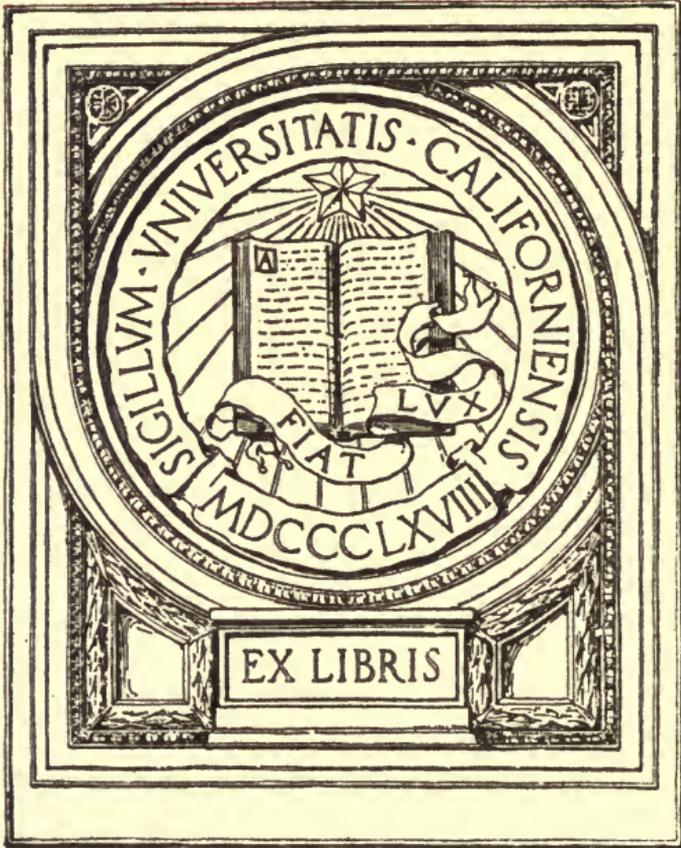


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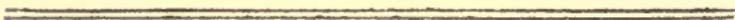
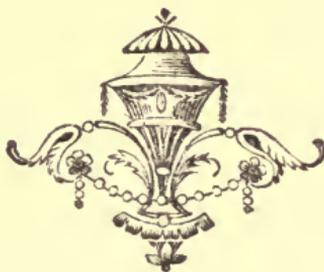
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INTRODUCTION.

SHOULD the admirer of order and system be tempted to pass beyond the title-page, he will have no right to complain of a disappointment: the character of the work is in the MOTTO.

I know well what must attend a professed neglect of the *lucidus ordo*; and am prepared to meet at every turn that peevish rebuke—*non erat his locus*.—Laws, however, by no one less observed than by him who imposed them.—Whence that elegant but cutting stricture
ture

ture on his art of poetry, that it was *de arte, sine arte*.

If Horace could indulge himself in so open a violation of his own laws, may I not take advantage of the precedent, and, under the protection of this admired *delinquent*, commit the following little work to the judgment of the public.

☞ *The Additions are printed in Italicks, to distinguish them from the Selections; that neither M. Pauw, nor the Author of the Additions, might be responsible for what was not his own.*



SELECTIONS

FROM

M. PAUW.

GENERAL VIEW

OF THE AMERICANS.

WHEN the Spaniards, on their discovery of the new world, disembarked at St. Domingo, then called Hayti,* they were surprised to find a race of men, of whom sluggishness was the principal characteristic: after eating and dancing the better part of

* Hayti, O-Ta-Heité. The identity of the names of these two islands will suggest reflections on the progress of population, and on the possibility of communications between the inhabitants of our globe, in the earliest times; which, in the present, are supposed to have been impracticable.

B

the

the day, they spent the rest in sleep, without thought of to-morrow. The greater number had neither reflection nor memory, went almost naked, and often intoxicated themselves with tobacco.

The surprize of the Spaniards increased, when, penetrating farther into this new world, they found that the men had no beards, their bodies hairless, like those of eunuques; that they were almost insensible to the passion of love; had milk, or a kind of milky liquid, in their breasts; that they could not, or would not carry weights; and that the men and women were universally tainted with the venereal disease: such throughout the laziness of the men, and their hatred of labour, that extreme want, to which they were often subject, had never induced them to cultivate the earth; trusting all to nature, and utter strangers to industry.

The

The following description of the Americans, by M. De la Condamine, a distinguished philosopher of the present times, who resided many years in different parts of this continent, lets us into their physical and moral character:—

“ It appears to me that the Americans
“ have all one common character, of which
“ insensibility is the governing principle;
“ whether this is to be honoured with the
“ name of apathy, or disgraced by that of
“ stupidity, I shall leave undecided. It
“ springs, no doubt, from the small number
“ of their ideas, which extend not beyond
“ their wants: Gluttons to excess, where
“ they have the means; temperate, to a
“ seeming indifference, when they have not;
“ pusillanimous in the extreme, if not trans-
“ ported by drunkenness; detesting labour;
“ indifferent to every motive of glory, ho-
“ hour,

“ nour, or gratitude; solely possessed by the
“ present object, and ever determined by it;
“ without inquietude for the future, or
“ memory of the past, giving themselves
“ up to a childish joy, which they express,
“ when unrestrained, by leaping, and im-
“ moderate bursts of laughter, without
“ object or design; they pass their lives
“ without thinking, and grow old without
“ rising out of childhood, of which they
“ preserve all the defects to the last. Were
“ these reproaches confined to the Indians
“ of some provinces of Peru, one might
“ suspect that this degree of brutality
“ springs from the abject dependance under
“ which they are held; but the Indians of
“ the missions, and the savages who enjoy
“ their liberty, being equally limited in their
“ intellects with the rest, one cannot con-
“ template, without humiliation, the near
“ approach of man abandoned to his simple
“ nature

“nature and deprived of education, to the
“condition of a beast.”

AMERICA contains about two millions of square leagues, and on this prodigious expanse there were found but two nations united in a kind of political society; all the rest wandering, and dispersed in hordes of families, knowing no other than savage life, vegetated under the shade of their forests, and were hardly possessed of sufficient intelligence to procure themselves food.

It has puzzled our philosophers to account for the difference between the old world and the new. To suppose, with Buffon, that the human race is modern in America, (not more, it may be, than of 600 years standing) is an idea that contradicts common sense. What right had one horizon to the preference of being populated so many ages before
the

the other? Could Nature have been so impotent as not to have finished her work but by intervals, or on second thoughts? To suppose an after creation, is a mere reverie, unsupported by any parallel in the history of nature, the seeds of whose productions are as ancient as the species, and the species coeval with the existence of the globe. If spontaneous and fortuitous formations occupied for such a length of time the philosophers of antiquity, it was because they were not sufficiently versed in the history of nature to perceive the futility of their metaphysical disputations.

As the most ancient histories agree in representing every race of men rising gradually out of savage life to the first rudiments of arts, and of society, there is just reason to believe that the first men were thrown on this globe without other notions
or

or advantages than those which are found in ordinary savages; containing in themselves the elements of perfectibility, they were at a mighty distance from the attainment: in their creation, brutal and unenlightened, they owe to themselves their manners, their laws, and their sciences. They had no common model, no fixed rule of conduct; accordingly, they have differed very much, as well in the means of attaining to civilized life, as in the institutions on which their civilization depended: climate has governed them full as much as reason; the different degrees of heat and cold have clearly inspired legislators with opposite ideas: on comparing the legislative codes of the Temperate, with those of the Torrid Zone or its neighbourhood, all is contrast, nothing analogous.

There are people, who, it should seem, can never emerge out of infancy, or a state
of

of nature. The Eskimeaux, the Greenlanders, will not have towns, or (which is the same thing) a cultivated soil, while the present position of the globe remains the same with respect to them. The Negro will never be civilized so long as he dwells under the Line, exposed to the greatest heat the earth knows.

It is agriculture that has led man by the hand from a savage state to a politic constitution: the more cultivated the soil, the more abundant the harvest, the sooner will the cultivators humanize. The first effect of agriculture is to render men sedentary; from that moment they are half civilized; from hence we may determine the classes in which the several species of savages should be placed, in proportion to their comparative distance from moral perfection.

1st. CULTI-

1st. CULTIVATORS are the first by pre-eminence, though the last in time, because their subsistence is the least precarious, their mode of life the least turbulent; they have time to invent and to perfect their instruments; they have leisure to think and to reflect.

2dly. PASTORS come next, but differ from the former, in that, being obliged to look out for fresh pastures, and attend their flocks, they are never established. The Tartars, Arabians, Moors, and Laplanders, are those of this cast the best known; from their manners are to be collected the best ideas we can have of this mode of life, intermediate between the savage and civil, and at an equal distance from the two points.

3dly. The third class consists of those who live on the roots and fruits of the earth,
without

without culture; their manners depend much on the quality of the productions, and the fertility of the soil; those who had the cocoa and palm tree, were more at their ease, and less savage, than those whose first resource was in the beech-mast and acorn.

Those who live on fish form the fourth class; their mode of life differs little from that of the pastors, except that the latter have a resource in their tamed cattle, while the fishers depend on chance or dexterity for their subsistence.

HUNTERS constitute the last order, and are of all the most savage; wandering, unassured of their subsistence, they must dread the union and multiplication of their similars as the greatest of evils; because game, much less abundant than fish, decreases in every country in proportion as the number of men increases.

increases. The savage hunter's scene of action is the wilderness; he avoids every human habitation, and gets to a greater distance at every step from social life. If he builds a hut, it is rather for a retreat than a dwelling; never at peace with either men or animals, his instinct is ferocious, his manners horrid: the more his thoughts are employed on the means of procuring food, the less he reflects on the means of his improvement; he is, in human kind, what the carnivorous beast is among quadrupeds, solitary and unfociable.

That America and its inhabitants should continue savage to so late a period as the fifteenth century, has been a subject of wonder to our greatest philosophers. To suppose, with Buffon, an after creation, or with others, a modern deluge, is a mere assertion; an assumption of a cause to answer a particular

cular purpose: yet either of these solutions is preferable to that given by Montesquieu—

“ Ce qui fait qu’il y a tant de nations fau-
“ vages Amerique, c’est que la terre y pro-
“ duit d’elle même beaucoup de fruits dont
“ on peut se nourrir.”

Unhappily for this conclusion, as for the natives of America, barrenness, not fruitfulness, is the distinction of the soil; sluggishness that of its inhabitants. Could a savage fill his belly by stretching out his hand, he would become sedentary; have leisure to collect and communicate his ideas; he would rise to civilization. It is not a fertility of soil that confines man to savage life; it is, on the contrary, the want of subsistence that prevents his getting out of it; so that Montesquieu’s decision is false in the fact, and absurd in the inference.

In

In the countries temperate in climate, and rich in vegetables, society has been established infinitely sooner than in the cold and barren. One sees it pass, and, as it were, travel from Asia into Egypt; thence into Greece, and so in gradation into Italy, Gaul, and Germany, following the degrees of natural or cultivable advantages in each particular country.

Where property is undetermined, men fight with fury to prevent its establishment; as every establishment tends to contract their means of subsistence. Where property is fixed, men fight with equal fury to defend or enlarge it; in either case, men are so hostile to each other, that the highest effort of virtue is, to bring one's self to love them: *nay, such is our propensity to disturb each other, that even in the most polished societies, the primitive instincts of man break through all restraints,*

123
straints, and the philosopher in theory is a savage in practice. In the Peloponnesian war, the petty states of Greece were so many tribes of savages in malignity, treachery, and every species of barbarity; with this difference in favour of the untutored savage, that he fights that he may eat; the Greeks fought to prevent each other from eating. But the character of war, we are told, has been humanized since those times; that is, we advance to battle without motive or rancour; carnage is tempered by etiquette, and we make peace, to draw breath, and begin again. But are the causes of war more legitimate, or do fewer men fall by the sword? The jus gentium, so happily defined in books, is a dead letter in the field: did it prevent the humane, the generous Turenne from burning, wasting, and destroying, until he had converted the Palatinate, the finest province of Germany, into a desert? Could a Huron or an Iroquois have done more?

The

The American, strictly speaking, is neither virtuous nor vicious. What motive has he to be either? The timidity of his soul, the weakness of his intellects, the necessity of providing for his subsistence, the powers of superstition, the influences of climate, all lead him far wide of the possibility of improvement; but he perceives it not; his happiness is, not to think; to remain in perfect inaction; to sleep a great deal; to wish for nothing, when his hunger is appeased; and to be concerned about nothing but the means of procuring food when hunger torments him. He would not build a cabin, did not cold and the inclemency of the atmosphere force him to it, nor ever quit that cabin, did not necessity thrust him out. In his understanding there is no gradation, he continues an infant to the last hour of his life. By his nature sluggish in the extreme, he is revengeful through weakness, and atrocious in his vengeance,

geance, because he is in himself insensible; having nothing to lose but his life, he looks on all his enemies as so many murderers. If his schemes of vengeance were supported by a courage to carry them into execution, there would not be on the earth a more terrible animal; nor would he be less dangerous to the Europeans themselves, than he is to the little hordes with whom he is at war, and who, not being more brave than himself, render their parties equal, and their wars eternal. When Canada was discovered in 1523, the Iroquois were at war with the Hurons, and are so at this day; time hath neither softened their hatred, nor exhausted their vengeance.

The only authority they respect, is that of their old men, whom, however, they abandon from the moment that through weakness or disease they become an incumbrance; as
is

is the case with beasts of prey, who are left to perish miserably when they are no longer able to hunt and provide for themselves. This ingratitude in the young savage towards the author of his being, and the protector of his infancy, is a law of the animal nature, interested only for the individual while growing; indifferent to its fate when it can shift for itself.

The Europeans who pass into America degenerate, as do the animals; a proof that the climate is unfavourable to the improvement of either man or animal. The Creoles, descending from Europeans and born in America, though educated in the universities of Mexico, of Lima, and College de Santa Fé, have never produced a single book. This degradation of humanity must be imputed to the vitiated qualities of the air stagnated in their immense forests, and corrupted

*degenerate**p. 7**to 262**228**257?**201*

by noxious vapours from standing waters and uncultivated grounds.

Curious as this fact may seem, it is attended by another much more so; the Creoles both of South and North America come to a maturity of intellect, such as theirs is, more early than the children in Europe; but this anticipation of ripeness is short-lived, in proportion to the unseasonableness of its appearance; for the Creole falls off, as he approaches to puberty; his vivacity deserts him, his powers grow dull, and he ceases to think at the very time that he might think to some purpose: hence it is commonly said of them, that they are already blind at the time that other men begin to see.

From the Streight of Bahama to that of Davis, a tract of about 3000 miles, one meets not a single man with a beard; hence the

the Spanish theologians justified the cruelty of their countrymen to the wretched Americans, by denying that they were men; they not having that sign of virility, which Nature has given to all the nations of the earth except to them.

The insensibility of the Americans to the passion of love is a fact no less curious than the former, and seems to have its origin in the same principle—a singular feebleness of complexion. Savage life subdues this passion more or less, according to the climate, and other circumstances inseparable from this state. Hippocrates made this observation in treating of the manners of the Scythians. The natural consequence of this indifference in the men, is their cruel treatment of the women.

It has been a matter of dispute among our philosophers, whether savage or civilized life contains

contains the greater degree of happiness.* These two states are so opposed, that they necessarily exclude all comparison; in order to judge of their pretensions, one must know to precision their minutest sufferings, their minutest enjoyments; to know, one must have felt them; that is, have been educated in the two states at the same time:—the thing is impossible, the question frivolous.

* “ Political constitutions, in nations barely settled, are on plans so natural and simple, so well calculated for the general interest, and the enjoyment of personal happiness, that writers of lively imaginations have rendered it problematical, whether the life of a savage be not preferable to that of a citizen in any civilized state.”

Had the author of the above passage known any thing of the real condition of a savage, had he been so fortunate as to have met with the work before us, he would never have hazarded such crude ideas.



21

ON THE
POPULATION OF AMERICA.

25 IN general, America could never have been peopled like Europe and Asia, in their improved state; it is covered by immense swamps, which render the air extremely unwholesome, and the soil productive of a prodigious number of poisonous vegetables. One may travel in North-America over vast wastes, without finding a single habitation, or human footstep.

Miami
p. 18
t. 23
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5 These considerations have led Buffon to conclude that the peopling of America is of a very late date; but this is contradicted by the analogies of nature, and the concurrent traditions of the natives, that their ancestors were forced to betake themselves to the mountains

mountains at the time of a mighty flood;—
a circumstance that proves this country to
have been inhabited at a very early æra.

