promise, but of leaden fulfilment—a line of conduct which we verily believe accords with the predilections of his aristocratic supporters; for Mr. Laporte is "wise in his generation." He knows that they doat upon being humbugged, because it is genteel, unmercantile. None but contractors and stock-jobbers, and such vulgar bores, insist upon the letter of their bond. How are the classes to be distinguished, but by opposite courses of conduct? The wily manager, therefore, makes florid protestations, and they trust he will be deliberate, and do nothing in a vulgar heat. He promises a world of novelty, and they murmur to him, in the Mandane strain,

> "Forbear to fan the gentle flame,
> Oh! let us be *deceived!*"

The appearance of Madlle. Pauline Garcia, younger sister of the eminent Malibran, has been to us, as well as to the discriminating portion of the musical public, a novelty of more than ordinary interest. She made her debut on the 9th of May, in the character of Desdemona, and would assuredly have produced a very lively sensation had not the public expectancy been over-excited by a preparatory running fire of mischievous puffs. We were advertised that we should hear a finer singer than her sister, and we found a timid, sensitive girl, between seventeen and eighteen years of age, with a voice (of course) not fully developed, but of rare and glorious pretension. It is of the same noble and weighty quality as her sister's, and, we conjecture, of the same surprising compass. In a musician-like composition, written for her by Costa, and introduced upon this occasion, she dwelt fully and firmly (if our memory be correct) upon F below the line and the C in alt. Speaking from remote recollection of her sister, and with the immediate impression of Pauline's tones upon our mind, we should say that her voice is more equal

throughout than that of Malibran; and in actual accomplishment she decidedly and greatly surpasses her *at the same age.* All this, in itself, is gratifying enough; but for the confirmation of her being naturally a musical genius, we should rest upon the simple circumstance that we found ourselves perpetually recurring to her cordial tones, her spontaneous and unartificial expression, her noble, unmechanical delivery of her passages, and her sensible manner altogether. In short, if she realize the expectation of all the judges who have only partially witnessed her capabilities, she will at no distant period develope into a consummate artist.

Madlle. Pauline's second attempt in a new character, which was that of "La Cenerentola," on the 15th of June, thoroughly confirmed the estimate we had previously made of her talent, both natural and cultivated. Her embodying of the character we could scarcely pronounce to be the result of a lesson taught, studied, and learnt, though, at her age, such was doubtless the case to a certain extent; for there were indescribable minutiæ in manner, carriage, and general tone, which evinced the young actress of sound sense and developing genius; while the quality of certain notes in either extremity of her compass, together with the runs of double octaves, which formed so dignified a feature in her sister's style, revived regretful thoughts of that eminent creature. In the former part of the character she was the injured, subdued outcast of her family; and in the latter, the self-asserting, yet generous heroine of conscious rectitude and good fortune; and each feature of the character was depicted without harshness of line, or ostentation of display. Her singing throughout was singularly fine for so young an artist; the clever canone in the second act was encored, chiefly on account of the judicious manner in which she sustained her part in it; and, indeed, we could not avoid drawing a comparison in this very movement between the beautifully subdued and genuine concerted singing of this girl of seventeen, and the uneasy display of Tamburini, whose "shivering, bob" notes, eternal roulades without meaning, and ONE cadence, denote the artist of undue success attributable to the strength of a fine vocal organ, rather than to slender accomplishments and still slenderer genius. The finale to "La Cenerentola," ("Non piu mesta") we have, of course, heard executed with greater force and executive finish, but never with more natural feeling and expression. Unlike almost all other singers, too, who stick themselves by the lamps, and give the audience to understand that they are about to present them with a notable piece of work, Madlle. Pauline every now and then addressed herself with an affectionate

gratitude to the prince, her lover, who had appreciated her character, and given the most signal proof in his power that he had done so.

On the 6th of June the "Lucretia Borgia" of Donizetti was performed, introducing to the subscribers the new tenor, Sig. Mario (his first appearance in public, here, was at the Philharmonic on the previous Monday, the 3rd). Dr. Johnson refused to accompany Mrs. Thrale in a ride to the country, saying "Madam, I hate green fields; when you have seen one green field you have seen every green field." Had the Doctor been invited to a modern Italian opera, and parodied this anomalous repugnance to green fields, his criticism would have been accurate, and his taste judicious; for of a truth, when you have heard one Italian opera of the last ten or twelve years' mint, you have heard every opera. The same character of melody constantly recurs; the same phrases, the same progressions, the same cadences. Donizetti's chief merit appears to us to lie in writing a simple and plaintive cavatina, of which we have some really pretty and graceful specimens; his instrumental accompaniments, also, are nicely and skilfully appointed. There are two of this class in the "Lucretia," one of which (if our recollection serve upon a single hearing) was transferred from the opera of "Il Furioso." These, and an agreeable trio, form the chief merits of the opera of "Lucretia Borgia." Indeed, to speak without prejudice (for we desire only refinement, *variety*, and food for thought) the whole of this opera is a "semper eadem" from beginning to end—nay, we might more justly say "semper pejorem," for each new production seems to get worse and worse as good composition is declining in Italy.* Let the vocal supply in Italy fail, and in what limbo would be registered the modern Italian opera?

Sig. Mario's voice is a high tenor, of sweet quality in the upper part of its compass; not very flexible: for this, however, we care little, for the rage for flexibility has sacrificed all just and grand expression. It is rather "*plummy*" in the middle and lower divisions, but is correctly in tune when not over-exerted. Its general character may be recognised when we designate it a plaintive or

* The following is the opinion of the *Morning Post* upon this opera, which, if not so intelligible as could be wished, is nevertheless amusing. "Some of our contemporary critics have rather overshadowed with their displeasure Donizetti's *Lucretia*. The *deficiencies* we see in it *are a more* CASTIGATO *subject*, and a few *melodies wrought in relief upon the concerted pieces, such as satisfy the sybarite who likes to cull pleasure without effort of attention, as well as the dilettanti who live in the innermost penetralia of the mysteries of the musical fane*." Fine writing, like "fair play, is a jewel."

grieving voice; and therefore we should say that, although physically unequal to the high-flying, principal parts in the *great* style, he will always be estimable in those of the gently pathetic class.

An illustration of the first paragraph in the present article occurred on the night of Sig. Mario's debut; showing the contemptuous insolence with which the frequenters of this theatre are treated by Mr. Laporte, who, throughout his management appears to have an equal scorn of that principle in moral geometry, that "the shortest distance between two given points is by a *direct* line." The bills of performance announced that between the first and second acts Madlle. Taglioni would dance a Polish dance, and after the second act a Russian dance, which would be succeeded by the ballet of "La Gitana." We had nothing but the ballet. No murmur—no apology. The plebs in the pit and gallery were inert, and the "genteels" were delighted—they were "deceived"—the distinction was accurately preserved between their house and that low-lived hole, Covent Garden, where the manager's word would have been disgustingly fulfilled to the last letter.

Covent Garden Theatre has again been the scene of a signal failure in the production of a new opera, adding one more confirmation of the desideratum we have so frequently insisted upon, viz. that in order to ensure success for an English opera, with an English audience, the drama itself must possess some interest in its plot, and some common sense and grammatical construction in its dialogue. What the character of an Italian *libretto* may be, is of little consequence; it may triumph in absurdity, it may revel in dulness and balderdash; the audience care nothing about the story, they require two or three arias, two or three duets, and a tantara-ra-rara of a finale to each act. If the piece contain one or two melodies of a popular character, it will prove *the* successful opera of the season. But the case is different at our national theatres. There the audience look for something like dramatic incident, with respectability (at all events) of diction. In both these important requisites, the machinery of Mr. Rooke's opera of "Henrique, or the Love Pilgrim," was deplorably deficient. The plot was so ingeniously involved as to defy all attempts at a solution of it: and the dialogue and versification so vapid as to demand some mastery over the faculties to knit them to the duty of attention. The consequence of all this was, that "Henrique" was performed for the first time on the 29th of April, and the last time on the 9th of May. It struggled through four or five nights, and then faded into the cold regions of oblivion. Mr. Rooke is in no other respect answerable for

the fatal issue of his opera than in a want of judgment in accepting such a piece as a vehicle for his music, which, if not of so popular a class as that in the "Amelie," contained nevertheless several movements distinguished by elegance and professor-like counterpoint. His melodies are uniformly graceful, and instrumented with the most accurate judgment of their distinctive characters. His accompaniments are never encumbered; and as he rarely employs the full orchestra but upon important occasions, the effect, by contrast, is considerably heightened, while the senses are agreeably relieved from that jaded feeling too often the result of sitting through a majority of the modern operas, wherein the whole band are kept upon active duty, as if the score were both written and played by contract—the largest supply of material for the least remuneration. The fate of Mr. Rooke's opera is sincerely to be regretted, both on his own account (for we believe the copyright remains unsold) and on that of the musical public; who, with even a commonplace incident and rational dialogue, would have carried the piece through triumphantly to the end of the season. As it was, the effect was almost as wearying (and this is saying much) as a stale jest-book.

With the new opera, the public were introduced to a new tenor, Mr. Harrison, a pupil of the Royal Academy, and latterly, as we have heard, of Mr. Rooke. The quality of Mr. Harrison's tone is of the average character, with perhaps more than the average power; but we cannot compliment either the singer or his tutors upon any accession being made in his person to the English vocal school. He is deficient in elevation of style, and, we should say, generally in intelligence of the art; in other words, he is commonplace and mechanical. The singer who pleased us most upon this occasion was Mr. Manvers. Appointed to an inferior station in the opera, he nevertheless had the good sense to study his music with additional care; and the consequence was, that no song received greater applause than one of a martial character allotted to him, and which he delivered with an energy and effect that none of his previous attempts had at all demonstrated, or led his hearers to anticipate.

Mr. Macready is said to have lost £600. by the failure of "Henrique;" and the truth of the report is probable, since it was produced at great cost of theatrical property, with expensive engagements. The wonder is, that with his experience in dramatic writing, he should have accepted such a piece; but if, as we have also heard, that he had advanced money to the composer before he had seen what he was to receive, he has paid the forfeit of his generous

indiscretion, and furnished a lesson to other managers not to trust the egotism or cupidity of composers, who appear to cling to the notion (in defiance of every year's experience) that any thing will serve to hang music upon—like a clothes-horse, or dumby, for displaying a fashionable ready-made coat.

After the failure of "Farinelli" at Drury Lane, and when the zoological curiosity of the public was satiated, the lessee made an experiment of giving shilling concerts, where strange vagaries were enacted both by performers and audience. As, however, Mr. Bunn did not include in the admission money a glass of rum and water and a segar for the purchaser of a ticket, he had no chance with the landlord of the Eagle Tavern, and was in consequence obliged to shut up his house. Since which event Miss Romer and Mr. Balfe have been sharing with the manager of the Surrey Theatre—and very successfully; for in one week we know, from the best authority, that the lady's profits amounted to more than £70. Before this number goes to press Mr. Braham will probably have joined the company, for he is announced as being engaged.

The Philharmonic Concerts, notwithstanding the unreasonableness of some of the subscribers, excited by the interested antipathy of a writer or two, whose services are no longer needed by the society, have gone on increasing in attraction to the close of the season. The directors have had difficulties and perplexities to encounter, which have made their task to provide a succession of novelty for the subscribers a most laborious one. They have been disappointed of a new symphony by Spohr; also of one by Schubert (the recommendation of Mendelssohn), which those *snail*-waggon Germans will have ready for performance about a fortnight after the season has closed. They have received two or three overtures strongly recommended to them, bnt which, upon trial, they could not bring forward. They would have engaged Duprez for four concerts, had his terms been a *little* more moderate than £500. *per night.* They could not engage Laporte's company; and had they been able to do so, the subscribers would have complained of the music those people would insist upon singing. When we had the Italians at the Philharmonic, it was the eternal cry, "Why do you not give us better music?" and when our native artists selected the most classical compositions, the subscribers groaned after "the flesh-pots of *Italy!*" The directors have done their best, and they have done well. Every singer, not within the influence of the opera manager, has been engaged; no instrumentalist of acknowledged reputation has visited us without having the means afforded him of dis-

playing his talent; and the programme of each evening has been as judiciously selected as we believe the circumstances would admit. Where large resources are afforded, and no advantage is taken of them, we should be the foremost to stigmatize the neglect; where these are cramped, and unlooked-for obstacles supervene, it is foolish as well as unjust to vituperate: but injustice and folly commonly go hand in hand.

At the second of these concerts the novelties of the evening were, a concerto pastorale" by Mr. Moscheles; and the first appearance in this country of Herr David, of Leipsic, a distinguished violinist. The composition of Mr. Moscheles was pronounced by some of his hearers to be clever, although eccentric, with too strong a leaning to the conceited "Romantique school" of the French. Clever it undoubtedly is, for it contains striking effects, thoughtful writing, and masterly orchestral combination. If it be "eccentric," it is not necessarily "Romantique," seeing that it is not destitute of rationality or design. In their imaginative literature as well as in their music "young France" is meretriciously mad: no vagary is rejected that will induce observation—no principle worthless which makes its followers conspicuous. May the day be still remote that the countrymen of JOHN MILTON "shall need the Monsieurs of Paris to take our hopeful youth into their slight and prodigal custodies, and send them over back again transformed into mimics, apes, and kickshows."*

Herr David is a pupil of Spohr, and brother to Mad. Dulcken. His tone is strong, firm, and pure; his cantabile eloquent, his intonation exact, and his bowing grand and masterly. To all which excellent qualities may be added that he is a faultless timist. What with his manual accomplishment, and the composition he played, both of which stamp him a worthy disciple of so eminent a master, Herr David will leave behind him an honourable reputation when he quits our shores.

The fourth concert introduced to us a M.S. overture by Sterndale Bennett ("The Wood Nymphs"), an early composition, and indicating the future great musician: for although, with the prodigality incident to youth, the subject was too much attenuated, and the intention not sufficiently marked, yet the orchestral treatment and effects were masterly. Mr. Bennett, we understand, was not eighteen when he wrote this overture.

* *Tractate on Education.*

A Madlle. De Riviere, a vocalist of the French school, also made her first appearance upon this occasion. She possesses a clear, bell-like tone, and (speaking from recollection) a correct ear; but her delivery, and manner altogether, were unfeelingly mechanical and correct.

