

**Specimens  
Of  
The Table Talk  
VOL.I**

**By  
Samuel Taylor Coleridge**

# **SPECIMENS OF THE TABLE TALK**

## **TABLE TALK**

**December**

### **CHARACTER OF OTHELLO SCHILLER'S ROBBERS-SHAKSPEARE SCOTCH NOVELS LORD BYRON JOHN KEMBLE MATHEWS**

Othello must not be conceived as a negro, but a high and chivalrous Moorish chief. Shakspeare learned the spirit of the character from the Spanish poetry, which was prevalent in England in his time.

Jelousy does not strike me as the point in his passion; I take it to be rather an agony that the creature, whom he had believed angelic, with whom he had garnered up his heart, and whom he could not help still loving, should be proved impure and worthless. It was the struggle not to love her. It was a moral indignation and regret that virtue should so fall: "But yet the pity of it, Iago! O Iago! the pity of it, Iago!" In addition to this, his honour was concerned: Iago would not have succeeded but by hinting that this honour was compromised. There is no ferocity in Othello; his mind is majestic and composed. He deliberately determines to die; and speaks his last speech with a view of showing his attachment to the Venetian state, though it had superseded him.

Schiller has the material Sublime; to produce an effect he sets you a whole town on fire, and throws infants with their mothers into the flames, or locks up a father in an old tower. But Shakspeare drops a handkerchief, and the same or greater effects follow.

Lear is the most tremendous effort of Shakspeare as a poet; Hamlet as a philosopher or mediter; and Othello is the union of the two. There is something gigantic and unformed in the former two; but in the latter, every thing assumes its due place and proportion, and the whole mature powers of his mind are displayed in admirable equilibrium.

I think *Old Mortality* and *Guy Mannering* the best of the Scotch novels.

It seems, to my ear, that there is a sad want of harmony in Lord Byron's verses. Is it not unnatural to be always connecting very great intellectual power with utter depravity? Does such a combination often really exist in *rerum naturae*?

I always had a great likingI may say, a sort of nondescript reverence for John Kemble. What a quaint creature he was! I remember a party, in which he was discoursing in his measured manner after dinner, when the servant announced his carriage. He nodded, and went on. The announcement took place twice afterwards; Kemble each time nodding his head a little more impatiently, but still going on. At last, and for the fourth time, the servant entered, and said,"Mrs. Kemble says, sir, she has the rheumat\_ise\_, and cannot stay." "Add\_ism!\_" dropped John, in a parenthesis, and proceeded quietly in his harangue.

Kemble would correct any body, at any time, and in any place. Dear Charles Mathews a true genius in his line, in my judgmenttold me he was once performing privately before the King. The King was much pleased with the imitation of Kemble, and said,"I liked Kemble very much. He was one of my earliest friends. I remember once he was talking, and found himself out of snuff. I offered him my box. He declined taking any'he, a poor actor, could not put his fingers into a royal box.' I said, 'Take some, pray; you will obl\_ee\_ge me.' Upon which Kemble replied,'It would become your royal mouth better to say, obl\_i\_ge me;' and took a pinch."

It is not easy to put me out of countenance, or interrupt the feeling of the time by mere external noise or circumstance; yet once I was thoroughly done up, as you would say. I was reciting, at a particular house, the "Remorse;" and was in the midst of Alhadra's description of the death of her husband, when a scrubby boy, with a shining face set in dirt, burst open the door and cried out,"Please, ma'am, master says, Will you ha'; or will you not ha', the pin-round?"

## **PARLIAMENTARY PRIVILEGE.-PERMANENCY AND PROGRESSION OF NATIONS.KANT'S RACES OF MANKIND.**

Privilege is a substitution for Law, where, from the nature of the circumstances, a law cannot act without clashing with greater and more general principles. The House of Commons must, of course, have the power of taking cognizance of offences against its own rights. Sir Francis Burdett might have been properly sent to the Tower for the speech he made in the House ; but when afterwards he published it in Cobbett, and they took cognizance of it as a breach of privilege, they violated the plain distinction between privilege and law.

As a speech in the House, the House could alone animadvert upon it, consistently with the effective preservation of its most necessary prerogative of freedom of debate; but when that speech became a book, then the law was to look to it; and there being a law of libel, commensurate with every possible object of attack in the state, privilege, which acts, or ought to act, only as a substitute for other laws, could have nothing to do with it. I have heard that one distinguished individual said, "That he, for one, would not shrink from affirming, that if the House of Commons chose to burn one of their own members in Palace Yard, it had an inherent power and right by the constitution to do so." This was said, if at all, by a moderate-minded man; and may show to what atrocious tyranny some persons may advance in theory, under shadow of this word privilege.

There are two principles in every European and Christian state:  
Permanency and Progression.

In the civil wars of the seventeenth century in England, which are as new and fresh now as they were a hundred and sixty years ago, and will be so for ever to us, these two principles came to a struggle. It was natural that the great and the good of the nation should be found in the ranks of either side. In the Mohammedan states, there is no principle of permanence; and, therefore, they sink directly. They existed, and could only exist, in their efforts at progression; when they ceased to conquer, they fell in pieces. Turkey would long since have fallen, had it not been supported by the rival and conflicting interests of Christian Europe. The Turks have no church; religion and state are one; hence there is no counterpoise, no mutual support. This is the very essence of their Unitarianism. They have no past; they are not an historical people; they exist only in the present. China is an instance of a permanency without progression. The Persians are a superior race: they have a history and a literature; they were always considered by the Greeks as quite distinct from the other barbarians. The Afghans are a remarkable people. They have a sort of republic. Europeans and Orientalists may be well represented by two figures standing back to back: the latter looking to the east, that is, backwards; the former looking westward, or forwards.

Kant assigns three great races of mankind. If two individuals of distinct races cross, a third, or tertium aliquid, is invariably produced, different from either, as a white and a negro produce a mulatto. But when different varieties of the same race cross, the offspring is according to what we call chance; it is now like one, now like the other parent. Note this, when you see the children of any couple of distinct European complexions, as English and Spanish, German and Italian, Russian and Portuguese, and so on.

January . .

#### MATERIALISM.GHOSTS.

Either we have an immortal soul, or we have not. If we have not, we are beasts; the first and wisest of beasts, it may be; but still true beasts. We shall only differ in degree, and not in kind; just as the elephant differs from the slug. But by the concession of all the materialists of all the schools, or almost all, we are not of the same kind as beasts and this also we say from our own consciousness. Therefore, methinks, it must be the possession of a soul within us that makes the difference.

Read the first chapter of Genesis without prejudice, and you will be convinced at once. After the narrative of the creation of the earth and brute animals, Moses seems to pause, and says: "And God said, Let us make man in our image, after our likeness." And in the next chapter, he repeats the narrative: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life;" and then he adds these words, "and man became a living soul." Materialism will never explain those last words.

Define a vulgar ghost with reference to all that is called ghost-like. It is visibility without tangibility; which is also the definition of a shadow. Therefore, a vulgar ghost and a shadow would be the same; because two different things cannot properly have the same definition. A visible substance without susceptibility of impact, I maintain to be an absurdity.

Unless there be an external substance, the bodily eye cannot see it; therefore, in all such cases, that which is supposed to be seen is, in fact, not seen, but is an image of the brain. External objects naturally produce sensation; but here, in truth, sensation produces, as it were, the external object. In certain states of the nerves, however, I do believe that the eye, although not consciously so directed, may, by a slight convulsion, see a portion of the body, as if opposite to it. The part actually seen will by common association seem the whole; and the whole body will then constitute an external object, which explains many stories of persons seeing themselves lying dead. Bishop Berkeley once experienced this. He had the presence of mind to ring the bell, and feel his pulse; keeping his eye still fixed on his own figure right opposite to him. He was in a high fever, and the brain image died away as the door opened. I observed something very like it once at Grasmere; and was so conscious of the cause, that I told a person what I was experiencing, whilst the image still remained.

Of course, if the vulgar ghost be really a shadow, there must be some substance of which it is the shadow. These visible and intangible shadows, without substances to cause them, are absurd.

January . .

CHARACTER OF THE AGE FOR LOGIC.PLATO AND XENOPHON.GREEK DRAMA.  
KOTZEBUE.BURKE.PLAGIARISTS.

This is not a logical age. A friend lately gave me some political pamphlets of the times of Charles I. and the Cromwellate. In them the premisses are frequently wrong, but the deductions are almost always legitimate; whereas, in the writings of the present day, the premisses are commonly sound, but the conclusions false. I think a great deal of commendation is due to the University of Oxford for preserving the study of logic in the schools. It is a great mistake to suppose geometry any substitute for it.

Negatively, there may be more of the philosophy of Socrates in the Memorabilia of Xenophon than in Plato: that is, there is less of what does not belong to Socrates; but the general spirit of, and impression left by,

In Æschylus religion appears terrible, malignant, and persecuting: Sophocles is the mildest of the three tragedians, but the persecuting aspect is still maintained: Euripides

is like a modern Frenchman, never so happy as when giving a slap at the gods altogether.

Kotzebue represents the petty kings of the islands in the Pacific Ocean exactly as so many Homeric chiefs. Riches command universal influence, and all the kings are supposed to be descended from the gods.

I confess I doubt the Homeric genuineness of [Greek: dakruoen gelascha]. It sounds to me much more like a prettiness of Bion or Moschus.

The very greatest writers write best when calm, and exerting themselves upon subjects unconnected with party. Burke rarely shows all his powers, unless where he is in a passion. The French Revolution was alone a subject fit for him. We are not yet aware of all the consequences of that event. We are too near it.

Goldsmith did every thing happily.

You abuse snuff! Perhaps it is the final cause of the human nose.

A rogue is a roundabout fool; a fool in circumbendibus.

Omne ignotum pro magnifico. A dunghill at a distance sometimes smells like musk, and a dead dog like elder-flowers.

Plagiarists are always suspicious of being stolen from,as pickpockets are observed commonly to walk with their hands in their breeches' pockets.

January . .

ST. JOHN'S GOSPEL.CHRISTIANITYEPISTLE TO THE HEBREWS.THE LOGOS.  
REASON AND UNDERSTANDING.

St. John had a twofold object in his Gospel and his Epistles,to prove the divinity, and also the actual human nature and bodily suffering, of Jesus Christ,that he was God and Man. The notion that the effusion of blood and water from the Saviour's side was intended to prove the real death of the sufferer originated, I believe, with some modern Germans, and seems to me ridiculous: there is, indeed, a very small quantity of water occasionally in the præcordia: but in the pleura, where wounds are not generally mortal, there is a great deal. St. John did not mean, I apprehend, to insinuate that the spear-thrust made the death, merely as such, certain or evident, but that the effusion showed the human nature. "I saw it," he would say, "with my own eyes. It was real blood, composed of lymph and crassamentum, and not a mere celestial ichor, as the Phantasmists allege."

I think the verse of the three witnesses ( John, v. .) spurious, not only because the balance of external authority is against it, as Porson seems to have shown; but also, because, in my way of looking at it, it spoils the reasoning.

St. John's logic is Oriental, and consists chiefly in position and parallel; whilst St. Paul displays all the intricacies of the Greek system.

Whatever may be thought of the genuineness or authority of any part of the book of Daniel, it makes no difference in my belief in Christianity; for Christianity is within a man, even as he is a being gifted with reason; it is associated with your mother's chair, and with the first-remembered tones of her blessed voice.



I do not believe St. Paul to be the author of the Epistle to the Hebrews. Luther's conjecture is very probable, that it was by Apollos, an Alexandrian Jew. The plan is too studiously regular for St. Paul. It was evidently written during the yet existing glories of the Temple. For three hundred years the church did not affix St. Paul's name to it; but its apostolical or catholic character, independently of its genuineness as to St. Paul, was never much doubted.

The first three Gospels show the history, that is, the fulfilment of the prophecies in the facts. St. John declares explicitly the doctrine, oracularly, and without comment, because, being pure reason, it can only be proved by itself. For Christianity proves itself, as the sun is seen by its own light. Its evidence is involved in its existence. St. Paul writes more particularly for the dialectic understanding; and proves those doctrines, which were capable of such proof, by common logic.

St. John used the term [Greek: ho Logos] technically. Philo-Judæus had so used it several years before the probable date of the composition of this Gospel; and it was commonly understood amongst the Jewish Rabbis at that time, and afterwards, of the manifested God.

Our translators, unfortunately, as I think, render the clause [Greek: pros ton Theos] "with God;" that would be right, if the Greek were [Greek: syn to Theo].

By the preposition [Greek: pros] in this place, is meant the utmost possible proximity, without confusion; likeness, without sameness. The Jewish Church understood the Messiah to be a divine person. Philo expressly cautions against any one's supposing the Logos to be a mere personification, or symbol. He says, the Logos is a substantial, self-existent Being. The Gnostics, as they were afterwards called, were a kind of Arians; and thought the Logos was an after-birth. They placed [Greek: Abyssos] and [Greek: Sigae] (the Abyss and Silence) before him. Therefore it was that St. John said, with emphasis, [Greek: en archæ aen ho Logos] "In the beginning was the Word." He was begotten in the first simultaneous burst of Godhead, if such an expression may be pardoned, in speaking of eternal existence.

The Understanding suggests the materials of reasoning: the Reason decides upon them. The first can only say, This is, or ought to be so. The last says, It must be so.

**KEAN.SIR JAMES MACKINTOSH.SIR H. DAVY.ROBERT  
SMITH.CANNING. NATIONAL DEBT.POOR LAWS.**

Kean is original; but he copies from himself. His rapid descents from the hyper-tragic to the infra-colloquial, though sometimes productive of great effect, are often unreasonable. To see him act, is like reading Shakspeare by flashes of lightning. I do not think him thorough-bred gentleman enough to play Othello.

Sir James Mackintosh is the king of the men of talent. He is a most elegant converger. How well I remember his giving breakfast to me and Sir Humphry Davy, at that time an unknown young man, and our having a very spirited talk about Locke and Newton, and so forth! When Davy was gone, Mackintosh said to me, "That's a very extraordinary young man; but he is gone wrong on some points." But Davy was, at that time at least, a man of genius; and I doubt if Mackintosh ever heartily appreciated an eminently original man. He is uncommonly powerful in his own line; but it is not the line of a first-rate man. After all his fluency and brilliant erudition, you can rarely carry off any thing worth preserving. You might not improperly write on his forehead, "Warehouse to let!" He always dealt too much in generalities for a lawyer. He is deficient in power in applying his principles to the points in debate. I remember Robert Smith had much more logical ability; but Smith aimed at conquest by any gladiatorial shift; whereas Mackintosh was uniformly candid in argument. I am speaking now from old recollections.

Canning is very irritable, surprisingly so for a wit who is always giving such hard knocks. He should have put on an ass's skin before he went into parliament. Lord Liverpool is the single stay of this ministry; but he is not a man of a directing mind. He cannot ride on the whirlwind. He serves as the isthmus to connect one half of the cabinet with the other. He always gives you the common sense of the matter, and in that it is that his strength in debate lies.

The national debt has, in fact, made more men rich than have a right to be so, or, rather, any ultimate power, in case of a struggle, of actualizing their riches. It is, in effect, like an ordinary, where three hundred tickets have been distributed, but where there is, in truth, room only for one hundred. So long as you can amuse the company with any thing else, or make them come in successively, all is well, and the whole three hundred fancy

themselves sure of a dinner; but if any suspicion of a hoax should arise, and they were all to rush into the room at once, there would be two hundred without a potato for their money; and the table would be occupied by the landholders, who live on the spot.