It is constantly observed, that savage tribes disappear in proportion as the civilized settle among them. Many think, that if the English continue to extend their establishments, no more savages will be seen in North-America. The five nations of Canada, who in 1530 could bring 15000 men into the field, cannot now muster 3000. Their simplicity in selling their grounds to Europeans, and their consequent detestation of the purchasers, drive them to a distance from their former settlements. The wars of the several tribes with each other for hunting grounds, their excessive passion for strong spirits, and above all, the ravages of the small-pox, threaten the approaching annihilation of the species.

The

The American women bring forth children with little or no pain, yet they are not so fruitful as the European. This must be from a derangement of constitution; for in the southern provinces of China, the women bring forth with the facility of the Americans, but at the same time are wonderfully fruitful.

One cannot attribute the depopulation of America to the cruelty of its invaders, since it is admitted, that more Europeans have passed into it since the first discovery, than could have been destroyed of the natives; to which must be added, the great number of negroes annually imported.

OF THE CLIMATE.

THIS subject is so connected with the former, that it may be considered as a continuation of it.

One

One may form an idea of the population of America when first discovered, from the sufferings to which the Spaniards were reduced through the want of subsistence for so small a number as three or four hundred. In North-America, the first settlers of Virginia were forced to return to Europe through want of food; while the colony of Philadelphia, and more than forty others, absolutely perished by famine. No wonder this should happen in a country totally uncultivated, so overspread with forests, that no way was to be found through them without the use of a compass. Even at this day there are forests in North-America which cover regions more extensive than the Low-Countries and Germany united.

The air of that part of Peru nearest to the Line, is not so unhealthy as it was before cultivation had in some degree corrected its malignity.

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malignity. In the islands, and in general through all the provinces of the continent the most frequented by Europeans, the cutting down and clearing of forests, the draining of lakes, the culture of the soil, have more or less corrected the ill qualities of the air, except in some cantons which have been found incorrigible; as in the isthmus of Panama, and above all in the neighbourhood of Carthagena and Porto-Bello, especially of the latter, the air of which is more deadly than in any other part of the globe.

As to the degrees of cold in the same parallels of the New and Old World, our author judges the air to be twelve degrees colder in the New; this difference is to be imputed to the quantity of uncultivated grounds, and to the prodigious lakes, swamps, and forests, which cover the country.

The

The effects of cultivation are proved by the difference of the cold of Quebec and Paris, which are in the same latitude; this difference was not so great in Gaul, before its forests were cleared, and grounds cultivated, as is proved by the description given of the climate of Paris by the Emperor Julian. This same observation extends to a comparison of the parallels of Peterburgh and Siberia.

As to the regions between the Tropics, they are extremely elevated, full of lakes, swamps, and forests, with mountains covered with snow; in short, they bear no resemblance to those of the Torrid Zone. This difference in the quality of the atmosphere must have great influence on the men and animals of the New World, which by culture may come to wear a different face.

It

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It has been observed, that the rivers and lakes of North-America contain less water at this day than they did sixty years ago, in consequence of draining the grounds, and reducing the forests; yet the change of climate has not been so great as might have been expected, owing to the vast regions covered with water and woods surrounding the spots which have been cultivated; nor has the degeneracy in men and animals of European origin diminished in the proportion that was expected. 26 S

All the naturalists assert, that animals imported from Europe into America degenerate; the same deterioration which prevails through the stronger animals, extends to men, who, in different provinces, have fallen into epidemic distempers more or less deadly. The great humidity of the atmosphere, the prodigious quantity of stagnant waters, the
noxious

noxious vapours, corrupt juices, and vitiated qualities of the plants and aliments, will account for that feebleness of complexion, that aversion from labour, and general unfitness for improvements of every kind, which have prevented the Americans from emerging out of savage life.

Through the whole extent, of America, from Cape-Horn to Hudson's-Bay, there has never appeared a philosopher, an artist, a man of learning or of parts, whose name has found a place in the history of sciences, or whose talents have done credit to himself, or been of use to others.

Europe is the only part of the world in which are found natural philosophers and astronomers, for the Chinese, with all their boasts, have not one. They have neither sculptors, painters, nor architects, any more
than

than the other people of Asia; as to their poets, they are mere Troubadours; and for their drama, there is as great a distance between the Taha-o-chi-cou-Ell, their best tragedy, and the Phædra of Racine, as between the Alaric of Scuderi, or the Pucelle of Chapelain, and the Æneid.

Of the European plants, imported into America, rice, as it delights in humidity, succeeded the soonest; but it is the worst culture that can be encouraged, as being the least proper to purify the air; hence it has been totally banished out of France; it may be, that in the hot regions of Asia this ill disposition may be corrected by the dryness of the air.

But the most surprising circumstance attending the climate of the New World is, that the utmost industry of man, so greatly interested

interested in the event, has never been able to bring the grape to produce good wine. At St. Domingo, and the Antilles, one cannot so much as raise the vine.

Among the exotic plants which have degenerated in America, must be reckoned the coffee-tree, original of Arabia. Much the same may be affirmed of the sugar-cane; it being allowed, that the sugars of the Canaries, of China, and of Egypt, are superior to that of Brazil, the best in America. Nothing is less understood than the nature of this sweet salt, which is spread over the surface of the globe. Almost all fruits, and many roots, contain more or less of sugar; grapes abound with it; the more sharp the fruit before its maturity, the sweeter it becomes after. There may be some exceptions, but they are few; whence we may conclude, that sugar is nothing more than a true vegetable

vegetable acid, mixed with a certain quantity of oil, and disguised by the action of heat.

Our remarks on the degeneracy of European plants in America, are confirmed by a known fact, that the North-American oak employed in ship-building does not last half so long as the European.

It was observed, at the discovery of the New World, that there was no such thing as a large quadruped to be found between the Tropics; there were neither horses, asses, oxen, camels, dromedaries, or elephants; all which, except the last, have from time immemorial been so effectually tamed to the services of man in our hemisphere. Of the elephant it is remarkable, that, though easily tamed, he can never be so thoroughly domesticated as to be subservient to the general uses of man. *It should seem that the elephant*

phant has a sense of his own consequence, and of his high station in the order of animals.

The Puma, or lion of America, has no mane; nor is it to be compared for size, force, or courage, with the lion of Africa. The same may be affirmed of their Jaguar, which has been honoured with the name of tiger; as to the Couguar, or poltroon tiger, as it is called, it seems to be peculiar to this country.

Our author observes, that the lion, leopard, &c. are to be tamed to a certain degree; and that in captivity they appear rather melancholic than mischievous. It is not so with the tiger; hunger renders him more terrible, blows more fierce; caresses provoke him, and the first hand he would devour is that which feeds him. In his state of liberty, he attacks all that
breathes

breathes in nature; beginning with man, he attempts the crocodile, retires not from the elephant, braves the lion, and drags off an ox with the same ease that a wolf bears away a lamb.

Nothing is more remarkable than the manner in which Nature has distributed the animal species over the globe; one might expect to find the same species under the same latitudes, but it is not so. It is probable that men, by clearing forests and cultivating the soil, have driven the larger animals to a distance, while the smaller remain; a country may be cleared of wolves, but not of mice, frogs, or snakes. It is certain that many animals have been found in the New World, which have not their similars in the Old; from which we may infer, that the two continents were never united under the equator; for if the sea

D

between

between Guinea and Brazil had ever been terra firma, the animals of the Torrid Zone of the two hemispheres would be found on each continent: whence it follows, that each climate hath received from Nature its appropriate species.

It is very remarkable, that while Nature thus varies in the New World her animal productions, she is perfectly uniform with respect to the mineral; for, excepting the Platina, or white gold of Choco, (and even as to this exception there may be a doubt, as the mines of the interior of Africa are little known) all the minerals are common to the two continents.

91
92
To the malignity of the air of America
must be imputed the prodigious propagation
of insects, venomous serpents, and infected
vegetations, which so unhappily distinguish
this

this hemisphere. The same ill qualities of the air which are favourable to these noxious productions, are probably the true origin of the degeneracy in men and animals; as the same corrupt juices which infect the vegetable nature, must taint the blood, and subdue the powers of the animal.

The degeneracy which prevails in the stranger animals, among whom I shall reckon man, differs in different provinces. Dogs, which in Peru are subject to the venereal disease, are not so in the northern regions; hogs, which dwindle in Pennsylvania, in other places lose their shape, but not their stature; in the English colonies, European sheep become smaller, without losing their wool; in the islands, as in Jamaica, they change their wool for a hair hard and coarse, which cannot be manufactured; the changes vary in the same species, because the air is not in

all parts equally unwholesome, or has been purified in one place more than another by the labour of man. There are other animals of Asiatic and African origin, such as camels, the most patient of heat, which cannot support the climate of America even under the equator, but gradually disappear, without leaving a trace of their existence in the New World.



OF THE CUSTOMS AND MANNERS
PECULIAR TO THE *AMERICANS*,

AND OF SUCH AS THEY HAVE IN COMMON WITH
OTHER PEOPLE; AS LIKEWISE OF THE VARIETY
OF THE HUMAN SPECIES IN AMERICA.

INTRODUCTION.

IT has been always the privilege of those who have discovered new and far distant countries, to relate wonders concerning them; secure in the general passion of mankind for the marvellous, and in the difficulty of disproving absurdities coming from afar; as if distance could give a sanction to things out of nature, or confidence should be placed in the credulity of a dunce, or the integrity of an impostor.

The ambassadors sent by Pope Innocent IVth, in 1246, with that ridiculous mandate

to

to the Great Kan, to be baptized on the spot, and to become a christian, published on their return, that they had seen men with one leg, who joining together in couples ran with extreme swiftness; there was nothing wanting to the completion of this absurdity but the authority of St. Augustine, who declares himself well assured, that there were in his time in Africa men who were monopeds, and blest with an immortal soul.

It is probable, that these ambassadors, who were monks, revived the fable to support the credit of the saint, who by his foolish credulity has shewn, that the love of the marvellous can fascinate the understandings of saints as well as of the profane. We are not to wonder then that the Spanish historians, who were for the most part priests, should add this prodigy to many others equally extravagant in their
early

early accounts of America. Nor were these absurdities confined to the Spaniards; the Portuguese saw shoals of syrens floating on the sea of Brazil, the French fished up tritons at Martinico, and the sober Hollander found negroes beyond Paramaribo in Africa, whose feet were formed like the tail of a lobster.

It is, not only natural, but even necessary, that there should be many points of resemblance between savages living under similar atmospheres; there, where the same wants are felt, the means of supplying them the same, and the influences of climate in exact correspondence, how should the habits be various, or conceptions discordant? No; the differences will be found only in the degrees of their intellects. If we hold by this principle, all will be explained, all reconciled to the understanding.

The

The Tunguses, a people of Siberia, are, like the Canadians, grave, phlegmatic, and speak little; because they have but few ideas, and still fewer words to express them; add to this, that the silence and gloom of their forests naturally induce an habitual melancholy. Hence it is that they prefer strong and inebriating liquors, which quicken the motion of the blood, and set the machine in action, to the most precious gifts that can be made them.

The Tunguses hang their dead on trees, so do the Illinois of America; they cannot dig graves in earth frozen hard to the depth of twenty feet. This is obviously nothing more than a coincidence.

One would hardly suspect that physical causes should influence nations in the disposing of the dead; there is, however, an evident

dent proof of this in Europe, in which the custom of burning the dead obtained in general about 1900 years ago. But it became necessary at last to bury them; because arts, population, and the clearing of grounds, had thinned the forests to such a degree, that towns and entire provinces were menaced with an approaching want of firing. In the second century of our æra, the Romans foresaw the necessity of abandoning their ancient practice, of changing their funeral piles into graves, and of committing the remains of their dearest connections, with infinite regret, to worms and putrefaction. The Christian religion, though originating in a country where the dead were awkwardly embalmed, had not the smallest share in producing the change in question.

The Siberians have their forcerers, called Schames; the Americans, their jongleurs.

Why

Why not? Had not we too our witches till within this century, and should we not have them to this day, had we continued to do them the honour of burning them?

The Orientals, from the earliest times, have been addicted to the magic of astrology: the northern nations, to miracles, and prophecy from inspiration.

The Tunguses plant a pole wherever they fancy, on which they display the skin of a white fox, exclaiming, Behold our Deity! let us prostrate ourselves before him. The savages of Canada take the skin of a beaver, fix it on a staff, and say, Behold our Manitou! let us adore him.

A learned Abbè of the French Academy affirms, that God did not think it ápropos to honour with his special presence any other nation

tion than the Hebrew. What could the other nations do? Just what they did; each struck out a presence for itself, from the Capitolian Jupiter, to the Canadian Manitou; from the deified wafer, to the skin of a fox. But so far above all was the Persian in dignity, that David for a moment forgot his own ark,†

“ Et in sole posuit tabernaculum suum.”

The same Academican, speaking of Joshua's stopping the sun, exclaims, “ How great must have been the surprise of a Persian to see his Mithra || obey the command of a mortal!” Very great indeed!

† “ Και εν τω ηλεω εθετο το σκηνωμα αυτου. Sep.

|| Mithra, in Persic, signifies a Mediator; hence, perhaps, the learned Milton,

“ Effulgence of my glory—second Omnipotence.”

Par. Loft.

There

There is in these religious usages of the Tunguses and Canadians, it will be said, a strong presumption of affinity, or at least of communication, between the two people. Without enlarging on these national analogies, owing simply to the co-operation of similar conceptions, it is certain, that the adoration of the skins of beasts, among hunters who know nothing more admirable in nature than the robes of zibelines and beavers, has nothing in it that should excite our wonder. It is utility or fear that has deified all the objects to which nations have addressed their vows and their incense: of the former, the worship of the cow, the calf, of onions, of fire, of Pomona, Ceres, Bacchus, &c. afford proofs more than sufficient. Fear and want have been the parents of idolatry; the interest of men has made the fortune of the gods.

Such,

Such, for the most part, are the points of resemblance between the Tunguses and Canadians; but the points of difference are more remarkable. The Siberians have known for ages iron and the forge; they have tamed the rein-deer, and harnessed him to their traineaux; hence, being secure in part of subsistence, they do not hunt to any great distance from their dwellings, nor do they need to be eternally at war with their neighbours for the possession of game. The Canadians, on the contrary, have left in a state of nature the same animals which have been tamed by the Siberians; the idea of rendering them useful has never entered their heads. They wander a hundred and fifty leagues to kill a caribou, which they might have every hour under their hands, had their ingenuity been equal to that of the Tunguses;—a manifest proof of a superiority of intellect in the latter.

The

The natives of the Torrid Zone, and of the southern parts of America, form a variety, which bears not the least resemblance to the generations of the North, except in the common want of a beard, and of hair over all the surface of the body. This race resembles as little the Europeans, Chinese, Tartars, and Negroes; in short, its character may pass for original.

The Peruvians are not tall of stature, but are tolerably well proportioned; they have the nose aquiline, the forehead narrow, the head well furnished with black hair, coarse and sleeked; the complexion between red and olive; the iris of the eye black, and the white somewhat dusky. They never have a beard, for that name cannot be given to a few short scattered hairs, which come out in old age; neither men nor women have that downy hair which is with us the indication
of

of puberty; a circumstance which distinguishes them from all the nations of the globe, even the Tartars and Chinese. It is the characteristic, as in eunuchs, of their degeneration. This portrait of the Peruvians may serve to represent all the Indians of the western coast, from Panama to Chili, where the blood seems more purified, and the species less degenerate than in any other parts of the West-Indies.

The inhabitants of the islands, and of the east coast, from the desert of the Patagonians to the tropic of Cancer, differ little from the former, except that they are taller, have a body more muscular, the eye-brows more tufted, the white of the eye clearer, and the ridge of the nose more flat; but there is something very remarkable in the appearance of their eyes; the lids do not terminate at either end in a sharp angle, but form an arch, which
 masks

masks the lachrymal glands, and renders, at first sight, their look hideous and horrible.

The taste, or rather fury of the Americans for beautifying their persons, is no less curious in its principle, than ridiculous in its exertions. In this view, the mothers take the heads of their infants, three or four days old, in hand, and begin to fashion them into the form of a pyramid, a cone, a cylinder; some to be quite flat, others an exact square; and the last, which is the completion of beauty, perfectly round; these are called by the French, residing in Canada, *têtes de boule*.—*Little indebted to Nature for his other endowments, the savage seems in this to retort her injustice, by defacing the fairest example of her art.*

The naturalists among the ancients, who believed that there were in Scythia men with
dogs'

dogs' heads, were deceived by ignorant travellers, who having seen savages with heads ending in a point, formed of them monsters compounded of parts half dog and half man. The greater number of the ancients reported these prodigies merely as hearsays; but what are we to think of St. Augustin, the most enlightened of the early Christians, who affirms that he saw, in the Lower Ethiopia, men who had but one eye in the middle of their forehead, and to whom he was so happy as to preach the gospel! It is not easy to comprehend how he could contrive to catechise beings who certainly have never existed in Lower Ethiopia, or any where else.