At this concert Herr David confirmed the opinion we entertained of his talent upon the previous evening. He sustained in a masterly manner the first violin in the fine ottetto of Spohr; the slow movement to which is one of the most lovely melodies, and most beautifully treated that ever came from the pen of the composer; and the finale to it, perhaps, one of his most original. An introduction and Russian air varied, performed by Herr David in the second act, although bearing throughout the impress of a good musician, was nevertheless inferior in point of merit to his first composition. The constant repetition of these "airs variés" may possibly dispose us to contemplate them with a half indifference.

At the fifth concert young Bennett played his piano forte concerto in F minor; a work upon which we have heretofore dwelt with considerable satisfaction. This was its first performance at the Philharmonic. In the second act we were introduced to a young violoncellist, Mons. Batta, a Belgian of high reputation on the continent. For strength and richness of tone we have, and we know no higher standard than those of Mr. Lindley. None of the solo players from abroad, that we have heard of late years, are able to compete with our countryman upon this point; and the reason appears to be, that since the object in modern violoncello playing is to sacrifice body and quality of tone to execution, this is accomplished by using strings of less diameter; for it would be miraculous that any player should execute the same passages we heard from Mons. Batta's instrument with Lindley's bow and strings. The result, therefore, is, that we have a thin tone, too nearly approaching to that of a viola, with extraordinary execution: and upon this point, with the mastery of his bowing, we accord to Mons. Batta unqualified applause. They who are contented with what Lindley can accomplish upon his instrument (and it cannot be denied that it is sufficient for every purpose short of *extravagant* execution), will compound for legerdemain, that they may possess the rich and *legitimate* tone of the violoncello.

A Madlle. Lewig, pupil of the late Ferdinand Ries, performed a concerto of her master's at the sixth concert. The young lady is a showy player, but an indifferent timist. Having already had a

was no judicious friend, who, having heard what she could do, recommended her being engaged.

Herr Hauman, a disciple (and worthy one) in the Paganini school, played in the second act. With a pardonable foppery, the pupils of Rubens used to imitate the dress of their master, and fashion of his beard. The general air and manner of M. Hauman is precisely that of *his* great prototype; he however possesses qualities in his art which redeem the less creditable condescension of becoming a mimic, where there is abundance of real talent to establish a fame for himself. M. Hauman has an absolute command of his instrument. His manner of covering the finger-board is very like Paganini; and (like Paganini) he appears to be prepared by nature for reaching great distances with but little shifting of the hand. He therefore darts with admirable certainty from the lowest notes of his violin to the "ultima thule" of its compass upwards. His bowing is masterly and grand; and his performance of double stops, and staccato passages quite extraordinary. In the last movement of his concerto he introduced a variation in staccato, which we believe no one but Paganini could play like him:—in short, after the eminent Italian, he is the greatest accomplisher of difficulties that we have heard.

A rival to him of the French school, a Mons. Artot, performed a fantasia at the seventh concert. With too great a display of what our neighbours denominate "intense feeling and expression," so that the whole of his adagio movement was a succession of slides and tremors, with scarce a firmly held note, Mons. Artot is nevertheless a very refined and accomplished artist. The concluding variation to *his* fantasia was also one of excessive difficulty, and he executed it with exquisite neatness and certainty.

At this and the previous concert the public first heard the new singer, Mad. Dorus Gras. As this is distinctly the *mechanical* era in music, and that it has attained to a degree of florid perfection which all but completes the circle, we may hope for an early change of fashion and manner; and, indeed, it is to be confidently expected when we consider how soon every novelty in Paris is "*deja vieux*," and how prone the genteel million here are to adopt every suggestion that is French. Mad. Dorus is perhaps the most expert, the most accomplished, executer of solfeggi passages now living. Her distances are taken with unerring certainty, her divisions are run with the quickness and volubility (though not with the melting quality) of the nightingale; her chromatic passages, *up* as well as

down the scale (and the difference in respect of difficulty every artist knows) are singularly accurate. Here, however, our admiration of the singer ceases. Her quality of voice is hard, loud, and unfeeling; for we do not call the sudden suppression of tone, and the yearning forward of the head, a genuine display of feeling and expression. Loudness and softness are, in themselves, no indication of feeling—it is in the *tone*, which goes at once to "Love's throne," and can no more be described than the "fleeting air." Moreover, Mad. Dorus sings exquisite stuff; and this of itself argues little for her musical feeling. At her first appearance she sang a solo from the "Cheval de Bronze," about the "torment of widowhood," wherein the music and the words are worthy of each other; and the latter are an epitome of the execrable French morality. The composition, however, contains some very difficult solfeggi passages, and these she undoubtedly executed to the admiration of all who estimate a surprising dexterity.

The selections at the "Ancient Concerts" this season have mamanifested a decided improvement, Many unworthily neglected compositions of the old masters have been reproduced, to the satisfaction, as we hear, of all the lovers of sterling ancient music. Much of the merit for these restorations is said to be awarded to the superintending zeal and good taste of Lord Burghersh.

The activity of the directors of the "Società Armonica," in engaging the most eminent foreign artists, who, with the Swallows, take advantage of our summer season; together with their zealous endeavours to promote the cause of classical music, entitle them to good report; and, as a consequence of it, have secured them, as we are informed, a full subscription.

The last performance at Exeter Hall, which took place on the 7th of June, consisted of the "Dettingen te Deum," a short miscellaneous selection, and Haydn's First Mass. It was to us an evening of almost unalloyed extacy. The last work has probably never before been performed by so large an orchestra; and, taken altogether, most probably never with finer precision. The effect of the choruses was transcendently fine, especially of the magnificent fugue at the end of the "Gloria." The trebles and basses are the best of this vocal orchestra; the altos are rather shrieky, and the tenors apt to be out of tune. Altogether, however, we have no musical entertainment like these performances, and certainly none so calculated to refine and confirm the national taste for the grandest and most perfect of all composition—that of the stupendous choral fugue.

The solo singers upon the present occasion were, Miss Wyndham, Miss Cawthorn, Messrs, Bennett, Young, and H. Phillips. The soli movements in the mass were not equally satisfactory ; and with truth, although with regret we say it, they were injured by the intractable violence of the second lady just named. So overpowering were her tones, that the several movements were solos for Miss Cawthorn, accompanied by the other singers.

We witnessed with pleasure the fulfiling of one suggestion in our last report of this society, by the engagement of Sig. Dragonetti. This circumstance induces us to hope that the committee will not lose sight of another thrown out about a year ago, viz. that in their miscellaneous performances they will introduce some of our national choral anthems; above all, for an audience like that at Exeter Hall, where *effect* naturally makes the strongest appeal, that famous anthem of Dr. Blow, "I was in the spirit." Phillips's fine declamatory style will tell admirably in the solos, and these responded by the "Hallelujahs" (piano and pianissimo), of the heavenly host, can scarcely fail to produce a strong impression upon the audience. The present article will have gone to press before the next revival will have taken place, which will be the oratorio of "Joshua."

The benefit concerts have been very numerous, but, we hear, not equally remunerating this season. The most interesting that we attended were, Sig. Benedict's, on account of his rich assemblage of vocal talent, for he was assisted by almost every artist of repute, foreign and native, in the country; and Mr. Cipriani Potter's, which, for the instrumental division of his programme, was precisely the concert which should be given by the principal of the Royal Academy. This consisted of his own excellent symphony in B flat, and the Pastoral Symphony of Beethoven. Mr. Potter himself performed Mendelssohn's second pianoforte concerto; a Prelude and Fugue of Sebastian Bach with Dragonetti, who played the pedale part; and some very clever Bravura variations from a theme in his own dramatic composition of "Coradino." Herr David also performed a solo; and the overture to "Der Freischütz" closed the concert. Mr. Potter, we think, never played in a more masterly manner than upon the present occasion, the more surprising from his having added to his fatigue and anxiety the arduous duty of conducting a three hours' performance.

We notice, by a paragraph in one of the Worcester papers, that the directors of the approaching festival have handsomely considered the suggestion we threw out at the close of the last festival season, with regard to the erection of seats at such prices as to enable the

humbler citizens and tradespeople to partake of the performances. We have little doubt that the committee will, on every account, congratulate the result of their extended plan of accommodation. Miss Clara Novello is engaged to make her first public appearance upon her return to England at the Worcester Festival, which will commence on the 10th of September.

THE MUSICIAN OUT OF TOWN.

THE following is a brief report of the late Düsseldorf Festival, and which we happily were enabled to attend. Mendelssohn was conductor, and the first morning's performance (19th of May) consisted of the "Messiah," the first time for twenty years since it has been given at any of the Rhine festivals. The chorusses, taken altogether, were very good, especially the trebles and basses. The effect of *female* voices in the *altos* is not so powerful and piercing as when that part is taken by men, but it is more agreeable. The band, generally speaking, wanted unity; but this is to be accounted for by its being formed of amateurs as well as professors, who all assemble from adjacent districts.

We have heretofore spoken of Mendelssohn as a conductor. His exertions upon the present occasion were gigantic. At the rehearsal his unwearied patience, his vast orchestral knowledge, his playful, yet firm and persuasive manners, were all conspicuous. He harangued the band with admirable tact and humour, making them shout with laughter and applause. On one occasion he told them, in some piano passage, that doubtless each was anxious to hear his own individual voice or instrument, and he was prepared to acknowledge that it was very fine; but that if they would each endeavour to listen to their neighbours' beautiful execution, they would proportionately soften their own, and this would produce exactly the *piano* effect he wanted in that particular passage. Upon another occasion he requested some ambitious performer to alter his style, which too closely resembled the tone of a cat scratching a silk gown. Another time, with an amiable playfulness, he said, "Gentlemen, am I never to hear that passage again as charmingly done as you did it yesterday?" and in this way he lightened the toil of a strenuous rehearsal. He must have been gratified with the honours he received, although, like all true geniuses, he is so modest as rather to shrink from applause. On

the second evening, a bouquet of choice flowers was placed between the leaves of his score on his desk.

The principal singers were—*sopranos*, Miss Clara Novello, and Madlle. Fassman, from the opera at Berlin; *alto*, Madlle. Schloss, from Cologne; *tenor*, Herr Schmidt, from Leipsig, who undertook the songs at a very short notice, in consequence of Herr Schmetzer, from Brunswick (who was engaged as tenor) being prevented from attending by his other engagements; and the *bass*, Herr Hinze, from Düsseldorf.

The chorus was chiefly composed of amateurs; and it was pleasant to recognise amidst them some of the most celebrated painters of Germany, among others, Hildebrandt, Schirmer, &c. Every rehearsal, which was crowded, may be said to have been a rehearsal to both audience and performers, since it enabled them to become acquainted with this grand music, and which requires thoroughly knowing to appreciate; and, from not having been performed for so many years, it must have been quite new to a large proportion of the hearers.

The opening recitative, "Comfort ye," was but an indifferent performance in our judgment, who had so vivid a recollection of Braham in the same piece. The bass singer, also, was somewhat out of tune in "But who may abide," but he afterwards improved. "He shall purify," "For unto us," and "His yoke is easy," were sung as both *quartett* and chorus; and not so those which are always taken in that manner in England—"Their sound is gone out," and "Lift up your heads." We do not, however, like the effect so well, especially in the "For unto us," where its majesty of character is totally destroyed. The alto was rather tame in "O thou that tellest," and the bass recitative and air, "The people that walked in darkness," was taken a thought too fast. "There were shepherds" was charmingly sung; as also "Rejoice greatly," which in Germany is usually taken by the tenor: but the triumph of Miss Clara Novello's singing was the "I know that my Redeemer," and which was so great a favourite at the court of Berlin that, whatever may have been performed in the course of the evening, the crown prince always demanded that air of the singer. "He shall feed" is performed in four alternate passages, and not two, as in England. We do not like the effect of it. Madlle. Schloss's best song was "He was despised," but her style is unfinished. Madlle. Fassmann sang "Behold and see," and "Thou didst not leave." This is the artist so celebrated for her performance in Gluck's operas. She was engaged from Berlin

expressly for the Düsseldorf Festival, and was to have had the "Alceste" got up on the third day for her; but, owing to the non-arrival of the music, the plan was relinquished, much to our regret, as we would fain have heard this singer in her own peculiar style. She is a remarkably fine woman, with delicate features, and a profusion of hair, which she wears in long curls dropping down her cheeks.

The choruses best performed were, "Worthy is the Lamb," the "Hallelujah," and "All we like sheep;" but, partiality out of the question, the vocal band were not equal to that at Exeter Hall for union, energy, and precision.

Second Performance.—Evening. The Symphonia Eroica of Beethoven opened the concert. In the first movement the violoncellos were not sufficiently powerful. There was a want of finish in the sudden pianos; and the passages of delicacy were deficient in brilliancy. Moreover, the violins wanted clearness; and the slow movement was deficient in smoothness and *singing* in the instruments. The minuet went remarkably well; but the passage for wind instruments in the trio as badly as that passage almost uniformly does. The finale, which was lamentably indistinct, was the worst executed of all the movements.

Beethoven's mass in C, which succeeded, was nicely performed; the choruses stole in with a delightful piano in the "Kyrie;" but it is needless to say that Herr Julius Rietz, who was conductor upon this occasion, is not a Mendelssohn. As a composer too, he is not to our taste: an overture of his, which came after the Beethoven's mass was tremendously noisy, with running passages for the brass instruments. The subject of the second movement, the allegro, was an imitation of Spohr. Then came Mendelssohn's glorious psalm "As pants the hart," excellently performed as regards the choruses; but this school of music is so totally out of Fassman's style, that in our opinion she completely spoiled it. It was on the third evening that we heard this celebrated singer to advantage. The first notes she uttered of Mozart's fine duet, "Fuggi crudele," showed us at once that the *dramatic*, and not the *sacred*, is her forte. She afterwards sang a recitative and air from Gluck's "Iphigenia," which is considered as her greatest effort; and undoubtedly she delivers it with effective dignity; and had she a better quality of voice, which is somewhat reedy, and wholly without flexibility, she would have rendered complete justice to this admirable composition.

Upon this occasion too, Clara Novello's varied powers were more fully developed to the people of Düsseldorf; as at the same concert

she sang Haydn's "With verdure"—all purity and poetical description; Bellini's "Casta Diva"—full of noble self-assertion, indignant remonstrance, and fluctuating passion; and the national airs of "Bonnie Prince Charlie" (this song was given at the desire of Prince Frederick of Prussia, who honoured the festival with his presence) and "God save the Queen;" which last, when vehemently encored, she sang in German.