Poor-laws are the inevitable accompaniments of an extensive commerce and a manufacturing system. In Scotland, they did without them, till Glasgow and Paisley became great manufacturing places, and then people said, "We must subscribe for the poor, or else we shall have poor-laws." That is to say, they enacted for themselves a poor-law in order to avoid having a poor-law enacted for them. It is absurd to talk of Queen Elizabeth's act as creating the poor-laws of this country. The poor-rates are the consideration paid by, or on behalf of, capitalists for having labour at demand. It is the price, and nothing else. The hardship consists in the agricultural interest having to pay an undue proportion of the rates; for although, perhaps, in the end, the land becomes more valuable, yet, at the first, the landowners have to bear all the brunt. I think there ought to be a fixed revolving period for the equalization of rates.

April . .

#### CONDUCT OF THE WHIGS. REFORM OF THE HOUSE OF COMMONS.

The conduct of the Whigs is extravagantly inconsistent. It originated in the fatal error which Fox committed, in persisting, after the first three years of the French Revolution, when every shadow of freedom in France had vanished, in eulogizing the men and measures of that shallow-hearted people. So he went on gradually, further and further departing from all the principles of English policy and wisdom, till at length he became the panegyrist, through thick and thin, of a military frenzy, under the influence of which the very name of liberty was detested. And thus it was that, in course of time, Fox's party became the absolute abettors of the Buonapartean invasion of Spain, and did all in their power to thwart the generous efforts of this country to resist it. Now, when the invasion is by a Bourbon, and the cause of the Spanish nation neither united nor, indeed, sound in many respects, the Whigs would precipitate this country into a crusade to fight up the cause of a faction.

I have the honour of being slightly known to my lord Darnley. In -, I met him accidentally, when, after a few words of salutation, he said to me, "Are you mad, Mr. Coleridge?" "Not that I know, my lord," I replied; "what have I done which argues any derangement of mind?" "Why, I mean," said he, "those letters of yours in the Courier, 'On the Hopes and Fears of a People invaded by foreign Armies.' The Spaniards are absolutely conquered; it is absurd to talk of their chance of resisting." "Very well, my

lord," I said, "we shall see. But will your lordship permit me, in the course of a year or two, to retort your question upon you, if I should have grounds for so doing?" "Certainly!" said he; "that is fair!" Two years afterwards, when affairs were altered in Spain, I met Lord Darnley again, and, after some conversation, ventured to say to him, "Does your lordship recollect giving me leave to retort a certain question upon you about the Spaniards? Who is mad now?" "Very true, very true, Mr. Coleridge," cried he: "you are right. It is very extraordinary. It was a very happy and hold guess." Upon which I remarked, "I think 'guess' is hardly a fair term. For, has any thing happened that has happened, from any other causes, or under any other conditions, than such as I laid down Beforehand?" Lord Darnley, who was always very courteous to me, took this with a pleasant nod of his head.

Many votes are given for reform in the House of Commons, which are not honest. Whilst it is well known that the measure will not be carried in parliament, it is as well to purchase some popularity by voting for it. When Hunt and his associates, before the Six Acts, created a panic, the ministers lay on their oars for three or four months, until the general cry, even from the opposition, was, "Why don't the ministers come forward with some protective measure?" The present Ministry exists on the weakness and desperate character of the Opposition. The sober part of the nation are afraid of the latter getting into power, lest they should redeem some of their pledges.

April . .

#### CHURCH OF ROME.

The present adherents of the church of Rome are not, in my judgment, Catholics. We are the Catholics. We can prove that we hold the doctrines of the primitive church for the first three hundred years. The council of Trent made the Papists what they are. A foreign Romish bishop has declared, that the Protestants of his acquaintance were more like what he conceived the enlightened Catholics to have been before the council of Trent, than the best of the latter in his days. Perhaps you will say, this bishop was not a good Catholic. I cannot answer for that. The course of Christianity and the Christian church may not unaptly be likened to a mighty river, which filled a wide channel, and bore along with its waters mud, and gravel, and weeds, till it met a great rock in the middle of its stream. By some means or other, the water flows purely, and separated from the filth, in a deeper and narrower course on one side of the rock, and the refuse of

the dirt and troubled water goes off on the other in a broader current, and then cries out, "We are the river!"

A person said to me lately, "But you will, for civility's sake, call them Catholics, will you not?" I answered, that I would not; for I would not tell a lie upon any, much less upon so solemn an occasion. "The adherents of the church of Rome, I repeat, are not Catholic Christians. If they are, then it follows that we Protestants are heretics and schismatics, as, indeed, the Papists very logically, from their own premisses, call us. And 'Roman Catholics' makes no difference. Catholicism is not capable of degrees or local apportionments. There can be but one body of Catholics, *ex vi termini*. To talk strictly of Irish or Scotch Roman Catholics is a mere absurdity."

It is common to hear it said, that, if the legal disabilities are removed, the Romish church will lose ground in this country. I think the reverse: the Romish religion is, or, in certain hands, is capable of being made, so flattering to the passions and self-delusion of men, that it is impossible to say how far it would spread, amongst the higher orders of society especially, if the secular disadvantages now attending its profession were removed.

## **ZENDAVESTA.PANTHEISM AND IDOLATRY.**

The Zendavesta must, I think, have been copied in parts from the writings of Moses. In the description of the creation, the first chapter of Genesis is taken almost literally, except that the sun is created before the light, and then the herbs and the plants after the sun; which are precisely the two points they did not understand, and therefore altered as errors.

There are only two acts of creation, properly so called, in the Mosaic account, the material universe and man. The intermediate acts seem more as the results of secondary causes, or, at any rate, of a modification of prepared materials.

Pantheism and idolatry naturally end in each other; for all extremes meet. The Judaic religion is the exact medium, the true compromise.  
May . .

## **DIFFERENCE BETWEEN STORIES OF DREAMS AND GHOSTS. PHANTOM PORTRAIT.WITCH OF ENDOR.SOCINIANISM.**

There is a great difference in the credibility to be attached to stories of dreams and stories of ghosts. Dreams have nothing in them which are absurd and nonsensical; and, though most of the coincidences may be readily explained by the diseased system of the dreamer, and the great and surprising power of association, yet it is impossible to say whether an inner sense does not really exist in the mind, seldom developed, indeed, but which may have a power of presentiment.

All the external senses have their correspondents in the mind; the eye can see an object before it is distinctly apprehended; why may there not be a corresponding power in the soul? The power of prophecy might have been merely a spiritual excitation of this dormant faculty. Hence you will observe that the Hebrew seers sometimes seem to have required music, as in the instance of Elisha before Jehoram: "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him." Every thing in nature has a tendency to move in cycles; and it would be a miracle if, out of such myriads of cycles moving concurrently, some coincidences did not take place. No doubt, many such take place in the daytime; but then our senses drive out the remembrance of them, and render the impression hardly felt; but when we sleep, the mind acts without interruption. Terror and the heated imagination will, even in the

daytime, create all sorts of features, shapes, and colours out of a simple object possessing none of them in reality.

But ghost stories are absurd. Whenever a real ghost appears, by which I mean some man or woman dressed up to frighten another, if the supernatural character of the apparition has been for a moment believed, the effects on the spectator have always been most terrible, convulsion, idiocy, madness, or even death on the spot. Consider the awful descriptions in the Old Testament of the effects of a spiritual presence on the prophets and seers of the Hebrews; the terror, the exceeding great dread, the utter loss of all animal power. But in our common ghost stories, you always find that the seer, after a most appalling apparition, as you are to believe, is quite well the next day. Perhaps, he may have a headach; but that is the outside of the effect produced. Alston, a man of genius, and the best painter yet produced by America, when he was in England told me an anecdote which confirms what I have been saying. It was, I think, in the university of Cambridge, near Boston, that a certain youth took it into his wise head to endeavour to convert a Tom-Painish companion of his by appearing as a ghost before him. He accordingly dressed himself up in the usual way, having previously extracted the ball from the pistol which always lay near the head of his friend's bed. Upon first awaking, and seeing the apparition, the youth who was to be frightened, A., very coolly looked his companion the ghost in the face, and said, "I know you. This is a good joke; but you see I am not frightened. Now you may vanish!" The ghost stood still. "Come," said A., "that is enough. I shall get angry. Away!" Still the ghost moved not. "By , " ejaculated A., "if you do not in three minutes go away, I'll shoot you." He waited the time, deliberately levelled the pistol, fired, and, with a scream at the immobility of the figure, became convulsed, and afterwards died. The very instant he believed it to be a ghost, his human nature fell before it.

[What follows in the text within commas was written about this time, and communicated to me by Mr. Justice Coleridge.ED.]

"Last Thursday my uncle, S. T. C., dined with us, and several men came to meet him. I have heard him more brilliant, but he was very fine, and delighted every one very much. It is impossible to carry off, or commit to paper, his long trains of argument; indeed, it is not always possible to understand them, he lays the foundation so deep, and views every question in so original a manner. Nothing can be finer than the principles which he lays down in morals and religion. His deep study of Scripture is very astonishing; the rest of the party were but as children in his hands, not merely in general views of theology, but in nice verbal criticism. He thinks it clear that St. Paul did not write the Epistle to the



Hebrews, but that it must have been the work of some Alexandrian Greek, and he thinks Apollos. It seemed to him a desirable thing for Christianity that it should have been written by some other person than St. Paul; because, its inspiration being unquestioned, it added another independent teacher and expounder of the faith.

"We fell upon ghosts, and he exposed many of the stories physically and metaphysically. He seemed to think it impossible that you should really see with the bodily eye what was impalpable, unless it were a shadow; and if what you fancied you saw with the bodily eye was in fact only an impression on the imagination, then you were seeing something out of your senses, and your testimony was full of uncertainty. He observed how uniformly, in all the best-attested stories of spectres, the appearance might be accounted for from the disturbed state of the mind or body of the seer, as in the instances of Dion and Brutus. Upon some one's saying that he wished to believe these stories true, thinking that they constituted a useful subsidiary testimony of another state of existence, Mr. C. differed, and said, he thought it a dangerous testimony, and one not wanted: it was Saul, with the Scriptures and the Prophet before him, calling upon the witch of Endor to certify him of the truth! He explained very ingeniously, yet very naturally, what has often startled people in ghost stories such as Lord Lyttelton's namely, that when a real person has appeared, habited like the phantom, the ghost-seer has immediately seen two, the real man and the phantom. He said that such must be the case. The man under the morbid delusion sees with the eye of the imagination, and sees with the bodily eye too; if no one were really present, he would see the spectre with one, and the bed-curtains with the other. When, therefore, a real person comes, he sees the real man as he would have seen any one else in the same place, and he sees the spectre not a whit the less: being perceptible by different powers of vision, so to say, the appearances do not interfere with each other.

"He told us the following story of the Phantom Portrait :

"A stranger came recommended to a merchant's house at Lubeck. He was hospitably received; but, the house being full, he was lodged at night in an apartment handsomely furnished, but not often used. There was nothing that struck him particularly in the room when left alone, till he happened to cast his eyes on a picture, which immediately arrested his attention. It was a single head; but there was something so uncommon, so frightful and unearthly, in its expression, though by no means ugly, that he found himself irresistibly attracted to look at it. In fact, he could not tear himself from the fascination of this portrait, till his imagination was filled by it, and his rest broken. He retired to bed, dreamed, and awoke from time to time with the head glaring on him. In the morning, his host saw by his looks that he had slept ill, and inquired the cause, which was told. The master of the house was much vexed, and said that the picture ought to have been removed, that it was an oversight, and that it always was removed

when the chamber was used. The picture, he said, was, indeed, terrible to every one; but it was so fine, and had come into the family in so curious a way, that he could not make up his mind to part with it, or to destroy it. The story of it was this: 'My father,' said he, 'was at Hamburgh on business, and, whilst dining at a coffee-house, he observed a young man of a remarkable appearance enter, seat himself alone in a corner, and commence a solitary meal. His countenance bespoke the extreme of mental distress, and every now and then he turned his head quickly round, as if he heard something, then shudder, grow pale, and go on with his meal after an effort as before. My father saw this same man at the same place for two or three successive days; and at length became so much interested about him, that he spoke to him. The address was not repulsed, and the stranger seemed to find some comfort in the tone of sympathy and kindness which my father used. He was an Italian, well informed, poor but not destitute, and living economically upon the profits of his art as a painter. Their intimacy increased; and at length the Italian, seeing my father's involuntary emotion at his convulsive turnings and shuddering, which continued as formerly, interrupting their conversation from time to time, told him his story. He was a native of Rome, and had lived in some familiarity with, and been much patronized by, a young nobleman; but upon some slight occasion they had fallen out, and his patron, besides using many reproachful expressions, had struck him. The painter brooded over the disgrace of the blow. He could not challenge the nobleman, on account of his rank; he therefore watched for an opportunity, and assassinated him. Of course he fled from his country, and finally had reached Hamburgh. He had not, however, passed many weeks from the night of the murder, before, one day, in the crowded street, he heard his name called by a voice familiar to him: he turned short round, and saw the face of his victim looking at him with a fixed eye. From that moment he had no peace: at all hours, in all places, and amidst all companies, however engaged he might be, he heard the voice, and could never help looking round; and, whenever he so looked round, he always encountered the same face staring close upon him. At last, in a mood of desperation, he had fixed himself face to face, and eye to eye, and deliberately drawn the phantom visage as it glared upon him; and this was the picture so drawn. The Italian said he had struggled long, but life was a burden which he could now no longer bear; and he was resolved, when he had made money enough to return to Rome, to surrender himself to justice, and expiate his crime on the scaffold. He gave the finished picture to my father, in return for the kindness which he had shown to him.'"

I have no doubt that the Jews believed generally in a future state, independently of the Mosaic law. The story of the witch of Endor is a proof of it. What we translate "witch," or "familiar spirit," is, in the Hebrew, Ob, that is, a bottle or bladder, and means a person

whose belly is swelled like a leathern bottle by divine inflation. In the Greek it is [Greek: engastrimuthos], a ventriloquist. The text ( Sam. ch. xxviii.) is a simple record of the facts, the solution of which the sacred historian leaves to the reader. I take it to have been a trick of ventriloquism, got up by the courtiers and friends of Saul, to prevent him, if possible, from hazarding an engagement with an army despondent and oppressed with bodings of defeat. Saul is not said to have seen Samuel; the woman only pretends to see him. And then what does this Samuel do? He merely repeats the prophecy known to all Israel, which the true Samuel had uttered some years before. Read Captain Lyon's account of the scene in the cabin with the Esquimaux bladder, or conjurer; it is impossible not to be reminded of the witch of Endor. I recommend you also to look at Webster's admirable treatise on Witchcraft.

The pet texts of a Socinian are quite enough for his confutation with acute thinkers. If Christ had been a mere man, it would have been ridiculous in him to call himself "the Son of man;" but being God and man, it then became, in his own assumption of it, a peculiar and mysterious title. So, if Christ had been a mere man, his saying, "My Father is greater than I," (John, xv. .) would have been as unmeaning. It would be laughable enough, for example, to hear me say, "My 'Remorse' succeeded, indeed, but Shakspeare is a greater dramatist than I." But how immeasurably more foolish, more monstrous, would it not be for a man, however honest, good, or wise, to say, "But Jehovah is greater than I!"

May . .

PLATO AND XENOPHON.RELIGIONS OF THE GREEKS.EGYPTIAN ANTIQUITIES.  
MILTON.VIRGIL.

Plato's works are logical exercises for the mind. Little that is positive is advanced in them. Socrates may be fairly represented by Plato in the more moral parts; but in all the metaphysical disquisitions it is Pythagoras. Xenophon's representation of his master is quite different.