There is in the Caribane a sort of savages who have hardly any neck, and whose shoulders rise as high as the ears; this too is factitious, and brought about by laying great weights on the head of the infant,

E

which

which compress the vertebræ of the neck, and force them to descend into the hollow formed by the two bones of the upper part of the breast. These monsters appear, at a certain distance, to have the mouth in the middle of the breast; and may well renew, to travellers ignorant and delighting in wonders, the ancient fable of Acephales, or of men without heads.

The love of the marvellous is so predominant in man, and this in proportion to his ignorance, that a mixture of fables with facts must of course be found in the early histories of all nations; the fables may be considered as a kind of national creed, which historians were bound to observe, if they would not forfeit the favour of their countrymen.

The works of the first Greek historians are lost, but are quoted by those who came after them;

them; the points in which the latter historians agree, are to us a classical creed, or authentic history; those on which they differ should be left out of the question; yet it is on these points of difference, and the prevalence of fable, that the moderns found their objections to ancient history.

French and English historians differ, as might well be expected, in their accounts of the battle of Agincourt. Does it therefore follow that no such battle was ever fought? As to fable, considered as an objection to the veracity of a writer, there is a difference between compliance and conviction. A Roman augur divided a whetstone with a razor! Can it be supposed that a man, who thought justly in other matters, could want common sense in these alone? The case was—in things out of nature, Livy wrote for his countrymen; in things which come within nature, he wrote for mankind.



After the early historians of Greece, whose works are lost, Ctesias is the first; some remnants only of his work have come down to us. He delighted in fable, and for this is condemned by the ancients themselves, yet he had credit with them in points truly historical; their rejection of his fables gives authority to their acceptance of his history.

Herodotus is called by Cicero the father of history; by the moderns, a fabulist: he recited his works at the publick games, and to the assembled literati of Greece. Would they have received extravagant fables for genuine history? No; but they could separate the fables from the facts; they lived at no great distance from the times.

The observations of eclipses, calculated by Ptolemy, and referred by him to the reigns of the Persian kings, agree with the chronology of
Herodotus.

Herodotus.—No matter: Herodotus must still be nothing better than a fabulist.

This historian flourished 500 years before our era; Homer and Hesiod 400, as he informs us, before him: French critics come 2300 years after him, dispute about the age of Homer, and deny there was any such man as Hesiod. We are in much less danger of being deceived by the credulity of the ancients, than by the presumption of the moderns.

If a man does not marry at the usual age, if he refuses to go to the war when declared, or to the chase, he is pronounced to be insane; from that time he is treated with the greatest respect, and even affection: this cannot proceed from a spirit of beneficence in the savage, who leaves his aged parent to perish, when he becomes an incumbrance, and can no longer provide for himself. This
extraordinary

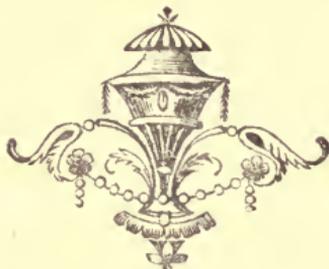
extraordinary custom obtains in Turkey, and throughout Asia, and starts up most unexpectedly, at our doors, among the peasants of Switzerland. The Turks declare the insane to be privileged beings, from whom Providence has kindly withheld the dangerous present of rationality. *This is a manifest refinement; which, though it may become the sensibility of the Asiatic, will never apply to the genius of the Switzer. This agreement in nations of such different characters, finds an easy solution in the supposition that the Asiatics and Germans were in early times savages; that the custom in question took place in those times, and had its origin in some particular point of superstition.*

Such are the principal observations which have appeared to deserve a place in this article. It is well known that there are still vast regions in America which remain unexplored,

plored, and where the natural history of man might make great acquisitions. One knows that there are other countries, concerning which all information has been designedly suppressed. Those who, abusing at once the holiness of their ministry, and the confidence of a harmless and unhappy people, have erected themselves into petit tyrants under the two tropics of the New World, have thought it contrary both to their honour and their interest to give fair and faithful relations of their conquests. The histories of Paraguai, by Charlevoix and Muratori, are written with so much partiality and so little discernment, that it is impossible to give them any degree of credit; they are kinds of legends, which the reader will know how to estimate, when he finds in Charlevoix, that in the country he describes, there are enormous serpents, whose sole employment it is to ravish girls, notwithstanding the efforts of
the

the missionaries, who throw themselves desperately on these bold animals, to save, at the hazard of their lives, the virginity of the young Indian females.

It would be ungenerous to insinuate that the missionaries might have other motives than religious zeal for this interference.



OF

CALIFORNIA.

THE natives of this country differ so little from their brethren of the continent, that they would never have been thought worthy of a distinct consideration, had they not been possessed of an inestimable treasure in their pearl fishery; a treasure, however, of little use to them, as they were too stupid and sluggish to avail themselves of it. This was not the case with the Jesuits, a society of priests famed for their inimitable art in making a love of gold pass for the love of God.

It was in the year 1697 that those reverend fathers set out from Old Spain to make a settlement on this peninsula; their ostensible motive, the propagation of the gospel; the real and concealed, the pearl fishery; the richest,

richest, in the beauty of the jewel, and the abundance of its produce, of any as yet found on the globe.

Possessed of this treasure, the first object of their avarice was to make it all their own. Accordingly they stopt the usual import of the pearls into Mexico, where they paid a high duty to the Spanish government. The consequent decrease of the revenue produced strong remonstrances to the court of Spain; but the influence of superstition on the conscience of the king, and of gold on the integrity of his ministers, secured to the monopolists a temporary enjoyment of their pious fraud.

Unhappily for them, when Lord Anson, in 1744, took the Spanish galleon that went every year from Acapulco to Manilla, he found that more than two-thirds of the cargo belonged to the Company of Jesus.

He

He was the first who observed, that this commerce cuts the knot which should keep Mexico and Peru in a perfect dependance on Spain; that it shocks all the laws of sound policy; must end in the ruin of the parent country; and could serve no purpose, but to enrich a set of rapacious priests.

These remarks, which he published on his return to Europe, opened the eyes of the Spaniards, but the king shut his; the punishment of the abuse was for a time suspended, until the good sense of Anson, confirmed by the dangerous projects of the jesuits in Paraguai, was verified in the total ruin of those ambitious miscreants.

How pleasingly must it sound to our posterity, that the sagacity of an English sailor was the first step towards restoring an infatuated nation to its senses, and preventing the destruction of a mighty empire. going to press: under the beloved Peruvian. OF 7

60

OF THE
COLOUR OF THE AMERICANS.



Para

COLUMBUS, at his first landing, on the New World, was surpris'd to see, within four degrees of the Equator, men who were not black. He suspected that he had mistaken the latitude; not conceiving it possible, that in the same parallels on the two continents, the Africans should have a black skin, and crisped woolly hair; the Americans, a skin of a copper colour, with hair long and strait.

But the surpris'e ends not here; for from the extremity of the north to that of the south, a tract embracing all the known latitudes of the globe, the inhabitants of the New World have but one colour.

That

That men exposed naked to the biting blasts of Canada, and the scorching heats of Peru, should not differ in the tints of the skin, is a phenomenon that defeats the pride of philosophy and the triumphs of system.

Some theologians of the present age cut the matter short; they tell us that negroes descend in a direct line from Cain, whose nose was crushed, and skin blackened, that he might be known wherever he went to be an assassin. Others inform us, with equal probability, that the Ethiopians are the posterity of Chus, Canaan, or Ismael. Some, still more bold, or rather absurd, assert, that the first woman had an ovarium, in which she laid up black and white eggs, which produced, the one kind, Germans, Swedes, and all the people who are white; the other, negroes, and all those who are black. You must therefore choose between Ismael or
Cain,

Cain, or between the white eggs and black, if you will establish a system on the variations in question.

Who, after this, could expect that our author should attempt to establish a system on this very subject, and to account from the reason of things for the uniformity of complexion through the various climates of the New World. With the greatest respect for the genius and learning of M. Pauw, I cannot help thinking that he gives too much into a predilection for philosophical discussions; as I take no notice of these, except where I am perfectly satisfied with the proofs, my selections are for the most part confined to facts. All beyond this I resign to those superior spirits who fancy that they enter into the views of the First Cause.

ANTHROPOPHAGI;

OR,

EATERS OF HUMAN FLESH.

IT should not be the object here to write a satire or an eulogium on human kind, whom neither reproach nor praise hath ever corrected. We must confine ourselves to facts; lay them open such as they are, or one believes them to be, without hatred, without prejudice, without respect, except for the truth.

If the Spaniards had not felt the severest remorse for their slaughter of so many miserable Indians, they would not have calumniated them with so much fury after their death. It was expedient to render odious those whom they had butchered, in order

to become less odious themselves; but it is the nature of exaggeration to defeat its own purpose.

They have said, that Montezuma sacrificed every year 20,000 infants; that human victims were offered in all the temples of Mexico, of which there were, according to Antonio Solis, 2000 in that capital. The truth is, that there was but one chapel, built in the form of an amphitheatre, in the whole town.

It is evident, that Solis meant not so much to inform posterity, as to palliate the atrocious cruelty of the Spanish conquerors. It was on the same principle, that Livy, with a view to prejudice his readers against the enemies of Rome, asserts seriously, that Hannibal distributed human flesh for food to his soldiers, in order to render them more fierce in battle.

It

It is an insult to our understandings, that the Portuguese and Spaniards should be those who most exclaim against the abominable cruelty of a people weak and uninformed: They should have reflected on their own auto da fé, less pardonable in many respects than the repasts of cannibals, or the sacrifices of the Mexicans.

It is a subject of controversy among writers, whether the repast preceded or followed the sacrifice. As the practice must have had its origin among savages, most of whom have but vague ideas of worship, and many of them no ideas at all, it is probable that hunger and revenge first impelled them to devour their prisoners of war.*

* “ On ne peut nier que les hommes n'aient eu besoin de manger avant qu'ils aient eu besoin de prier.”

All worship implies some degree of reflection and civilization, even where the motive is nothing more than fear; as to gratitude, the finer motive to adoration, this is a passion too artificial to enter into the moral system of savage life.

The Scythians, Egyptians, Chinese, Indians, Phœnicians, Persians, Greeks, Romans, Arabians, Gauls, Germans, Britons, Spaniards, Negroes, and Jews, were in early times in the habit of sacrificing men without number. If it is not possible to prove that they were all Anthropophagi in their state of barbarism, it is because that state hath preceded the records of history.

In the account of China, published by the Abbé Renaudot, it is said, that there were Anthropophagi in this empire so late as the ninth century, *which is hardly to be believed;*
yet

yet Marc Paolo, who had never read this account written by the Arabians, relates, that the inhabitants of the provinces of Xandu and Concha eat their prisoners. The barbarity of the Chinese with respect to the infants whom they will not rear, and of whom they destroy every year throughout the empire not fewer than 30,000, by smothering them in tubs of hot water, or exposing them in the streets and highways, *is likewise hardly to be believed*, and yet it is true. *as to exposing the*

The Peruvians, who had gone before the other nations of America in civilization, did not, at the time they were first discovered, sacrifice human victims; they were content to draw from the frontal vein, or from the nose of a child, a certain portion of blood, which being mixed with flour, was made into cakes, and distributed to all the subjects of the empire on a certain annual solemnity.

This clearly proves that the Peruvians had been originally eaters of human flesh; it is, at the same time, a manifest mitigation of a barbarous species of worship; their manners and habits had been in some degree softened, and religion followed the revolution, in their moral character.

Happy had it been for more civilized nations, that this correspondence had been carefully preserved; and that good sense in religious matters had kept pace with their advances in science, and a polish in their manners!

Our author has given himself the trouble to enumerate the various modes of Anthropophagy which obtain from one extremity to the other. He thought it, no doubt, his duty as an historian to undertake this task; but there is no such call on me, who have undertaken nothing more than to select those passages which
appear

appear most instructive and entertaining. The subject in-general is uninteresting, the details are often disgusting.†

† “ Les Iroquois ne trouvoient rien du plus fin, ni de plus tendre, dit on, que le col et tout ce que envelope la nuque: les Caraibes, au contraire, preferoient les mollets des jambes ou les carnosités des cuiffes: ils ne mangeoient jamais des femmes ou des filles, dont la chair leur paraissoit peut etre moins favoureuse &c.

“ Les chiens dogues, que les Espagnols employent à la destruction des Indiens, preferoient de meme la chair des hommes a celle des femmes ——”



OF THE
ESKIMAUX.

THESE inhabit the northern extremity of America, and spread themselves from the interior of Labrador, by the coasts and islands of Hudson's-Bay, very far towards the Pole. Wandering and dispersed in little troops, they embrace an immense region; were they to be collected into a body, they would not occupy a hundred hamlets.

Before we proceed further into their history, let us enquire to what degree of Northern latitude our globe is inhabited; as likewise whether the human race can live in the center of the Frozen Zones, as it does on their borders.

In

In the most distant regions, in islands the most remote, our navigators have found men more unhappy, more weak, and approaching nearer to the state of brutes, in proportion to their distance from the Temperate Zones; all equally dissatisfied with their situation, and uncertain of their origin.

Boerhaave, and other physicians of our times, willing to determine the degree of cold which must coagulate the human blood, or of heat that would suffocate, have produced calculations so faulty, that they cannot be admitted without contradicting common experience. There, (say they) where spirits of wine well deflegmated would annually freeze, the vital heat would be extinguished. To this axiom, as to many other philosophic decisions, there is one material objection—it is not founded on fact.

At

At the 68th degree of latitude, spirits of wine, the most pure and rectified, regularly freeze every year, the needle ceases to point towards the north, and mercury is not unfrequently fixed: this does not prevent Europeans, much less inured to the climate than the Eskimaux and Greenlanders, from having establishments still nearer to the Pole than the point at which spirits of wine in the open air are found to congeal; of this the Danish colonies, subsisting in Greenland in 1764, are the clearest proof.

The navigator Baffin advanced northward through Davis's Straight, and trafficked with the Eskimaux at the 73d degree; and the Greenlanders of the Isle of Disco assert, that they found the habitations of men beyond the 78th. The Dutch wintered in 1633, on a rock of Spitzberg, in the 80th degree, without losing a single man of their company.

At

At Spitzberg, which appears to be the extreme land of our hemisphere, are found bears, foxes, and rein-deer, loaded with fat. But though these animals are there few in number, and that the excess of cold renders their species, as it does ours, weak and unprolific, Nature, however, is not impotent in those extreme climates. Beneath tremendous vaults of congregated masses of ice swims the enormous Leviathan; *round him, in myriads, his tenants of the deep, his subjects or his food, as he pleases to consider them; whilst they in their turn, by feeding on each other, keep up the bellum omnium in omnia, that great law of nature, that proof (in the opinion of a celebrated chemist) of the wisdom and goodness of the Divine Creator.**

* See Watson's Chemistry, vol. v. Essay 3.

The innumerable shoals of herrings, cod, and other fish, those clouds of sea-fowl which darken at times the surface of the frozen ocean, prove that Nature has not been less active in this part of her creation, than in those where she displays her power in the production of plants, trees, and the astonishing variety of terrestrial creatures.

Must not this observation convince us, that there is all over the globe the same tendency to organization; an equal portion of that vivifying spirit which modifies matter *ad infinitum*, without being so far subject to the intemperature of climate, as to suspend in any part the operations of an all-creating energy?