We had the delight of hearing Mendelssohn play his celebrated concerto in D minor—the one which he composed for the Birmingham festival in 1837; and it is with no disparagement to the three eminent professors whom we have heard play this piece in England, viz: Mrs. Anderson, Mad. Dulcken, and Mr. Moscheles, when we say, that it is only its composer who can render it full justice. His touch is quite perfect: the utmost delicacy and polish are combined with an equal vigour, clearness, and precision.

On the Tuesday and Wednesday there were races given, at which the Prince Frederick, the Prince of Strelitz, and the whole of the court were present. On the latter day the Prince gave a dinner to the whole of the artists who had contributed so much to the public gratification; and in the evening there was a ball prepared in the concert room for the towns people, at which the royal party appeared for a short time.

The orchestra upon this occasion consisted of 126 sopranos; 62 altos; 106 tenors; 134 basses, making 428 voices. The instrumentalists were, 67 violins; 22 violas; 22 violoncellos; 12 double basses; 6 flutes; 4 oboes; 4 clarinets; 4 bassoons; 1 ophicleide; 4 horns; 4 trumpets; 1 bass trumpet, and 4 trombones: 155 instruments, which, with the 2 conductors, and chorus masters comprised an orchestra of 586 performers.

AN HISTORICAL SKETCH OF FRENCH LITERATURE.

V.—ON THE LOVE-SONGS OF THE TROUBADOURS.

> " He saide hee loved, and was beloved nothing;
> Of swich matere, made hee many layes,
> Songes, complaintes, roundels, virelayes;
> How that he durst not his sorwe telle,
> But languisheth as dothe a furie in helle;
> And die he must, he said, as did Ecco
> For Narcissus, that durst not tell here woe."
>
> CHAUCER, *Frankeleines Tale.*

VARIED as are the productions of the Provençal bards, the most exalted and conspicuous station in their poësy must undoubtedly be assigned to their love songs. The influence of woman, which, under their Roman conquerors, they had slighted and disowned, was now, under their Gothic rulers, acknowledged in its most despotic shape. Love, as an idol, reigned supreme, and before his shrine were freely lavished those feelings of reverence and of veneration which ought to be excited only by the contemplation of an Heavenly One. Despite, however, this impassioned and ill-directed fervour, despite the laxity of morals which so peculiarly distinguished the age, it must be allowed that these outpourings of uncultivated genius were of unquestionable utility in an age of darkness and of oppression, when the superior trampled with despotic violence on the inferior, when feudalism was dominant, and when a long-continued system of servitude had degraded and brutalized mankind. The joyous strains of the Troubadours naturally elicited corresponding feelings of tenderness and love, and thus, arousing man's mental faculties from the degrading lethargy in which they had so long and so inertly slumbered, awakened him to a sense of his innate might, inspired him with new wants and new affections, evinced the value of social enjoyments and relations, and finally, by leading him from the dark and lowering aspect of the present, to the bright and airy vistas of the future, demonstrated the benefits of mental refinement and cultivation.

The love poems of the Provençals, though they present a profusion, possess but little real sentiment. It has also, with some show of justice, been objected to these compositions, that they are replete with the same ideas, that the same images and the same metaphors

are continually recurring, and that the poetry, which of all others should be the most glowing and impassioned, is, with few exceptions, the most insipid and the most heartless. This objection, however, must be not a little qualified, when we reflect that it must apply to all poetry of sentiment: without any incidents to keep the attention from flagging, this class of poetry is to be enjoyed only when the mind is in a fit mood, and then only by morsels. If perused in this manner, few will deny that in many, at least, of the Provençal love songs, the tenderness and purity of passion are exquisitely described; while in others the gracefulness of the style, combined with the regular return of the metre, present a charm which, though fully sensible of its influence, we find it difficult to account for.

In history in general, but more particularly in that of literature, there are few more important errors committed than by the inconsiderate use of general theories and views; their great misfortune being, that what may be true of literature, or history as a whole, is frequently totally false as to some of the parts of which it is composed. This false criticism is nowhere more plainly seen than in the branch of Provençal literature which we are now discussing, in the consideration of which there are two opposing parties, the one headed by the Schlegels, Raynouard, and the French critics; the other led by Dunlop, Hallam,* and the generality of our English writers. The opinions of both parties are generally expressed without any limitations, the first affirming that the amatory productions of the Troubadours are exquisitely graceful, and tender, and fervid, and beauteous; the second fulmining their anathemas, and decrying them as incongruous, insipid, valueless, and obscene. Both parties are *partially* correct; for it must be confessed that in many of these poems the boundary of devotional propriety is wantonly overstepped, the language of passion too frequently degenerates into the ungovernable ebullitions of lust, and the praises of true chivalry and honour give place to those of inconstancy and libertinism. These effusions it is which render so revolting, so monotonous, and so in-

* See Dunlop's *History of Fiction*, vol. ii., p. 184; he there says that the compositions of the Provençals "contain violent satires against the clergy, absurd didactic poems, moral songs versified from Boethius, and insipid pastorals." Hallam, also, (vol. iii., p. 541, 8vo. edit.) speaking of these bards, says, "These were the celebrated Troubadours whose fame depends far less on their positive excellence than on the darkness of the preceding ages, on the temporary sensation they excited, and on their permanent influence on the state of European poetry."

sipid, the poetry of the Provençals; and happy had it been for that poetry if this portion at least had been lost in the wreck of ages; the remaining fragments would, like the sacred leaves of the Sybil, have increased in value by diminution in number, and Posterity would gladly have received from Time the gift, two-thirds of which he had consigned to a well-merited Oblivion.

If, however, we peruse these productions with a more attentive and less jealous eye, we cannot deny to some few at least the honourable meed of a well-deserved praise. Some of their fugitive pieces are perfect in their kind, and possess a sensibility altogether intellectual, and a passion as fervent as it is pure. Some of their most pleasing productions are those where we find the sturdy warrior, the knight that mocks at steel and thirsts for danger, sinking before the eye of beauty into the gentle, tender, and submissive lover. These productions breathe a strange combination of amorous and chivalrous feelings; the inborn sympathies of the heart are seldom extinguished: and from the scenes of slaughter and desolation the knight gladly turned to the eye of compassion, and with a heart untainted with bloodshed chaunts alike the loveliness of his mistress and the prowess of his arm.

Exquisite, however, as are some of these amatory productions, it must be confessed that love, as a passion, is too generally misconceived, and addresses itself rather to the head than to the hearts of its hearers. The passion which inspired the Troubadour was essentially artificial, and emanated more frequently from the advantages of present convenience than from any actual passion. This artificial tendency arose, in part at least, from the spirit of chivalry itself—a spirit which, at first sight, would seem to authorise a very opposite conclusion. Chivalry, though it extended the *apparent*, curtailed the *real*, influence of love; for by erecting it into a regular system, it degenerated from a generous impulse into a frivolous passion, till at length the knight selected a mistress not from any principle of love, not from any glowings of enthusiasm, but as a proper and indispensable appendage to his knighthood; an object of devotion, to whom he might dedicate his effusions, and desecrate the name of love by giving it to the heartless connection. Chivalry gave scope to many virtues, but it often fostered gigantic vices and sheltered innumerable crimes; and though we may believe that the days of its dominion were as we wish them to have been, though we may fancy that all the ladies were lovely and chaste, and all the knights gentle and brave, we cannot but know that thoughts like these are but the day-dreams of the mind, and that

though the splendour of feudal pomp and magnificence may tend to gloss, they never can hide its real deformity. Wretched in its general jurisprudence, it is nowhere seen to greater disadvantage than in its misconception of love; the tender passion was laid aside for heartlessness, or used only for intrigue and grossness and immorality.

Though many, however, of the Troubadours were thus insensible to the tender passion, it cannot be denied that others, again, were equally susceptible. Thus, Guillaume de la Tour could not survive his mistress;* Guillaume d'Adhemar died for love; and Pierre Rogiers and Richard Barbesieux† turned hermits. Pierre Vidal, however, stands deservedly in the first rank for genius, extravagance, and absurdity. In harmony of metre and in elegance of expression this poet far excelled all his contemporaries; his talents, however, were alloyed with a most unfortunate propensity to fall in love with every fair dame whom he saw; and whom his inordinate vanity led him to believe loved him in return. His indiscreet boasting caused one indignant husband to pierce his tongue with a hot iron. This, however, had no effect in cooling his passion; for very shortly afterwards he succeeded in stealing a kiss from Adalasia, the wife of his patron, Barral de Baux; for this dire offence the amorous knight was obliged to flee to Geneva, whence he proceeded, as a crusader, to the Holy Land. Here he again fell in love with a plebeian Grecian woman, who was palmed upon him by the nobles as the niece of the Emperor of the East. Overjoyed at his lucky marriage, he immediately assumed the imperial title, had a throne erected, and was only deterred from further folly by the exhaustion of his finances. His enemy Barral being now dead, Vidal returned to Europe, and, renouncing his attachment to Adalasia, was attracted by the charms of *Louve* de Genautier. In honour of this fair lady he suffered himself to be called *Loup;* and, by way of still

* Millot, *Hist. Lit.*, &c., tom. i., p. 147.

† This poet was enamoured of the fair daughter of Geoffroi Rudelle; but having cause to doubt the fidelity of his mistress, he secluded himself for the space of two years—

"Miels de domna que fugit ai dos ans."

He then returned to his mistress, but having still cause for dissatisfaction he resolved to "*vivre comme un reclus, comme un ours.*" He then went to Spain, where he secluded himself, and died "*e lai visquet, e lai morti.*"—Raynouard, *Choix des Poésies*, tom. v., p. 433; *Hist. Litt. de France*, tom. xix., p. 536.

more ostensibly demonstrating his passion, attired himself in a wolf's skin, and allowed himself to be hunted by shepherds and dogs in the mountains of Cabaret. This act of insanity, however, nearly cost him his life; for the dogs, having caught him, wounded him so dangerously that he was carried for dead into the house of his beloved *Louve,* whose husband (the lord of Cabaret) engaging a physician, sh ortly effected a cure.*

The fates of Geoffroi Rudel are more tragical and mournful than those of Pierre Vidal. In a voyage to the Holy Land he fell violently in love with the Countess of Tripoli, whom he had never seen. He addressed several poems to her, and finally, unable any longer to curb his strange passion, embarked for Africa. During the passage, however, he fell sick, and arrived at Tripoli in so enfeebled a state, as not to be able to leave the vessel. In this lamentable condition he sent to inform the princess of his situation, and besought her to give him some token of her regard. Touched with the recital of his strange passion, the princess personally visited him on board the vessel where he lay. This unexpected mark of condescension was too great for the already exhausted Geoffroi to support, and in a frenzy of love and gratitude the warrior poet expired at her feet. The awful sight so agonized the lovely Countess that she immediately renounced all worldly enjoyments, and, secluding herself in a convent, devoted herself to an eternal celibacy. The remains of Geoffroi were buried with the greatest pomp; and a splendid tomb of porphyry attested to future generations the too fervent passion of the hapless Troubadour.†

The numerous forms of composition, which were either adopted, or invented in the amatory effusions of the Provençals, are almost incredible; each poet appears to have framed some peculiar mode of versification by which to denote his passion. To give a list of the names of all these compositions would afford but little amusement, we shall therefore restrict ourselves to a few of the more important; referring our readers for the other ones, to the valuable collections of Raynouard. The *Albas* and *Serenas*‡ were stanzas sung by the poets at the break or close of day in honour of their mistresses; these compositions among which may be ranked some of their most

* Diez, *Geschichte und Werke der Troubadours.*

† Pasquier, *Recherches de la France;* Millot, *Hist. Litt. des Troub.*, tom. i., p. 85.

‡ *Alba* in Provençal signifies "day-break;" *Serena* is derived from *Sers,* signifying "evening."

pleasing productions, bear a strong resemblance to the watch-songs* of the German Minnesingers. The *chansons, sons, sonettes* and *rondas*†, were a few of the principal forms in which the poet was wont to clothe his passion or to record his sufferings. Perhaps, however, the most pleasing of these poems are the *planhs* or songs composed on the death of a mistress; they are in general extremely captivating alike from the style in which they are narrated—from the tenderness and pathos which their occasion naturally calls forth —from the venerable simplicity of their language—and from the melancholy beauty of the prolonged metre, which, by embalming them in melody, gives an air of richness and of beauty to compositions in themselves insipid.

* In the *wachterleider* as in the *albas* the poets evince their skill in narrative composition. They commence generally with a parley between the love-struck knight and the "ladie" of his love. The stolen interview is also generally interrupted by the approach of the sentinel of the castle; who warns the lovers that morning is approaching, and commands them to separate. Perhaps the best of these compositions is the celebrated one by Marcabrun, commencing

"En un vergier, sotz fuelha d'albespi,
Teuc la dompna son amic costa si
Tro la gaya crida que l'alba vi
Oy dicus! Oy dieus! de l'alba tan tost re."

The original is given in Raynouard, tom. iii., p. 375, and a German translation will be found in Diez, p. 168.

† The ronda *(canson redonda)* bears a stronger resemblance to the fopperies and *Nugæ difficiles* of the scholastics, than to the extemporaneous productions of the Provençals. Its requisites were, that the last line of the first should rhyme with the first of the second strophe; and the first line of the first with the last of the second. The accompanying list of the rhymes of a poem of this description, by Giraut Riquier, may suffice as a specimen.

FIRST STROPHE.	SECOND STROPHE.
clamans	jauzens
estraire	cossire
dans	valens
comjaire	sospire
chans	mens
sabens	afans
contradire	aire
vens	enans
dezire	gaire
jauzens.	mans.

This poem has been transcribed by Diez, and published in his *Geschichte der Troubadours*, from a manuscript in the Royal Library at Paris, entitled "*Cans on redonda et encadenada de motz e de son.*"

The picture of Provençal love-song presents, as must every other, a bright and a repulsive side; the one as much to be cherished and praised, as is the other to be deprecated. Despite, however, its licentiousness, and it is great; despite its immoral allusions, and they are not a few; despite the chilling objections which critics have delighted to heap upon it, the amatory poetry of the Troubadours presents to the student an inexhaustable fund of instruction and delight. Emboldened by a common sentiment—urged on by the same cause—the Troubadours presented an irresistible phalanx to the further encroachments of barbarism; and the briefest survey of the state of society before their advent and after their fall, will authorize us in hailing their existence, as a brilliant triumph in the great cause of man. In our joy at the impulse which their sentiments of love imparted to mankind, we can overlook the excesses into which it hurried them; and we can bear in mind that its evil influence was soon remedied, but that the good has never ceased. In a word the passion of the Troubadours, licentious and ungoverned as it was, first imparted to modern Europe the breath of intellectual life; first displayed the harmonizing and irresistible effects of its cultivation; and first presented the master key, with which to unlock the fetters which for more than ten centuries had restrained the mind. Nor was this all-powerful engine to be resisted; before its influence man's chains were destined to drop off, and he himself to proceed exulting in the glorious track of honour, and liberty, and glory, and power. The tide of mental cultivation, once aroused, flowed on with rapid and increasing steps; the gentle stream which had been aroused by the Troubadours, was, by their successors, transformed into the boiling torrent, which, still dashing onwards, spurned every obstacle, and hurried the barrier and its builder to the same destruction. The mind was thus irresistibly impelled to improvement, and uniting refinement to gallantry, burst forth, as does the sun from the clouds, which have for a time obscured him in a dazzling galaxy of brilliancy, excellence, and power.