Observe the remarkable contrast between the religion of the tragic and other poets of Greece. The former are always opposed in heart to the popular divinities. In fact, there are the popular, the sacerdotal, and the mysterious religions of Greece, represented

roughly by Homer, Pindar, and Æschylus. The ancients had no notion of a fall of man, though they had of his gradual degeneracy. Prometheus, in the old mythus, and for the most part in Æschylus, is the Redeemer and the Devil jumbled together.

I cannot say I expect much from mere Egyptian antiquities. Almost every thing really, that is, intellectually, great in that country seems to me of Grecian origin.

I think nothing can be added to Milton's definition or rule of poetry, that it ought to be simple, sensuous, and impassioned; that is to say, single in conception, abounding in sensible images, and informing them all with the spirit of the mind.

Milton's Latin style is, I think, better and easier than his English. His style, in prose, is quite as characteristic of him as a philosophic republican, as Cowley's is of him as a first-rate gentleman.

If you take from Virgil his diction and metre, what do you leave him?

June . .

#### CRANVILLE PENN AND THE DELUGE.RAINBOW.

I confess I have small patience with Mr. Granville Penn's book against Professor Buckland. Science will be superseded, if every phenomenon is to be referred in this manner to an actual miracle. I think it absurd to attribute so much to the Deluge. An inundation, which left an olive-tree standing, and bore up the ark peacefully on its bosom, could scarcely have been the sole cause of the rents and dislocations observable on the face of the earth. How could the tropical animals, which have been discovered in England and in Russia in a perfectly natural state, have been transported thither by such a flood? Those animals must evidently have been natives of the countries in which they have been found. The climates must have been altered. Assume a sudden evaporation upon the retiring of the Deluge to have caused an intense cold, the solar heat might not be sufficient afterwards to overcome it. I do not think that the polar cold is adequately explained by mere comparative distance from the sun.

You will observe, that there is no mention of rain previously to the Deluge. Hence it may be inferred, that the rainbow was exhibited for the first time after God's covenant with Noah. However, I only suggest this.

The Earth with its scarred face is the symbol of the Past; the Air and Heaven, of Futurity.  
June . .

#### ENGLISH AND GREEK DANCING. GREEK ACOUSTICS.

The fondness for dancing in English women is the reaction of their reserved manners. It is the only way in which they can throw themselves forth in natural liberty. We have no adequate conception of the perfection of the ancient tragic dance. The pleasure which the Greeks received from it had for its basis Difference and the more unfit the vehicle, the more lively was the curiosity and intense the delight at seeing the difficulty overcome.

The ancients certainly seem to have understood some principles in acoustics which we have lost, or, at least, they applied them better. They contrived to convey the voice distinctly in their huge theatres by means of pipes, which created no echo or confusion. Our theatres Drury Lane and Covent Garden are fit for nothing: they are too large for acting, and too small for a bull-fight.

June . .

#### LORD BYRON'S VERSIFICATION, AND DON JUAN.

How lamentably the art of versification is neglected by most of the poets of the present day! by Lord Byron, as it strikes me, in particular, among those of eminence for other qualities. Upon the whole, I think the part of Don Juan in which Lambro's return to his home, and Lambro himself, are described, is the best, that is, the most individual, thing in all I know of Lord B.'s works. The festal abandonment puts one in mind of Nicholas Poussin's pictures.

"A band of children, round a snow-white ram,  
There wreath his venerable horns with flowers,  
While, peaceful as if still an unwean'd lamb,  
The patriarch of the flock all gently cowers  
His sober head, majestically tame,  
Or eats from out the palm, or playful lowers  
His brow, as if in act to butt, and then  
Yielding to their small hands, draws back again."

But Mr. C. said that then, and again, made no rhyme to his ear. Why should not the old form again be lawful in verse? We wilfully abridge ourselves of the liberty which our great poets achieved and sanctioned for us in innumerable instances.ED.]

June . .

PARENTAL CONTROL IN MARRIAGE.MARRIAGE OF COUSINS.DIFFERENCE OF CHARACTER.

Up to twenty-one, I hold a father to have power over his children as to marriage; after that age, authority and influence only. Show me one couple unhappy merely on account of their limited circumstances, and I will show you ten that are wretched from other causes.

If the matter were quite open, I should incline to disapprove the intermarriage of first cousins; but the church has decided otherwise on the authority of Augustine, and that seems enough upon such a point.

You may depend upon it, that a slight contrast of character is very material to happiness in marriage.

February . .

BLUMENBACH AND KANT'S RACES.IAPETIC AND SEMITIC.HEBREW.SOLOMON.

Blumenbach makes five races; Kant, three. Blumenbach's scale of dignity may be thus figured:

. Caucasian or European.

. Malay ===== . American

. Negro ===== . Mongolian, Asiatic

There was, I conceive, one great Iapetic original of language, under which Greek, Latin, and other European dialects, and, perhaps, Sanscrit, range as species. The Iapetic race, [Greek: Iaones]; separated into two branches; one, with a tendency to migrate south-west, Greeks, Italians, &c.; and the other north-west, Goths, Germans, Swedes, &c. The Hebrew is Semitic.

Hebrew, in point of force and purity, seems at its height in Isaiah. It is most corrupt in Daniel, and not much less so in Ecclesiastes; which I cannot believe to have been actually composed by Solomon, but rather suppose to have been so attributed by the Jews, in their passion for ascribing all works of that sort to their grand monarch.

March . .

#### JEWISH HISTORY. SPINOZISTIC AND HEBREW SCHEMES.

The people of all other nations, but the Jewish, seem to look backwards and also to exist for the present; but in the Jewish scheme every thing is prospective and preparatory; nothing, however trifling, is done for itself alone, but all is typical of something yet to come.

I would rather call the book of Proverbs Solomonian than as actually a work of Solomon's. So I apprehend many of the Psalms to be Davidical only, not David's own compositions.

You may state the Pantheism of Spinoza, in contrast with the Hebrew or Christian scheme, shortly, as thus:  
Spinosism.

W-G = ; i.e. the World without God is an impossible idea.

G-W = ; i.e. God without the World is so likewise.  
Hebrew or Christian scheme.

W-G = ; i.e. The same as Spinoza's premiss.  
But G-W = G; i.e. God without the World is God the self-subsistent.

March . .

ROMAN CATHOLICS.ENERGY OF MAN AND OTHER ANIMALS.SHAKSPEARE IN  
MINIMIS.PAUL SARPI.BARTRAM'S TRAVELS.

I have no doubt that the real object closest to the hearts of the leading Irish Romanists is the destruction of the Irish Protestant church, and the re-establishment of their own. I think more is involved in the manner than the matter of legislating upon the civil disabilities of the members of the church of Rome; and, for one, I should be willing to vote for a removal of those disabilities, with two or three exceptions, upon a solemn declaration being made legislatively in parliament, that at no time, nor under any circumstances, could or should a branch of the Romish hierarchy, as at present constituted, become an estate of this realm.

Internal or mental energy and external or corporeal modificability are in inverse proportions. In man, internal energy is greater than in any other animal; and you will see that he is less changed by climate than any animal. For the highest and lowest specimens of man are not one half as much apart from each other as the different kinds even of dogs, animals of great internal energy themselves.

For an instance of Shakspeare's power in minimis, I generally quote James Gurney's character in King John. How individual and comical he is with the four words allowed to his dramatic life! And pray look at Skelton's Richard Sparrow also!  
Paul Sarpi's History of the Council of Trent deserves your study. It is very interesting.

BAST. O me! it is my mother:How now, good lady?  
What brings you here to court so hastily?  
LADY F. Where is that slave, thy brother? where is he?  
That holds in chase mine honour up and down?



BAST. My brother Robert? Old Sir Robert's son?  
Colbrand the giant, that same mighty man?  
Is it Sir Robert's son that you seek so?  
LADY F. Sir Robert's son! Ay, thou unreverend boy,  
Sir Robert's son: why scorn'st thou at Sir Robert?  
He is Sir Robert's son; and so art thou.  
BAST. James Gurney, wilt thou give us leave a while?

GUR. Good leave, good Philip.

BAST. Philip? Sparrow! James,  
There's toys abroad; anon I'll tell thee more.  
[Exit GURNEY.]

The very exit Gurney is a stroke of James's character. ED.]]

The latest book of travels I know, written in the spirit of the old travellers, is Bartram's account of his tour in the Floridas. It is a work of high merit every way.

March . .

THE UNDERSTANDING.

A pun will sometimes facilitate explanation, as thus; the Understanding is that which stands under the phenomenon, and gives it objectivity. You know what a thing is by it. It is also worthy of remark, that the Hebrew word for the understanding, Bineh, comes from a root meaning between or distinguishing.

March . .

PARTS OF SPEECH. GRAMMAR.

There are seven parts of speech, and they agree with the five grand and universal divisions into which all things finite, by which I mean to exclude the idea of God, will be found to fall; that is, as you will often see it stated in my writings, especially in the Aids to Reflection:

Prothesis.

.

Thesis. Mesothesis. Antithesis.

...

Synthesis.

.

Conceive it thus:

. Prothesis, the noun-verb, or verb-substantive, I am, which is the previous form, and implies identity of being and act.

. Thesis, the noun.

. Antithesis, the verb.

Note, each of these may be converted; that is, they are only opposed to each other.

. Mesothesis, the infinitive mood, or the indifference of the verb and noun, it being either the one or the other, or both at the same time, in different relations.

. Synthesis, the participle, or the community of verb and noun; being and acting at once.

Now, modify the noun by the verb, that is, by an act, and you have

. The adnoun, or adjective.

Modify the verb by the noun, that is, by being, and you have

. The adverb.

Interjections are parts of sound, not of speech. Conjunctions are the same as prepositions; but they are prefixed to a sentence, or to a member of a sentence, instead of to a single word.

The inflections of nouns are modifications as to place; the inflections of verbs, as to time.

The genitive case denotes dependence; the dative, transmission. It is absurd to talk of verbs governing. In Thucydides, I believe, every case has been found absolute.

Dative:[Greek: ]

Thuc.VIII. . This is the Latin usage.

Accusative.I do not remember an instance of the proper accusative absolute in Thucydides; but it seems not uncommon in other authors: [Greek: ]

Yet all such instances may be nominatives; for I cannot find an example of the accusative absolute in the masculine or feminine gender, where the difference of inflexion would show the case.ED.]

The inflections of the tenses of a verb are formed by adjuncts of the verb substantive. In Greek it is obvious. The E is the prefix significative of a past time.

MAGNETISM.ELECTRICITY.GALVANISM.

Perhaps the attribution or analogy may seem fanciful at first sight, but I am in the habit of realizing to myself Magnetism as length; Electricity as breadth or surface; and Galvanism as depth.

June . .

SPENSER.CHARACTER OF OTHELLO.HAMLET.POLONIUS.PRINCIPLES AND MAXIMS.LOVE.MEASURE FOR MEASURE.BEN JONSON.BEAUMONT AND FLETCHER.

VERSION OF THE BIBLE.SPURZHEIM.CRANIOLOGY.

Spenser's Epithalamion is truly sublime; and pray mark the swan-like movement of his exquisite Prothalamion. His attention to metre and rhythm is sometimes so extremely minute as to be painful even to my ear, and you know how highly I prize good versification.

I have often told you that I do not think there is any jealousy, properly so called, in the character of Othello. There is no predisposition to suspicion, which I take to be an essential term in the definition of the word. Desdemona very truly told Emilia that he was not jealous, that is, of a jealous habit, and he says so as truly of himself. Iago's suggestions, you see, are quite new to him; they do not correspond with any thing of a like nature previously in his mind. If Desdemona had, in fact, been guilty, no one would have thought of calling Othello's conduct that of a jealous man. He could not act otherwise than he did with the lights he had; whereas jealousy can never be strictly

right. See how utterly unlike Othello is to Leontes, in the Winter's Tale, or even to Leonatus, in Cymbeline! The jealousy of the first proceeds from an evident trifle, and something like hatred is mingled with it; and the conduct of Leonatus in accepting the wager, and exposing his wife to the trial, denotes a jealous temper already formed.

Hamlet's character is the prevalence of the abstracting and generalizing habit over the practical. He does not want courage, skill, will, or opportunity; but every incident sets him thinking; and it is curious, and at the same time strictly natural, that Hamlet, who all the play seems reason itself, should he impelled, at last, by mere accident to effect his object. I have a smack of Hamlet myself, if I may say so.

A Maxim is a conclusion upon observation of matters of fact, and is merely retrospective: an Idea, or, if you like, a Principle, carries knowledge within itself, and is prospective. Polonius is a man of maxims. Whilst he is descanting on matters of past experience, as in that excellent speech to Laertes before he sets out on his travels, he is admirable; but when he comes to advise or project, he is a mere dotard. You see Hamlet, as the man of ideas, despises him.

A man of maxims only is like a Cyclops with one eye, and that eye placed in the back of his head.

In the scene with Ophelia, in the third act, Hamlet is beginning with great and unfeigned tenderness; but, perceiving her reserve and coyness, fancies there are some listeners, and then, to sustain his part, breaks out into all that coarseness.

Love is the admiration and cherishing of the amiable qualities of the beloved person, upon the condition of yourself being the object of their action. The qualities of the sexes correspond. The man's courage is loved by the woman, whose fortitude again is coveted by the man. His vigorous intellect is answered by her infallible tact. Can it be true, what is so constantly affirmed, that there is no sex in souls? I doubt it, I doubt it exceedingly.

"Love, truly such, is itself not the most common thing in the world, and mutual love still less so. But that enduring personal attachment, so beautifully delineated by Erin's sweet

melodist, and still more touchingly, perhaps, in the well-known ballad, 'John Anderson, my Jo, John,' in addition to a depth and constancy of character of no every-day occurrence, supposes a peculiar sensibility and tenderness of nature; a constitutional communicativeness and utterancy of heart and soul; a delight in the detail of sympathy, in the outward and visible signs of the sacrament within, to count, as it were, the pulses of the life of love. But, above all, it supposes a soul which, even in the pride and summer-tide of life, even in the lustihood of health and strength, had felt oftenest and prized highest that which age cannot take away, and which in all our lovings is the love; I mean, that willing sense of the unsufficingness of the self for itself, which predisposes a generous nature to see, in the total being of another, the supplement and completion of its own; that quiet perpetual seeking which the presence of the beloved object modulates, not suspends, where the heart momentarily finds, and, finding again, seeks on; lastly, when 'life's changeful orb has passed the full,' a confirmed faith in the nobleness of humanity, thus brought home and pressed, as it were, to the very bosom of hourly experience; it supposes, I say, a heartfelt reverence for worth, not the less deep because divested of its solemnity by habit, by familiarity, by mutual infirmities, and even by a feeling of modesty which will arise in delicate minds, when they are conscious of possessing the same, or the correspondent, excellence in their own characters. In short, there must be a mind, which, while it feels the beautiful and the excellent in the beloved as its own, and by right of love appropriates it, can call goodness its playfellow; and dares make sport of time and infirmity, while, in the person of a thousand-foldly endeared partner, we feel for aged virtue the caressing fondness that belongs to the innocence of childhood, and repeat the same attentions and tender courtesies which had been dictated by the same affection to the same object when attired in feminine loveliness or in manly beauty." (Poetical Works, vol. ii. p. .)ED.]

Measure for Measure is the single exception to the delightfulness of Shakspeare's plays. It is a hateful work, although Shakspearian throughout. Our feelings of justice are grossly wounded in Angelo's escape. Isabella herself contrives to be unamiable, and Claudio is detestable.

I am inclined to consider The Fox as the greatest of Ben Jonson's works. But his smaller works are full of poetry.