To return to the Eskimaux. They are the most diminutive race of human kind, their stature in general not exceeding four feet. They have enormous heads, are extremely

tremely fat and corpulent, and much underlimbed. On examining the extremities of their limbs, one perceives that organization has been checked by the severity of that cold, which contracts and degrades all earthly productions. Man, however, resists this impresson in higher degrees towards the Pole than trees or plants, since beyond the 68th degree neither tree nor shrub is to be found, while savages are met with 300 leagues beyond that elevation. These northern pigmies have, without exception, an olive complexion; they have, like the rest of the Americans, no beard, their face flat, the mouth round, the nose small, the white of the eye yellowish, the iris black and dull, the lower jaw extends beyond the upper, its lip thick and fleshy. Thus fashioned, though hideous to the eye of an European, they are perfectly beautiful in their own, and distinguish all other men by a term which

which in their language is equivalent to barbarian. *Is it not pleasant to observe such a coincidence of impertinence in the high-polished Greek, and the filthiest of savages?*

As they feed almost entirely on oily fish, their flesh has in a manner contracted its substance; their blood, become thick and unctuous, exhales a penetrating odour of whale oil, and on touching their hands, one feels a clamminess, not unlike to that viscosity which envelops the bodies of fish which have not scales: accordingly, this is the only nation of which it has been observed, that the mothers, like some quadrupeds, lick their new-born infants.

There is another striking effect from their food, and that is the extreme heat of their stomach and blood; insomuch that the glow of their breath so warms the huts in which they

they live during the winter, that an European cannot support the heat, nor do they, though in the coldest region of the habitable globe, ever need a fire; a lamp sufficing to boil their food, when they do not eat it quite raw.

Without law, without worship, without a ruler, and with very few moral ideas, they have nothing to interrupt their sole occupation, that of procuring food. Their time is so precious to them, that they insist on being paid for so much of it as is taken up in attending the sermons of the Danish missionaries. While one furnishes them with food, they are excellent Neophytes, full of piety and zeal; the moment that is withdrawn, they return to their boats, and pursue the whale, laughing at the instructions and catechisms which they could not understand.

The

The doctrine of the immortality of the soul had, according to some writers, already travelled beyond the Polar circle, before the arrival of the first Europeans; but if the metaphysical opinions of polished people are so uncertain, so complicated, so hard to be understood, we should be on our guard against those splendid systems which travellers are so fond of attributing to savages.

If man had an innate idea of his spirituality, I believe that the animal and rustic life would never efface that primitive notion; but, if it be only by a gradation in reasoning, and a connected series of abstract ideas, that we have risen to this sublime hypothesis, we must not look for it among savages little better than brutes, and who know not what it is to reason.

There

There is a test by which we may be assured whether such or such a people have had such or such ideas; we have but to examine whether they have words in their language to express those ideas; if they have not, as is the case with the Eskimaux and Greenlanders, who are the same people, (their manners and language being precisely the same) we may venture to pronounce that they have never so much as thought of the immortality of the soul.

Let us determine this article, by an observation on the people of the North in our division of the globe. Those who inhabit the extremity of the Temperate Zone have for the most part hair of a flaxen colour, blue eyes; the skin fair, are of a vigorous complexion, and tall of stature; they are bold, courageous, warlike, and restless; a kind of instinct hath ever urged them to expatriate
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and invade every quarter of the earth, which they consider as formed for them: they have extended their invasions even to Africa; all Europe, and a great part of Asia, are, to a certain degree, peopled by their descendants; nor is there a nation among us which is not allied in blood to some one of the tribes of the North.

When one visits at this day these pretended hives of human kind, and the countries from which have issued those swarms of men, one is surpris'd to find them little more than deserts: Denmark contains but two millions, Sweden two millions and a half of inhabitants, and the empire of Russia, respect had to its extent, is a solitude.

How is this to be accounted for? Simply, by supposing that the ancient emigrations of those northern people consisted of several little

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the wandering nations, who occupied an immense extent of land, confederated of a sudden to expatriate, and to enjoy a happier climate than their own; so that the country remained, after their exit, in a manner empty and unpeopled during six or seven generations: accordingly it has been remarked, that those clouds of emigrants, who drew along with them their wives, children, and cattle, appeared only from time to time, like storms, and that there have been great intervals between one irruption and another.

For these forty years past the Tartars have not stirred; one would take them for the most just, the most peaceful of men; but this calm proceeds from the weakness of their population, exhausted by their late conquest of China and Asia, which will be hereafter the less exposed to their invasions, in that Europe, perfectly civilized and constantly

stantly in arms, opposes to them an insurmountable barrier.

The savages, of whom we are treating, are very different from the people just described, whether we consider their figure, or enter into a comparison of their manners and inclinations. Diminutive, tawny, weak, the refuse of human kind, they seem to constitute a race the most worthless and contemptible, with an exception, it may be, of the natives of the Torrid Zone. The extremes of cold and heat act much in the same manner on the faculties and constitution of man.

So long as the climate continues the same, the people of whom we are speaking will never rise above their present abject condition. Were they to unite in society, they would perish with hunger; because the agriculture which affords subsistence to
towns,

towns, is impracticable in their solitudes, covered with snow and ice.

With respect to their population, it has never been so low, since the black plague, as at this day; and their numbers have constantly and rapidly decreased within these forty years, that the small-pox hath spread its ravages throughout the cold Zone. Their commerce with the Europeans has been to them a mortal blow; as if it were destined that all savage people should tend to extinction from the moment that civilized nations come to settle among them. *An apparent paradox; but a natural consequence of the views of the invader, and the character of the native.*



OF THE
PATAGONIANS.

ON the southern extremity of the New World, the most inhospitable and unfruitful of all the regions of the earth, dwells, as we are told, a race of giants, so lazy, that they never stir but on horseback; and so dastardly, that notwithstanding their superiority in strength of body to the dwarfs who surround them, they have never dared to make their way to a happier climate than their own, though a troop of one hundred such combatants might have ranged unresisted from one end of that continent to the other. This consideration, joined to the total want of analogy in any other quarter of the globe, and to the great improbability that Nature should have thrown a race of men, the finest forms of her creation, on a spot of earth
the

the least fitted to support them, is sufficient to convince me that there are no such beings existing. I shall not, therefore, enter with my author into a minute examination of the authorities by which the fact is supported, but pass to the latter part of this article; which is less argumentative, and more to the purpose.*

I have often imagined that the notion of the Europeans, determined to discover giants round the Streight of Magellan, hath had its source in the tradition of the Americans,

* In Lord Anson's expedition to the South Sea, the Wager being wrecked on the coast of Patagonia, eight of the crew were made prisoners by the natives, among whom they resided eight months; these, on their return to Europe, declared that the Patagonians were of the ordinary stature of other men. "Cette décision me paroît être d'un plus grande autorité que les témoignages, réunis de tous les voyageurs qui n'ont fait qu'une apparition aux terres Magellainiques."

touching

touching the existence of such beings in early times. It is surprising that the annals of all the ancient nations of the earth should be found to agree in this tradition, and that the common origin of a prejudice so universally embraced, should be enveloped in an impenetrable darkness.

Among the several attempts to clear up this obscurity, there is not one more singular than that of a theologian of our own days, who, after having cited, one after another, *Genesis*, the *Metamorphoses of Ovid*, and the *Bibliothèque Orientale de d'Herbelot*, gravely assures us, that our globe is nothing more than a heap of fragments and ruins of a globe more beautiful and perfect, on which angels dwelt before us, and on which they would be still dwelling, had they not provoked Heaven by their ill conduct, and drawn on themselves its thunders, by which they were annihilated.

annihilated. It is to this first race (adds he) that we are to attribute the prodigious fossil bones scattered throughout the two continents; and the fable of the Titans, which hath found its way into the mythologies of the ancients. After the destruction of those angels, was seen to spring up the present race of men, who bid fair to be fulminated in their turn.

The Abbé Pluche was of opinion, that the fable of the giants was no more than the allegorical history of the early revolutions of our planet; and that all people had personified the phœnomena occasioned by deluges and the ruinous combustions of the globe.

On examining and analyzing the name of the greater part of those giants, who fought as long as they could against the gods, one sees, in effect, that they signify precisely de-
rangements

rangements of the earth, atmosphere, and elements. The name of the terrible *Briaréus* implies darkness, or light eclipsed; that of *Othius*, the confusion of time and the seasons; that of *Arges*, lightning; that of *Brontes*, thunder; that of *Mimas*, the fall of waters; that of *Porphyron*, the chasms and crevices of the earth; that of *Typhaus* signifies a whirlpool of inflamed vapours; that of *Enceladus*, the rushing of torrents; that of *Ephialtes*, frightful dreams, or black clouds.

It must be confessed, that there is in this croud of consenting etymologies a very clear meaning; but that which is not to be so easily accounted for is the apparent consent of all the people on the earth to personify, after the same manner, and under the same emblems, meteors and physical catastrophes; that the Egyptians, Indians, Japanese, Peruvians, Norwegians, Mexicans, and Britons, should

should meet exactly in their allegories, and have conspired to metamorphose terrestrial and aërial phœnomena into giants; this, I say, is remarkable indeed.

Admitting that the Greeks and Jews had derived this tradition from Egypt, it cannot be supposed that the Norwegians, who have composed the Edda of the Icelanders, had any knowledge of the Egyptian writings; it cannot be supposed that the Peruvians, who have never known how to read or write, should have borrowed this fable from the ancient books of the Japanese, from the Vedams of the Indians, or the writings of the Jews, of which no one exemplar had penetrated into the New World before the year 1492.

I must take the liberty in this place to observe, that our author has not stated this particular point with his usual candour. Let us substitute

oral

oral tradition in the place of written information, and a great part of the difficulty disappears. . . But by what means of communication could the Peruvians have received such oral tradition? To answer one question by another — How came they by the use of the Chinese Quipos, or the circumcision of the Egyptians? How came they by the castration of males, and infibulation of females, usages indisputably oriental? And again, whence their tradition that Mungo Capac, their first civilizer, came from a far distant country; and that he and his family were children of the sun, an idea manifestly of Asiatic origin? After all, the difficulty lies solely in our ignorance of the history of the earliest ages; a difficulty much increased by the obligation we are under of believing that the world is not more than 6000 years old, and that the history of man is included in that of one particular people.

We will not add to this tract on the Patagonians, the argument that might be drawn from the uniformity of the human species in the other quarters of the globe, to demonstrate, that there cannot be a family of giants in a little province of the Magellannic region. Had there been any such, some living proofs of their existence would certainly have been brought to Europe; or, at least, their skeletons.



OF THE
BLAFARDS, AND WHITE NEGROES.

THE men the most remarkable discovered in America are, without doubt, the Blafards of the isthmus of Darien; they were unnoticed by naturalists before the year 1680, though Cortez, a century before, had described them at large in his letters to Charles the Vth. But Cortez was treated as an exaggerator and madman, and all the scholastics of Spain rejected in those days a fact strictly true, with the same blind obstinacy that they defend in these days facts undeniably false.

The Blafards of Darien bear such a resemblance to the White Negroes of Africa and of Asia, that we are to consider them as beings

ings of one and the same kind, and are justified in assigning to them all, one general, common, and constant origin.

The Blafards, or White Negroes, though born of black or copper-coloured parents, have never been black; they are met with principally towards the centre of Africa, or at the extremity of the South of Asia; they are called Dondos by the Africans, Kackerlakes by the Indians. They are low of stature, not exceeding four feet five inches; their colour, a faded white, like that of paper or muslin; they are born of this colour, and never change at any age. Their sight is so weak, that they cannot bear the broad day, during which they keep close, but sally forth at twilight, or by moonlight, when they range the forests, and hunt with alacrity even the larger game. Their eyes, in form and effect, resemble those of cats; their hair,

in

in Africa is woolly; in Asia, long and pendent; either white as snow, or reddish, verging on yellow. Their whole form announces a feeble and vitiated constitution; their hands are so ill made out, that they are more properly to be called paws; the joints of the fingers are in a manner knotted, their motions slow and distressing; the play of the muscles of the lower jaw, which comes out much beyond the upper, is so imperfect, that they labour greatly in chewing; their ears are formed differently from ours, the tissue is thinner, the shell more contracted, and the lobe long and pendent.

Though the physiognomy of the Dondos is not precisely the same with that of the Negroes, one discovers nevertheless, in their features half effaced, that they are of African origin; in like manner as the Kackerlakes are distinguished to be of Asiatic extraction.

These

These men, of the colour of chalk, with the eyes of cats or owls, are found only in the Torrid Zone, to the tenth degree or thereabouts from the Equator; at Loango, Congo, and Angola, in Africa; at Ceylon, Borneo, and Java, in Asia; at New Guinea, in the *Terræ Australes*; and at Darien, in America. But what is most remarkable; wherever found, they are held in the highest degree of respect and even veneration; not by the vulgar alone, but by the sovereigns of Africa and the Indies, who consider the possession of them in their courts, and about their persons, as an article of magnificence; looking on them as beings distinguished, not disgraced, by Nature. It is curious to find by the letters of Cortez, that the same idea was entertained of these Blafards in America, and that Montezuma had three or four of these creatures in his court.

Could

Could we expect to find, as it were at our own doors, in the Cretin of Switzerland, a being somewhat analogous to the Blafard? These Cretins are seen in considerable numbers in the Valais, and principally at Sion, the capital of the country; they are deaf, dumb, idiots, almost insensible to blows, and have prodigious *goitres*, which descend below the stomach; they are totally inept, and incapable of thinking. The inhabitants of the country hold these Cretins to be the guardian angels of their families; and those who are so unfortunate, that they cannot claim kindred with one or more of them, seriously consider themselves as on ill terms with Heaven; they are never contradicted, are carefully provided for, nothing omitted that may amuse them, and satisfy their desires; the children dare not insult them, and the old behold them with respect; this respect is founded on their innocence and weakness.

This

This is precisely the case with the Blafards, whose stupidity is not less than that of the Cretins; for though the excess of their degeneracy has not quite deprived them of the power of speech, it has to a great degree impaired their sight and hearing.

It is related, that at Loango, the Albinos or Blafards recite prayers before the king; this custom springs from the opinion of their sanctity. The Switzers, no doubt, would have adopted this usage, were it not that their Cretins are unhappily dumb. These prejudices are not modern; we find the clearest traces of them in the highest antiquity, when it was believed that Heaven often inspired the idiot and the crackbrained, in preference to the devotee. Prophets, in general, had the reputation of not being quite found; and yet they were listened to, and believed, both at home and abroad. The

H

priestess

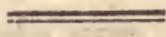
priestess of Apollo, enouncing his oracles, assumed, in the violence of her gestures, all the extravagances of phrenzy; and was never so much in credit, as when she appeared to be quite out of her senses.

Though Christians have not, like Mahometans, the charity to treat idiots kindly in this world, they have no doubt of their being very well off in the next. All these different prejudices are as it were in contact; because from one extremity of the earth to the other, under similar circumstances, men are the same.



99

OF THE
COMMERCE OF EUROPE WITH AMERICA.



THE mines of gold and silver are no source of happiness to the New World; on the contrary, they have impoverished the Spaniards and Portuguese, who for the most part possess them. Peru would be more happy, if, instead of its veins of metals, it had a sufficient population, plenty of cultivable grounds, and above all, great roads. But how should the Spaniards have them in Peru, who have them not at home? Yet in Germany, and even in Bohemia, where the want of money is a general complaint, the roads are excellent.

Peru
p 110

Mines will diminish

The pearls of Panama and California are of little advantage to the regions which abound in them; these riches, like those of the mines, instead of augmenting, diminish population, the true wealth of a nation. At Mexico, the same man who wears diamond buckles on his shoes, retires at night to sleep on straw: so the abbés of Rome, proudly dressed in silk, dine at one hospital and sup at another.

The cochineal is a little red insect, which, enlivened by a strong acid, produces a fine tint: this is a real treasure; it employs hands, and advances population.

123

When beavers abound in a country, as they did in North-America when first discovered, it is a proof of that country's being little better than a desert: such a mischievous animal cannot be tolerated in a cultivated country;

country; especially where there are dykes and fences against inundations. There are provinces in Germany where they pay eleven crowns a head for that of a beaver.

The importations from Europe into America are of the necessaries of life; those from America into Europe are articles of luxury; so that Europe must gradually draw out of the New World all its silver and gold.

The true principle of the weakness of America is in its want of inhabitants; of Chinamen in the South, and of Germans in the North: it is admitted, that, at different times, the English colonies have drawn half a million of labourers from the Palatinate, Suabia, Bavaria, and the Ecclesiastical States: while Spain and Portugal have been dispeopled by their colonies; the miserable policy of powers depending on their mines;

the

industrious & skilful

the produce of which must in the end go to other nations for those necessaries which they want hands to raise at home. From all this it follows, that so long as population continues so weak, especially in South-America, that country must remain dependant on Europe, the mistress of the coast of Africa, the nursery of labourers. *which as Stowe is*



OF MONEY,

AS A SIGN OF CIVILIZATION.

“ SOYEZ feul, et arrivez par quelque accident chez un peuple inconnu; si vous voyez une piece de monnoie, comptez que vous etes arrivé chez un peuple policé.