CRITES.

(To be continued.)

CRITICAL NOTICES OF NEW PUBLICATIONS.

*Account of the Voiage and Travaile of Sir John Maundeville, Knyghte.**

Sir John Maundeville was one of those chivalrous characters who overpassed, even in a romantic age, the common bounds of enterprize in quest of adventure or experience. He manifestly possessed an extraordinary mental constitution, and its prominent features appear on every page of his Itinerary. His spirit was ardent, credulous, enthusiastic. A concise but interesting notice of his Life, including remarks on his communications, is prefixed to this valuable and well-executed Reprint of his "Voiage and Travaile" by his editors. He was born at St. Alban's about the beginning of the fourteenth century; and, after completing a liberal education in literature, languages, philosophy and physic, he set out on his travels from which he did not return till after the long period of thirty-four years. Towards the end of his active life, he went to Liege where he died in the year 1371: he was buried there in the "Abbie of the Order of the Guelielmites," and a monument with a descriptive epitaph was erected in that church to the memory of our celebrated countryman.

Scholars, collectors and other lovers of ancient Book-lore, owe a large amount of gratitude to Mr. Lumley, the intelligent and very spirited Publisher of Sir John Maundeville's extraordinary production. For more than a century the editions of 1725 and 1727 were the most esteemed of all others in the English language; but thanks to modern enterprize here so happily exemplified, the present Reprint excels its predecessors, in the distinctness of its typography, and in the number and beauty of its graphic illustrations. We too have sincere pleasure in acknowledging our extreme obligation to the same liberal Bibliopolist for the use of those wood-cuts by which the importance of this article is essentially enhanced.

Sir John Maundeville enters on his curious narrative with a "Prologue," wherein he enumerates the objects of his various peregrinations, and specifies the design for which the history of his "travailes" was compiled. In the vernacular language of our ancestors, in the thirteenth and fourteenth centuries, he states that

* **The Voiage and Travaile** of Sir John Maundeville, Knt. which treateth of the Way to Hierusalem; and of marvayles of Ynde, with other Ilands and Countryes: reprinted from the edition of A.D. 1725; with an introduction, additional notes, and a glossary, by J. O. Halliwell, Esq. F.S.A. F.R.A.S.; pp. xii, 325, London, 1839: published by Edward Lumley, 56, Chancery Lane, with a Frontispiece, title-vignette, and seventy fac-similes of the ancient wood-cuts.

"For als moche as it is longe tyme passed that there was no generalle Passage ne Vyage over the See; and many Men desiren for to here speke of the holy Lond, and han thereof gret solace and comfort; I John Maundevylle, Knyght, alle be it I be not worthi, that was born in Englond, in the Town of Seynt Albones, passed the See, in the Zeer of our Lord Jesu Crist MCCCXXII, in the Day of Seynt Michelle: and hidre to have ben longe tyme over the See, and have seyn and gon thorghe manye diverse Londes, and many Provynces and Kingdomes and Iles, and have passed thorghe Tartarye, Percye, Ermonye, the litylle and the grete; thorghe Lybye, Caldee, and a gret partie of Ethiope; thorghe Amazoyne, Inde the lasse and the more, a gret partie; and thorghe out manye othere Iles that ben abouten Inde, where dwellen many dyverse Folkes, and of dyverse Maneres and Lawes, and of dyverse Schappes of Men. Of whiche Londes and Iles, I schalle speke more playnly hereaftre. And I schalle devise zou sum partie of thinges that there ben, whan time schalle ben, aftre it may best come to my minde; and specyally for hem that wylle and are in purpos for to visit the Holy Citee of Jerusalem and the holy Places that are thereaboute. And I schalle telle the Weye that thei schulle holden thidre. For I have often tymes passed and ryden the way, with gode Companye of many Lordes: God be thonked. And zee schulle undirstonde, that I have put this Boke out of Latyn into Frensche, and translated it azen out of Frenche into Englyssche, that every man of my Nacioun may undirstonde it. But Lordes and knyghtes and othere noble and worthi Men that conne Latyn but litylle, and have been bezonde the See, knowen and undirstonden, zif I erre in devisynge, for forzetynge, or elles; that thei mowe redresse it and amende it. For things passed out of longe tyme from a Mannes mynde or from his syght, turnen sone into forzetynge: Because that Mynde of Man ne may not ben comprehended ne witheholden, for the Freeltee of Mankynde."

With the enthusiasm and devotion of an unsophisticated papist, Sir John proceeds to "teche zou the Weye out of Englond to Costantinoble," and his itinerary is sufficiently precise, if not entertaining; it finishes with an account of the "Ymage of Justynyan the Emperour," accompanied with a lively graphic illustration. The traveller's next theme is "the Crosse and the Croune of oure Lord Jesu Crist, and his Cote withouten Semes, and the Spounge, and the Reed, of the which the Jewes zaven our Lord Eyselle and Galle;" and, on each of these venerable articles, he discourses with pathetic and circumstantial eloquence. His description of "the Cytee of Costantynoble and of the Feithe of the Grekis," evinces the closeness of his observation, and the extent of his acquaintance with the practices of the Greek church. He allows that "Men of Grece ben Cristene, zit they varien from oure Feithe;" and for this distinction, he adduces very copious and abundantly cogent reasons. For, he says,

"Thei are not obedyent to the Chirche of Rome, ne to the Pope. And thei seyn that here Patriark hath as meche Power over the See as the Pope hathe on this syde the See. And therfore Pope Johne the 22nd sende Lettres to hem, how Cristene Feithe scholde ben alle on; and that thei scholde ben obedyent to the Pope that is Goddis Vacrie on Erthe, to whom God zaf his pleyn Power for to bynde and to assoill. And thei senten azen dyverse Answeres; and amonges othere, thei seyden thus—'*We trowe wel that thi Power is gret upon the Subgettes. We mai not suffre thin highe Pryde. We ben not in purpos to fulfille thi great Covetyse. Lord be with The; For oure Lord is with us. Fare Welle.*'"

Sir John concludes this chapter of his pilgrimage, with a sight of the Geeek "*A B C*, what Lettres thei ben, with the names that thei clepen them;" and he observes apologetically for his details, "alle be it that theise touchen not to o way, nevertheless thei touchen to that that I have hight zou, to schewe zou a partie of Custumes and Maneres, and dyversitees of Contrees. For many Men have gret lykyne to here speke of straunge thinges of dyverse contreyes."

Our communicative journeyer enlivens "the Weye fro Costantynoble to Jerusalem" with a view of the "Tombe of Seynt John, in the whiche is noughte but Manna that is clept Aungeles Mete," and the the episode of "the Doughtre of Ypocras," with a due portion of topographical speculation. We transcribe this episode for the gratification of our kind friends, who promise a reasonable share of advantage to the ANALYST, from the occasional introduction of an essay in "*Light Reading:*" and here it follows.

From Crete "passen Men thorghe the Ile of Colos, of the whiche Iles Ypocras was Lord offe. And some Men seyn that in this Ile is zit the Doughtre of Ypocras in forme and lykenesse of a gret Dragoun that is an hundred Fadme of lengthe, as Men seyn, for I have not seen hire. And thei of the Iles callen hire the Lady of the Lond. And sche lyethe in an old Castelle in a Cave, and scheweth twyes or thryes in the Zeer. And sche dothe non harm to no Man, but zif Men don hire harm. And sche was thus chaunged and transformed from a fair Damysele into lykenesse of a Dragoun be a goddesse that was clept Deane. And Men seyn that sche schalle so endure in that forme of a Dragoun unto the tyme that a knyghte come that is so hardy that dar come to hire and kisse hire on the Mouthe: And then schalle sche turne azen to hire owne Kynde, and ben a Woman azen; But aftre that sche schalle not liven longe. And it is not longe sith then that a kynghte of the Rodes that was hardy and doughty in Armes, seyde that he wolde kyssen hire. And whan he was upon his Coursere, and wente to the Castelle, and entred in to the Cave, the Dragoun lifte up hire Hed azenst him. And whan the knyghte saw hire in that forme so hidous and so horrible, he fleyghe awey. And the Dragoun bare tho knyghte upon a Roche, mawgre his Hede; and from that Roche sche caste him in to the See; and so was lost bothe Hors and Man. And also a zonge Man, that wiste not of the Dragoun, wente out of a Schipp, and wente thorghe the Ile till that he come to the Castelle and cam into the Cave, and wente so longe til that he fond a Chambre, and there he saughe a Damysele that kembed hire Hede and lokede in a Myrour; and sche hadde meche Tresoure abouten hire: and he trowed that sche hadde ben a comoun Woman that dwelled there to resceyve Men to Folye. And he abode till the Damysele saughe the Schadewe of him in the Myrour. And sche turned hire toward him, and asked him what he wolde. And he seyde, he wolde ben hire Limman or Paramour. And sche asked him zif that he were a knyghte. And he seyde nay. And then sche seyde that he myghte not ben hire Lemman. But sche bad him gon azen unto his Felowes and make him knyghte, and come azen on the Morwe, and sche scholde come out of the Cave before him, and thanne come and kysse hire on the Mowthe, and have no Drede; for I schalle do the no maner harm, alle be it that thou see me in Lykenesse of a Dragoun. For thoughe thou see me hidouse and horrible to loken onne, I do the to wytene that it is made be enchantment. For withouten doute I am non other than that thou seest now, a Woman; and therfore drede the noughte. And zif thou kysse me, thou schalt have alle this Tresoure and be my Lord, and Lord also of alle that Ile. And he departed fro hire and wente to his

Felowes, and cam azen upon the Morwe for to kisse this Damysele. And whan he saughe hire comen out of the Cave, in forme of a Dragoun, so hi-

douse and so horrible, he hadde so gret drede that he fleyghe azen to the schippe; and sche folewed him. And whan sche saughe that he turned not azen, sche began to crye as a thing that hadde meche Sorwe: and thanne sche turned azen in to hire Cave; and anon the knyghte dyede. And sith then hidrewards myghte no knyghte se hire but that he dyede anon. But whan a knyghte comethe that is so hardy to kisse hire, he schalle not dye, but he schalle turne the Damysele in to hire righte Forme and kyndely Schapp, and he schalle be Lord of alle the Contreyes and Iles aboveseyd."

Pilgrims journeying to Jerusalem would find a useful "guide-book" in the Knyghte's Voiage to the Londe bezond the See, for he carefully directs "Men," by miles and land-marks and marvels, how to visit and view the "cytees of Rodes, Cipre, Thire, Sarphen, Sydon, Akoun, Gaza, Cesaire, Ascolonge, Jaffe," and thence to the holy city. For the generous purpose of creating amusement by the way, he describes a "Fosse, the which is 100 Cubytes of largenesse, and alle fulle of Gravelle schynynge brighte, of the whiche men maken fair Verres and clere: and men comen fro fer for to fetten of that Gravelle; and thoughe there be nevere so moche taken awey there of on the day at Morwe it is as fulle azen as evere it was. There is everemore gret Wynd in that Fosse that stereth everemore the Gravelle, and makethe it trouble: and zif ony Man do thereinne ony maner Metalle it turneth anon to Glasse; and the Glasse that is made of that Gravelle, zif it be don azen in to the Gravelle, it turnethe anon in to Gravelle as it was first, and therfore somme Men seyn

that it is a sweloghe of the gravely See." Now truly, as Sir John says, this "is a gret mervaille," and may have proved a good inducement with our generous Bibliopole to represent the process in a bold graphic illustration. This is accompanied by another in which Sampson appears exerting his strength to make a great halle falle upon the Philistienes the whiche had put out his Eyen, and schaven his Hed, enprisound him be Tresoun of Dalida his paramour.

Our "Travailere's" account of Cyprus would be duly appreciated in the days of his pilgrimage. He delineates the geography and ecclesiastical institutions of this island, without omitting notes on "Dismas the gode Theef," and on some of the earlier "seynts" who, it seems, were either born or buried in this happy country. They of this "Londe" have a rather singular domestic custom: at meals, "they had lever sythen in the erthe than setten formes and tables." We are informed that here it is the manere of Lordis and alle othere men to eten on the erthe; for they make dyches in the erthe alle aboute in the halle depe to the knee and thei do pave hem, and whan thei wil ete thei gou there in and sytten here; and the skylle is, for thei may ben the more fressche, for that londe is meche more hotter than it is here." Field-sports, in Sir John's time, were not neglected by the Cyprian squires: for they, he relates, hunten with Papyonns that ben lyche Lepardes, and they taken wylde bestes righte welle, and thei ben somdelle more than Lyouns, and thei taken more scharpely the bestes and more delyverly than don Houndes. While the fancier of word-lore may be exercising his ingenuity on the *Papyann*, we submit a figure of this clever animal to the attention of practical zoologists.

In his introduction to the "Voiage," the editor justly estimates the suggestion "that Maundeville may never have gone to the east at all, but compiled his book out of previous journals"—a suggestion alike flimsy and unjustifiable. It is refuted by the knightly journalist's own declaration. At page 35 we find him stating explicitly that

"At Babyloyne, there dwelleth the Soudan in his Calahelyke, in a fair Castelle strong and gret and wel sett upon a Roche. In that Castelle duellen, alle wey to kepe it and to serve the Sowdan, mo than 6000 persones that taken alle here Necessaries of the Sowdanes Court. *I oughte righte wel to knowen it, for I duelled with him as Soudyour in his Werres a gret while azen the Bedoynes.* And he wolde have maryed me full highely to a gret Princes Daughtre zif I wolde han forsaken my Lawe and my Beleve. But I thank God I had no will to don it for no thing that he behighten me."