Monsieur Thomas and the little French Lawyer are great favourites of mine amongst Beaumont and Fletcher's plays. How those plays overflow with wit! And yet I scarcely know a more deeply tragic scene any where than that in Rollo, in which Edith pleads for her father's life, and then, when she cannot prevail, rises up and imprecates vengeance on his murderer.

Our version of the Bible is to be loved and prized for this, as for a thousand other things, that it has preserved a purity of meaning to many terms of natural objects. Without this holdfast, our vitiated imaginations would refine away language to mere abstractions. Hence the French have lost their poetical language; and Mr. Blanco White says the same thing has happened to the Spanish.

I have the perception of individual images very strong, but a dim one of the relation of place. I remember the man or the tree, but where I saw them I mostly forget.

Craniology is worth some consideration, although it is merely in its rudiments and guesses yet. But all the coincidences which have been observed could scarcely be by accident. The confusion and absurdity, however, will be endless until some names or proper terms are discovered for the organs, which are not taken from their mental application or significancy. The forepart of the head is generally given up to the higher intellectual powers; the hinder part to the sensual emotions.

Silence does not always mark wisdom. I was at dinner, some time ago, in company with a man, who listened to me and said nothing for a long time; but he nodded his head, and I thought him intelligent. At length, towards the end of the dinner, some apple dumplings were placed on the table, and my man had no sooner seen them, than he burst forth with "Them's the jockies for me!" I wish Spurzheim could have examined the fellow's head.

Some folks apply epithets as boys do in making Latin verses. When I first looked upon the Falls of the Clyde, I was unable to find a word to express my feelings. At last, a man, a stranger to me, who arrived about the same time, said: "How majestic!" (It was the precise term, and I turned round and was saying "Thank you, Sir! that is the exact word for it" when he added, *eodem flatu*) "Yes! how very pretty!"

July . .

#### BULL AND WATERLAND.THE TRINITY.

Bull and Waterland are the classical writers on the Trinity.

In the Trinity there is, . Ipseity. . Alterity. . Community. You may express the formula thus:

God, the absolute Will or Identity, = Prothesis. The Father = Thesis. The

The author of the Athanasian Creed is unknown. It is, in my judgment, heretical in the omission, or implicit denial, of the Filial subordination in the Godhead, which is the doctrine of the Nicene Creed, and for which Bull and Waterland have so fervently and triumphantly contended; and by not holding to which, Sherlock staggered to and fro between Tritheism and Sabellianism. This creed is also tautological, and, if not persecuting, which I will not discuss, certainly containing harsh and ill-conceived language.

How much I regret that so many religious persons of the present day think it necessary to adopt a certain cant of manner and phraseology as a token to each other. They must improve this and that text, and they must do so and so in a prayerful way; and so on. Why not use common language? A young lady the other day urged upon me that such and such feelings were the marrow of all religion; upon which I recommended her to try to walk to London upon her marrow-bones only.

July . .

#### SCALE OF ANIMAL BEING.

In the very lowest link in the vast and mysterious chain of Being, there is an effort, although scarcely apparent, at individualization; but it is almost lost in the mere nature. A little higher up, the individual is apparent and separate, but subordinate to any thing in man. At length, the animal rises to be on a par with the lowest power of the human nature. There are some of our natural desires which only remain in our most perfect state on earth as means of the higher powers' acting.

"Every rank of creatures, as it ascends in the scale of creation, leaves death behind it or under it. The metal at its height of being seems a mute prophecy of the coming vegetation, into a mimic semblance of which it crystallizes. The blossom and flower, the acme of vegetable life, divides into correspondent organs with reciprocal functions, and by instinctive motions and approximations seems impatient of that fixture, by which it is differenced in kind from the flower-shaped Psyche that flutters with free wing above it. And wonderfully in the insect realm doth the irritability, the proper seat of instinct, while yet the nascent sensibility is subordinate thereto, most wonderfully, I say, doth the muscular life in the insect, and the musculo-arterial in the bird, imitate and typically rehearse the adaptive understanding, yea, and the moral affections and charities of man. Let us carry ourselves back, in spirit, to the mysterious week, the teeming work-days of the Creator, as they rose in vision before the eye of the inspired historian "of the generations of the heaven and earth, in the days that the Lord God made the earth and the heavens." And who that hath watched their ways with an understanding heart, could, as the vision evolving still advanced towards him, contemplate the filial and loyal bee; the home building, wedded, and divorceless swallow; and, above all, the manifoldly intelligent ant tribes, with their commonwealth and confederacies, their warriors and miners, the husband-folk, that fold in their tiny flocks on the honied leaf, and the virgin sisters with the holy instincts of maternal love, detached and in selfless purity, and not say to himself, Behold the shadow of approaching Humanity, the sun rising from behind, in the kindling morn of creation! Thus all lower natures find their highest good in semblances and seekings of that which is higher and better. All things strive to ascend, and ascend in their striving. And shall man alone stoop? Shall his pursuits and desires, the reflections of his inward life, be like the reflected image of a tree on the edge of a pool, that grows downward, and seeks a mock heaven in the unstable element beneath it, in neighbourhood with the slim water-weeds and oozy bottom-grass that are yet better than itself and more noble, in as far as substances that appear as shadows are preferable to shadows mistaken for substance? No! it must be a higher good to make you happy. While you labour for any thing below your proper humanity, you seek a happy life in the region of death. Well saith the moral poet:

'Unless above himself he can  
Erect himself, how mean a thing is man!'"  
P. . d ed.ED.]

July . .



POPEDOM.SCANDERBEG.THOMAS À BECKET.PURE AGES OF GREEK, ITALIAN,  
AND ENGLISH.LUTHER.BAXTER.ALGERNON SIDNEY'S STYLE.ARIOSTO AND  
TASSO. PROSE AND POETRY.THE FATHERS.RHENFERD.JACOB BEHMEN.

What a grand subject for a history the Popedom is! The Pope ought never to have affected temporal sway, but to have lived retired within St. Angelo, and to have trusted to the superstitious awe inspired by his character and office. He spoiled his chance when he meddled in the petty Italian politics.

Scanderbeg would be a very fine subject for Walter Scott; and so would Thomas à Becket, if it is not rather too much for him. It involves in essence the conflict between arms, or force, and the men of letters.

Observe the superior truth of language, in Greek, to Theocritus inclusively; in Latin, to the Augustan age exclusively; in Italian, to Tasso exclusively; and in English, to Taylor and Barrow inclusively.

Luther is, in parts, the most evangelical writer I know, after the apostles and apostolic men.

Pray read with great attention Baxter's Life of himself. It is an inestimable work. I may not unfrequently doubt Baxter's memory, or even his competence, in consequence of his particular modes of thinking; but I could almost as soon doubt the Gospel verity as his veracity.

I am not enough read in Puritan divinity to know the particular objections to the surplice, over and above the general prejudice against the retenta of Popery. Perhaps that was the only ground,a foolish one enough.

In my judgment Bolingbroke's style is not in any respect equal to that of Cowley or Dryden. Read Algernon Sidney; his style reminds you as little of books as of blackguards. What a gentleman he was!

Burke's Essay on the Sublime and Beautiful seems to me a poor thing; and what he says upon Taste is neither profound nor accurate.

Well! I am for Ariosto against Tasso; though I would rather praise Aristo's poetry than his poem.

I wish our clever young poets would remember my homely definitions of prose and poetry; that is, prose = words in their best order; poetry = the best words in the best order.

I conceive Origen, Jerome, and Augustine to be the three great fathers in respect of theology, and Basil, Gregory Nazianzen, and Chrysostom in respect of rhetoric.

Rhenferd possessed the immense learning and robust sense of Selden, with the acuteness and wit of Jortin.

Jacob Behmen remarked, that it was not wonderful that there were separate languages for England, France, Germany, &c.; but rather that there was not a different language for every degree of latitude. In confirmation of which, see the infinite variety of languages amongst the barbarous tribes of South America.

July . .

#### NON-PERCEPTION OF COLOURS.

What is said of some persons not being able to distinguish colours, I believe. It may proceed from general weakness, which will render the differences imperceptible, just as

the dusk or twilight makes all colours one. This defect is most usual in the blue ray, the negative pole.

I conjecture that when finer experiments have been applied, the red, yellow, and orange rays will be found as capable of communicating magnetic action as the other rays, though, perhaps, under different circumstances. Remember this, if you are alive twenty years hence, and think of me.

July . .

RESTORATION.REFORMATION.

The elements had been well shaken together during the civil wars and interregnum under the Long Parliament and Protectorate; and nothing but the cowardliness and impolicy of the Nonconformists, at the Restoration, could have prevented a real reformation on a wider basis. But the truth is, by going over to Breda with their stiff flatteries to the hollow-hearted King, they put Sheldon and the bishops on the side of the constitution.

The Reformation in the sixteenth century narrowed Reform. As soon as men began to call themselves names, all hope of further amendment was lost.

July . .

WILLIAM III.BERKELEY.SPINOSA.GENIUS.ENVY.LOVE.

William the Third was a greater and much honester man than any of his ministers. I believe every one of them, except Shrewsbury, has now been detected in correspondence with James.

Berkeley can only be confuted, or answered, by one sentence. So it is with Spinoza. His premiss granted, the deduction is a chain of adamant.

Genius may co-exist with wildness, idleness, folly, even with crime; but not long, believe me, with selfishness, and the indulgence of an envious disposition. Envy is [Greek: kakistos kai dikaiotatos theos], as I once saw it expressed somewhere in a page of Stobaeus: it dwarfs and withers its worshippers.

The man's desire is for the woman; but the woman's desire is rarely other than for the desire of the man.

## **JEREMY TAYLOR.HOOKER.IDEAS.KNOWLEDGE.**

Jeremy Taylor is an excellent author for a young man to study, for the purpose of imbibing noble principles, and at the same time of learning to exercise caution and thought in detecting his numerous errors.

I must acknowledge, with some hesitation, that I think Hooker has been a little over-credited for his judgment.

Take as an instance of an idea the continuity and coincident distinctness of nature; or this, vegetable life is always striving to be something that it is not; animal life to be itself. Hence, in a plant the parts, as the root, the stem, the branches, leaves, &c. remain after they have each produced or contributed to produce a different status of the whole plant: in an animal nothing of the previous states remains distinct, but is incorporated into, and constitutes progressively, the very self.

To know any thing for certain is to have a clear insight into the inseparability of the predicate from the subject (the matter from the form), and vice versâ. This is a verbal definition, a real definition of a thing absolutely known is impossible. I know a circle, when I perceive that the equality of all possible radii from the centre to the circumference is inseparable from the idea of a circle.

August . .

## **PAINTING.**

Painting is the intermediate somewhat between a thought and a thing.

April . .

## **PROPHECIES OF THE OLD TESTAMENT.MESSIAH.JEWS.THE TRINITY.**

If the prophecies of the Old Testament are not rightly interpreted of Jesus our Christ, then there is no prediction whatever contained in it of that stupendous event the rise and establishment of Christianity in comparison with which all the preceding Jewish history

is as nothing. With the exception of the book of Daniel, which the Jews themselves never classed among the prophecies, and an obscure text of Jeremiah, there is not a passage in all the Old Testament which favours the notion of a temporal Messiah. What moral object was there, for which such a Messiah should come? What could he have been but a sort of virtuous Sesostris or Buonaparte?

I know that some excellent menIsraelites without guile do not, in fact, expect the advent of any Messiah; but believe, or suggest, that it may possibly have been God's will and meaning, that the Jews should remain a quiet light among the nations for the purpose of pointing at the doctrine of the unity of God. To which I say, that this truth of the essential unity of God has been preserved, and gloriously preached, by Christianity alone. The Romans never shut up their temples, nor ceased to worship a hundred or a thousand gods and goddesses, at the bidding of the Jews; the Persians, the Hindus, the Chinese, learned nothing of this great truth from the Jews. But from Christians they did learn it in various degrees, and are still learning it. The religion of the Jews is, indeed, a light; but it is as the light of the glow-worm, which gives no heat, and illumines nothing but itself.

It has been objected to me, that the vulgar notions of the Trinity are at variance with this doctrine; and it was added, whether as flattery or sarcasm matters not, that few believers in the Trinity thought of it as I did. To which again humbly, yet confidently, I reply, that my superior light, if superior, consists in nothing more than this, that I more clearly see that the doctrine of Trinal Unity is an absolute truth transcending my human means of understanding it, or demonstrating it. I may or may not be able to utter the formula of my faith in this mystery in more logical terms than some others; but this I say, Go and ask the most ordinary man, a professed believer in this doctrine, whether he believes in and worships a plurality of Gods, and he will start with horror at the bare suggestion. He may not be able to explain his creed in exact terms; but he will tell you that he does believe in one God, and in one God only, reason about it as you may.

What all the churches of the East and West, what Romanist and Protestant believe in common, that I call Christianity. In no proper sense of the word can I call Unitarians and Socinians believers in Christ; at least, not in the only Christ of whom I have read or know any thing.

April , .

## CONVERSION OF THE JEWS. JEWS IN POLAND.

There is no hope of converting the Jews in the way and with the spirit unhappily adopted by our church; and, indeed, by all other modern churches. In the first age, the Jewish Christians undoubtedly considered themselves as the seed of Abraham, to whom the promise had been made; and, as such, a superior order. Witness the account of St. Peter's conduct in the Acts , and the Epistle to the Galatians. St. Paul protested against this, so far as it went to make Jewish observances compulsory on Christians who were not of Jewish blood, and so far as it in any way led to bottom the religion on the Mosaic covenant of works; but he never denied the birthright of the chosen seed: on the contrary, he himself evidently believed that the Jews would ultimately be restored; and he says, If the Gentiles have been so blest by the rejection of the Jews, how much rather shall they be blest by the conversion and restoration of Israel! Why do we expect the Jews to abandon their national customs and distinctions? The Abyssinian church said that they claimed a descent from Abraham; and that, in virtue of such ancestry, they observed circumcision: but declaring withal, that they rejected the covenant of works, and rested on the promise fulfilled in Jesus Christ. In consequence of this appeal, the Abyssinians were permitted to retain their customs.

If Rhenferd's Essays were translated if the Jews were made acquainted with the real argument if they were addressed kindly, and were not required to abandon their distinctive customs and national type, but were invited to become Christians as of the seed of Abraham I believe there would be a Christian synagogue in a year's time. As it is, the Jews of the lower orders are the very lowest of mankind; they have not a principle of honesty in them; to grasp and be getting money for ever is their single and exclusive occupation. A learned Jew once said to me, upon this subject: "O Sir! make the inhabitants of Hollywell Street and Duke's Place Israelites first, and then we may debate about making them Christians."

In Poland, the Jews are great landholders, and are the worst of tyrants. They have no kind of sympathy with their labourers and dependants. They never meet them in common worship. Land, in the hand of a large number of Jews, instead of being, what it ought to be, the organ of permanence, would become the organ of rigidity, in a nation; by their intermarriages within their own pale, it would be in fact perpetually entailed. Then, again, if a popular tumult were to take place in Poland, who can doubt that the Jews would be the first objects of murder and spoliation?

### **MOSAIC MIRACLES.PANTHEISM.**

In the miracles of Moses, there is a remarkable intermingling of acts, which we should now-a-days call simply providential, with such as we should still call miraculous. The passing of the Jordan, in the d chapter of the book of Joshua, is perhaps the purest and sheerest miracle recorded in the Bible; it seems to have been wrought for the miracle's sake, and so thereby to show to the Jewsthe descendants of those who had come out of Egypt that the same God who had appeared to their fathers, and who had by miracles, in many respects providential only, preserved them in the wilderness, was their God also. The manna and quails were ordinary provisions of Providence, rendered miraculous by certain laws and qualities annexed to them in the particular instance. The passage of the Red Sea was effected by a strong wind, which, we are told, drove hack the waters; and so on. But then, again, the death of the first-born was purely miraculous. Hence, then, both Jews and Egyptians might take occasion to learn, that it was one and the same God who interfered specially, and who governed all generally.