“ ESPRIT DES LOIX.”

The Americans have no money, and are so stupid that they cannot be brought to conceive the use of it.

The Egyptians knew not the use of money before the Persian conquest; yet were the most enlightened nation on the earth at that æra. The case was, having every thing they wanted at home, they had not given into commerce with foreign nations: among themselves, the interchanges of commodities answered the purpose of money.

Concerning *trade*
like the
Chinese

Concerning money, as the medium of commerce, M. Pauw has brought forward some curious particulars in his Recherches Philosophiques sur les Grecs.

“ Toutes les subtilités qu’on croit avoir
 “ été inventées de nos jours par les Spéculateurs de Londres étoient connues des
 “ Grecs il y a plus de deux mille ans.

“ Les negocians qui frequentoient le port
 “ d’Athenes, et la bourse du Pirée avoient
 “ l’art d’y repandre des bruits tres-alar-
 “ mans afin de faire hauffer le prix des
 “ blés.”—*Precisely as we do, to lower the price of Stock. Who could have suspected that the wit of the alley was Attic?*

“ C’est dans les operations de ce commerce
 “ qu’on trouve la première notion des lettres
 “ de changé: Isocrate dit de la manière la
 “ plus

“ plus claire qu’un étranger qui avoit amené
“ des cargaisons de grains à Athenes, y
“ donna a un marchand nommé Stratocle,
“ une lettre de change à tirer sur quelque
“ place du Pont-Euxin ou il lui étoit dû
“ de l’argent.”

*Hitherto it has been supposed, that the
Jews of Europe were the inventors of Bills
of Exchange.*

“ L’auteur du dialogue intitulé Eryxias,
“ qu’on a tantôt attribué à Platon, et tantôt
“ à Æschine le philosophe, dit que les Car-
“ thaginois renfermoient dans de petites
“ bourses cachetées quelque objet inconnu,
“ qui avoit parmi les négocians une valeur
“ stipulée et garantie par le credit de la re-
“ publique; ce qui revient exactement au
“ papier monnoie des modernes.”

OF THEIR WANT OF
NUMERICAL TERMS.

TAKE from an American his material signs or representatives of numerical values, and he cannot proceed by language beyond the number—*three*. Possessed of precise notions of numerical values, they would, like other people, have invented terms to express them: not to have done this, is downright stupidity. Their system of *counting* is nothing more than a repetition of units, like the notches or score on a *tally*.

It is found by the *Shaftah*, which, if not the most ancient, is certainly one of the most ancient books extant, that the Orientals had in the earliest times numerical words carried beyond the term of a million
in

in a decimal proportion: as *Paar*, 1000—*Lac*, 10,000—*Paar par Paar*, a thousand times one thousand.

It is surprising, that, in analyzing a fragment of the history of the Hindoos, published by Alexander Dow, some of our literati should attack, not only the antiquity of the Shastah, but even that of the Indians in general; maintaining, that they received their philosophy from the Greeks, (a strange inversion of the order of things) and that their legislator lived but three hundred, or at most a thousand years before our æra; and all this, because Herodotus does not speak of them as of a people celebrated, or even much known. Herodotus travelled no farther into Asia than to Babylon, so that he could not know much of the Indians. Herodotus makes no mention of the Chinese: Does it follow, that the Chinese are
not

not a very ancient people? Such inferences are absurd.

With respect to the philosophy of the Greeks, the Indians heard nothing of it before the time of Pythagoras, who borrowed his philosophy from them, not they from him; accordingly, Clement of Alexandria proves that all the Grecian philosophy came from the East. One finds in Strabo and Pliny, that in the time of Alexander, the Gymnosophists stood on one leg contemplating the sun at the point of the nose. Did they learn this speculation, which they practise at this day, from the Greeks?

As to the Legislator of the Indians, our literati have confounded Boudha with Brahmah. Boudha lived about 1000 years before our æra, and was the corrupter of the ancient doctrine, not its founder. The passion for
undermining

undermining the antiquity of the Orientals, and the authenticity of their works, has been such of late, that the Zends were no sooner brought into Europe in 1762, than they were attacked by Brucker, who had never seen them. Yet the Zends are much more modern than the Shaftah.



OF THE STATE OF THE ARTS IN PERU,
WHEN FIRST DISCOVERED.

ZARATE, a contemporary with the first discoverers, says, that there was not, under the Incas, a single place inhabited that could be called a city, except Cusco.

According to Garcilasso, the Peruvians had forges, but to little purpose; with respect to iron, they had many mines of it, but instead of working it into instruments, they knew not how to make it malleable, and of course useful. Yet the Hottentots, without rising out of savage life, have, from their first being discovered, forged iron.

The metallurgy of the Peruvians began on gold; from this they passed to the melting
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ing of silver ore; thence to that of copper; from this to the discovery of iron, which they could not melt, as they wanted the ingenuity to purge it of its dross. If the progress was the same in the Old World as in the New, it follows, that the *Golden Age*, so much celebrated by the poets of antiquity, was an age of *barbarism*. The inconsistencies of the poets confirm this idea; thus Ovid, at the same time that he describes the earth producing without culture the richest harvests, and the rivers flowing with milk and nectar, gravely informs us, that men lived on acorns, haws, and blackberries—the genuine description of savage life.

Following this idea of advancement, it should seem, that the Peruvians, when first discovered, had barely entered on the age of copper.

The

The Chinese, acquainted with the use of iron so early as in the reign of Yao, were in the age of iron at the time that the nations of the West were in the age of gold; that is, were civilized at the time that we were savages.

*Lively, and profound; the genius of Pauw could reconcile the antithesis, and blend the vivacity of Montesquieu with the depth of Aristotle. While he seems to play on the surface, he is at the bottom of the subject.**

* Il approfondit tout, en paroissant tout effleurer.

He must be a proud writer, who would disdain to borrow a thought from Voltaire. But, I protest, that, on first setting it down, I felt, as if the thought were my own; such mistakes will often happen in the warmth of thinking, and co-operation of self-love; and, if not pardonable, it would be better for the writer, of to-day, at the outset, to lay aside his pen.

The

The Peruvians could neither read nor write, nor manufacture iron; they wanted words to express space, duration, matter, spirit, &c.; they could not reckon without material signs, or representatives of numerical terms which they wanted. Upon the whole, perfectly resembling in exterior figure, the beard excepted, the men of our hemisphere, they were infinitely more ignorant, less industrious, less inventive; in short, the Europeans knew all that the Peruvians were ignorant of, and the few things they did know, much better than they did.

Exclusive of the Peruvians not having the least notion of mechanics, they knew not the use of lime, or to burn bricks, nor even the use of the pulley; they could not have hewn stone, for want of instruments to polish it. We may judge from these circumstances (the truth of which is not disputed) of

the state of their architecture, so celebrated by that blockhead Garcilaffo, and his followers.

The Mexicans, so far from being painters, as is pretended, knew not the first elements of drawing; even at this day, all the Americans and Creoles united cannot produce a picture fit to be placed in the collection of an Alderman.

The false reports of travellers on these and other articles have provoked our Philosopher to the following charge on travel-writers in general.—One may lay it down as a maxim, that out of one hundred there are sixty who are liars, not through interest, but ignorance; thirty through interest, or the pleasure of imposing on the publick; and about ten who are honest, and aim at truth.

The

The prevalence of national character is thus noticed by our author.—The Spaniards are miserably superstitious, exaggerators, and, which is worse, of a prolixity that consumes one. The Italians are credulous, and dwell on minutiae. The English, in general, are rather deep reasoners, than exact observers; *from the latter remark, however, he exempts Halley, Wood, Shaw, Anson, Poccoke, Dampier, and Ellis. Do not the exemptions, in so many instances, overturn the charge?* The Dutch have always had the reputation of *aiming* at truth; and one may count on their relations, where the writer is *capable*. Of the French, he says no more than that they have lately produced a writer, whose work answers its title of “*Voyageur Philosophe.*” The Germans have had some truly estimable, such as Kempfer, who to an excellent understanding has joined a profound knowledge of natural history, so necessary to

the completion of a valuable work in this way; infomuch, that it is a kind of prodigy that, without it, Chardin could have succeeded so well. He is among modern travellers what Pausanias was among the ancient; he had an understanding so just, and a penetration so exquisite, that he struck out by the mere strength of genius those principles of the influence of climate which Montesquieu has *but* extended; as likewise the true origin of Oriental despotism, which has been worked up by Boulanger into a system.

*After all, it must be confessed that we have many and great obligations to travellers; for example, had it not been for M. Volney we should never have known that the ancient Egyptians were absolute Negroes.**

* See his Travels into Egypt and Syria.

Is it not to this spirit of curiosity that we owe the many discoveries made of late by our travellers into the East? Such, for instance, as that of a striking affinity between the Sanscrit and Irish languages; for, as the Irish is said to be the most perfect remain of the Celtic, a diligent comparison of the Irish with the Sanscrit might end in a proof of the Sanscrit, Irish, and Celtic, having been one and the same language: one advantage of this discovery would be to bring to light the following desiderata:—What was the Celtic language, when and where did it flourish, and to whom did it distinctively belong?† Hitherto,*

we

* See Asiatic Researches.

† To the Celtæ, a people as little known as their language;—a name, when authors are at a loss for a better, for some of those tribes of plunderers, who poured down, at different times, from the North of Asia

we know nothing more of it than as being a name for a parent tongue, which, having no known existence itself, has given existence to most of the European languages: So much for this particular enquiry. In general, what enlargements of science, what treasures of literature, may we not expect from an union of Sanscrit with Irish erudition! †

Asia and Europe into our southern provinces; and who, by a strange fatality, considering their probable non-existence as a distinct people, have furnished our Linguists and Antiquarians with matter for eternal disputes and contradictions.

† To promote this very desirable end, would it not be advisable to send out some learned professor of Irish on an embassy to the Grand Lama, the Pope of the Bramins: it will be attended with less expence, and may be of as great utility to the cause of literature, as a late embassy to the Emperor of China is likely to be of to the commerce of England.

HOSPITALITY OF SAVAGES.

IT is a known fact that robbers and savages are distinguished for hospitality. A wandering people do not labour; therefore they have no money; travelling without money, they must lodge and feed one another, which is but to lend what is of little value. Thus it is that the begging Monks throughout the Catholick countries are extremely hospitable; they get with facility more than they can consume, and distribute that superfluity, which is useless to them, among the poor of the place, or to travelling beggars who lodge in their convents. The laziness of these monks supports the laziness of those who are not monks; this is the worst effect of a thing ill in itself; it is to introduce
among

*Laziness
supports
Laziness*

among civilized nations the necessities and manners of the savage.

If a well-ordered government creates industry; industry, property; and property, money; it follows, that hospitality, a thing of necessity to the Savage, argues a want of police in civilized nations.



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CONCLUSION
OF
THE SUBJECT
ON
THE AMERICANS.

PERFECTIBILITY is the greatest present which nature hath bestowed on man, who hath received this faculty to the end that he might be thereby qualified to attain to civilised life; for, had it been designed to confine him to savage life, nothing more had been given him than animal instinct, which had sufficed for him as it does for other animals.

Animal instinct teaches the savage to build a hut, to copulate, to rear up his children, to speak, to subsist by the chase, by fishing, or on the spontaneous fruits of the earth;

earth; to defend himself against, or attack, his enemies. Now, is there in all these actions a single one that distinguishes him from brutes? They build dwellings, couple, rear their young, have their language, live by the chase, by fishing, or on the wild productions of the earth; attack or defend themselves, according to the occasion. One sees that all these actions exclude *indirect* labour, and include merely the *direct*; which looks no further than to present subsistence, or the construction of a dwelling; and this hath so little of real labour, that it may be said, that the savage and the beast do not labour at all: here, then, we have a proof that the savage has no thought of extending his perfectibility, which is not to be done but by *indirect* labour; that is, by study, or the labour of thought—the most hard, the most intense, of all labours.

If

If this our globe had no other inhabitants than savages, it would become a scene of horror and desolation: the earth unimproved by labour would revert to that state in which it came out of the hands of nature; the level grounds would be one continued swamp, from the inundations of rivers undrained; the higher covered with forests, the nurseries of beasts, which would gradually supplant the human species; as was the case in North-America when first discovered, on which there were reckoned one hundred beavers for every individual of human kind.

The inhabitants of such a waste must live by the chase; from the decrease of game, must enlarge the bounds of their hunting grounds: the different tribes, impelled by the same necessities, must interfere; hence eternal wars; wars which, with their cause, can have no end; they must fight, because they must eat;

eat; nor can these contests have any other object than extermination: hence, savages are ever so atrocious in their vengeance, so furious in their anger, that they do not seem to know what it is to forgive.

iii



APPENDIX.

APPENDIX.

OF CERTAIN CUSTOMS WHICH FORMERLY PREVAILED IN OUR HEMISPHERE, AND WHICH WERE FOUND AMONG THE AMERICANS.

THE custom of interring living persons with the deceased was not quite abolished among the Gauls in the time of Cæsar. This had been introduced by Scythian colonies; exists in several parts of Lower Asia, and of the coasts of Africa, and was found both in North and South America. It seems to have sprung from the idea of being served in another world by those we have commanded in this: Hence the sacrificing of slaves at the tombs of their masters, and of wives on the bodies of their husbands. At the funeral of a king of Akin, says M. Roemer, in 1764, they buried with him 300 of his wives, and
a much

a much greater number of slaves. The wife who has children, among the East-Indians, is not allowed to burn for her husband; this honour is reserved for the most beloved, on the supposition, no doubt, that he is to enjoy her society in another world. So rooted is this absurdity in their manners, though in direct contradiction to their favourite doctrine of a *mètempfychofis*; according to which, our author playfully remarks, the soul of the husband may pass into the embryo of a mouse, and the soul of the wife into that of a cat. By this we see, that contradiction between religious dogmas and civil customs is no proof, though often used as such, against the existence of the latter.

The Indians give a beverage of saffron, nightshade, and the strongest narcotics, to overcome the reluctance of the destined victims: the North-Americans give a paste
fo

of bruised tobacco leaves, &c. for the same purpose, and with the same effect.

The doctrine of the resurrection of the body has been more general than is imagined. We hardly know of any ancient nation that was not in the habit of putting into tombs, by the side of the dead, arms, kitchen utensils, &c.—a manifest proof of their belief of an after-existence. And here it must seem very unaccountable, that an oeconomical precept concerning interment should be omitted in the books of Leviticus and Deuteronomy, in which the detail in other respects is so very minute as to forbid the eating of the thigh of a hare.

To the custom just mentioned may be added a strange one in the article of mourning: it consists in cutting off a joint of a finger on the loss of a husband, a wife, or

near

near relation. The inhabitants of Paraguai, the Guaranos, and many other people of America, have made these amputations so frequent, that men and women have been seen with only five or six fingers entire on both hands; which gave rise to the first accounts, that these people had naturally but three fingers on each hand. The Hottentot has preserved more of the original sacrifice, by cutting away one of his testicles.

May not this custom, so unaccountable at first view, have had its rise in the simple notion of offering a part for the whole; a kind of compounding for the omission of the destructive practice of sacrificing life?

It is a custom among many nations of America for the husband to take to his bed the moment that his wife is brought to bed. Will it be believed, that this foolery has
been

been and is even now in use in the Canton of Bern, where it is called *faire couvade*. It is probable that the Bernois borrowed it from the Spaniards, among whom it obtained in the time of Strabo. Herodotus found it among the Scythians and Egyptians; it is observed by the Brasilians, and many other people of America. Mark Paul assures us that he found it among many tribes of the independant Tartars: so that this custom has made the tour of the globe.

The universality of accompanying eclipses with every kind of noise that could be made, appears very extraordinary to our author. That it should seem so to one who is an advocate for a much higher antiquity than is generally attributed to our world, would seem no less extraordinary to me, did I not know, that having undertaken to prove that the Americans were

K

aboriginals,

aboriginals, he must of course reject every idea of communication. Such is the influence of system, even on minds the most liberal.

Give to this our globe its just right, an unbounded antiquity; admit that, in the expanse of time, it may have undergone many very great changes, as of ocean into continent, and of continent into ocean, the latter of which is confirmed by recent discoveries of many islands in the South Sea; and islands, we know, are nothing else than the highest grounds of an overflown continent: these changes, I say, admitted, it follows that no conclusions can be drawn from the present face of the earth, against any possible intercourse between its most distant inhabitants in the earliest ages.