Again, in noticing him the whiche leet sle his brother previlyfor to have the Lordschipe, and made him to ben clept Melechmadabron, Sir John says, at p. 39, "*and he was Soudan what I departed fro the Contrees.*" Several other places of our pilgrim's "Travaile" (as pp. 4, 130, 137, 167, 169, 180–1, 190, 219, 220–1, 235, 264, and 314–15–16) retain distinct evidences of his actually having visited the far distant east, and ben dwellyng amonges many a dyverse folk of dyverse secte and beleeve, and of his having made his Tretys aftre information of men that knewen of thinges that he hadde not seen himself, and also of marveyles and customes that he hadde seen himself as fer as God wolde zeve him grace. His good faith is manifest in this passage. After having told yow som of the Wayes, by the Londe and eke by Water, how that Men mowen goon unto Jerusalem, he adds a description of another waye, alle by Londe un to Jerusalem and passe noön See from Fraunce or Flaundres, comprizing an account of *Batho*, the foulest Contree and the most cursed and the poorest that men knowen. At page 130, he remarks, distinctly and candidly, "I have not ben in that Contree ne be tho Weyes, but I have ben at other Londes that marchen to tho Contrees, and in the Lond of Russye and in the Lond of Nyflan and in the Reme of Crako and of Letto and in the Reme of Daresten and in manye other places that marchen to the Costes; but I wente never by that weye to Jerusalem; wherfore I may not wel telle zou the manere." In fine, after depicting the wealth and splendour of the "Grete Chane of Chatay," our spirited topographer proceeds to say, at page 220,

"And zee schulle undirstonde that my Felowes and I, with oure Zomen, we serveden this Emperour and weren his Soudyoures, 15 monethes, azenst the kyng of Mancy, that held Werre azenst him. And the cause was, for we hadden gret lust to see his Noblesse and the Estat of his Court, and alle his Governance to wite zif it were suche, as wee herde seye that it was. And treuly we fond it more noble and more excellent and ricchere and more marveyllous than ever we herde speke offe, in so moche that we wolde never han leved it, had wee not seen it. For I trowe that no Man wolde beleve the noblesse, the ricchesse, ne the multytude of folk that ben in his Court, but he had seen it. For it is not there as it is here; for the Lordes here han

folk of certain nombre als they may suffise, but the gret Chane hath every day folke at his Costages and Expenses as withouten nombre. But the Ordynance, ne the expenses in mete and drynk, ne the honestee ne the clennesse, is not so arrayed there as it is here; for alle the Comouns there eten withouten Clothe upon here knees, and thei eten alle maner of Flessche and litylle of Bred. And after Mete thei wypen here Hondes upon here Skyrtes, and thei eten not but ones a day. But the Estat of Lordes is fulle gret and riche and noble. And alle be it that sum men wil not trow me, but holden it for Fable to tell him the Noblesse of his persone and of his Estate and of his Court, and of the gret multytude of folk that he holt, natheless I schalle seye zou a partye of him and of his folk, aftre that I have seen, the manere and the ordynance, fulle many a tyme. And whoso that wol may leve me zif he wille; and whoso wille not may chuse; for I wot wel zif ony man hathe ben in tho Contrees bezonde, thoughe he have not ben in the place where the grete Chane duellythe, he schalle here speak of him so meche merveylouse thing that he schalle not trowe it lightly: and treuly no more did I my self til I saughe it. And those that han ben in tho Contrees, and in the great Chane's Houshold, knowen wel that I seye sothe."

Now, in these extracts and references, there is full and fair reason for concluding that "Sir John Maundeville's Voiage and Travaile" was a true pilgrimage, and that "he departed from oure contrees and passed the See, the Zeer of Grace 1322, and passed manye Londes and manye Yles and Contrees, and cerched manye fulle straunge places, and have ben in manye a fulle gode honourable Companye, and at many a faire Dede of Armes."

In the section where Sir John treats of many Soudans and of the "Tour of Babiloyn," he inserts a diversity of historical sketches, and adorns them with the pageantry of monkish or legendary inventions and disfigured notes of events recorded in the sacred writings. Here follows a saintly tale, with a lively representation.

"The Mount of Synay is clept the Desert of Syne, that is to seyne, the Bussche brennynge. There is an Abbeye of Monkes, wel bylded and wel closed with Zates of Iren, for drede of the wylde Bestes. And the Monkes

ben Arabyenes or Men of Greece: and alle thei ben as Herrenytes; and thei drynken no Wyn, but zif it be on principalle Festes; and thei ben fulle devoute Men, and lyven porely and sympely with Joutes and Dates; and they don gret Abstynence and Penaunce. There is the Chirche of Seynte Kateryne, in the whiche ben manye Lampes brennynge. For thei han of Oyle of Olyves y now, bothe for to brenne in here lamps and to ete also. And that plentee have thei be the Myracle of God. For the Ravenes and the Crowes and the Choughes and othere Foules of the Contree assemble hem there every Zeer ones, and fleen thidere as in pilgrimage; and everyche of hem bryngethe a Braunche of the Bayes or of Olyve in here Bekes in stede of Offryng and leven hem there; of the whyche the Monkes maken gret plentee of Oyle, and this is a gret Marvaylle. And sithe that Foules that have no kyndely Wytt ne Resoun gon thidre to seche that gloriouse Virgyne, wel more oughten Men than to seche hire and to worschipen hire. Also behynde the Awtier of that Chirche is the place where Moyses saughe oure Lord God in a brennynge Bussche; and whanne the Monkes entren into that place thei don of bothe Hosen and Schoon or Botes alweys, because that oure Lord seyde to Moyses, *Do of thin Hosen and thi Schoon, for the place that thou stondest on is Lond holy and blessed.*"

Having descanted largely on the merveylles and maneres of Palestine, Syria, and the adjacent countries—as the deserte betwene the chirche of Seynt Kateryne and Jerusalem, the dri Tre and how roses came first in the worlde; the pilgrimages in Jerusalem and the holy places thereaboute; the temple of oure Lord, the crueltee of Heroud, the Mount Syon, the Probatica Piscina, and the Natatorium Siloe; the dede See and the flom Jordan; the hed of Seynt John and the usages of the Samaritanes; the province of Galilee, and where antichrist schalle be borne; the cytee of Nazarethe, the age of our Ladie, the day of doom, and the customes of the Jacobites, Surryenes, and Georgyenes; the cytee of Damasce and the thre weyes to Jerusalem—Sir John endeavours to depict the usages of the Sarasines; tells how the Soudan arresond the auctor of this book; and then relates the "begynnynge of Machomete, who was first a pore knave that kept cameles, and wenten with marchantes for merchandize." The "Londes of Albanye and Libye" are next brought under observation, and the topographer diversifies his picture with a tale of the "Wisshinges for Wacchinge of the Sperhauk," and a tradition respecting "Noes Schippe," as an element in the system of popish mystification. Thus, you are told that

"Fro the cytee of Artyzoun go men to an hille that is clept Sabissocolle, and there besyde is another hille that men clepen Ararat, but the Jews clepen it Taneez, where Noes Schippe rested and zit is upon that montayne, and men may seen it a ferr in cleer wedre. And that montayne is wel a 7 myle highe. And sum men seyn that thei have seen and touched the Schippe, and put here fyngres in the parties where the feend went out, when that Noe seyde *Benedicite*. But thei, that seyne such wordes, seyn here wille, for a man may not gon up the montayne for gret plentee of snow that is alle weyes on that montayne, nouther somer ne wynter; so that no man may gon up there, ne nevere man dide sithe the tyme of Noe, saf a monk that, by tho grace of God, brought on of the plankes down, that zit is in the Mynstre at the foote of the montayne. Upon that montayne to gon up, this monk had gret desir, and so upon a day he wente up, and whan he was upward the 3

part of the montayne he was so wery that he might go no furthere; and so he rested him and felle o slepe; and whan he awook he founde him self liggynge at the foot of the montayne. And than he preyede devoutlye to God that he wolde vouche safe to suffre him gon up. And an Angelle cam to him and seyde that he scholde gon up, and so he dide. And sithe that tyme nevere non; wherfore men scholde not beleeve suche woordes."*

With his chorography of the "Londe of Job" and the "Yle of Amazoyne," our communicative wanderer furnishes his readers with a note on Manna, and a disquisition on the verray Dyamant, its knowleche and vertues. He eulogizes the Lond of Job as a fulle fair contree and a plentyous of alle godes. In that Lond, he says, "there ys no defaute of no thing that is nedefulle to mannes body. There ben hilles where men geten gret plentee of Manna, in gretter habundance than in ony other contree. This Manna is clept Bred of Aungeles, and it is a white thing that is full swete and righte delicyous, and more swete than hony or sugre; and it comethe of the dew of heaven that fallethe upon the herbes in that countree, and it congelethe and becomethe all white and swete; and thei putten it in Medicynes for riche men to purge evylle blode, for it puttethe out malencolye." With his "loose notes" on Ethiopia, he introduces Pliny's fable of the Monoscelli or *sciopods*, "the whiche ben folk that han but o foot, and thei gon so fast that it is marvaylle; and the foot is

* An improved version of this legendary adventure has a place in Chardin's Travels—*Voyages en Perse et autres lieux de l'Orient;* 4to, *four volumes, Amsterdam*, 1735.

so large that it schadewethe alle the bodye azen the sonne whanne thei wole lye and reste them :" and here is a joyous gentleman reposing in that comfortable position.

Following our guide on his eastward "travaile," we find him describing the customes of the Yles abouten Ynde, the difference betwixt Ydoles and Symulacres, the 3 maner growing of Peper on o tree, and the Welle that chaungethe his odour every hour of the day.

"Symulacres," he affirms, "ben ymages made aftre lykenesse of men or women, or of the sonne or of the mone, or of ony best, or of ony kyndely thing; and Ydoles is an ymage made of lewed wille of man, that man may not fiynden among kyndely things, as an ymage that hathe 4 heds, on of a man, another of an hors, or of an ox, or of some other best that no man hathe seyn aftre kyndely disposicioun." Regarding the vegetation and culture of Pepper, "zee schulle undirstonde that the peper growethe in maner as dothe a wylde Vyne that is planted fast by the trees of that wode for to susteynen it by. And the fruyt thereof hangethe in manere as reysynges, and the tre is so thikke charged that it semethe that it wolde breke; and whan it is ripe it is alle grene as it were Ivy Beryes; and than men kytten hem as men don the vynes, and than thei putten it upon an ovven, and there it waxethe blak and crisp. And there is 3 maner of peper alle upon o tre; long peper, blak-peper, and white peper. The long peper men clepen *Sorbotyn*, and the blak peper is clept *Fulfulle*, and the white peper is clept *Bano*. The long peper comethe first, whan the lef begynnethe to come, and it is lyche the chattes of haselle that comethe before the lef, and it hangethe lowe. And aftre comethe the blak with the lef in manere of clusteres of resynges alle grene; and whan men han gadred it than comethe the white that is somdelle lasse than the blak; and of that, men bryngen but litille in to this contree."

Like the "Holy Wells" of the West, our traveller's "Welle of Zouthe" was marvellously salubrious. He thus defines its virtues:

"Near the cytee of Polombe is a grete montayne, and at the foot of that mount is a fayr Welle and a gret, that hathe odour and savour of alle spices. And at every hour of the day, he chaungethe his odour and his savour dyversely; and whoso drynkethe 3 tymes fasting of that watre of that Welle he is hool of alle maner sykenesse that he hathe. And thei that duellen there and drynken often of that Welle, thei nevere han sykenesse and thei semen alle weys zonge. *I have dronken there of* 3 *or* 4 *sithes*, and zit me-thinkethe I fare the better. Sum men clepen it the *Welle of Zouthe*, for thei that often drynken there of semen alle weys zongly and leven with outen sykenesse. And men seyn that that Welle comethe out of Paradys, and therfore it is so vertuous."

Sir John next enters on an interesting account of the Domes made be Seynt Thomas in the cytee of Calamye, of the Devocyoun and Sacrifice made to Ydoles there, and of the Procession of the Ydole's Chare aboute the cytee: then he describes the evylle customes used in the Yle of Lamary: and then he engages in an astronomical disquisition to prove how the Erthe and the See ben of round forme and schapp, be pref of the sterre that is clept *Antartyk*, that is fix in the southe.

Passing with our conductor into the Yle of Java, we accompany him over the Palays of the kyng of that gret contree, the whiche is

nyghe 2000 myle in circuyt. With something of the bearing of a botanist, he speaks of the trees that beren mele, hony, wyn, and venym, and of othere mervayilles and customes used in the yles marchinge thereabouten. This yle, he tells you, is fulle wel inhabyted: there growen alle maner of spicerie, more plentyfous liche than in ony other contree; as of gyngevere, clowegylofres, canelle, zedewalle, notemuges, and maces. And wytethe wel that the notemuge berethe the maces; for righte as the note of the haselle hathe an husk with outen, that the note is closed intil it be ripe and aftre fallethe out, righte so it is of the notemuge and of the maces. Manye other spices and manye other godes growen in that yle. As Pliny the naturalist had done before him, Sir John avouches the existence of certain extraordinary lacustrine canes found in this island, and he concludes his summary of their uses, with the asseveration—and deme no man that I seye it but for a truffule, for I have seen of the cannes, with myn owne eyzen fulle manye times, lyggynge upon the ryvere of that lake, of the whiche 20 of oure felowes ne myghten not liften up ne beren on to the erthe. Among the yles in the See Occean, he continues, there is a gret yle and good and fayr, and men clepen it Nacumera, and it is in kompass aboute more than a 1000 myle. And alle the men and wōmen han Houndes Hedes, and thei ben clept *Cynocephali*, and thei ben fulle resonable and of gode undirstondynge, saf that thei worschipen an Ox for here god. And also everyche of hem berethe an ox of gold or of sylver in his forhed, in token that thei loven wel here god. And thei gon alle naked saf a lityelle clout that thei coveren with here knees and hire members. Thei ben grete folke and wel fyghtynge, and thei han a gret targe that coverethe alle the bodye, and a spere in here hond to fighte with. And zif thei taken ony man in bataylle, anon thei eten him. Here stands the cy-

nocephalous portraiture, exhibiting a marked resemblance to *Anubis*, with symbols of the Egyptian mythology.

Marvels and satyres, cyclopes and hermaphrodites, panotes and hippopodes, monkes and babewynes, dwerghes and geauntes, with folk of dyverse schap and merveylously disfigured, are main topics in the nineteenth chapter of our knyghte's lucubrations. He depicts the "Lond of Pigmaus" with much vivacity.