Take away the first verse of the hook of Genesis, and then what immediately follows is an exact history or sketch of Pantheism. Pantheism was taught in the mysteries of Greece; of which the Samothracian or Cabeiric were probably the purest and the most ancient.

April . .

### **POETIC PROMISE.**

In the present age it is next to impossible to predict from specimens, however favourable, that a young man will turn out a great poet, or rather a poet at all. Poetic taste, dexterity in composition, and ingenious imitation, often produce poems that are very promising in appearance. But genius, or the power of doing something new, is another thing. Mr. Tennyson's sonnets, such as I have seen, have many of the characteristic excellencies of those of Wordsworth and Southey.

April . .

It is a small thing that the patient knows of his own state; yet some things he does know better than his physician.



I never had, and never could feel, any horror at death, simply as death.

Good and bad men are each less so than they seem.

April . .

NOMINALISTS AND REALISTS.BRITISH SCHOOLMEN.SPINOSA.

The result of my system will be, to show, that, so far from the world being a goddess in petticoats, it is rather the Devil in a strait waistcoat.

The controversy of the Nominalists and Realists was one of the greatest and most important that ever occupied the human mind. They were both right, and both wrong. They each maintained opposite poles of the same truth; which truth neither of them saw, for want of a higher premiss. Duns Scotus was the head of the Realists; Ockham, his own disciple, of the Nominalists. Ockham, though certainly very prolix, is a most extraordinary writer.

It is remarkable, that two thirds of the eminent schoolmen were of British birth. It was the schoolmen who made the languages of Europe what they now are. We laugh at the quiddities of those writers now, but, in truth, these quiddities are just the parts of their language which we have rejected; whilst we never think of the mass which we have adopted, and have in daily use.

One of the scholastic definitions of God is this,Deus est, cui omne quod est est esse omne quod est: as long a sentence made up of as few words, and those as oligosyllabic, as any I remember. By the by, that oligosyllabic is a word happily illustrative of its own meaning, ex opposito.

Spinoza, at the very end of his life, seems to have gained a glimpse of the truth. In the last letter published in his works, it appears that he began to suspect his premiss. His *unica substantia* is, in fact, a mere notion, a subject of the mind, and no object at all.

Plato's works are preparatory exercises for the mind. He leads you to see, that propositions involving in themselves contradictory conceptions, are nevertheless true; and which, therefore, must belong to a higher logic than that of ideas. They are contradictory only in the Aristotelian logic, which is the instrument of the understanding. I have read most of the works of Plato several times with profound attention, but not all his writings. In fact, I soon found that I had read Plato by anticipation. He was a consummate genius.

My mind is in a state of philosophical doubt as to animal magnetism. Von Spix, the eminent naturalist, makes no doubt of the matter, and talks coolly of giving doses of it. The torpedo affects a third or external object, by an exertion of its own will: such a power is not properly electrical; for electricity acts invariably under the same circumstances. A steady gaze will make many persons of fair complexions blush deeply. Account for that.

"The coincidence throughout of all these Methodist cases with those of the Magnetists makes me wish for a solution that would apply to all. Now this sense or appearance of a sense of the distant, both in time and space, is common to almost all the magnetic patients in Denmark, Germany, France, and North Italy, to many of whom the same or a similar solution could not apply. Likewise, many cases have been recorded at the same time, in different countries, by men who had never heard of each other's names, and where the simultaneity of publication proves the independence of the testimony. And among the Magnetisers and Attesters are to be found names of men, whose competence in respect of integrity and incapability of intentional falsehood is fully equal to that of Wesley, and their competence in respect of physio- and psychological insight and attainments incomparably greater. Who would dream, indeed, of comparing Wesley with a Cuvier, Hufeland, Blumenbach, Eschenmeyer, Reil, &c.? Were I asked, what I think, my answer would be, that the evidence enforces scepticism and a non liquet; too strong and consentaneous for a candid mind to be satisfied of its falsehood, or its solvibility on the supposition of imposture or casual coincidence; too fugacious and unfixable to support any theory that supposes the always potential, and, under certain conditions and circumstances, occasionally active, existence of a correspondent faculty in the human soul. And nothing less than such an hypothesis would be adequate to the

satisfactory explanation of the facts; though that of a metastasis of specific functions of the nervous energy, taken in conjunction with extreme nervous excitement, plus some delusion, plus some illusion, plus some imposition, plus some chance and accidental coincidence, might determine the direction in which the scepticism should vibrate. Nine years has the subject of Zoo-magnetism been before me. I have traced it historically, collected a mass of documents in French, German, Italian, and the Latinists of the sixteenth century, have never neglected an opportunity of questioning eye-witnesses, ex. gr. Tieck, Treviranus, De Prati, Meyer, and others of literary or medical celebrity, and I remain where I was, and where the first perusal of Klug's work had left me, without having moved an inch backward or forward. The reply of Treviranus, the famous botanist, to me, when he was in London, is worth recording: 'Ich habe gesehen was (ich weiss das) ich nicht würde geglaubt haben auf ihren erzählung,' &c. 'I have seen what I am certain I would not have believed on your telling; and in all reason, therefore, I can neither expect nor wish that you should believe on mine.'"ED.]

May . .

#### FALL OF MAN.MADNESS.BROWN AND DARWIN.NITROUS OXIDE.

A Fall of some sort or other the creation, as it were, of the non- absolute is the fundamental postulate of the moral history of man. Without this hypothesis, man is unintelligible; with it, every phenomenon is explicable. The mystery itself is too profound for human insight.

Madness is not simply a bodily disease. It is the sleep of the spirit with certain conditions of wakefulness; that is to say, lucid intervals. During this sleep, or recession of the spirit, the lower or bestial states of life rise up into action and prominence. It is an awful thing to be eternally tempted by the perverted senses. The reason may resist it for a long time; but too often, at length, it yields for a moment, and the man is mad for ever. An act of the will is, in many instances, precedent to complete insanity. I think it was Bishop Butler who said, that he was "all his life struggling against the devilish suggestions of his senses," which would have maddened him, if he had relaxed the stern wakefulness of his reason for a single moment.

Brown's and Darwin's theories are both ingenious; but the first will not account for sleep, and the last will not account for death: considerable defects, you must allow.

It is said that every excitation is followed by a commensurate exhaustion. That is not so. The excitation caused by inhaling nitrous oxide is an exception at least; it leaves no exhaustion on the bursting of the bubble. The operation of this gas is to prevent the decarbonating of the blood; and, consequently, if taken excessively, it would produce apoplexy. The blood becomes black as ink. The voluptuous sensation attending the inhalation is produced by the compression and resistance.

## **PLANTS.INSECTS.MEN.DOG.ANT AND BEE.**

Plants exist in themselves. Insects by, or by means of, themselves. Men, for themselves. The perfection of irrational animals is that which is best for them; the perfection of man is that which is absolutely best. There is growth only in plants; but there is irritability, or, a better word, instinctivity, in insects.

You may understand by insect, life in sections diffused generally over all the parts.

The dog alone, of all brute animals, has a [Greek: storgae], or affection upwards to man.

The ant and the bee are, I think, much nearer man in the understanding or faculty of adapting means to proximate ends than the elephant.

May . .

## **BLACK COLONEL.**

What an excellent character is the black Colonel in Mrs. Bennett's "Beggar Girl!"

If an inscription be put upon my tomb, it may be that I was an enthusiastic lover of the church; and as enthusiastic a hater of those who have betrayed it, be they who they may.

## **HOLLAND AND THE DUTCH.**

Holland and the Netherlands ought to be seen once, because no other country is like them. Every thing is artificial. You will be struck with the combinations of vivid greenery, and water, and building; but every thing is so distinct and rememberable, that you would not improve your conception by visiting the country a hundred times over. It is interesting to see a country and a nature made, as it were, by man, and to compare it with God's nature.

If you go, remark, (indeed you will be forced to do so in spite of yourself,) remark, I say, the identity (for it is more than proximity) of a disgusting dirtiness in all that concerns the dignity of, and reverence for, the human person; and a persecuting painted cleanliness in every thing connected with property. You must not walk in their gardens; nay, you must hardly look into them.

The Dutch seem very happy and comfortable, certainly; but it is the happiness of animals. In vain do you look for the sweet breath of hope and advancement among them. In fact, as to their villas and gardens, they are not to be compared to an ordinary London merchant's box.

May . .

RELIGION                      GENTILIZES.WOMEN                      AND                      MEN.BIBLICAL  
COMMENTATORS.WALKERITE CREED.

You may depend upon it, religion is, in its essence, the most gentlemanly thing in the world. It will alone gentelize, if unmixed with cant; and I know nothing else that will, alone. Certainly not the army, which is thought to be the grand embellisher of manners.

A woman's head is usually over ears in her heart. Man seems to have been designed for the superior being of the two; but as things are, I think women are generally better creatures than men. They have, taken universally, weaker appetites and weaker intellects, but they have much stronger affections. A man with a bad heart has been sometimes saved by a strong head; but a corrupt woman is lost for ever.

I never could get much information out of the biblical commentators. Cocceius has told me the most; but he, and all of them, have a notable trick of passing *siccissimis pedibus* over the parts which puzzle a man of reflection.

The Walkerite creed, or doctrine of the New Church, as it is called, appears to be a miscellany of Calvinism and Quakerism; but it is hard to understand it.

May , .

## **HORNE TOOKE.DIVERSIONS OF PURLEY.GENDER OF THE SUN IN GERMAN.**

Horne Tooke was pre-eminently a ready-witted man. He had that clearness which is founded on shallowness. He doubted nothing; and, therefore, gave you all that he himself knew, or meant, with great completeness. His voice was very fine, and his tones exquisitely discriminating. His mind had no progression or developement. All that is worth any thing (and that is but little) in the Diversions of Purley is contained in a short pamphlet-letter which he addressed to Mr. Dunning; then it was enlarged to an octavo, but there was not a foot of progression beyond the pamphlet; at last, a quarto volume, believe, came out; and yet, verily, excepting newspaper lampoons and political insinuations, there was no addition to the argument of the pamphlet. It shows a base and unpoetical mind to convert so beautiful, so divine, a subject as language into the vehicle or make-weight of political squibs. All that is true in Horne Tooke's book is taken from Lennep, who gave it for so much as it was worth, and never pretended to make a system of it. Tooke affects to explain the origin and whole philosophy of language by what is, in fact, only a mere accident of the history of one language, or one or two languages. His abuse of Harris is most shallow and unfair. Harris, in the *Hermes*, was dealing not very profoundly, it is true, with the philosophy of language, the moral, physical, and metaphysical causes and conditions of it, &c. Horne Tooke, in writing about the formation of words only, thought he was explaining the philosophy of language, which is a very different thing. In point of fact, he was very shallow in the Gothic dialects. I must say, all that decantata fabula about the genders of the sun and moon in German seems to me great stuff. Originally, I apprehend, in the Platt-Deutsch of the north of Germany there were only two definite articles *die* for masculine and feminine, and *das* for neuter. Then it was *die sonne*, in a masculine sense, as we say with the same word as article, the sun. Luther, in constructing the Hoch-Deutsch (for really his miraculous and providential translation of the Bible was the fundamental act of construction of the literary German), took for his distinct masculine article the *der* of the Ober-Deutsch, and thus constituted the three articles of the present High German, *der*, *die*, *das*. Naturally, therefore, it would then have been, *der sonne*; but here the analogy of the Greek grammar prevailed, and as *sonne* had the arbitrary feminine termination of the Greek, it was left with its old article *die*, which, originally including masculine and feminine both, had grown to designate the feminine only. To the best of my recollection, the Minnesingers and all the old poets always use the sun as masculine; and, since Luther's time, the poets feel the awkwardness of the classical gender affixed to the sun so much, that they more commonly introduce *Phoebus* or some other synonyme instead. I must acknowledge my doubts, whether, upon more accurate investigation, it can be shown that there ever was a nation that considered the sun in itself, and apart from language, as the feminine power. The moon does not so clearly demand a feminine as the sun does a masculine sex: it might be considered negatively or neuter; yet if the

reception of its light from the sun were known, that would have been a good reason for making her feminine, as being the recipient body.

As our the was the German die, so I believe our that stood for das, and was used as a neuter definite article.

The Platt-Deutsch was a compact language like the English, not admitting much agglutination. The Ober-Deutsch was fuller and fonder of agglutinating words together, although it was not so soft in its sounds.

May . .

HORNE TOOKE.JACOBINS.

Horne Tooke said that his friends might, if they pleased, go as far as Slough, he should go no farther than Hounslow; but that was no reason why he should not keep them company so far as their roads were the same. The answer is easy. Suppose you know, or suspect, that a man is about to commit a robbery at Slough, though you do not mean to be his accomplice, have you a moral right to walk arm in arm with him to Hounslow, and, by thus giving him your countenance, prevent his being taken up? The history of all the world tells us, that immoral means will ever intercept good ends.

Enlist the interests of stern morality and religious enthusiasm in the cause of political liberty, as in the time of the old Puritans, and it will be irresistible; but the Jacobins played the whole game of religion, and morals, and domestic happiness into the hands of the aristocrats. Thank God! that they did so. England was saved from civil war by their enormous, their providential, blundering.

Can a politician, a statesman, slight the feelings and the convictions of the whole matronage of his country? The women are as influential upon such national interests as the men.



Horne Tooke was always making a butt of Mr. Godwin; who, nevertheless, had that in him which Tooke could never have understood. I saw a good deal of Tooke at one time: he left upon me the impression of his being a keen, iron man.

May . .

#### PERSIAN AND ARABIC POETRY.MILESIAN TALES.

I must acknowledge I never could see much merit in the Persian poetry, which I have read in translation. There is not a ray of imagination in it, and but a glimmering of fancy. It is, in fact, so far as I know, deficient in truth. Poetry is certainly something more than good sense, but it must be good sense, at all events; just as a palace is more than a house, but it must be a house, at least. The Arabian Nights' Tales are a different thing they are delightful, but I cannot help surmising that there is a good deal of Greek fancy in them. No doubt we have had a great loss in the Milesian Tales. The book of Job is pure Arab poetry of the highest and most antique cast.

Think of the sublimity, I should rather say the profundity, of that passage in Ezekiel, "Son of man, can these bones live? And I answered, O Lord God, thou knowest." I know nothing like it.

May . .

#### SIR T. MONRO.SIR S. RAFFLES.CANNING.

Sir Thomas Monro and Sir Stamford Raffles were both great men; but I recognise more genius in the latter, though, I believe, the world says otherwise.

I never found what I call an idea in any speech or writing of 's. Those enormously prolix harangues are a proof of weakness in the higher intellectual grasp. Canning had a sense of the beautiful and the good; - rarely speaks but to abuse, detract, and degrade. I confine myself to institutions, of course, and do not mean personal detraction. In my judgment, no man can rightly apprehend an abuse till he has first mastered the idea of the use of an institution. How fine, for example, is the idea of the unhired magistracy of England, taking in and linking together the duke to the country gentleman in the primary distribution of justice, or in the preservation of order and execution of law at least throughout the country! Yet some men never seem to have thought of it for one

moment, but as connected with brewers, and barristers, and tyrannical Squire Westerns! From what I saw of Homer, I thought him a superior man, in real intellectual greatness.

Canning flashed such a light around the constitution, that it was difficult to see the ruins of the fabric through it.

May . .

SHAKSPEARE.MILTON.HOMER.