All the nations who believe in the transmigration of souls make the world to be much more ancient than those who do not believe

believe in it. Hence the prodigious period of the people of Thibet, and of the Indians, which has passed from them to the Chinese. *So prodigious indeed, that it could not stop short of eternity; for, the passing of the soul from one body into another induces the idea of a progression without end—that which hath no end can have no beginning; and so vicé versâ. Hence a world eternal and uncreated—no creation, no first cause.—The gradations these of an ascent, of which the apex is atheism—implied, not professed, nor, it may be, intended, by the Orientals; in which point alone they differ from Spinoza, whose doctrine, as to the result, is but a renovation of theirs; with the advantage of a process more imposing, because more philosophical.*

*To have no
might be
through
Thibet
China*



OBSERVATIONS ON OUR GLOBE.

[FROM THE SAME.]

IT is remarkable that the three great capes or promontories of the earth, viz. Cape Horn, the Cape of Good Hope, and that of Diemen's Land, (New Guinea) should be turned to the South. The points of the three great continents thus directed make me suspect, that immense volumes of water have rolled with violence from the South to the North; and that they have made breaches, wherever the soft and sandy soils have given way to the impulse of the ocean.

The most distinguished capes, after those just mentioned, have much the same direction; such as, Cape Comorin, in Asia; that of Malacca, in the peninsula of that name;

St.

St. Mary, in Madagascar; those of the peninsula of Kamfcotka, of Nova-Zembla, of the great island of Jeso, of Greenland, of California, and of Bahama in Florida. These objects, seen in the great, make it unnecessary to regard those little points which advance into the sea in other parts, and which, though called capes, are nothing more than salient angles, formed by particular accidents or sinuosities of the coast. The three great promontories of the Mediterranean, those of Calabria, the Morea, and the Crimea, are likewise turned towards the South.

The greatest irruption of waters into our continent appears between Africa and New-Holland to Cape Comorin, which, being formed of vast impenetrable rocks, divided the currents from the South. One of these currents, turned out of its course, seems to have formed the Red Sea, of which the Adriatic

Adriatic Gulph is, in my opinion, a continuation; and that the same force which carried the waters into the land at Babel-Mandel, impelled them on to the neighbourhood of Venice, surmounting the isthmus of Suez, which is since dried up, either by the retreat of the Mediterranean, or by the diminution of the Red Sea.—*The difficulty is to account for these retreats and diminutions.*

As to the Persian Gulph, it seems to have been produced by the same irruption and tendency of the ocean toward the North Pole. The ancients thought that the Caspian Sea was a prolongation of this gulph; in passing over the space between them, in a line between the 71st and 72d degrees of longitude, one falls on manifest vestiges of the sea's ancient bed, a wide champaign country of moving sands, mixed with fragments of shells,

shells, and of marine substances. Beyond these plains, *now* dry, is the great desert of sand, 120 miles North of Ispahan; in the depth of this solitude, enormous mountains of salt spread over the surface for many leagues every way: this canton is called at this day by the inhabitants the Salt Sea, and in our maps *Mare Salsum*. On the right of this region of salt runs a line of sandy hills, which the winds have heaped together. In advancing under the same meridian beyond Couchestan, the earth inclines, and continues sloping perceptibly to Ferrabat; the course, probably, by which the ocean retreated, after a temporary residence in the region first described.

I have observed with astonishment, that there is much more dry land on our side of the Equator than on the other; the supposition, that there must be a balance in the
South

South to the weight of the earth in the North, is contradicted by the experience of all modern navigators, who, from the 55th degree of latitude on our hemisphere, to the 60th on the opposite, have not fallen in with any great continent. I observe, with equal surprize, that almost all the parts of the globe placed directly under the Equator are covered by the ocean; which cannot be reconciled with the elevation, it is said, the earth must have at the Equator; it being the nature of fluids to find their own level.

To this the Newtonians will answer, that the axis of the Equator, being longer than that of the Poles, the motion of the earth must be greater under the Line; and that the waters follow the greater movement: if so, it only remains for them to prove, that this increase of motion is sufficient to surmount the natural tendency of water to an equilibrium: and as
this

this is a matter of calculation, in which they excel, I have no doubt of their making it out to the satisfaction of all those who are able to follow them.

Navigators have reached to the 80th degree of North latitude, but have not been able to get beyond the 60th of Southern, owing to the extreme cold, and opposition of ice: this confirms the prevalency of water over earth in the South; it being admitted, that air passing over water is much colder than that which passes over dry land, which militates strongly against the supposition of a great Southern continent. M. Buffon supposes that the great masses of ice in the South Seas are formed by rivers descending from the Austral lands; but, admitting the existence of those lands, this does not remove the difficulty, the question not being how these bodies of ice are formed, but why they

they should dissolve in summer in the 80th degree of our latitude, and never melt in any season in the 60th of the opposite.

If a force from the South has driven the waters to the North, those of the North must have taken a direction to the South, to supply the waste, and restore the equilibrium; the observations of the Swedish naturalists confirm the supposition, by marking the retreat of the sea from the Northern coasts, in the proportion of four feet six inches in a century.

If this were the case, the retreat of the Northern ocean should bear some proportion to the advances of the Southern, but this is not so; the former being slow and gradual, the latter impetuous and greatly predominant. Our author refers this to a certain periodical motion in nature yet unknown;—this is no uncommon way,

way, though very unsatisfactory, of solving the difficulties of natural history, which must for ever abound in difficulties, as we know nothing of the principles on which the great Author of nature has acted.

We often hear of the superiority of the modern, over the ancient naturalists; owing, we are told, to the wisdom of the former in abandoning analogy, and conjecture from the reason of things, the favourite practice of the ancients; and trusting intirely to investigation by experiment: yet the ancients did not neglect, so much as has been supposed, this mode of investigation; witness, the celebrated—I have found it* of Archimedes, not unlike, though of less eclat, to that divine stroke of Newton, by which his prism brought out at once the whole secret of colours. As to the great advantages which

* Ευρηκα.

have been derived from this adherence to experiment, we may form a judgment of them, in part, from the following statements:

“ If it be asked what are the discriminative
 “ characteristics of minerals, vegetables, and
 “ animals, as opposite to one another, I
 “ plainly answer, that I do not know any,
 “ either from natural history or chemistry,
 “ which can wholly be relied on.”

Again:—“ Every one thinks that he
 “ knows what an animal is, and how it is
 “ contra-distinguished from a vegetable; and
 “ would be offended at having his knowledge
 “ questioned thereupon. A dog or a horse,
 “ he is truly persuaded, are beings as clearly
 “ distinguished from a herb or a tree, as
 “ light is from darkness; yet as in these,
 “ so in the productions of nature, the tran-
 “ sition from one to the other is effected by
 “ imperceptible gradations.”

And

And again:—"If rejecting spontaneous motion and figure as very inadequate tests of animality, we adopt *perception* in their stead, no doubt, he would be esteemed a visionary in philosophy, who should extend *that faculty* to vegetables; and yet there are several chemical, physical, and metaphysical reasons, which seem to render the supposition not altogether *indefensible*."*

If the diminution of the sea be perceptible in the Northern Regions, it should take place in some degree in the Mediterranean; and so it has been found to do from age to age. 13

The sediment from running waters is not so considerable as the appearance of those waters indicates. The waters of any river, however thick or muddy, do not contain

* See WATSON'S Chemistry, vol. v. Essay 3.

quite fixty grains of earth in one hundred and twenty pounds of water. On setting some water of the Nile in a glafs tube, the fediment was found to have only the eighth of a line in a volume of water which feemed to have fifty times more mud than was obtained by precipitation: it is abfurd, therefore, to account for the land's gaining on the fea, by fupposing that the bottom of the Mediterranean has been raifed by the fand and mud carried into it by the currents of rivers; for, were this the cafe, the intire foil of Egypt muft have been fwep't away by the Nile into the Mediterranean:——
Or rather the Nile, by its overflowings, muft have raifed the furface of Egypt out of the reach of its own inundations.

No hiftory or tradition has taken notice of any memorable catastrophe occafioned by earthquakes between the 52d and 61ft
 degrees

degrees of North latitude: it is only when we advance towards the Pole or the Line, in the heart of the Continent, that earthquakes become both frequent and terrible. Another observation, no less interesting, is, that the greater part of the volcanos on our hemisphere are situated on islands, or very near the sea, as Hecla, in Iceland; Etna, in Sicily; and Vesuvius, &c. Among the great volcanos are, the Paraucah in the isle of Java, Conopy in that of Banda, and Balaluan in Sumatra. There are also volcanos in the islands of Ferando, &c.; in short, in all those which compose the great empire of Japan, as well as in the Manilla isles, the Azores, Cape Verd, and above all that of Del Fuego. The prevalence of volcanos in islands, or in the neighbourhood of the sea, makes me suspect that sea-water is necessary to produce the inflammation of sulphureous and ferruginous pyrites, the principal

No

Volcan

Sea water

principal aliment of volcanos: it is certain that these pyrites never burn but when in contact with water, or in a moist atmosphere, which may be attributed to the property in iron of decomposing sulphur by the aid of water. By the lavas discovered in the Pyrenees, the Alps, the mountains of Auvergne, Provence, &c. it is concluded, that all these places have anciently been volcanos. But why are the furnaces, found at this day on the Terra-Firma, extinct? The cause, in my opinion, is, that the sea having retreated from their vicinity, the fire has ceased, because the decomposition of the pyrites can no longer take place in the bowels of the earth for want of a sufficient quantity of water.

To attribute the extinction of volcanos on the Continent to the phlogistic matter being exhausted, is a manifest error. Why should

should it fail there, and not in islands, or on the sea coasts? Vesuvius has burnt for more than 3000 years. In the excavations of Herculaneum, the pavement of the streets and foundations of houses are found to consist of square pieces of lava, of the very same quality with that now thrown out from Vesuvius. Now, Herculaneum was built by the Ausonians and Arrunci, before the first colonies from Greece settled in Italy; this could not be later than 1330 years before our æra. Etna too had burnt many years before the birth of Homer and Hesiod. If the combustible matter of these two has not been drained in all this time, what reason is there to suppose that it should have failed in the volcanos of our continent?

Whatever has been written hitherto on the formation of mountains, is subject to insuperable

rable difficulties, since it is known that the highest mountainous points are in no part of the world covered with marine remains; such as shells, dendrites, or other petrifications, under whatever name they may be distinguished. The sea, then, has never surmounted those heights, as is advanced by so many naturalists. I can never believe that it is by the sea that those rocks have been formed, whose beds of the same sort of stone we see prolonged for a space of many leagues. How should the waters assemble so many substances of one kind, and deposit them in another place; at the same time excluding all mixture of heterogeneous matter in the moment of the cohesion of these lapidific particles? It is not at all strange that fragments of shells should be found in marbles, because all marbles are nothing more than coagulations; but it has never been found, nor ever will be, that there are
any

any shells in rock-stone, which proves to a certainty, that this stone, of which entire mountains consist, has never been decomposed or recomposed by the waves of the sea; but is an homogeneous substance, primitive and coeval with the world.

Those who would account for the formation of mountains, do not distinguish between them and the great convex elevation of Oriental Tartary, proved by the vast rivers descending from it in every direction towards the cardinal points. Switzerland is, in miniature, to Europe, what the region of Thibet is, in the great, to Asia; with this difference, that Switzerland has mountains much more elevated than any to be met with on the great convex of Tartary, found to be much higher than the highest tops of the Swiss mountains. If the elevation of Thibet proceeds, as some have advanced,

L 2

from

from the crumbling of mountains,—let it be considered how many millions of ages it would take up to convert the pyramidal form of Switzerland into an uniform convex elevation.

Mountains, of whatever height they might be, could not serve as a retreat to the inhabitants of a country overwhelmed by inundations; because such mountains, being more dry and sterile in proportion to their altitude, could not furnish the alimentary vegetables necessary to the sustenance of families and herds of cattle: ten individuals could not live ten days on the summit of Mount Jura. It is on such convexities as that of Tartary, that the remains of the human race might hope to find an asylum against the crush of elements, and the fury of inundations.

If the tribes of Tartars had not, in their wars with each other, destroyed the libraries formed by the learned of Thibet; if a vile Emperor of China had not caused to be burnt all the books and manuscripts that could be found in Upper Asia; we might, without doubt, collect many facts which would throw light on the history of our globe, so modern, when we consult the monuments of men; so ancient, when we appeal to the indications of nature.

The destruction of records in China; the burning of the library of Alexandria in that romantic—rather scuffle than—war by Julius Cæsar; and a second time, after it had been in part re-established, condemned to the flames by the Caliph Omar; the destruction of ancient Greek authors by Pope Gregory; *to which we may add the prodigious number of volumes defaced by ignorant Monks, to make way,*

way, by the rasure of the original text, for their miserable homilies and compositions; have been the most forrowful events in the history of human kind: they have deprived us of treasures of knowledge which can never be recovered: the archives of the world were lost. Yet our Chronologists boldly determine the epocha of the origin of all nations. To observe the arrogance with which they offer their vain calculations, one would imagine that they had read all the books and manuscripts destroyed in China, Thibet, Egypt, and Rome, the very titles of which are unknown to them.

Of all the attempts to calculate the age of the world, the system of petrifications is the most unphilosophical; it being impossible to ascertain a process depending on the quality and quantity of lapidific juices, and other circumstances, varying *ad infinitum*



tum, in different places, according to the nature of earths, waters, and air; and even of the positions of the bodies on which the experiments are made.

CONTINUATION.

*My author takes notice of a passage in Justin the abbreviator, concerning a dispute on the point of antiquity between some Scythians and Egyptians. The former supported their claim by observing, “ Scythiam adeo editi-
“ orem omnibus terris esse, ut cuncta flumina
“ ibi nata, in Mæotim, tum deinde in Pon-
“ ticum et Egyptium mare decurrunt; hoc
“ argumento superatis Egyptis, antiquiores
“ semper Scythiæ visi.” C. i. lib. 2.—*

This argument, in my opinion, does not justify the inference; especially as there are chronological facts which set the pretensions of the Egyptians on a better footing.

We

We are told by Bochart, that the Hebrew was the eldest of nations. Abraham, who lived 600 years before the Trojan war, on his passing into Egypt, found it a great and flourishing kingdom; the Jews do not pretend to trace their origin, as a people, higher than Abraham.— So much for the antiquity of the Jews.

As to Bochart's second assertion, that the Egyptians borrowed their arts and sciences from the Jews, it will be sufficient to observe, that, at the time of Abraham's visit, the great pyramid was standing; this pyramid exhibits a precise meridian, the discovery of an astronomer far advanced in the science; and the building itself could not have been raised without a consummate knowledge of mechanics. The facility with which the Egyptians raised those obelisks which formed avenues to their temples, and which of course left little room for the working of engines, brings to shame the complicated machinery

machinery employed by Fontana in erecting the obelisk before the church of St. Peter at Rome.

Among the proofs of antiquity, great and early advances in the sciences, particularly in astronomy, are the most decisive. The Egyptians knew, at a very early period, that the sun was fixed, a common center to the earth and planets which move round it. They gave the first hint of the sublime idea of every star being a sun to a system like our own. Nor did they stop short of the investigation of comets, which they held to be planets, moving in orbits similar but eccentric to our system. Seneca the Naturalist, speaking of comets, observes, “ Deprehendi propter raritatem eorum cursus adhuc non potest; nec explorari an vices fervent, et illos ad suum diem certus ordo producat.” Has not the same uncertainty prevailed with us till within this century, and are there not even some doubts touching the solitary prediction of
the

the comet of 1759? As to that, which, according to Newton, is to make its appearance some time in the present century, and to sweep away in its vortex the sun, planets, and our whole system, it is to be hoped that there is a flaw in his calculation; and we are encouraged in this hope by the consideration, that, at the time of his publishing this alarming prediction, Sir Isaac was deeply engaged in writing a commentary on the Revelations of John.

It is admitted that the Jews, on their coming out of Egypt, 1500 years before our era, brought with them the Egyptian year of twelve lunar months, of 30 days each. A year of 360 days must have produced great confusion in the successions of seasons; accordingly, it is known that so early as the Trojan war, the Egyptians had a year of 365 days; this fell short of true time twenty-five days in a century, corrected in the Julian calendar, by adding a day to every fourth year.

Though

Though the Egyptians gave to the vulgar year no more than 365 days, yet they knew that the true year was six hours longer. This the priests explained in secret to Eudoxus and Plato, but kept the use they made of it among the arcana of the college; this use consisted in adding the fourth of a day to every year, calling the first year the first quarter, and so on to the fourth, which formed the lustrum of four years, borrowed from them by Eudoxus, according to Strabo and Pliny. This secret Julius Cæsar learnt during his stay at Alexandria, and this led him to the reform of the Roman calendar. It is to the honour of science to observe, that of all the events of Cæsar's life, this bids the fairest for immortality; for, such is the nature of the thing, that time itself must be lost before this can be forgotten.