"There," he says, "the folk ben of lityelle stature that ben but 3 span long, and thei ben ryghte faire and gentylle aftre here quantytees, both the men and the women. And thei maryen hem whan thei ben half zere of age and geten children; and thei lyven not but 6 zeer or 7 at the moste. And he that lyvethe 8 zeer, men holden him there ryghte passynge old. Theise men ben the beste worcheres of gold, sylver, cotoun, sylk, and of alle suche thinges, of ony other, that be in the world. And they han often times werre

with the briddes of the contree that thei taken and eten. This litylle folk nouther labouren in londes ne in vynes; but thei han grete men amonges hem, of oure stature, that tylen the lond and labouren amonges the vynes for hem; and of tho men of our stature have thei als grete skorne and wondre as we wolde have amonges us of geauntes, zif thei weren amonges us. There is a gode cytee amonges othere where is duellynge gret plentee of tho lityelle folk; and it is a gret cytee and a faire, and the men ben grete that duellen amonges hem; but whan thei geten ony children thei ben als litylle as the pygmeyes, and therfore thei ben alle, for the most part, alle pigmeyes, for the nature of the lond is suche. And alle be it that the pigmeyes ben litylle, zit thei ben fulle resonable aftre here age, and connen bothen wytt and gode and malice y now."

The great "Chane of Chatay" obtains a full share of our knyghte's attention, and the journalist appears to speak, in part at least, from personal observation. He relates, in ample detail, the circumstances of this prince's court and kingdom, beginning with the rialtee of the Chane's palays, how he sits at Mete, and the grete number of officers that serve him. We are then entrusted with a knowledge of the reasons wherefore this mighty monarch is denominated, or clept, the Grete Chane; with the style of his letters and the superscriptions on his seals; with the governance of his court whan he maketh solemn feasts, four times in the year; and with an account of his array when he rideth through the country. We cannot fail of admiring the magnificence of his domestic economy, as displayed in Sir John's programme of an imperial entertainment. In addition to the nobles and other high personages usually admitted to the enjoymennt of royal hospitality, we are informed, with a pleasing seriousness, that

"At o syde of the Emperour's table, sitten manye Philosofres that ben preved for wise men, in manye dyverse scyences; as of astronomye, nigromancye, geomancye, pyromancye, ydromancye, and augurye. And everyche of hem han before hem astrolabres of gold, sum speres, sum the brayn-panne of a ded man, sum vesselles of gold fulle of gravele or sond, sum vesselles of gold fulle of coles brennynge, sum vesselles of gold fulle of watre and of wyn and of oyle, and sum oriloges of gold mad ful nobely and richly wroughte, and manye othere maner of instruments after hire scyences. And at certyn houres whan hem thinkethe tyme thei seyn to certeyn officeres that stonden before hem, ordeynd for the tyme to fuifille hire cōmaundements, *Makethe Pees;* and than seyn the officeres, *now Pees lystenethe.* And aftre that, seyth another of the philosofres, *everyche man do reverence and enclyne to the Emperour that is Goddes sone and soverayn lord of alle the world, for now is tyme;* and thanne everyche man bowethe his hed toward the erthe. And thanne cōmaundethe the same philosophre azen, *Stondethe up;* and thei don so. And at another houre seythe another philosophre, *Putte the zoure litylle fynger in zoure eres;* and anon thei don so. And at another houre, seythe anothre philosophre, *Puttethe zoure honde before zoure mouthe;* and anon thei don so. And at another houre, seythe another philosophre, *Puttethe zoure honde upon zoure hed.* And aftre that, he byddethe hem *to done here honde a wey;* and thei don so. And so from houre to houre thei cōmaunden certeyn thinges; and thei seyn that tho thinges han dyverse significacioun. And *I asked hem prevyly* what tho thinges betokened; and on of the maistres told me that the bowynge of the hed at that houre betokened this, that alle tho that boweden here hedes sholden evere more aftre ben obeyssant and true to the Emperour, and nevere for ziftes ne for promys in no kynde ben fals ne traytour unto him for gode ne evylle. And the puttynge of the lityelle fynger in the ere betokenethe that none of hem ne schalle not here, speke no contrarious thing to the Emperour, but that he schalle telle it anon to his conseille or discovere it to sum men that wille make relacioun to the Emperour, though he were his fadre or brother or sone. And so forthe of alle othere thinges that is don be the philosophres, thei tolde the causes of manye dyverse thinges; and trustethe righte wel in certeyn that no man dothe no thing to the Emperoure that belongethe unto him, nouther clothinge, ne bred, ne wyn, ne bathe, ne non othere thinge that longethe to him, but at certeyn houres that his philosophres wille devysen. And zif there falle werre in ony side to the Emperour, anon the philosophres comen and seyn here avys aftre here calculaciouns, and conseylen the Emperour of here avys be here scyences; so that the Emperour dothe no thing with outen here conseille."

The "Grete Chane" also keeps his "Jogulours and Enchauntoures," and dancing damsels, and keepers of wild beasts, and "knyghtes to jousten in armes fulle lustyly, and thei rennen to gidere fulle fiercely, and thei breken here speres so rudely that the troncheons flew in sprotes and peces alle aboute the halle." He has likewise of

"Mynstralles the nombre of 13 cumancz; and he hathe of certeyn men, as though thei were zomen, that kepen bryddes, as ostryches, gerfacouns, sparehaukes, faukons, gentyls, lanyeres, sacres, sacrettes, papyngayes wel spekynge, and bryddes syngynge; and also of wylde bestes as of olifauntz, babewynes, apes, marmesettes, and othere dyverse bestes; the mountance of 15 cumancz of zomen. And of physicyens cristene he hathe 200, and of leches that ben cristene he hathe 210, and of leches and physicyens that ben Sarrazines 20. This Emperour may dispenden als moche as he wille with outen estymacioun, for he dispendethe not ne makethe no moneye but of lether emprented or of papyre; and of that moneye is som of gretten prys and som of lasse prys, aftre the dyversitee of his statutes; and whan that moneye hathe ronne so longe that it begynnethe to waste, than men beren it to the Emperoure's tresorye, and than thei taken newe moneye for the olde; and that moneye gothe thorghe out alle the contree and alle his provynces; and therefore he may dispende y now and outrageously."

Our "Voiagere" next discourses upon the "Lawe and Customes of the Tartariennes duellynge in Chatay;" and, in this portion of his Boke he communicates many interesting particulars concerning this extraordinary people, and these certainly deserve the attention of students desirous of procuring an acquaintance with the elements of oriental history. The following subjects are treated more rapidly, but

they give sketches of men and manners which modern travellers have confirmed. Here, he treats of the Roialme of Tharse and the londes and kyngdomes towardes the septentrionale partes, in comynge down from the land of Cathay: of the Emperour of Persye and of the lond of derknesse, and of othere kyngdomes that belongen to the Grete Chane of Cathay, and other londes of his unto the See of Grece: and of the contrees and yles that ben bezonde the Lond of Cathay, of the Frutes there, and of 22 kynges enclosed within the montaynes. To the admirers of vegetable marvayles, Sir John's remarks on the Frutes of these contrees may afford edification.

"Wherefore I seye zou," he observes, "that, in passynge be the Lond of Cathay toward the highe Ynde and toward Bacharye, men passen be a kyngdome that men clepen Caldilhe, that is a fulle fair contree. And there growethe a maner of fruyt as thoughe it weren gowrdes, and whan thei ben rype men kutten hem a to, and men fynden with inne a lytylle best, in flessche in bön and blode, as thoughe it were a lytylle lomb with outen wolle. And men eten both the frute and the best, and that is a grete marveyle: of that fruyt I have eten, alle thoughe it were wonderfulle, but that I know wel that God is marveylous in his werkes."

Prester John's country and his royal estate are painted in fair colours; and, somewhat in the foreground, stands an account of a riche man that made a marveyllous castelle and cleped it Paradys. In this dread sovereign's dominions is the "Gravely See," and

"A 3 iourneys long fro that see, ben gret montaynes, out of the whiche gothe out a gret flome that comethe out of paradys, and it rennethe thorghe the desert on that o syde, so that it makethe the see gravely. And in that desert ben manye wylde men that been hidouse to loken on, for thei ben

horned, and thei speken nought, but thei gronten as pigges. And there is also gret plentee of wylde houndes; and there ben manye popegayes that they clepen psitakes in hire langage, and thei speken of hire propre nature, and salven men, that gon thorghe the desertes, and speken to hem als appertely as thoughe it were a man. And thei that speken wel han a large tonge and han 5 toos upon a fote: and there ben also of othere manere that han but three toos, and thei speken not, or but lytylle, for thei con not but cryen."

In conferring farther on the "Lordscipe of Prestre John," our kind instructor favours us with a picture of the "Develes Hed in the Valeye Perilouse in mydde place of the whiche, under a roche, is an hede and the visage of a devyl bodyliche, and he beholdethe everysche man so scharply with dreadfulle eyen that ben evere more mevynge and sparklynge as fuyr, with so horrible countenance, that no man dar not neighen him; and fro him comethe out smoke and stink and fuyr, and so moche abhomynacioun that unethe no man may there endure." Journeying from the isles of the Lordschipe, of whiche the moral and natural history are briefly sketched, we arrive at the "Yle of Bragman," and are delighted at finding it gret, gode and plentyfous, where ben gode folk and trewe, and of gode lyvynge aftre hire beleve, and of gode feythe. A neighbouring island is clepen Gnosophe, and its inhabitants are gode folk and fulle of gode feythe; but thei gon alle naked. Their wisdom is exemplified in a dialogue between Alexander the Great and the men of that contree. In the following section, we read of the "hilles of gold that Pissemyres kepen," and of the four Flōmes that issue from the terrestrial paradise. These golden hills, "as men seyn," are in the Yle of Taprobane, and there, in Sir John's diction,

"Ben grete hilles of gold that Pissemyres keepen fulle diligently: and thei frymen the pured gold and casten away the unpured. And theise Pissimyres ben grete as houndes, so that no man may get of that gold but be grete sleighte; and therfore whan it is grete hete the Pissemyres resten hem in the erthe from pryme of the day in to noon, and than the folk of the contree taken camayles, dromedaries and hors, and othere bestes, and gon thidre and chargen hem in alle haste that thei may; and aftre that thei fleen awey in alle haste that the bestes may go, or the Pissemyres comen out of the erthe; and in other tymes whan it is not so hote, and that the Pissemyres ne resten hem not in the erthe, than thei geten gold be this sotyltee; thei taken mares that han zonge coltes or foles and leyn upon the mares voyde vesselles made therfore, and thei ben alle open aboven and hangynge lowe to the erthe, and thanne thei sende forth the mares for to pasturen aboute tho hilles, and with holden the foles with hem at home. And whan the pissemyres sen tho vesselles thei lepen in anon, and thei han this kynde that thei lete no thinge ben empty among hem, but anon thei fillen it, be it what maner of thinge that it be, and so thei fillen tho vesselles with gold. And whan that the folk supposen that the vesselles ben fulle thei putten forthe anon the zonge foles and maken hem to nyzen aftre hire dames, and than anon the mares retornen towardes hire foles with hire charges of gold, and than men dischargen hem and geten gold y now be this sotyltee; for the Pissemyres* wole suffren bestes to gon and pasturen amonges hem, but no man in no wyse."

* It might be a theme for Naturalists to decide whether or no this orien-

Among the customs of the kings and their people that dwell in the islands "costynge to Prestre Johnes Londe, the worshippe that the sone do the fader whan he is dede," appears to be the most remarkable. It consists of the most revolting ceremonies; thus,

"Whan the fader is ded of ony man, and the sone list to do gret worshippe to his fader, he sendethe to alle his friendes, and to alle his kyn, and for religious men and preestes, and for mynstralle also, in gret plentee. And thanne men beren the dede bodye unto a grete hille, with grete joye and solempnyte; and whan thei han brought it thider the chief prelate smytethe of the hede and leyethe it upon a grete platere of gold or of sylver, zif so be he be a riche man; and thanne he takethe the hede to the sone, and thanne the sone and his othere kyn syngen and seyn many orisouns; and thanne the preestes and the religious men smyten alle the bodye of the dede man in peeces; and thanne thei seyn certyn orisouns. And the foules of raveyne of alle the contree abouten knowen the custom of longe tyme before, and comen fleenge aboven in the eyr, as egles, gledes, ravenes, and othere foules of raveyne that eten flessche; and thanne the preestes casten the gobettes of the flessche, and thanne the foules eche of hem takethe that he may and gothe a litille thens and etethe it; and so thei don whils ony pece lastethe of the dede bodye; and aftere that the preestes syngen for the dede. And thanne semethe it to the sone that he is highliche worshipt whan that manye briddes and foules and raveyne comen and eten his fader; and he that hathe most nombre of foules, is moste worshiped. Thanne the sone bryngethe

tal legend concerning the "Pissemyres" may not have derived its origin from a fantastic consideration of the Termites and the wonderful sagacity displayed in their labours and their social economy. Consult the *Philosophical Transactions*: vol. 73, p. 139, 1781.

hoom with him alle his kyn and his frends and alle the othere of his hows, and makethe hem a grete feste. And whan thei ben at mete, the sone let brynge forthe the hede of his fader and there of he zevethe of the flesche to his most specyalle frendes in stede of Entre Messe or a sukkarke. And of the brayn panne he lettethe make a cuppe and there of drynkethe he, and his othere frendes also, with grete devocioun, in remembraunce of the holy man that the aungeles of God han eten; and that cuppe the sone schalle kepe to drynken of alle his lif tyme, in remembraunce of his fader."

Another of the islands is represented as being a great kingdom where the king is full rich and mighty; and, amongst the rich men of the country, there is a passing rich man that hath every year an annual rent of three hundred thousand horse charged with corn, rice and different kinds of grain. Now, this wealthy personage leadeth a noble and delicate life; for, says the historian,

"He hathe every day fifty fair damyseles, alle maydens, that serven him everemore at his mete; and whan he is at table, thei bryngen him hys mete at every tyme, 5 and 5 to gedre; and in bryngynge hire servyse thei syngen a song; and after that thei kutten his mete and putten it in his mouth; for he touchethe no thinge, he handlethe nought, but holden evere more his honds before him upon the table. For he hathe so longe nayles that he may

take no thinge, ne handle no thinge. For the noblesse of that contree is to have longe nayles, and to make hem growen alle weys to bend as longe as men may. And there ben manye in that contree that han hire nayles so longe that thei environne alle the hond; and that is a gret noblesse. And the noblesse of the wōmen is for to haven smale feet and littille; and therfore anon as thei ben born, thei leet bynde hire feet so streyte that thei may not growen half as nature wolde. And alle weys theise damyseles, that I spak of

beforn, syngen alle the tyme that this riche man etethe; and whan he eteth no more of his cours, thanne othere 5 and 5 of fair damyseles bryngen him his seconde cours, alle weys syngynge as thei did beforn; and so thei don contynuelly every day to the ende of his mete; and in this manner he ledethe his lif; and so did thei before him that weren his auncestores, and so schalle thei that comen aftre him with outen doynge of ony dedes of armes, but lyven evere more thus in ese as a swyn that is fedde in sty for to ben made fatte."