Shakspeare is the Spinosistic deityan omnipresent creativeness. Milton is the deity of prescience; he stands ab extra, and drives a fiery chariot and four, making the horses feel the iron curb which holds them in. Shakspeare's poetry is characterless; that is, it does not reflect the individual Shakspeare; but John Milton himself is in every line of the Paradise Lost. Shakspeare's rhymed verses are excessively condensed, epigrams with the point every where; but in his blank dramatic verse he is diffused, with a linked sweetness long drawn out. No one can understand Shakspeare's superiority fully until he has ascertained, by comparison, all that which he possessed in common with several other great dramatists of his age, and has then calculated the surplus which is entirely Shakspeare's own. His rhythm is so perfect, that you may be almost sure that you do not understand the real force of a line, if it does not run well as you read it. The necessary mental pause after every hemistich or imperfect line is always equal to the time that would have been taken in reading the complete verse.

I have no doubt whatever that Homer is a mere concrete name for the rhapsodies of the Iliad. Of course there was a Homer, and twenty besides. I will engage to compile twelve books with characters just as distinct and consistent as those in the Iliad, from the metrical ballads, and other chronicles of England, about Arthur and the Knights of the Round Table. I say nothing about moral dignity, but the mere consistency of character. The different qualities were traditional. Tristram is always courteous, Lancelot invincible, and so on. The same might be done with the Spanish romances of the Cid. There is no subjectivity whatever in the Homeric poetry. There is a subjectivity of the poet, as of Milton, who is himself before himself in everything he writes; and there is a subjectivity of the persona, or dramatic character, as in all Shakspeare's great creations, Hamlet, Lear, &c.

May . .

#### REASON AND UNDERSTANDING.WORDS AND NAMES OF THINGS.

Until you have mastered the fundamental difference, in kind, between the reason and the understanding as faculties of the human mind, you cannot escape a thousand difficulties in philosophy. It is pre-eminently the Gradus ad Philosophiam.

The general harmony between the operations of the mind and heart, and the words which express them in almost all languages, is wonderful; whilst the endless discrepancies between the names of things is very well deserving notice. There are nearly a hundred names in the different German dialects for the alder-tree. I believe many more remarkable instances are to be found in Arabic. Indeed, you may take a very pregnant and useful distinction between words and mere arbitrary names of things.

May . .

#### THE TRINITY.IRVING.

The Trinity is, . the Will; . the Reason, or Word; . the Love, or Life. As we distinguish these three, so we must unite them in one God. The union must be as transcendant as the distinction.

Mr. Irving's notion is tritheism,nay, rather in terms, tri-daemonism. His opinion about the sinfulness of the humanity of our Lord is absurd, if considered in one point of view; for body is not carcass. How can there be a sinful carcass? But what he says is capable of a sounder interpretation. Irving caught many things from me; but he would never attend to any thing which he thought he could not use in the pulpit. I told him the certain consequence would be, that he would fall into grievous errors. Sometimes he has five or six pages together of the purest eloquence, and then an outbreak of almost madman's babble.

May . .

#### ABRAHAM.ISAAC.JACOB.

How wonderfully beautiful is the delineation of the characters of the three patriarchs in Genesis! To be sure, if ever man could, without impropriety, be called, or supposed to be, "the friend of God," Abraham was that man. We are not surprised that Abimelech and Ephron seem to reverence him so profoundly. He was peaceful, because of his conscious relation to God; in other respects, he takes fire, like an Arab sheikh, at the injuries suffered by Lot, and goes to war with the combined kinglings immediately.

Isaac is, as it were, a faint shadow of his father Abraham. Born in possession of the power and wealth which his father had acquired, he is always peaceful and meditative; and it is curious to observe his timid and almost childish imitation of Abraham's stratagem about his wife. Isaac does it before-hand, and without any apparent necessity.

Jacob is a regular Jew, and practises all sorts of tricks and wiles, which, according to our modern notions of honour, we cannot approve. But you will observe that all these tricks are confined to matters of prudential arrangement, to worldly success and prosperity (for such, in fact, was the essence of the birthright); and I think we must not exact from men of an imperfectly civilized age the same conduct as to mere temporal and bodily abstinence which we have a right to demand from Christians. Jacob is always careful not to commit any violence; he shudders at bloodshed. See his demeanour after the vengeance taken on the Schechemites. He is the exact compound of the timidity and gentleness of Isaac, and of the underhand craftiness of his mother Rebecca. No man could be a bad man who loved as he loved Rachel. I dare say Laban thought none the worse of Jacob for his plan of making the ewes bring forth ring-streaked lambs.

May . .

ORIGIN OF ACTS.LOVE.

If a man's conduct cannot be ascribed to the angelic, nor to the bestial within him, what is there left for us to refer to it, but the fiendish? Passion without any appetite is fiendish.

The best way to bring a clever young man, who has become sceptical and unsettled, to reason, is to make him feel something in any way. Love, if sincere and unworldly, will, in nine instances out of ten, bring him to a sense and assurance of something real and actual; and that sense alone will make him think to a sound purpose, instead of dreaming that he is thinking.

"Never marry but for love," says William Penn in his Reflexions and Maxims; "but see that thou lovest what is lovely."

May . .

LORD ELDON'S DOCTRINE AS TO GRAMMAR SCHOOLS.DEMOCRACY.

Lord Eldon's doctrine, that grammar schools, in the sense of the reign of Edward VI. and Queen Elizabeth, must necessarily mean schools for teaching Latin and Greek, is, I think, founded on an insufficient knowledge of the history and literature of the sixteenth century. Ben Jonson uses the term "grammar" without any reference to the learned languages.

It is intolerable when men, who have no other knowledge, have not even a competent understanding of that world in which they are always living, and to which they refer every thing.

Although contemporary events obscure past events in a living man's life, yet as soon as he is dead, and his whole life is a matter of history, one action stands out as conspicuously as another.

A democracy, according to the prescript of pure reason, would, in fact, be a church. There would be focal points in it, but no superior.

May . .

THE EUCHARIST.ST. JOHN, xix. .GENUINENESS OF BOOKS OF MOSES.  
DIVINITY OF CHRIST.MOSAIC PROPHECIES.

No doubt, Chrysostom, and the other rhetorical fathers, contributed a good deal, by their rash use of figurative language, to advance the superstitious notion of the eucharist; but the beginning had been much earlier. In Clement, indeed, the mystery is treated as it was treated by Saint John and Saint Paul; but in Hermas we see the seeds of the error, and more clearly in Irenaeus; and so it went on till the idea was changed into an idol.

The errors of the Sacramentaries, on the one hand, and of the Romanists on the other, are equally great. The first have volatilized the eucharist into a metaphor; the last have condensed it into an idol.

Jeremy Taylor, in his zeal against transubstantiation, contends that the latter part of the sixth chapter of St. John's Gospel has no reference to the eucharist. If so, St. John wholly passes over this sacred mystery; for he does not include it in his notice of the last supper. Would not a total silence of this great apostle and evangelist upon this mystery be strange? A mystery, I say; for it is a mystery; it is the only mystery in our religious worship. When many of the disciples left our Lord, and apparently on the very ground that this saying was hard, he does not attempt to detain them by any explanation, but simply adds the comment, that his words were spirit. If he had really meant that the eucharist should be a mere commemorative celebration of his death, is it conceivable that he would let these disciples go away from him upon such a gross misunderstanding? Would he not have said, "You need not make a difficulty; I only mean so and so?"

Arnauld, and the other learned Romanists, are irresistible against the low sacramentary doctrine.

The sacrament of baptism applies itself, and has reference to the faith or conviction, and is, therefore, only to be performed once; it is the light of man. The sacrament of the eucharist is a symbol of all our religion; it is the life of man. It is commensurate with our will, and we must, therefore, want it continually.

The meaning of the expression, [Greek: ei m\_e \_en soi didomenon an\_othen], "except it were given thee from above," in the th chapter of St. John, ver. ., seems to me to have been generally and grossly mistaken. It is commonly understood as importing that Pilate could have no power to deliver Jesus to the Jews, unless it had been given him by God, which, no doubt, is true; but if that is the meaning, where is the force or connection of the following clause, [Greek: dia touto], "therefore he that delivered me unto thee hath the greater sin?" In what respect were the Jews more sinful in delivering Jesus up, because Pilate could do nothing except by God's leave? The explanation of Erasmus and Clarke, and some others, is very dry- footed. I conceive the meaning of our Lord to have been simply this, that Pilate would have had no power or jurisdiction[Greek: exousian]over him, if it had not been given by the Sanhedrin, the [Greek: an\_o boul\_e], and therefore it was that the Jews had the greater sin. There was also this further peculiar baseness and malignity in the conduct of the Jews. The mere assumption of Messiahship, as such, was no crime in the eyes of the Jews; they hated Jesus, because he would not be their sort of Messiah: on the other hand, the Romans cared not for his declaration that he was the Son of God; the crime in their eyes was his assuming to be a king. Now, here were the Jews accusing Jesus before the Roman governor of that which, in the first place, they knew that Jesus denied in the sense in which they urged it, and which, in the next place, had the charge been true, would have been so far from a crime in their eyes, that the very gospel history itself, as well as all the history to the destruction of Jerusalem, shows it would have been popular with the whole nation. They wished to destroy him, and for that purpose charge him falsely with a crime which yet was no crime in their own eyes, if it had been true; but only so as against the Roman domination, which they hated with all their souls, and against which they were themselves continually conspiring!

Observe, I pray, the manner and sense in which the high-priest understands the plain declaration of our Lord, that he was the Son of God "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God," or "the Son of the Blessed," as it is in Mark. Jesus said, "I am, and hereafter ye shall see the Son of man (or me) sitting on the right hand of power, and coming in the clouds of heaven." Does Caiaphas take this explicit answer as if Jesus meant that he was full of God's spirit, or was doing his commands, or walking in his ways, in which sense Moses, the prophets, nay, all good men, were and are the sons of God? No, no! He tears his robes in sunder, and cries out, "He hath spoken blasphemy. What further need have we of witnesses? Behold, now ye have heard his blasphemy." What blasphemy, I should like to know, unless the assuming to be the "Son of God" was assuming to be of the divine nature?

One striking proof of the genuineness of the Mosaic books is this, they contain precise prohibitions by way of predicting the consequences of disobedience of all those things which David and Solomon actually did, and gloried in doing, raising cavalry, making a treaty with Egypt, laying up treasure, and polygamising. Now, would such prohibitions have been fabricated in those kings' reigns, or afterwards? Impossible.

The manner of the predictions of Moses is very remarkable. He is like a man standing on an eminence, and addressing people below him, and pointing to things which he can, and they cannot, see. He does not say, You will act in such and such a way, and the consequences will be so and so; but, So and so will take place, because you will act in such a way!

May . .

TALENT AND GENIUS. MOTIVES AND IMPULSES.

Talent, lying in the understanding, is often inherited; genius, being the action of reason and imagination, rarely or never.

Motives imply weakness, and the existence of evil and temptation. The angelic nature would act from impulse alone. A due mean of motive and impulse is the only practicable object of our moral philosophy.

May . .

CONSTITUTIONAL AND FUNCTIONAL LIFE. HYSTERIA. HYDRO-CARBONIC GAS. BITTERS AND TONICS. SPECIFIC MEDICINES.

It is a great error in physiology not to distinguish between what may be called the general or fundamental life the principium vitae, and the functional life the life in the functions. Organization must presuppose life as anterior to it: without life, there could not be or remain any organization; but then there is also a life in the organs, or functions, distinct from the other. Thus, a flute presupposes, demands the existence of a musician as anterior to it, without whom no flute could ever have existed; and yet again, without the instrument there can be no music.



It often happens that, on the one hand, the principium vitae, or constitutional life, may be affected without any, or the least imaginable, affection of the functions; as in inoculation, where one pustule only has appeared, and no other perceptible symptom, and yet this has so entered into the constitution, as to indispose it to infection under the most accumulated and intense contagion; and, on the other hand, hysteria, hydrophobia, and gout will disorder the functions to the most dreadful degree, and yet often leave the life untouched. In hydrophobia, the mind is quite sound; but the patient feels his muscular and cutaneous life forcibly removed from under the control of his will.

Hysteria may be fitly called mimosa, from its counterfeiting so many diseases, even death itself.

Hydro-carbonic gas produces the most death-like exhaustion, without any previous excitement. I think this gas should be inhaled by way of experiment in cases of hydrophobia.

There is a great difference between bitters and tonics. Where weakness proceeds from excess of irritability, there bitters act beneficially; because all bitters are poisons, and operate by stilling, and depressing, and lethargizing the irritability. But where weakness proceeds from the opposite cause of relaxation, there tonics are good; because they brace up and tighten the loosened string. Bracing is a correct metaphor. Bark goes near to be a combination of a bitter and a tonic; but no perfect medical combination of the two properties is yet known.

The study of specific medicines is too much disregarded now. No doubt the hunting after specifics is a mark of ignorance and weakness in medicine, yet the neglect of them is proof also of immaturity; for, in fact, all medicines will be found specific in the perfection of the science.

May . .

EPISTLES TO THE EPHESIANS AND COLOSSIANS.OATHS.

The Epistle to the Ephesians is evidently a catholic epistle, addressed to the whole of what might be called St. Paul's diocese. It is one of the divinest compositions of man. It embraces every doctrine of Christianity; first, those doctrines peculiar to Christianity, and then those precepts common to it with natural religion. The Epistle to the Colossians is the overflowing, as it were, of St. Paul's mind upon the same subject.

The present system of taking oaths is horrible. It is awfully absurd to make a man invoke God's wrath upon himself, if he speaks false; it is, in my judgment, a sin to do so. The Jews' oath is an adjuration by the judge to the witness: "In the name of God, I ask you." There is an express instance of it in the high-priest's adjuring or exorcising Christ by the living God, in the twenty-sixth chapter of Matthew, and you will observe that our Lord answered the appeal.

You may depend upon it, the more oath-taking, the more lying, generally among the people.

May . .

#### FLOGGING.ELOQUENCE OF ABUSE.

I had one just flogging. When I was about thirteen, I went to a shoemaker, and begged him to take me as his apprentice. He, being an honest man, immediately brought me to Bowyer, who got into a great rage, knocked me down, and even pushed Crispin rudely out of the room. Bowyer asked me why I had made myself such a fool? to which I answered, that I had a great desire to be a shoemaker, and that I hated the thought of being a clergyman. "Why so?" said he. "Because, to tell you the truth, sir," said I, "I am an infidel!" For this, without more ado, Bowyer flogged me, wisely, as I think, soundly, as I know. Any whining or sermonizing would have gratified my vanity, and confirmed me in my absurdity; as it was, I was laughed at, and got heartily ashamed of my folly.

How rich the Aristophanic Greek is in the eloquence of abuse!

[Greek:

'O Bdelyre, kanaischunte, kai tolmaere su,  
Kai miare, kai pammiare, kai miarotate.]

We are not behindhand in English. Fancy my calling you, upon a fitting occasion, Fool, sot, silly, simpleton, dunce, blockhead, jolterhead, clumsy-pate, dullard, ninny, nincompoop, lackwit, numpskull, ass, owl, loggerhead, coxcomb, monkey, shallow-brain, addle-head, tony, zany, fop, fop-doodle; a maggot-pated, hare-brained, muddle-pated, muddle-headed, Jackan-apes! Why I could go on for a minute more!

May . .

#### THE AMERICANS.

I deeply regret the anti-American articles of some of the leading reviews. The Americans regard what is said of them in England a thousand times more than they do any thing said of them in any other country. The Americans are excessively pleased with any kind or favourable expressions, and never forgive or forget any slight or abuse. It would be better for them if they were a trifle thicker-skinned.