Should it be asked, Why did not the priests apply their lustrum to the vulgar calendar? I answer,

answer, for a double reason; they were rulers and politicians, as well as priests, and thought that, in both cases, the vulgar were to be governed, as certain fowl are best fattened, by being kept in the dark. By their exclusive knowledge of true time, they alone could predict with exactness the annual inundation of the Nile, the stages of its increase and retreat; they alone could fix the precise time for observing the religious feasts, most of which had their origin in the changes of the seasons; on these two articles depended the natural and political existence of an Egyptian. Hence it was, that the priests were so tenacious of the power this secret gave them over the people, that they obliged their kings, at their inauguration, to take an oath that they would never suffer the calendar to be corrected.

Having animadverted on the policy of the priest, it is but fair to do justice to the science of the
the

the philosopher. The vulgar year losing six hours every year, or twenty-five days in a century, it follows that in 1465 years things must come right again, and the year begin where it had done at the commencement of the period; of this the astronomer took a most ingenious advantage, by converting the period of 1465 years, thence called a Cycle, into a measurement of time to be applied to the prodigious age he attributed to the world.

It has been demonstrated by modern astronomers, that the cycle was right in the 139th year of the Christian æra; consequently, the preceding cycle must have begun with the Egyptians 1456 years before, and been thence carried back to the measurement of an ascending period of prodigious antiquity;—but here our orthodox astronomers interpose, and, for reasons obvious enough, will not allow that the Egyptians carried these cycles higher:—strange, that
a sensible

a sensible people, who knew the value of time, should throw it away in forming a period of which they meant not to make use more than twice or thrice. Happily we live in an age in which men are not to be governed by assertions, in direct opposition to the reason of things.

The notion that the first men were placed on the highest grounds, in order to put them out of the reach of inundations, supposes the necessity of a deluge, and that universal. As M. Pauw is silent, let us hear what the learned Freret has thought proper to say on this subject.

“ The supposition, that the Egyptian,
 “ Greek, Indian, Chinese, and even Ameri-
 “ can fables, were borrowed from the Mosaic
 “ History, is founded on forced conjectures,
 “ and absurd systems.

“ At

“ At the most brilliant æra of the kingdom
 “ of Juda, the Jews had not cultivated astro-
 “ nomy, geometry, or philosophy.

“ The deluges of Ogyges and Deucalion
 “ are not mentioned by Homer or Hesiod;
 “ yet the latter was of Bæotia, in which both
 “ are said to have taken place. Herodotus
 “ speaks of Deucalion, but says nothing of
 “ a deluge.

“ Plato, Aristotle, Apollodorus, &c. af-
 “ fert, in direct terms, that the deluges of
 “ Ogyges and Deucalion took place only in
 “ parts of Greece.

“ According to Plato, the Egyptian priests
 “ told Solon, that they had in their annals
 “ accounts of those deluges; but that *such*
 “ *things* could not have taken place in Egypt,
 “ because it never rains there.

“ Berofus,

“ Berofus, the Chaldean hiftorian, 144
“ years before Chrift, afferts an univerfal
“ deluge, agreeing in every point with the
“ Mofaic account, and therefore fufpected to
“ have been borrowed from it.

“ Plutarch and Lucian mention the cir-
“ cumftance of the bird let out of the ark
“ of Deucalion in order to difcover land;
“ manifetly borrowed from Berofus, or his
“ copyifts.

“ The identity of Noah with Deucalion,
“ fupposed by fome, contradicted by the moft
“ learned of the Greek and Latin Chriftians.

“ Noah’s deluge 2376 years before Chrift,
“ that of Ogyges 500 years later.

“ The deluge of Deucalion about the time
“ of Mofes, 1500 years before Chrift.

“ Grotius,

“ Grotius, and other defenders of the
 “ authenticity of the sacred annals, not con-
 “ tent with marking the agreement between
 “ Moses and Berofus, quote Ovid, Plutarch,
 “ and Lucian.”—*Strange authorities on such
 a subject! As to Ovid, he would have em-
 braced the omnia pontus erat, merely for the
 conceit in—deerant quoq; litora ponto.*

*If at any one time the sea was all, it never
 could at any other time become less than all.
 How, then, are we to account for the first idea
 of an universal deluge? There is no difficulty
 in the matter. It was natural for men, ignorant
 of the extent and condition of our globe, to take
 the utmost that they knew for the whole, and to
 apply the title of Universe to their own hori-
 zon. The greatest surprise of the Americans,
 on first seeing the Spaniards, was to find that
 there were regions beyond their's, and other
 people than themselves:—a circle of a few yards,
 is to the emmet a world.*

That a tradition of this kind, once set on foot, should keep its ground, and preserve its credit with men after they had become more enlightened, will not seem extraordinary, when we consider, that exaggeration in the idea, and a consequent intemperance in the use of words, have been in all times characteristics of the Orientals: this is not the only instance in which the hyperbole of the East hath imposed on the simplicity of the West and North.



163

ON THE

EGYPTIANS AND CHINESE.

BEFORE we can decide on the usages, manners, and character of a people, we must be acquainted with the climate, population, and, above all, the state of their agriculture: for agriculture is the parent of arts, and arts are the inlets to national character.

The accounts given by Missionaries of the population of China are not to be relied on. Du Halde gives to Peking three millions of inhabitants; Le Comte, two: this difference proves a total ignorance of the case. Calculations of the interior of the country, taken from the state of population on the borders of the great roads, while

p-8
Agriculture
parent
arts

distant parts are almost uninhabited, must be erroneous in the extreme. The number of walled towns in China does not exceed 1453; trifling, when compared with the great extent of the empire. The Chinese crowd to the sea-coasts, trading towns, and the banks of great rivers: here the population is excessive; and hence the interior of the country is deserted and uncultivated: hence frequent famines; the inroads of the poorer on the richer provinces, and the consequent subversion of law and government. The unequal population, the want of protection from violence in the central provinces, and the defects of police in a region of such extent, account for the miseries incident to this country.

Robbers are in such numbers, that, one year with another, from thirty to forty thousand are thrown into prison: when these
bands

bands unite, the great towns are sacked, and entire provinces laid waste. The best check on this evil would be a good body of militia; its only preventive a strict police: the jealousy of the Emperor will not trust a militia in the hands of a subject: and their ignorance in legislation excludes every hope of an effectual police.—*Despotism never thinks of preventives; it trusts alone to the severity of its punishments.*

In the earliest times, most legislators gave to the father a power over the life of his children; but to toss them into the river as we do puppies, to throw them into the street to be devoured by dogs and hogs, was reserved for the Chinese. Here our author observes, that to find the just bounds of paternal authority is the master-piece of legislation, unknown, for the most part, to ancient legislators—even to Solon,—*for this*
simple

simple reason, that it is not the lesson of superior wisdom: the thoughtless savage has not learnt, he feels it; it is a part of his constitution: conscious of man's right to independence, the father does not assume, nor would custom allow him the power to infringe it.

Those who assert absolute power in the parent to be a law of nature, are, I think, mistaken: it is to property that we must look for the origin of power: nature takes no notice of property; her first law is the usus communis of her benefits: from the moment property takes place, the disposal of it must be in the hands of the parent who possesses it: he who has in his keeping the means of life, is in effect master of that life; in this we see the origin of the principle in question.

*The limitation of this power has not been the work of politicians, too intent in all times on
preserving*

preserving a dominion over the minds of men, which could not better begin than in the domestic example.

By a law of the twelve tables a Roman father could take away the life of his child; but the universal abhorrence with which the perpetration was attended, put a stop to the thing: thus manners, not law, reduced this power within proper bounds.

There is nothing better understood than property, as an object of pursuit; nothing less understood, as a subject of philosophy: of this we have a proof in the following extracts from Volney's account of the Arabs:—

“ The situation of the Arab is very differ-
 “ ent from that of the American savage:
 “ amid his vast naked plains, without water,
 “ without forests, he could not, for want of
 “ game

“ game or fish, become either a hunter or a
 “ fisherman. The Camel was alone sufficient
 “ to throw him into pastoral life, the man-
 “ ners of which have determined his cha-
 “ racter: finding, at hand, a light and
 “ moderate nourishment, he has acquired the
 “ habit of frugality; content with his milk
 “ and his dates, he has not desired flesh; he
 “ has shed no blood; his hands are not ac-
 “ customed to slaughter, nor his ears to the
 “ cries of torture; he has preserved a hu-
 “ mane and sensible heart.”

There would be nothing wanting to this eulogium, were it founded on fact. But where shall we find, except in romances, or the descriptions of poets, that pastoral manners are of a nature to cherish the fine feelings of humanity? Through all ages, in every quarter of the globe, rapine and bloodshed have marked the steps of the pastor tribes. When these very
Arabs,

Arabs, at an early period, made the conquest of Egypt, the tyranny and cruelty of the pastor kings, as they were called, were beyond example intolerable.——M. Volney proceeds:

“ To observe the manner in which the
 “ Arabs conduct themselves towards each
 “ other, one would imagine that they possess
 “ all their goods in common; nevertheless,
 “ they are no strangers to property; but it
 “ has nothing of that selfishness which the
 “ increase of the imaginary wants of luxury
 “ has given it among polished nations. It
 “ may be alledged, that they owe this mo-
 “ deration to the impossibility of greatly
 “ multiplying their enjoyments: but if it be
 “ acknowledged, that the virtues of the most
 “ civilized are only to be ascribed to the ne-
 “ cessity of circumstances, the Arabs, per-
 “ haps, are not for this the less worthy of
 “ our esteem: they are fortunate, at least,
 “ that

“ that this necessity should have established
 “ among them a state of things, which has
 “ appeared to the wisest legislators as the
 “ perfection of human policy; I mean, a kind
 “ of equality in the partition of property,
 “ and the variety of conditions.”

The legislator, who would confine a growing property within the bounds of equality, must be at once a stranger to human nature, and to the nature of the thing. But did not Julius Cæsar publish sumptuary laws, at the time that Rome was the emporium of all the riches of the earth? Yes, and among the few foolish things which he did, this was by far the most foolish: unless we may suppose that he did it with a view to flatter the plebeians, and to mortify the nobles.

*But the Arab, it seems, has found the means to divest lucrative pursuits of selfishness, and to
 unite*

unite the importance of property with the indifference of equality: these things are not in nature: without selfishness there would be no motive to action; equality excludes distinction; take away distinction, property loses its object, and with that its existence: the Arab, content with his milk and dates, had not aimed at any thing more than the necessary. No matter, the Arabs, at all events, must be a nation of worthies: we know that, like their brethren of Algiers, they are a nation of robbers. From the moment that their panegyrist touched on the barrenness of their deserts, and their attention to property, it was easy to foresee what his eulogium must come to: for how can there be property, where there are no productions at home? and if imported from abroad, how should this be, but by plunder, where there can be no exchange? Thus it is, that things often pass for inconsistencies in nature, which in fact are nothing else than the reveries of the writer.

Independence,

Independence, his system; instinct, his legislation; the man of nature is free, because he is a stranger to property. Would you cheat him out of his freedom—foment competition; extend his selfishness; give him a relish of property; to secure its enjoyment he will submit to laws: he is no longer independent, but he is civilized.

Were the process to end here, it would be well; but property is power; it commands service, it creates dependence: accumulation admitted, the great proprietor will become master of the little: not content with a comparative advantage, he will think that he has nothing while others have any thing;—he is a despot, his dependents are slaves.

I return to my selections.

The Epoch of Chatai, the most followed in China, rises higher than eighty millions
of

of years before our æra. It is said, in Europe, that one must be mad to adopt such a period; in China, that one must be a fool to reject it. It is supposed that the Chinese borrowed this period from the people of Thibet. All that can be said with certainty is, that the Chinese are a people of high antiquity: their language and manner of writing prove this better than any records.

That the Chinese first came down into the southern provinces from the heights of Tartary, proved by the barometer to be the highest ground of the globe, is incontestible; as likewise, that the Egyptians descended from the heights of Ethiopia. As to the history of Egypt, it would not be so obscure and embarrassed as we now find it, had not modern chronologists made it a point to accommodate the annals of the Egyptians with those of the Jews; changing

*an immigration
from
Arabia
passed
through
Tartary
to get a
the rich
country
of China*

ging at every turn from one mode of calculation to another; in so much, that we have at this day ONE HUNDRED AND SEVENTEEN different systems; that is to say, no chronology at all.

In the 'Asiatic Researches' all these discords are harmonized: from them we learn, that the Indian, Egyptian, Persian, Arabic, all the chronologies of all the nations on the earth, are in a perfect agreement with the Mosaic: the proofs, it must be confessed, are borrowed from books written in old Sanscrit; a language, almost lost to the Bramins themselves; and, to the rest of the world, totally unknown.

Certain it is, that the Egyptians engraved the pietré duré, or gems, two thousand years before our æra. What ages must have preceded their arrival at this point in an art of so great difficulty!

In

In like manner, the most difficult operations in mechanics must have taken place in the building of their pyramids, and the erection of those stupendous obelisks.

It should seem that the errors into which we have fallen, touching the developement of the arts, have their source in a passage of Varro, who asserts, that all the arts were invented in Greece in the course of a thousand years: but, instead of being followed, he should have been corrected: the truth is, the Greeks did not invent either arts or sciences; they went abroad to learn them, or they were brought to them: had they been confined to their own country, and had no communication with Egypt and Phenicia, it would have taken them up a thousand years to compleat an alphabet; which was brought to them in a day, and that by mere accident.

very true

The

The slow progress of science is evinced in the following instance:—The priests of Thebes and Heliopolis, who thought that they had discovered the precise term of a tropical year, made a mistake of some minutes, as is seen in the defect of the Julian year; it was but the other day that this mistake was corrected, and this branch of science brought to perfection.

Castration, male and female, practised in Egypt from the earliest times; unknown to the Chinese in the case of females.—Strange that this usage should not have passed with the Egyptian colonies into Greece, if any such were. Customs, ceremonies, feasts, &c. passing from Egypt into Greece, are accounted for, by such men as Lycurgus and Solon studying legislation in Egypt: this same observation holds with respect to philosophers and artists.

Pauw

Pauw ridicules the notion of China having been colonized by the Egyptians; he denies there being the least conformity between the Phenician letters and the radical characters of the Chinese,* who are totally ignorant of the hieroglyphic language of the Egyptians. The blunders of modern antiquarians furnish our author with frequent subjects of pleasantry; of this the following is a curious specimen:—Nos Antiquaires d' Europe ont été extrêmement embarrassés au sujet de la croix á anse. M. Clayton Eveque de Clogher soutenoit que c'est un instrument á planter des laitues; le pere Kircher

*Soliman
Pohi/mo
was the
father of
China
Home of
Egypt*

* The Chinese characters are signs, not only of primary ideas, but of every subdivision and modification of each idea; they amount in number to 70,000. The first thought was truly philosophical, and has been carried on with infinite perseverance: it seems to be peculiar to the Chinese, being quite different from the Egyptian Hieroglyphic, or Mexican Picture.

Kircher en faisoit le Createur; et le fameux Herwart en faisoit la bouffole—aujourd'hui il n'y a pas de savant qui ne sache, que c'est une representation de la partie genitale de l'homme: c'est enfin le phallus—the lingam of the Indoos somewhat more disguised.

According to the best calculation, the Monks in China amount to a million, in the proportion of one to eighty of the inhabitants.

To keep their women at home, and prevent intrigue, the Chinese cripple them in their feet; the Egyptians did not allow them the use of shoes:—*What a subject would this have been for the wit of Ovid! Methinks I hear him exclaim—Simpletons! Do ye not know that Love has wings, and that Venus never wore shoes?*

Our

Our author has just now told us that the Chinese first came down into the southern provinces from the heights of Tartary, and supports his opinion by a proof in the true spirit of philosophy. A great scholar, and universal linguist,* is of a different opinion; and affirms, that China was peopled by colonies from India, and that at a very late period; but, unhappily, to obviate the objection of a total dissimilarity in the languages of the two people, he asserts, that the Chinese monosyllable was nothing else than a clipping of the Indian polysyllable; so that the Indian colonist, in possession of a rich and sonorous language, casts it away, to take up with one so miserably poor, that every single word is the sign of five different ideas.