From the preceding analytical sketches, the archæologist may elicit motives to institute an attentive perusal of Sir John Maundeville's *Voiage and Travaile*, for the purpose of discriminating such of his facts and observations as have been confirmed by subsequent experience, from the flourishes of fiction wherewithal his venerable chorography is liberally arrayed. With regard to the marvellous stories so readily credited by our author, and the great respect he pays to every relic, as the Editor has judiciously observed, these are not matters of surprize when we consider the enthusiasm of a zealous Roman catholic of the fourteenth century. He was treading on sacred ground, and credited, because he desired to credit, every idle story that came floating before his view. We may grieve over the prostration of a vigorous intellect, in conning the Knighte's grete meraycles; but we need not express astonishment nor employ reprehension, on discovering the credulity of a romantic pilgrim, when we reflect that even his tales of saints and monsters, of bugbears and miracles, were originally the elaborate fabrications of "Ghostly Fathers" to whose charge the secular and religious education of Christendom was then confided. Throughout his "Tretys" are interspersed many practical directions which would prove useful to others afterwards engaged in the same course of peregrination: its extraordinary popularity, indeed, as evinced by the numerous M.S.S. and printed editions of his Travaile, in various languages, most clearly shows that the book was considered both entertaining and instructive: nevertheless, in all its sections, we may discern the ingenuous traveller's powerfulness to detect the detestable contrivances whereby the priesthood laboured, in those days, to paralyze the divinely elastic energies of man's immortal mind.

REVIEWS OF FOREIGN WORKS LATELY PUBLISHED ON THE CONTINENT.

Geschichte und System der Platonische Philosophie (History and System of the Platonic Philosophy), by Dr. K. Fr. Hermann. 1st Part. Heidelberg, 1838.

SOME years ago, Mr. Hermann, one of the most distinguished scholars, philosophers, and antiquarians of the day, intimated his intention of publishing a complete system of the Platonic Philosophy. That promise, which had excited in no small degree the curiosity of the literary world on the continent, is in part fulfilled by the appearance of the first volume, divided into three books. Though we must confess that the volume before us, so far from completing the system, on the contrary, suggests new points for inquiry, the novel and original point of view, however, which the author has taken to develope the system, will undoubtedly form a new era in the Platonic literature.

The author's plan is, to connect as close as possible the development of Plato's philosophical views with that of his moral and civil life. He is, therefore, not satisfied with the exhibition of a few detached periods in the life of Plato, but follows him through all the stages of his life, as bearing immediately upon his political and philosophical views. The period in which Plato was born leads to the investigation of the administration of Pericles and its consequences, on which Plato animadverted in unsparing terms. Plato's exclusive intercourse with Socrates, which prevented his becoming acquainted with the other philosophical systems of the day, and the subsequent death of the latter, which opened to his view the fallacious systems of his contemporaries, form a peculiar epoch in his life, not only for his philosophical opinions, but also with regard to his political views, having formed but a poor opinion of the principles of justice as prevalent in his native place, which condemned his righteous teacher to a villainous death. This his indignation induced him to decline serving his country practically, by fulfilling some public office, to which he was entitled by birth and station in social life. The author, on the other hand, points skilfully out all the advantages Plato had derived from his travels in Major Greece, and the reconciliation with his countrymen, the result of his intercourse with Dionysius and other influential characters, which also roused in him the confidence of realising his moral notions.

These are the outlines of the first book, in which an historical development of the life of Plato is most elaborately sketched. There

are, however, general points which we would not take *bona fide*, and most particularly the assertion of the author that before the death of Socrates Plato had been unacquainted with the other philosophical systems of the day—a circumstance that is replete with very important consequences for the conclusions and inferences developed in the sequel.

The second book exhibits the various systems of the philosophy of the day, their influence upon, and connection with, that of Plato. The general opinion that Plato had reconciled and adopted in his system the different contradictory views of the other philosophers, does not seem satisfactory to our author, who argues, with a great display of erudition, that Plato had merely worked out the materials of various fallacious views into a system of his own, in which he transforms the *unity* of the Electic school into the *principle of form*, the *perpetual creation* of Heraclite into the *principle of matter*, the *creating spirit* of Anaxagoras into a *primitive cause*, and the notion of harmony of Pythagoras into the final end and aim of all the operations of nature in general. In developing the systems of the philosophers just mentioned, the author dwells particularly on the system of the sophists, not only because it preceded more immediately that of Plato, and throws besides great light upon the philosophy of Socrates, but also because the author does not concur in the opinion of those who consider the system of the sophists as a corrupted branch of the vigorous tree of knowledge, but views it rather as the natural fruit of the loose and partial speculations of the preceding philosophers. Whatever the defects and fallacies, the author thinks, of their views may have been, the sophists have the credit of having been the first to single out the reflecting subject, *man*, as the basis of all philosophical contemplations; but while they spoke of man only in his individual and personal quality, Socrates pointed to the whole sphere of humanity, in his sublime relation to the Deity, as the standard of all objects in nature. The application of the Socratic doctrines, however, to the views of nature by the preceding philosophers, soon led to those partial and incorrect notions, as promulgated by the various so-called—though improperly—Socratic schools, until Plato united them all in the harmonic structure of his system.

The third book contains the chronological arrangment of P.'s writings, illustrative of his system; and is of great importance to those readers who have perused *Schleiermacher's* divisions on that head. The latter tries to lend to all the writings of P., his detached discourses not even excepted, a certain *dialectic* method, while Dr. Hermann is opposed to that view for sundry reasons, and thinks it, among others, highly improbable that P. should, in the long career of his authorship, have continually thought and written on a certain fixed plan; he is, therefore, of opinion, that the plan and method of P. underwent the same and simultaneous development as his views, and ripened with them. This the author explains and supports by

such vigorous arguments, as hard and original as they are correct, as to baffle the most strenuous advocates of Schleiermacher's system. After this introduction, the author again resumes the thread of the first two books. The death of Socrates, and P.'s return from his travels, form three periods in P.'s writings, and Dr. H. very ingeniously makes use of three dialogues Lyris, Theactet, and Symposium, to characterise those periods, at the same time that he places Phædrus —contrary to the opinion of Schleiermacher—in a far later period. As to the genuineness of the single dialogues, the author considers as forgeries, beside Axiochus, Demodocus, etc., also the second Alcibiades, the Anterosts, Epinomis, the definitions Klitophon and Theages, while he refutes the arguments advanced against the genuineness of the lesser Hippias, Ion, the first Alcibiades, Charmides, Lysis, and Laches.

Der Christliche Altar, archäologisch und artistisch dargestellt. Ein Beitrag zur Geschichte des Altars und zur Erhaltung älterer Kirchendenkmäler und deren Wiederherstellung. Von C. Heideloff. Mit erklärenden Texte von Jeo. Neumann.—(The Christian Altar, represented archæologically and artistically. A contribution to the History of the early Monuments of the Church, and their Restoration. By C. Heideloff. With an explanatory text by Geo. Numann). With eleven copperplates. Nuremberg, 1838.

However short the explanatory remarks and observations may appear concerning the grouped figures contained in the work before us, in general the author has nevertheless most carefully noticed the most important incidents. After a few and brief remarks on the origin and names of altars in general, and on their form and nature, among the Jews and heathens, the author begins his description of the christian altar, from the original form of a simple table of the first century, down to the most complicated structure and adornments of the later ages. The main object of the celebrated artist by the exhibition of the numerous groups of altars, seems to have been to draw the attention of the wardens and trustees of churches to the discord that frequently exists between the architecture of the church and the altar, and to assist them to remedy the evil without being absolutely versed in the minutiæ of the art. "It often struck me," says the author, "that the colossal altars of the seventeenth and eighteenth centuries were entirely misplaced in churches built in the form of architecture as prevalent in the tenth or fifteenth century. An instance of palpable disharmony of this sort is seen in the Cathedral of Bamberg, which is built in the pure Byzantine style, while the colossal altar, reaching to the very vault of the roof, disfigures the *tout ensem-*

ble as something monstrous. It is astonishing how people calling themselves architects should be so ignorant of the archæology of their art. Even taste and common sense ought to have pointed out to them the absurdity of disfiguring an edifice built on the plan of architecture of the tenth or fifteenth century, by modern ingredients, to erect in it an immensely large altar, giving to the whole the appearance of two distinct churches, one within the other, and not seldom obstructing the view of a fine piece of architecture or window; by such a proceeding they defy all the rules of the art and taste, destroy all harmony of architecture to raise a lasting monument of their own ignorance and vanity."

The sketches of the figures are elegantly executed, and sufficiently illustrated to convey the views of the author. The whole is chronologically arranged, showing at once the architecture of the various ages, and exhibiting to the naked eye its style, symmetry, and peculiar beauties.

Die Herer im Westen und Osten. Eine ethnographische Untersuchung über deren Stammverwandtschaft, nach der Mythe und Geschichte, mit Rück sicht aüf die Cultur und Sprache dieses Volks; nebst einer Ansicht der Homerischen Kimmerier und der sogenannten Homerischen Geographie überhaupt. Artemidorus der Geograph.—*(The Iberians in the West and the East;* an ethnographical investigation into their relationship, in accordance with Mythology and History, and with regard to the culture and language of that people; together with a view of the Homeric Cimmerians and the so-called Homeric Geography in general. Artemidorus the Geographer). By Dr. S. F. W. Hoffmann. Leipsic, 1838.

THERE is much information to be gathered, in the first part, concerning the Homeric Geography. The author, however, in fairly establishing the principle that, in treating the subject, we ought not to carry our present better knowledge of geography into the field of investigation to serve as a standard for our research, has himself, on the other hand, violated the very same principle, by placing the Homeric Cimmerians, who are involved in the mist of the fables and fictions of the earliest ages, in the north, and perceiving in them, after the example of Strabbo, a race of people who had settled in the vicinity of the Caspian Sea. It is true that the hypothesis is greatly borne out by a host of popular sayings; yet similar testimonies may be brought in support, also, of Scheria and Ogygia, which the author rejects as pure fables, and for which he hurls his anathema against his predecessors. At all events, it remains difficult to fix a firm

point of view on a subject of that sort, when separated from the whole. Far more satisfactory is the second part, where the author, in opposition to Humboldt, who considers the Iberians of the Pyrenean peninsula as autochthons on philological grounds, renders it very probable that those western Hibernians may have emigrated from the east from some parts of Georgia. Nor can we help expressing our entire satisfaction on the light the author has thrown on the manners, constitution, religion, etc., of the people, as little has hitherto been elucidated concerning them.

The third part, bearing the title "Artemidorus the Geographer," stands in no connexion with the former, and contains, besides his life, copious fragments of his γεωγραφούμενα, following Stephanus of Byzantium. Mr. Hoffmann has arranged them according to the order of the books, a task not very difficult, if proper use was made of the copious notes of Stephanus. In the first book, Artemidorus treats of the Gallic coast, and the remaining part of the country of the Celts; in the 2nd and 3rd, of the Hiberians and Lusitanians; in the 4th, of Italy; in the 5th, of Coscyra, Cephalleria, and Ithaca; in the 6th, probably of Greece and the European coast of the Pontus; in the 7th, of Libya; in the 8th, of Egypt and Arabia; in the 9th and 10th, of Asia, as far as Judea; in the 11th, of the eastern and southern coast of the Pontus. Far less is known of Illyria, as the numbers of the book in Stephanus bearing upon that country are, in part at least, corrupted; and if the correctness of πρώτη (Βοῦννος) be also doubted, there remains but the 5th book, which to judge from the contents, might have treated of it. The author did not add the various critical readings of the text to the fragments. The collection has, therefore, only the merit of showing us all that relates to Artemidorus; but as for the better understanding of the text, the inquisitive reader will be obliged to look out for the various editions, for we know how many blanks there are still left for criticism to fill up in the ancient geographies.

Vom Nexum. Ein Beitrag znr Geschichte des Römischen Rechts (*Of the Nexum;* a contribution to the Roman law), by Dr. Chr. Gottl. Adal. Scheurl. Erlangen, 1839.

A powerful treatise, and shows to advantage the learning and talent of the writer, and of whose exertions much may still be expected in the field of civil law. He has examined the views laid down by Niebuhr, Savigny, Zimmerm, Suchta, and Walter, concerning the *Nexum*, with great judgment and erudition, and succeeded—it appears to us—in showing their futility. His own view on the subject is so simple and natural that it appears plausible already on that score

alone, when compared with the artificial argumentations and hypotheses of the former. We must refrain from entering into the details of the work, but are sure that no impartial critic will deny it the merit of at least a lucid and elaborate investigation on the subject in question.

OUTLINES OF PERIODICAL LITERATURE,

RELATING TO THE NATURAL SCIENCES & PHILOSOPHY.

The Magazine of Natural History, and Journal of Zoology, Botany, Mineralogy, Geology, and Meteorology, conducted by EDWARD CHARLESWORTH, F.G.S. 8vo, London, 1839.

No. XXVIII, APRIL, 1839.—First on the list for this month, are Madame Power's observations on the poulp of the argonaut, with concluding remarks. In a continuation of Dr. Bachman's monograph on the genus *Sciurus*, five species are described; and, in the two next articles, you have a notice of a new species of *Rotalia* with eight figures, and a description of a new fossil *Avicula*, represented in a very distinct figure. Mr. Garner proceeds with his anatomy of the *Lamellibranchiate Conchiferous* animals, and treats of their digestive, circulating, and respiratory systems: his is followed by Mr. Hope with observations on forty-four of the *Lamellicorns* of Olivier, and by Mr. Pellerin's structural differences in the crania of the four species of British *Swans*, accompanied by the figure of a skull. Mr. Bird continues his artificial arrangements of the natural orders of British plants; and this is succeeded by Mr. Waterhouse's observations on the *Rodentia*, with a view to point out the groups as indicated by the cranial structure: eight figures give illustrations. From the pen of Dr. Bird you receive a letter on the application of Heliographic or photogenic drawing to botanical pnrposes, with an economic mode of preparing the paper. An editorial article points out the importance of Madame Power's experiments, the defects of the "Proceedings of the London Botanical Society," and the advantages of publishing illustrative plates in supplementary numbers. And the Short Communications relate to experiments on kyanised wood, ignes fatui, captures of eagles, appearance of the bat, the migration of the swifts, improvements in the microscope, and to an anomalous apterous insect inhabiting the Spongia *fluviatilis*, whose undulating motion it is supposed to produce.