The last American war was to us only something to talk or read about; but to the Americans it was the cause of misery in their own homes.

I, for one, do not call the sod under my feet my country. But language, religion, laws, government, blood, identity in these makes men of one country.

May . .

#### BOOK OF JOB.

The Book of Job is an Arab poem, antecedent to the Mosaic dispensation. It represents the mind of a good man not enlightened by an actual revelation, but seeking about for one. In no other book is the desire and necessity for a Mediator so intensely expressed. The personality of God, the I AM of the Hebrews, is most vividly impressed on the book, in opposition to pantheism.

I now think, after many doubts, that the passage, "I know that my Redeemer liveth," &c. may fairly be taken as a burst of determination, a quasi prophecy. "I know not how this can be; but in spite of all my difficulties, this I do know, that I shall be recompensed."

It should be observed, that all the imagery in the speeches of the men is taken from the East, and is no more than a mere representation of the forms of material nature. But when God speaks, the tone is exalted; and almost all the images are taken from Egypt, the crocodile, the war-horse, and so forth. Egypt was then the first monarchy that had a splendid court.

Satan, in the prologue, does not mean the devil, our Diabolus. There is no calumny in his words. He is rather the circulator, the accusing spirit, a dramatic attorney-general. But after the prologue, which was necessary to bring the imagination into a proper state for the dialogue, we hear no more of this Satan.

Warburton's notion, that the Book of Job was of so late a date as Ezra, is wholly groundless. His only reason is this appearance of Satan.

May . .

#### TRANSLATION OF THE PSALMS.

I wish the Psalms were translated afresh; or, rather, that the present version were revised. Scores of passages are utterly incoherent as they now stand. If the primary visual images had been oftener preserved, the connection and force of the sentences would have been better perceived.

May . .

#### ANCIENT MARINER.UNDINE.MARTIN.PILGRIM'S PROGRESS.

Mrs. Barbauld once told me that she admired the Ancient Mariner very much, but that there were two faults in it, it was improbable, and had no moral. As for the probability, I owned that that might admit some question; but as to the want of a moral, I told her that in my own judgment the poem had too much; and that the only, or chief fault, if I might say so, was the obtrusion of the moral sentiment so openly on the reader as a principle or cause of action in a work of such pure imagination. It ought to have had no more moral than the Arabian Nights' tale of the merchant's sitting down to eat dates by

the side of a well, and throwing the shells aside, and lo! a genie starts up, and says he must kill the aforesaid merchant, because one of the date shells had, it seems, put out the eye of the genie's son.

I took the thought of "grinning for joy," in that poem, from my companion's remark to me, when we had climbed to the top of Plinlimmon, and were nearly dead with thirst. We could not speak from the constriction, till we found a little puddle under a stone. He said to me, "You grinned like an idiot!" He had done the same.

Undine is a most exquisite work. It shows the general want of any sense for the fine and the subtle in the public taste, that this romance made no deep impression. Undine's character, before she receives a soul, is marvellously beautiful.

It seems to me, that Martin never looks at nature except through bits of stained glass. He is never satisfied with any appearance that is not prodigious. He should endeavour to school his imagination into the apprehension of the true idea of the Beautiful.

The wood-cut of Slay-good is admirable, to be sure; but this new edition of the Pilgrim's Progress is too fine a book for it. It should be much larger, and on sixpenny coarse paper.

The Pilgrim's Progress is composed in the lowest style of English, without slang or false grammar. If you were to polish it, you would at once destroy the reality of the vision. For works of imagination should be written in very plain language; the more purely imaginative they are the more necessary it is to be plain.

This wonderful work is one of the few books which may be read over repeatedly at different times, and each time with a new and a different pleasure. I read it once as a theologian and let me assure you, that there is great theological acumen in the work once with devotional feelings and once as a poet. I could not have believed beforehand that Calvinism could be painted in such exquisitely delightful colours.

June . .

## PRAYER.CHURCH-SINGING.HOOKER.DREAMS.

There are three sorts of prayer:. Public; . Domestic; . Solitary. Each has its peculiar uses and character. I think the church ought to publish and authorise a directory of forms for the latter two. Yet I fear the execution would be inadequate. There is a great decay of devotional unction in the numerous books of prayers put out now-a-days. I really think the hawker was very happy, who blundered New Form of Prayer into New former Prayers.

I exceedingly regret that our church pays so little attention to the subject of congregational singing. See how it is! In that particular part of the public worship in which, more than in all the rest, the common people might, and ought to, join, which, by its association with music, is meant to give a fitting vent and expression to the emotions, in that part we all sing as Jews; or, at best, as mere men, in the abstract, without a Saviour. You know my veneration for the Book of Psalms, or most of it; but with some half dozen exceptions, the Psalms are surely not adequate vehicles of Christian thanksgiving and joy! Upon this deficiency in our service, Wesley and Whitfield seized; and you know it is the hearty congregational singing of Christian hymns which keeps the humbler Methodists together. Luther did as much for the Reformation by his hymns as by his translation of the Bible. In Germany, the hymns are known by heart by every peasant: they advise, they argue from the hymns, and every soul in the church praises God, like a Christian, with words which are natural and yet sacred to his mind. No doubt this defect in our service proceeded from the dread which the English Reformers had of being charged with introducing any thing into the worship of God but the text of Scripture.

Hooker said, That by looking for that in the Bible which it is impossible that any book can have, we lose the benefits which we might reap from its being the best of all books.

You will observe, that even in dreams nothing is fancied without an antecedent quasi cause. It could not be otherwise.

June . .

JEREMY TAYLOR.ENGLISH REFORMATION.

Taylor's was a great and lovely mind; yet how much and injuriously was it perverted by his being a favourite and follower of Laud, and by his intensely popish feelings of church authority. His *Liberty of Propheying* is a work of wonderful eloquence and skill; but if we believe the argument, what do we come to? Why to nothing more or less than this, that so much can be said for every opinion and sect, so impossible is it to settle any thing by reasoning or authority of Scripture, we must appeal to some positive jurisdiction on earth, *ut sit finis controversiarum*. In fact, the whole book is the precise argument used by the Papists to induce men to admit the necessity of a supreme and infallible head of the church on earth. It is one of the works which preeminently gives countenance to the saying of Charles or James II., I forget which: "When you of the Church of England contend with the Catholics, you use the arguments of the Puritans; when you contend with the Puritans, you immediately adopt all the weapons of the Catholics." Taylor never speaks with the slightest symptom of affection or respect of Luther, Calvin, or any other of the great reformers at least, not in any of his learned works; but he saints every trumpery monk and friar, down to the very latest canonizations by the modern popes. I fear you will think me harsh, when I say that I believe Taylor was, perhaps unconsciously, half a Socinian in heart. Such a strange inconsistency would not be impossible. The Romish church has produced many such devout Socinians. The cross of Christ is dimly seen in Taylor's works. Compare him in this particular with Donne, and you will feel the difference in a moment. Why are not Donne's volumes of sermons reprinted at Oxford?

In the reign of Edward VI., the Reformers feared to admit almost any thing on human authority alone. They had seen and felt the abuses consequent on the popish theory of Christianity; and I doubt not they wished and intended to reconstruct the religion and the church, as far as was possible, upon the plan of the primitive ages? But the Puritans pushed this bias to an absolute bibliolatry. They would not put on a corn-plaster without scraping a text over it. Men of learning, however, soon felt that this was wrong in the other extreme, and indeed united itself to the very abuse it seemed to shun. They saw that a knowledge of the Fathers, and of early tradition, was absolutely necessary; and unhappily, in many instances, the excess of the Puritans drove the men of learning into the old popish extreme of denying the Scriptures to be capable of affording a rule of faith without the dogmas of the church. Taylor is a striking instance how far a Protestant might be driven in this direction.

June . .

CATHOLICITY.GNOSIS.TERTULLIAN.ST. JOHN.

In the first century, catholicity was the test of a book or epistle whether it were of the Evangelicon or Apostolicon being canonical. This catholic spirit was opposed to the gnostic or peculiar spirit, the humour of fantastical interpretation of the old Scriptures into Christian meanings. It is this gnosis, or knowingness, which the Apostle says puffeth up, not knowledge, as we translate it. The Epistle of Barnabas, of the genuineness of which I have no sort of doubt, is an example of this gnostic spirit. The Epistle to the Hebrews is the only instance of gnosis in the canon: it was written evidently by some apostolical man before the destruction of the Temple, and probably at Alexandria. For three hundred years, and more, it was not admitted into the canon, especially not by the Latin church, on account of this difference in it from the other Scriptures. But its merit was so great, and the gnosis in it is so kept within due bounds, that its admirers at last succeeded, especially by affixing St. Paul's name to it, to have it included in the canon; which was first done, I think, by the council of Laodicea in the middle of the fourth century. Fortunately for us it was so.

I beg Tertullian's pardon; but amongst his many bravuras, he says something about St. Paul's autograph. Origen expressly declares the reverse.

It is delightful to think, that the beloved apostle was born a Plato. To him was left the almost oracular utterance of the mysteries of the Christian religion while to St. Paul was committed the task of explanation, defence, and assertion of all the doctrines, and especially of those metaphysical ones touching the will and grace; for which purpose his active mind, his learned education, and his Greek logic, made him pre-eminently fit.

June . .

#### PRINCIPLES OF A REVIEW. PARTY-SPIRIT.

Notwithstanding what you say, I am persuaded that a review would amply succeed even now, which should be started upon a published code of principles, critical, moral, political, and religious; which should announce what sort of books it would review, namely, works of literature as contradistinguished from all that offspring of the press, which in the present age supplies food for the craving caused by the extended ability of reading without any correspondent education of the mind, and which formerly was done by conversation, and which should really give a fair account of what the author intended to do, and in his own words, if possible, and in addition, afford one or two fair



specimens of the execution, itself never descending for one moment to any personality. It should also be provided before the commencement with a dozen powerful articles upon fundamental topics to appear in succession. You see the great reviewers are now ashamed of reviewing works in the old style, and have taken up essay writing instead. Hence arose such publications as the Literary Gazette and others, which are set up for the purpose not a useless one of advertizing new books of all sorts for the circulating libraries. A mean between the two extremes still remains to be taken.

Party men always hate a slightly differing friend more than a downright enemy. I quite calculate on my being one day or other holden in worse repute by many Christians than the Unitarians and open infidels. It must be undergone by every one who loves the truth for its own sake beyond all other things.

Truth is a good dog; but beware of barking too close to the heels of an error, lest you get your brains kicked out.

June . .

SOUTHEY'S            LIFE            OF            BUNYAN. LAUD. PURITANS            AND  
CAVALIERS. PRESBYTERIANS, INDEPENDENTS, AND BISHOPS.

Southey's Life of Bunyan is beautiful. I wish he had illustrated that mood of mind which exaggerates, and still more, mistakes, the inward depravation, as in Bunyan, Nelson, and others, by extracts from Baxter's Life of himself. What genuine superstition is exemplified in that bandying of texts and half texts, and demi-semi-texts, just as memory happened to suggest them, or chance brought them before Bunyan's mind! His tract, entitled, "Grace abounding to the Chief of Sinners" is a study for a philosopher.

June . .

STUDY OF THE BIBLE.

Intense study of the Bible will keep any writer from being vulgar, in point of style.

June . .

### **RABELAIS.SWIFT.BENTLEY.SUBNET.**

Rabelais is a most wonderful writer. Pantagruel is the Reason; Panurge the Understanding, the pollarded man, the man with every faculty except the reason. I scarcely know an example more illustrative of the distinction between the two. Rabelais had no mode of speaking the truth in those days but in such a form as this; as it was, he was indebted to the King's protection for his life. Some of the commentators talk about his book being all political; there are contemporary politics in it, of course, but the real scope is much higher and more philosophical. It is in vain to look about for a hidden meaning in all that he has written; you will observe that, after any particularly deep thrust, as the Papimania for example, Rabelais, as if to break the blow, and to appear unconscious of what he has done, writes a chapter or two of pure buffoonery.

He, every now and then, flashes you a glimpse of a real face from his magic lantern, and then buries the whole scene in mist. The morality of the work is of the most refined and exalted kind; as for the manners, to be sure, I cannot say much.

Swift was anima Rabelaisii habitans in sicco, the soul of Rabelais dwelling in a dry place.

Yet Swift was rare. Can any thing beat his remark on King William's motto, Recepit, non rapuit, "that the receiver was as bad as the thief?"

The effect of the Tory wits attacking Bentley with such acrimony has been to make them appear a set of shallow and incompetent scholars. Neither Bentley nor Burnet suffered from the hostility of the wits. Burnet's "History of his own Times" is a truly valuable book. His credulity is great, but his simplicity is equally great; and he never deceives you for a moment.

June . .

### **GIOTTO.PAINTING.**

The fresco paintings by Giotto and others, in the cemetery at Pisa, are most noble. Giotto was a contemporary of Dante: and it is a curious question, whether the painters borrowed from the poet, or vice versa. Certainly M. Angelo and Raffael fed their imaginations highly with these grand drawings, especially M. Angelo, who took from them his bold yet graceful lines.

People may say what they please about the gradual improvement of the Arts. It is not true of the substance. The Arts and the Muses both spring forth in the youth of nations, like Minerva from the front of Jupiter, all armed: manual dexterity may, indeed, be improved by practice.

Painting went on in power till, in Raffael, it attained the zenith, and in him too it showed signs of a tendency downwards by another path. The painter began to think of overcoming difficulties. After this the descent was rapid, till sculptors began to work inveterate likenesses of perriwigs in marble, as see Algarotti's tomb in the cemetery at Pisa, and painters did nothing but copy, as well as they could, the external face of nature. Now, in this age, we have a sort of reviviscence, not, I fear, of the power, but of a taste for the power, of the early times.

June . .

SENECA.

You may get a motto for every sect in religion, or line of thought in morals or philosophy, from Seneca; but nothing is ever thought out by him.

July . .

PLATO.ARISTOTLE.

Every man is born an Aristotelian, or a Platonist. I do not think it possible that any one born an Aristotelian can become a Platonist; and I am sure no born Platonist can ever change into an Aristotelian. They are the two classes of men, beside which it is next to impossible to conceive a third. The one considers reason a quality, or attribute; the other considers it a power. I believe that Aristotle never could get to understand what Plato meant by an idea. There is a passage, indeed, in the Eudemian Ethics which looks like an exception; but I doubt not of its being spurious, as that whole work is supposed by some to be. With Plato ideas are constitutive in themselves.

Aristotle was, and still is, the sovereign lord of the understanding; the faculty judging by the senses. He was a conceptualist, and never could raise himself into that higher state, which was natural to Plato, and has been so to others, in which the understanding is distinctly contemplated, and, as it were, looked down upon from the throne of actual ideas, or living, inborn, essential truths.

Yet what a mind was Aristotle's! not the greatest that ever animated the human form! the parent of science, properly so called, the master of criticism, and the founder or editor of logic! But he confounded science with philosophy, which is an error. Philosophy is the middle state between science, or knowledge, and sophia, or wisdom.

July . .

DUKE OF WELLINGTON. MONEYED INTEREST. CANNING.

I sometimes fear the Duke of Wellington is too much disposed to imagine that he can govern a great nation by word of command, in the same way in which he governed a highly disciplined army. He seems to be unaccustomed to, and to despise, the inconsistencies, the weaknesses, the bursts of heroism followed by prostration and cowardice, which invariably characterise all popular efforts. He forgets that, after all, it is from such efforts that all the great and noble institutions of the world have come; and that, on the other hand, the discipline and organization of armies have been only like the flight of the cannon-ball, the object of which is destruction.

The stock-jobbing and moneyed interest is so strong in this country, that it has more than once prevailed in our foreign councils over national honour and national justice. The country gentlemen are not slow to join in this influence. Canning felt this very keenly, and said he was unable to contend against the city trained-bands.

July , .

BOURRIENNE.

Bourienne is admirable. He is the French Pepys, a man with right feelings, but always wishing to participate in what is going on, be it what it may. He has one remark, when comparing Buonaparte with Charlemagne, the substance of which I have attempted to express in "The Friend" but which Bourienne has condensed into a sentence worthy of Tacitus, or Machiavel, or Bacon. It is this; that Charlemagne was above his age, whilst Buonaparte was only above his competitors, but under his age! Bourienne has done more than any one else to show Buonaparte to the world as he really was, always contemptible, except when acting a part, and that part not his own.

July . .

JEWS.

The other day I was what you would call floored by a Jew. He passed me several times crying out for old clothes in the most nasal and extraordinary tone I ever heard. At last I was so provoked, that I said to him, "Pray, why can't you say 'old clothes' in a plain way as I do now?" The Jew stopped, and looking very gravely at me, said in a clear and even fine accent, "Sir, I can say 'old clothes' as well as you can; but if you had to say so ten times a minute, for an hour together, you would say Ogh Clo as I do now;" and so he marched off. I was so confounded with the justice of his retort, that I followed and gave him a shilling, the only one I had.

I have had a good deal to do with Jews in the course of my life, although I never borrowed any money of them. Once I sat in a coach opposite a Jew a symbol of old clothes' bagsan Isaiah of Hollywell Street. He would close the window; I opened it. He closed it again; upon which, in a very solemn tone, I said to him, "Son of Abraham! thou smellest; son of Isaac! thou art offensive; son of Jacob! thou stinkest foully. See the man in the moon! he is holding his nose at thee at that distance; dost thou think that I, sitting here, can endure it any longer?" My Jew was astounded, opened the window forthwith himself, and said, "he was sorry he did not know before I was so great a gentleman."

July . .

THE PAPACY AND THE REFORMATION.LEO X.

During the early part of the middle ages, the papacy was nothing, in fact, but a confederation of the learned men in the west of Europe against the barbarism and ignorance of the times. The Pope was chief of this confederacy; and so long as he retained that character exclusively, his power was just and irresistible. It was the principal mean of preserving for us and for our posterity all that we now have of the illumination of past ages. But as soon as the Pope made a separation between his character as premier clerk in Christendom and as a secular prince; as soon as he began to squabble for towns and castles; then he at once broke the charm, and gave birth to a revolution. From that moment, those who remained firm to the cause of truth and knowledge became necessary enemies to the Roman See. The great British schoolmen led the way; then Wicliffe rose, Huss, Jerome, and others; in short, every where, but especially throughout the north of Europe, the breach of feeling and sympathy went on

widening,so that all Germany, England, Scotland, and other countries started like giants out of their sleep at the first blast of Luther's trumpet. In France, one half of the peopleand that the most wealthy and enlightened embraced the Reformation. The seeds of it were deeply and widely spread in Spain and in Italy; and as to the latter, if James I. had been an Elizabeth, I have no doubt at all that Venice would have publicly declared itself against Rome. It is a profound question to answer, why it is, that since the middle of the sixteenth century the Reformation has not advanced one step in Europe.

In the time of Leo X. atheism, or infidelity of some sort, was almost universal in Italy amongst the high dignitaries of the Romish church.

July . .

THELWALL.SWIFT.STELLA.

John Thelwall had something very good about him. We were once sitting in a beautiful recess in the Quantocks, when I said to him, "Citizen John, this is a fine place to talk treason in!" "Nay! Citizen Samuel," replied he, "it is rather a place to make a man forget that there is any necessity for treason!"

Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanical garden. "How so?" said he, "it is covered with weeds." "Oh," I replied, "that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries."

I think Swift adopted the name of Stella, which is a man's name, with a feminine termination, to denote the mysterious epicene relation in which poor Miss Johnston stood to him.

July .

INIQUITOUS LEGISLATION.

That legislation is iniquitous which sets law in conflict with the common and unsophisticated feelings of our nature. If I were a clergyman in a smuggling town, I

would not preach against smuggling. I would not be made a sort of clerical revenue officer. Let the government, which by absurd duties fosters smuggling, prevent it itself, if it can. How could I show my hearers the immorality of going twenty miles in a boat, and honestly buying with their money a keg of brandy, except by a long deduction which they could not understand? But were I in a place where wrecking went on, see if I would preach on any thing else!

July . .

#### SPURZHEIM AND CRANIOLOOY.

Spurzheim is a good man, and I like him; but he is dense, and the most ignorant German I ever knew. If he had been content with stating certain remarkable coincidences between the moral qualities and the configuration of the skull, it would have been well; but when he began to map out the cranium dogmatically, he fell into infinite absurdities. You know that every intellectual act, however you may distinguish it by name in respect of the originating faculties, is truly the act of the entire man; the notion of distinct material organs, therefore, in the brain itself, is plainly absurd. Pressed by this, Spurzheim has, at length, been guilty of some sheer quackery; and ventures to say that he has actually discovered a different material in the different parts or organs of the brain, so that he can tell a piece of benevolence from a bit of destructiveness, and so forth. Observe, also, that it is constantly found, that so far from there being a concavity in the interior surface of the cranium answering to the convexity apparent on the exterior the interior is convex too. Dr. Baillie thought there was something in the system, because the notion of the brain being an extendible net helped to explain those cases where the intellect remained after the solid substance of the brain was dissolved in water.

That a greater or less development of the forepart of the head is generally coincident with more or less of reasoning power, is certain. The line across the forehead, also, denoting musical power, is very common.

August . .

#### FRENCH REVOLUTION, .CAPTAIN R. AND THE AMERICANS.

The French must have greatly improved under the influence of a free and regular government (for such it, in general, has been since the restoration), to have conducted themselves with so much moderation in success as they seem to have done, and to be disposed to do.

I must say I cannot see much in Captain B. Hall's account of the Americans, but weaknessessome of which make me like the Yankees all the better. How much more amiable is the American fidgettiness and anxiety about the opinion of other nations, and especially of the English, than the sentiments of the rest of the world.

As to what Captain Hall says about the English loyalty to the person of the KingI can only say, I feel none of it. I respect the man while, and only while, the king is translucent through him: I reverence the glass case for the Saint's sake within; except for that it is to me mere glazier's work, putty, and glass, and wood.

September . .

#### ENGLISH REFORMATION.

The fatal error into which the peculiar character of the English Reformation threw our Church, has borne bitter fruit ever since,I mean that of its clinging to court and state, instead of cultivating the people. The church ought to be a mediator between the people and the government, between the poor and the rich. As it is, I fear the Church has let the hearts of the common people be stolen from it. See how differently the Church of Romewiser in its generationhas always acted in this particular. For a long time past the Church of England seems to me to have been blighted with prudence, as it is called. I wish with all my heart we had a little zealous imprudence.

September . .

#### DEMOCRACY.IDEA OF A STATE.CHURCH.

It has never yet been seen, or clearly announced, that democracy, as such, is no proper element in the constitution of a state. The idea of a state is undoubtedly a government [Greek: ek ton aristou]an aristocracy. Democracy is the healthful life-blood which circulates through the veins and arteries, which supports the system, but which ought never to appear externally, and as the mere blood itself.

A state, in idea, is the opposite of a church. A state regards classes, and not individuals; and it estimates classes, not by internal merit, but external accidents, as property, birth, &c. But a church does the reverse of this, and disregards all external accidents, and looks at men as individual persons, allowing no gradation of ranks, but such as greater or less wisdom, learning, and holiness ought to confer. A church is, therefore, in idea, the only



pure democracy. The church, so considered, and the state, exclusively of the church, constitute together the idea of a state in its largest sense.

September . .

#### GOVERNMENT.FRENCH GEND'ARMERIE.

All temporal government must rest on a compromise of interests and abstract rights. Who would listen to the county of Bedford, if it were to declare itself disannexed from the British empire, and to set up for itself?

The most desirable thing that can happen to France, with her immense army of gend'sarmes, is, that the service may at first become very irksome to the men themselves, and ultimately, by not being called into real service, fall into general ridicule, like our trained bands. The evil in France, and throughout Europe, seems now especially to be, the subordination of the legislative power to the direct physical force of the people. The French legislature was weak enough before the late revolution; now it is absolutely powerless, and manifestly depends even for its existence on the will of a popular commander of an irresistible army. There is now in France a daily tendency to reduce the legislative body to a mere deputation from the provinces and towns.

September . .

#### PHILOSOPHY OF YOUNG MEN AT THE PRESENT DAY.

I do not know whether I deceive myself, but it seems to me that the young men, who were my contemporaries, fixed certain principles in their minds, and followed them out to their legitimate consequences, in a way which I rarely witness now. No one seems to have any distinct convictions, right or wrong; the mind is completely at sea, rolling and pitching on the waves of facts and personal experiences. Mr. is, I suppose, one of the rising young men of the day; yet he went on talking, the other evening, and making remarks with great earnestness, some of which were palpably irreconcilable with each other. He told me that facts gave birth to, and were the absolute ground of, principles; to which I said, that unless he had a principle of selection, he would not have taken notice of those facts upon which he grounded his principle. You must have a lantern in your hand to give light, otherwise all the materials in the world are useless, for you cannot find them; and if you could, you could not arrange them. "But then," said Mr. , "that principle of selection came from facts!" "To be sure!" I replied; "but there must have been again an antecedent light to see those antecedent facts. The relapse may be carried

in imagination backwards for ever, but go back as you may, you cannot come to a man without a previous aim or principle." He then asked me what I had to say to Bacon's induction: I told him I had a good deal to say, if need were; but that it was perhaps enough for the occasion to remark, that what he was evidently taking for the Baconian \_in\_duction was mere \_de\_duction a very different thing.

September . .

THUCYDIDES AND TACITUS. POETRY. MODERN METRE.

The object of Thucydides was to show the ills resulting to Greece from the separation and conflict of the spirits or elements of democracy and oligarchy. The object of Tacitus was to demonstrate the desperate consequences of the loss of liberty on the minds and hearts of men.

A poet ought not to pick nature's pocket: let him borrow, and so borrow as to repay by the very act of borrowing. Examine nature accurately, but write from recollection; and trust more to your imagination than to your memory.

Really the metre of some of the modern poems I have read, bears about the same relation to metre properly understood, that dumb bells do to music; both are for exercise, and pretty severe too, I think.

Nothing ever left a stain on that gentle creature's mind, which looked upon the degraded men and things around him like moonshine on a dunghill, which shines and takes no pollution. All things are shadows to him, except those which move his affections.

September . .

LOGIC.

There are two kinds of logic: . Syllogistic. . Criterional. How any one can by any spinning make out more than ten or a dozen pages about the first, is inconceivable to me; all

those absurd forms of syllogisms are one half pure sophisms, and the other half mere forms of rhetoric.

All syllogistic logic is 1. Seclusion; . Inclusion; . Conclusion; which answer to the understanding, the experience, and the reason. The first says, this ought to be; the second adds, this is; and the last pronounces, this must be so. The criterional logic, or logic of premisses, is, of course, much the most important; and it has never yet been treated.

The object of rhetoric is persuasion, of logic, conviction, of grammar, significancy. A fourth term is wanting, the rhematic, or logic of sentences.

September . .

VARRO.SOCRATES.GREEK PHILOSOPHY.PLOTINUS.TERTULLIAN.

What a loss we have had in Varro's mythological and critical works! It is said that the works of Epicurus are probably amongst the Herculanean manuscripts. I do not feel much interest about them, because, by the consent of all antiquity, Lucretius has preserved a complete view of his system. But I regret the loss of the works of the old Stoics, Zeno and others, exceedingly.

Socrates, as such, was only a poetical character to Plato, who worked upon his own ground. The several disciples of Socrates caught some particular points from him, and made systems of philosophy upon them according to their own views. Socrates himself had no system.

I hold all claims set up for Egypt having given birth to the Greek philosophy, to be groundless. It sprang up in Greece itself, and began with physics only.

Then it took in the idea of a living cause, and made pantheism out of the two. Socrates introduced ethics, and taught duties; and then, finally, Plato asserted or re-asserted the idea of a God the maker of the world. The measure of human philosophy was thus full, when Christianity came to add what before was wanting assurance. After this again, the

Neo-Platonists joined theurgy with philosophy, which ultimately degenerated into magic and mere mysticism.

Plotinus was a man of wonderful ability, and some of the sublimest passages I ever read are in his works.

I was amused the other day with reading in Tertullian, that spirits or demons dilate and contract themselves, and wriggle about like worms lumbricix similes.

September . .

#### SCOTCH AND ENGLISH LAKES.

The five finest things in Scotland are 1. Edinburgh; . The antechamber of the Fall of Foyers; . The view of Loch Lomond from Inch Tavanach, the highest of the islands; . The Trosachs; . The view of the Hebrides from a point, the name of which I forget. But the intervals between the fine things in Scotland are very dreary; whereas in Cumberland and Westmoreland there is a cabinet of beauties, each thing being beautiful in itself, and the very passage from one lake, mountain, or valley, to another, is itself a beautiful thing again. The Scotch lakes are so like one another, from their great size, that in a picture you are obliged to read their names; but the English lakes, especially Derwent Water, or rather the whole vale of Keswick, is so rememberable, that, after having been once seen, no one ever requires to be told what it is when drawn. This vale is about as large a basin as Loch Lomond; the latter is covered with water; but in the former instance, we have two lakes with a charming river to connect them, and lovely villages at the foot of the mountain, and other habitations, which give an air of life and cheerfulness to the whole place.

The land imagery of the north of Devon is most delightful.

September . .

#### LOVE AND FRIENDSHIP OPPOSED. MARRIAGE. CHARACTERLESSNESS OF WOMEN.

A person once said to me, that he could make nothing of love, except that it was friendship accidentally combined with desire. Whence I concluded that he had never been in love. For what shall we say of the feeling which a man of sensibility has towards his wife with her baby at her breast! How pure from sensual desire! yet how different from friendship!

Sympathy constitutes friendship; but in love there is a sort of antipathy, or opposing passion. Each strives to be the other, and both together make up one whole.

Luther has sketched the most beautiful picture of the nature, and ends, and duties of the wedded life I ever read. St. Paul says it is a great symbol, not mystery, as we translate it.

#### MENTAL ANARCHY.

Why need we talk of a fiery hell? If the will, which is the law of our nature, were withdrawn from our memory, fancy, understanding, and reason, no other hell could equal, for a spiritual being, what we should then feel, from the anarchy of our powers. It would be conscious madness a horrid thought!

October . .

#### EAR AND TASTE FOR MUSIC DIFFERENT. ENGLISH LITURGY. BELGIAN REVOLUTION.

In politics, what begins in fear usually ends in folly.

An ear for music is a very different thing from a taste for music. I have no ear whatever; I could not sing an air to save my life; but I have the intensest delight in music, and can detect good from bad. Naldi, a good fellow, remarked to me once at a concert, that I did not seem much interested with a piece of Rossini's which had just been performed. I said, it sounded to me like nonsense verses. But I could scarcely contain myself when a thing of Beethoven's followed.

I never distinctly felt the heavenly superiority of the prayers in the English liturgy, till I had attended some kirks in the country parts of Scotland, I call these strings of school boys or girls which we meet near London walking advertisements.

The Brussels riot I cannot bring myself to dignify it with a higher name is a wretched parody on the last French revolution. Were I King William,

I would banish the Belgians, as Coriolanus banishes the Romans in  
Shakspeare.  
It is a wicked rebellion without one just cause.

***Free***editorial 