No. XXIX, MAY.—Extracts from the Proceedings of the Geological Society relating to the mammiferous remains of the Stonesfield oolitic strata, constitute the leading article of this number: this paper is long and interesting.

Professor Phillips gives a concise but most important biographical notice of William Smith, L.L.D., the "father of English geology." Dr. Bachman then describes another species, with two varieties, of the squirrels: Dr. Drummond notices and figures one Irish *Entozoon*: Mr. Hope characterizes a new species of *Lamia*: Mr. V. Wood distinguishes the four species of the genus *Lima*, and two species of the sub-genus *Limatula*, from the coralline crag: Mr. Long and Mr. Yarrell record the discovery of the nest and eggs of a common *Cross-bill* found in Surrey: Mr. Saunders points out the localities of forty plants growing about Kirtlington, and Mr. Charlesworth contributes an additional section to his illustrated zoological notices. Reviews of three books, a French, a German, and an English—Beale's on the Sperm-whale, with a plate—conduct you to the editorial article, having reference chiefly to the characters of the Stonesfield fossil jaws, and to the first specimen, by M. Louis Agassiz, of a regular system of piracy upon the literary productions of English naturalists. The Short Communications are intituled, Breeding of the Woodcock in England, Observations on the Iconographie des Insectes Coléoptères, and a new species of frog in yellow amber.

No. I. of *Natural-History Illustrations*, or supplementary plates to the Magazine of Natural History, contains four exquisitely-finished engravings. The first is a "living likeness" of William Smith, L.L.D., a portrait which ought to occupy a distinguished position in the library of every British geologist. For the second, you have a perfect figure of the magnificent Lamia *boisduvalii*, a new species from New Holland. The third plate represents the four species of *Lima* and two of the *Limatula*, in twenty-four figures; and, on the fourth, are exhibited the fossil remains of the Hybodus *delabechei*, with admirable exactness and beauty. The Natural-History Illustrations possess extraordinary merit as mere examples of Art; as graphical aids to the development of science, their importance and execution cannot be too highly appreciated.

No. XXX, JUNE.—With farther observations on the history and classification of the *Marsupial* quadrupeds of New Holland by Mr. Ogilby, this number opens with its valuable stores. Mr. Hogg follows with a prefatory review of the classifications of *Amphibious* animals adopted by modern naturalists, and the first portion of an arrangement which he himself has constructed and prefers. Observations on the *Rodentia*, by Mr. Waterhouse, are continued and illustrated with ten figures of skulls and jaws. Mr. Ogilby describes and figures the frontal spine of a new species of *Hybodus* found in wealden clay; and Mr. Woods addresses a letter to the editor respecting the supposed frontal spine of *Hybodus* in the Bath museum. Dr. Moore's catalogue of the Malacostracous Crustacea of South Devon, is a methodical, exact, and important contribution to the natural history of that district. In another section of his anatomy of the *Lamellibranchiate Conchiferous* animals, Mr. Garner enlarges minutely on their *excretory* system. A consorious epistle from "Philalethes" represents the Botanical Garden at Calcutta as having fallen into a state of lamentable degradation, and then Reviews of Hope's Coleopterist's Manual and of Halliday's Hymenoptera Britannica, bring you to the Short Communications, with the titles—Breeding of the *Cross-bill* in Gloucestershire and Surrey; carnivorous propensity of the *Squirrel*; and the distribution of the *Marsupial* animals.

The Naturalist; illustrative of the Animal, Vegetable, and Mineral Kingdoms; with portraits and memoirs of eminent naturalists, and engravings on wood; edited by Neville Wood, Esq.; royal 8vo, London, 1839.

No. XXXVII, May, 1839.

1. *T. B. Hall;* Account of the Liverpool Botanic Garden.
2. *Sketches of European Ornithology,* taken from the Analyst.
3. *T. G. R. Rylands;* Varieties of British Ferns, and Diagnostics of allied species.
4. *Prof. Meyen;* the Digestive Apparatus of Infusoria.
5. *T. B. Hall;* Habits of British Plants, and Derivations of their Latin names.
6. *J. L. Levison;* Comparative Phrenology.
7. *Correspondence,* with two figures.
8. *Notes* on Various Topics.
9. *Memoir* of Professor Lindley, with a portrait.
10. *Proceedings* of Natural History Societies.
11. *Extracts* from Foreign Publications.
12. *Reviews,* intelligence, and miscellanies.

No. XXXVIII, June, 1839.

1. *H. Buist;* Report of Dr. Schomburgk's Expedition into British Guiana.
2. *Dr. Pöppig;* Remarks on Tropical Seas.
3. *Habits of the Rat;* from the Dublin Medical Press.
4. *T. B. Hall;* Botanical Notes, chiefly referred to "Col. Velley's M.S."
5. *Sketches of European Ornithology,* taken from the Analyst.
6. *T. B. Hall;* Habits of British Plants, and the Derivations of their Latin names.
7. *Correspondence;* the Black Scoter and Crested Grebe, the Podalirius a British butterfly, instance of three Pupæ in one cocoon.
8. *Proceedings* of Natural-History Societies.
9. *Extracts* from foreign publications.
10. *Reviews* and Miscellanies.
11. Biographical Notice of the late Dr. Latham. This number completes the fourth volume.

The Foreign Monthly Review and Continental Literary Journal; 8vo, London, 1839.

Whether the *Foreign Monthly Review* be appreciated by its intellectual or machanical execution, the Journal certainly possesses extraordinary merit: the subjects are selected with exemplary judgment, and the articles composed with singular elegance, remarkable ability, and a wise as well as just discrimination: we arrange their titles, in English, under the attention of our readers.

No. I, May, 1839.

1. *German Almanac* of the Muses, for 1839.
2. *Ramon de la Sagra;* Elementary Education in Holland and Belgium
3. *M. de Saint Hilaire;* Private Life of Napoleon.
4. *Dr. Julins;* Society and Manners in the United States.
5. *Literary Contemporaries* at Weimar, Bottigen, and Weiland.
6. *Dr. Förster;* Court and Cabinet of Augustus II, king of Poland.
7. *Dumas and Davrats;* A Fortnight's Visit to Mount Sinai.
8. *Droz;* Reign of Louis XVI, and the French Revolution.
9. *Count M. Dumas;* His Reminiscences, published by his son.
10. *J. M. Lappenberg;* History of England, volumes one and two.
11. *French Encyclopedia* for the Educated Classes; the original of Göethe's Faust.
12. *F. T. Silvatici;* Memoir on the Draining and Improvement of the Tuscan Marshes.
13. *Franz Palacky;* Literary Tour in Italy, in quest of Sources of Bohemian and Moravian history.
14. *Dumont D'Urville;* French Expedition towards the South Pole.
15. *German Popular Publications;* Solomon and Morolf, a most diverting history.
16. *Roux de Rochelle;* Pictorial Histories—the World—History and Description of all Nations—United States of America.
17. Literary Intelligence—France, Holland, Germany, Switzerland, Italy, Hungry, Wallachia, Turkey, and Russia..
18. *Lists* of New Foreign Publications, including upwards of three hundred articles, alphabetically arranged.

No. II, June, 1839.

1. *Count de Torreno;* History of the Insurrection, War and Revolution in Spain.
2. *Dr. E. Eichwald;* Travels to the Caspian Sea and in the Caucasus.
3. *Almanac of the Muses;* the Lyric Poets of Germany; second article.
4. *Thiollet and Roux;* Collection of internal and external Architectural Decorations.
5. *Dr. Hermann Ulrici;* Shakspeare's Dramatic Art, and his relation to Calderon and Göethe.
6. *Literary Contemporaries* at Weimar; second article—Göethe.
7. *Bignon;* History of France under Napoleon, the second epoch; Russia in the East.
8. *Dr. Huber;* The English Universities, a preparatory work to the History of English Literature.
9. *Daguerre's Discovery;* the Photogenic or Heliographic Impressions.
10. *Dr. Gustav Klemm;* Manual of German Archæology.
11. *G. Pierini;* Filiberta Madruzzo, an historical tale.
12. *Martin Doisy;* Unpublished Manuscript of Louis XVIII, preceded by an Examination of his Political Life till the time of the Charter of 1814.
13. *Ludwig Tieck;* Collected Tales.
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15. *J. C. Kretschmer;* Military Life in the field and the camp.
16. *Nik. Josika;* Hungarian Novels and Tales.
17. *Literary Intelligence,* from the Continent.
18. *Lists* of new Foreign Publications, in April and May.

Annals of Natural History; or Magazine of Zoology, Botany, and Geology; conducted by Sir W. Jardine, Bart., P. J. Selby, Esq., Dr. Johnson, Sir W. J. Hooker, and Richard Taylor, F.L.S. 8vo. London, 1839, with Graphic Illustrations.

No. XVI, May, 1839.

1. *E. Forbes;* Two British species of Cydippe, with a plate.
2. *Dr. Arnott;* New and Rare Indian Plants.
3. *E. Beyrich;* Goniatites in the transition formations of the Rhine, with figures.
4. *Capt. Cautley;* Fossil Ruminant allied to Giraffidæ, in the Siwalik hills.
5. *F. Dujardin;* the Digestive Organs of Infusoria.
6. *F. Walker;* Descriptions of British Calcidites.
7. *W. Thompson;* Effects of the Hurricane of January, on Birds and Fishes.
8. *Prof. Ehrenberg;* Meteoric Paper composed of Confervæ and Infusoria.
9. *Bibliographical Notices;* five articles.
10. *Proceedings* of Learned Societies, the Linnæan, Zoological, and Geological.
11. *Miscellanies*, and Meteorological Observations.

No. XVII, June, 1839.

1. *A. H. Haliday;* Generic Distribution of British Hydromyzidæ.
2. *C. B. Babington;* The Ranunculus *aquatilis* of Smith.
3. *R. Patterson;* Common Limpet considered as food.
4. *M. Lund;* Fossil Mammalia discovered in Brazil.
5. *E. Forbes;* Botanical Excursion to the mountains of Carniola.
6. *Sir P. G. Egerton;* The Wild Cattle at Bishops Auckland.
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8. *A. Cunningham;* Botany of New Zealand; fourteen species characterized.
9. *Information* respecting Mr. Gardner's Travels in Brazil.
10. *Bibliographical Notices;* three articles.
11. *Proceedings* of the Linnæan, Botanical, Dublin Natural History, West Yorkshire Natural History, and Zoological Societies, and the Royal Irish Academy.
12. *Miscellanies;* six articles.
13. *Meteorological* Tables and Observations.

The London and Edinburgh Philosophical Magazine and Journal of Science; conducted by Sir David Brewster, F.R.S., Richard Taylor, F.G.S., and Richard Phillips, F.R.S. 8vo, London, 1839.

No. XC., May, 1839.

1. *Mr. Tovey;* The Elliptical Polarization produced by Quartz.
2. *Dr. G. Bird;* Products obtained by the re-action of Nitric Acid on Alcohol.
3. *Prof. Plateau;* Theory of Visual Appearances arising from the contemplation of Coloured Objects.
4. *Prof. Johnston;* The Constitution of Resins.

5. *J. Ivory;* Theory of the Astronomical Refractions: the Bakerian lecture.
6. *Prof. Phillips;* Classification of Devonshire Strata.
7. *Sedgwick and Murchison;* Supplementary Remarks on the Devonian System of Rocks.
8. *D. Williams;* Classification of Devonshire Geological Formations
9. *Proceedings* of the Royal, Linnæan, Geological and Cambridge Philosophical societies, and of the Royal Academy of Sciences at Paris.
10. *Intelligence and Miscellanies,* in thirteen articles.
11. *Meteorological Society,* Observations and Tables.

No. XCI., June, 1839.

1. *C. T. Coathupe;* Products of Respiration at different times of the day.
2. *Thomson and Richardson;* Decomposition of Amygdalium by Emulsion.
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9. *Proceedings of Societies;* the Geological, Linnæan, and Edinburgh Society of Arts.
10. *Notices* respecting New Books; three articles.
11. *Intelligence and Miscellanies;*—nine articles.
12. *Meteorological* Table and Observations. This and the preceding number contain several "miscellanies" relating to Heliography, or *photographic* drawing.

*** The October number of "The Analyst" will contain an Analytical Account of the "Annales des Sciences Naturelles," for the present year.

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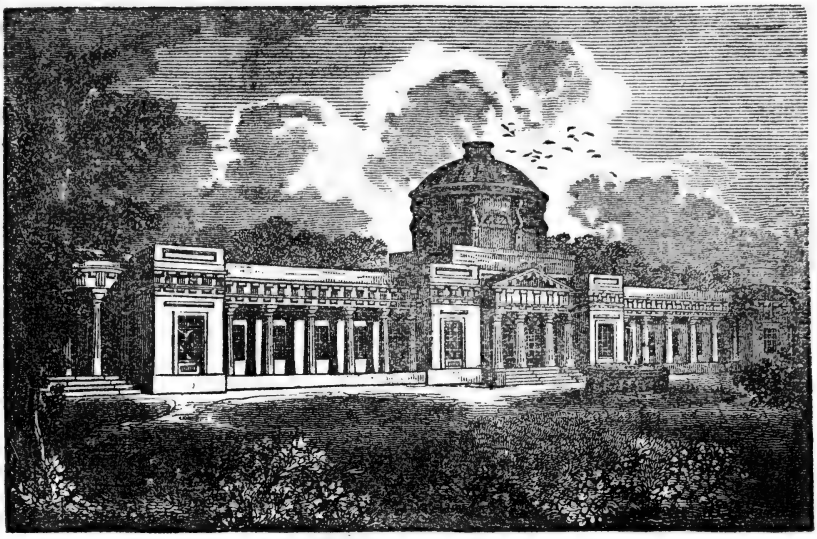

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