Of all the literati, the linguist is the most enterprising; master of many languages, some

* Sir William Jones.

living, some dead, and some, like the Sanscrit, half dead, he looks down on those who are acquainted with but one;—a temperance to which men are led from the consideration that knowledge depends on the clear conception of the idea, not on the number of its signs. Locke was not a linguist, and the Greeks, the first of mankind, in the finer exertions of intellect, never troubled their heads about any other language than their own.



OF THE
DIET OF THE EGYPTIANS.

IN other nations diet is nothing more than a test of opulence, or of the progress of luxury; in Egypt it becomes an inlet into the religion, manners, and character of this singular people.

The peculiar circumstances of their climate and soil made it expedient for the Egyptians to have a particular attention to their diet; hence most of their religious observances: Moses adopted many of these, but wisely deserted the system in some points, consulting the character of his people, and the circumstances of the country in which they were to live. Pythagoras was not so wise; having passed into Egypt, and submitted
to

to circumcision, he, in the true spirit of a fanatic, would have all or none, so adopted the intire dietetic system: after this, travelling into India, he embraced without reserve the regimen of the Bramins, forbidding all animal food, as the Egyptian had done that of fish, and of many vegetables: thus his system became an absurd union of the two; each of which had been calculated for a different climate; and neither, for that in which he and his followers were to observe it.—*To a genuine bigot, doctrine is every thing; common sense is nothing.*

Leprosy, sore eyes, and gonorrhœa, endemic in Egypt: the elephantiasis, a species of leprosy peculiar to the Egyptians, above all corrupts the spermatic juices; this accounts for the origin of the gonorrhœa in Egypt; as likewise for the invention of circumcision.

The

The priests abstained from all kinds of fish, as productive of scurvy; the people were indulged in the use of such as were least so: shell-fish, and in general those of the scaly tribe, were deemed the most innocent.

The first magistrates, especially the Pharaohs, were not allowed to drink wine. Pythagoras adopted the prohibition: such a sect could not last long. Apollonius Tyanaeus, a bigot worthy of his master, endeavoured to revive it, but in vain. The flesh of swine was totally prohibited, except twice a year, when the common people were indulged in the use of it. The flesh of goose and pigeon was the most esteemed; and therefore reserved for the priests and the King.

The Egyptian Lent of forty days, a dietetic institution: they had several smaller Lents of six days: during all these the husband

*Egyptian
Lent
p-183*

band was not allowed to sleep with his wife. Their Lent was kept in the hottest season of the year; at this day, the better sort of the inhabitants, in the hot months, take their meals in the cool of the morning and evening. Mahomet borrowed his Lent, the time of keeping it, and the abstaining from wine, from the Egyptians—*c'est en Egypte qu'il faut chercher la racine de la plus-part des institutions religieuses.*

Moses was not so bold as Mahomet; he knew his people too well to venture on the prohibition of wine.

The Egyptians consecrated onions, that is, prohibited the eating of them, on account of their being stimulating and hurtful to the eyes: it is in this point of view that we are to consider their consecrations in general.

-The

The Chinese have never consecrated either vegetables or animals, therefore eat of all. *except turtles!*

The Egyptians hated strangers, and therefore fair hair, by which they were distinguished: it is remarkable that the Chinese have the same aversion.



OF THE
FINE ARTS.

THE Egyptians, Chinese, and Asiatics, universally delight in simple and contrasted colours; they have no knowledge of mixed tints; accordingly, we never hear amongst the ancients of an Egyptian painter, though Plato assures us that they cultivated the art ten thousand years before his time. As to the Chinese, we know, that they are strangers at this day to the first rudiments of design.

The statuaries of Egypt were confined by the priests to certain forms and modes of representation: hence Plato observes, that they were, in his time, just where they were at
their

their first setting out. The style of drawing was improved under the Ptolemies.

The statuaries of Egypt were compelled to represent their Gods—junctis pedibus, brachiis in latera demissis—this was to preclude, at once, all ideas of grace: accordingly the Graces had no place among the Egyptian Deities: it was reserved for the Greeks to give them a station, by bestowing divinity on their own feelings. Was not this the general origin of the worship paid by Heathens to the moral virtues, as likewise to their several predilections in the pursuits of life? So that this becomes a test of the characters of nations.

It is remarkable, that, with the Graces, the Egyptians gave an exclusion to Neptune; they detested the sea; and yet, with a strange inconsistency, they made their Nephthis, or Venus, to spring out of its froth,—whence the Aphrodite of the Greeks.

“ Almost

“ *Almost all the names of the Gods (says Herodotus) came out of Egypt into Greece.**”

The Greeks changed the names, and made the gods their own.

We are often surprised at the extreme ignorance of the Greeks, touching ancient history, and the origin of things: the case was, determined by their vanity to make every thing of importance originate with themselves, they gave themselves no further trouble about them.

Immediately after the above quotation, Herodotus adds, “ For this information I am indebted to the Barbarians.”

Is it not ridiculous, it will be said, to hear him call those very people barbarians, whom,

* Σχεδόν δε πάντα τα ὀνόματα τῶν θεῶν ἐξ Αἰγυπτῶ εἰληλυθεῖς εἰς τὴν Ἑλλάδα.

in the moment, he acknowledges to be better informed than himself? I answer, No;—if the opinion of some learned critics be founded, that, in the use of the word barbarian, the Greeks often meant, simply, a stranger.

After such examples of the candour and simplicity of Herodotus, in what light shall we consider the attacks made by Plutarch on his veracity? This invective, for such it is, is the work of a heavy writer in a violent passion; of a thick-witted Beotian, who, mistaking rancour for spirit, and anger for argument, thought fit to enter the lists with the father of history, and one of the finest spirits of antiquity.

In China, a great belly is a beauty in the men, the reverse in the women—in direct opposition to the fine forms of nature: the Chinese artist will chicaner on the words beauty and nature. Be it so, your figure has beauty; now
plant

plant it; let the parts rest and depend on one common center: in this, nature is universal, and has but one law; ignorant of this, you are but a bungler. Have we not too often occasion to apply this censure at home? Intent on the colouring of the Lombard school, we slip over the drawing of the Roman; it expired with Vandyke. We write metaphysical dissertations on the principles of painting, but cannot make an arm grow out of the shoulder, or set a man on his legs.

All the princes of Asia, the Emperor of China included, have had from the earliest times manufactures and fabricks of their own—fatal to the arts; which should belong to the public, not to the prince. Hence the arts fell to decay under the Emperors of Constantinople.

The supposed legislator Justinian could not write his own name;—*Yet he certainly superintended*

tended the compilation of the code which bears his name. Mahomet could neither read nor write;—Yet the style of the Koran is allowed to be beautiful; nay, he rested on this beauty the proof of its being inspired. Pauw delights, at times, to take a swim against the tide.

The Egyptians excelled in works of glass; cast large plates, but stopt short of the mirror: they cast statues of coloured glass, and counterfeited the murine vases—now unknown what those vases were; but supposed to be of the nature of the onyx.

No statues in China older than the age of Confucius, contemporary with Herodotus, who saw statues in Egypt many thousand years old.

The Egyptian priests banished music from their temples; they sang their sacred hymns without

without accompaniment. *As they presided in matters of taste, as well as of science, we may judge from hence of the low state of their music.*

The pipe and drum the favourite instruments in all hot climates; the Orientals hardly know any other.—*It should seem that, as in colours, so in sounds, their organs are formed for simple and contrasted impressions.* Our author affirms, that there is not a man in all Asia who can paint the foliage of a tree.—*I should conclude from this, that there is not an ear in all Asia that can feel the blended sounds, the compound harmony, of European music.*



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OF THE
EGYPTIAN AND CHINESE
ARCHITECTURE.

THE Egyptian buildings were of marble, the Chinese of wood. *Yet the Chinese wall is a stupendous monument of the solid and durable: as to the great and sublime, that's another matter.—Compare the wall of China with the pyramid of Geeza; the greatness of the former is in the scale and extension; of the latter, in the first conception of a sublime idea. Let us observe this distinction in our decisions on works in architecture, and there will be no difference of opinion, except, between those who have taste, and those who have it not.*

Obelisks and pyramids, the wonders of Egypt, works totally unknown to the Chinese,

nese, who had no conception of building for duration, the great object of the Egyptians;—a difference of views and taste which precludes every idea of connection between the two people.

The same objection does not hold against a supposed connection between the Egyptians and Indians. When from the account given by the spirited and elegant Savary of the temples and subterraneous excavations in Egypt, I pass to descriptions of similar works in India, from the still more elegant pen of our incomparable Orme, I fancy myself travelling through distant provinces of the same empire: by this, and other points of resemblance, some have been led to conclude that the Egyptians and Indians were originally one and the same people; but to this there is an insuperable objection—Alas! the Egyptians were Negroes.—Negroes! O ye Muses, can ye pardon the profanation? To the inventors

inventors of letters ye owe your divinity. I have this moment in my fancy, a picture of Plato taking his lecture in philosophy under a Negro Professor. But how shall we look up to a Negro Muse? Dii Deæque! were ye not almost all of Egyptian origin, and had ye not your first altars on the banks of the Nile?

*So much for the first view of this subject: but as the notion in question is seriously urged, it is fit it should have a serious answer. It is founded on a passage in Herodotus, thus rendered by an author in high esteem:—"For my part, I believe the Colchi to be a colony of Egyptians; because, like them, they have a black skin and frizzled hair."** To which M. Volney adds, "That

* *βλοτριχες*, (Herod.)—*βλον το συνεχραμμενον*, (Hesyc)—*intorqueri*; which, applied to the hair, we should render *curled*; unless, to serve a turn, it should be tortured into *frizzled*.

“ is, that the ancient Egyptians were
 “ real Negroes.” *The best answer to this
 passage, or rather to its comment, will be another
 from Herodotus, by which the decisive article
 of frizzled hair is quite done away. “ The
 “ priests of other nations have long hair,
 “ those of Egypt are close shaved: in
 “ mourning for near relations, all other
 “ people cut their hair short; but the Egyp-
 “ tians, mourning for the dead, suffer the
 “ hair of the head and chin to grow long.”†*
*A change, which, from the nature of the thing,
 could not take place on the woolley head or chin
 of a Negroe—And now, my good M. Volney,
 the surprise is all over. As to the complexion
 of the Egyptian make it as black as you please,
 but for the honour of letters, in which few men
 are more interested than yourself, restore to the*

† ΑΝΙΕΙΣΙ ΤΑΣ ΤΡΙΧΑΣ ΑΥΞΕΣΘΑΙ, ΤΑΣ ΤΕ ΕΝ ΤΗ ΚΕΦΑΛΗ,
 ΚΑΙ ΤΩ ΓΗΝΕΙΩ. Herod.

preceptor of Solon and of Plato, a face with some meaning, and a decent head of hair.

It has been admitted that the Egyptian was black; Herodotus is decisive on the point, when, speaking of a certain prophetess, concerning whose country there was some doubt, he observes—"In saying she was black, "they mark that the woman was an "Egyptian."‡

It is probable, that the Negro was not known to the Greeks so early as the age of this historian. Certain it is, that the ancients do not appear to have entertained the least dislike of a black complexion; nor should we, after the first surprise, did we not connect with it the image, and, with that, the character of the Negro.

‡ Μελαίαν δὲ λεγόντες εἶναι, σημαίνεισι οὐτὶ Αἰγυπτίη ἢ γυνὴ ἦν. Herod.

There

There are throughout Asia numerous tribes of blacks, but with European features and abundant hair.

From among those tribes must have come that Sable Beauty, who thus asserts her pretensions—in the Song of Songs—“ I am black, but “ comely, O ye daughters of Jerufalem!”

It is supposed by some, that the trunk of the palm-tree was the model of the Egyptian column; *the most celebrated of these is thus described by Savary:*

“ It is of red granite, the capital Corinthian, 9 feet high; the shaft and upper member of the base of one piece, 90 feet long and 9 in diameter; the whole column 114 feet high; the most beautiful monument on the face of the earth.”

Among

Among the Egyptian works of art, a block of marble hollowed into a chamber sixty feet square, is esteemed a wonder. The trunk of a tree hollowed into a canoe, without hatchet or chisel, will be to some more an object of admiration. The Naturalist turns from both, to gaze on the beaver, while he is felling the tree destined for the construction of his cabin.

The roofs of the Egyptian temples and houses are flat, derived from the early habit of dwelling in caverns, in the mountains of Ethiopia; hence too the passion of the priests for subterraneous chambers, such found 160 feet under ground. The custom of dwelling and studying in those gloomy mansions gave birth to the Egyptian mysteries, and to the obscure communications of their notions in religion and philosophy.

There

There are no certain remains of their celebrated labyrinth.

Antiquarians are much divided touching the destination of pyramids; Paww thinks they were raised in honour to the sun. This seems to be confirmed by the word pyramué, which, according to Savary, signifies in Arabic the rays of the sun. It is enough for us to know, that they are the noblest monuments of the sublime in architecture; and that, by the correspondence of their faces with the four cardinal points, they prove to a certainty, that the poles of the earth have not changed in the course of four thousand years.

It is suggested by Aristotle, that the agriculture of Egypt being easy, and of little labour, and the consequent idleness of the people thought hurtful to their health and morals, they were constantly employed in
some

some great work. *Thus the policy of the rulers became the passion of the people; this was a master-stroke in police.*

It is certain that the Egyptians had little employment in navigation and commerce; what they wanted from other countries was brought to them. It is very remarkable, that they neither coined, nor made use of money, till some time after the Persian invasion. *Yet Montesquieu makes this the test of civilization.*

A great wall was built by Sesostris to defend Egypt against the Arabs; a proof that he was not the mighty conqueror pretended. The raising of such walls common in early times to all civilized nations bounded by barbarians; there were many in several parts of Asia, especially against the Tartars, but always ineffectual; an extensive fortification

tion requires an army to defend it; that army better in the field. According to our author, were all the walls of this kind stretched in a straight line they would be equal to the diameter of the earth.

The power of the barbarians is to be dated from the time of Adrian, who began to fortify the bounds of the empire.—*Was not the maxim of Augustus, that the bounds of the empire should not be enlarged, a political blunder? Dominion founded in conquest cannot be stationary; it must be either progressive or retrograde.*

The grand canal, extending from one extremity of China to the other, on which depends the interior commerce of the country, was made by Koublai-Can, in 1280 of our æra; by him architects, astronomers, geographers, called in from distant countries;

tries; the improvements introduced by this Tartar conqueror in these matters, and in police, were almost lost at the time of the second conquest in 1640, at which time they were revived; so that the Chinese owe all to their Tartar conquerors.

This is going a little too far. The Chinese monarchy is allowed to be the most ancient on the earth; it is difficult to conceive that a government could subsist 4000 years without the support of wise laws; we want no other proofs of this than the records which ascertain the duration of the monarchy, and this is admitted by Freret, and those who are most conversant in Oriental erudition.

The Chinese surround the tombs of their emperors and great men with extensive plantations; the Egyptians prohibited interments wherever a tree could grow.—*This, brought*

brought to prove a striking contrast in the customs of the two people, perhaps is nothing more than a proof of the different value of land in the two countries.



OF THE
RELIGION OF THE EGYPTIANS.

THE Egyptians acknowledged an intelligent Being, distinct from matter, by the name of PHTHA, fabricator of the world, but not the creator of matter.

Here our author stops short, so far as relates to the origin and government of the world, the first springs of religion. A principle of this kind could not have been unproductive; if its fruits have perished in their native soil we must look for them in the regions into which they were transplanted. Anaxagoras passed into Egypt to study philosophy, as was the custom with his countrymen; on his return to Greece, he brought with him a system so entirely new, that

that the Greeks, ever delighting in novelties, raised statues to his honour, and distinguished him by the title of Νῆς, the Intelligence. The heads of his system are the following:

Two things were from eternity, Mind and Matter.

These two beings clearly distinct.—Matter extended without thought, motion, or order; but divided into parts extremely minute, and possessed of qualities contrary and unalterable. Mind was simple, without material extension, having in itself thought, activity, and an executive power over matter.

*An infinite time had passed before the formation of the world. The Sovereign Mind, seeing that order was better than confusion, resolved at last on the measure. “Anaxa-
“goras mentis infinitæ vi et ratione rerum
“omnium*

“ omnium modum et descriptionem designari
 “ et confici voluit.”

The Mind watches over men with a particular attention; for them it was that the world was made. Their country is heaven, to which they are to be recalled, if by their virtue they deserve it.

*The bodies of the first animals, consequently that of man, were formed out of earth, tempered with moisture and heat; after this, the individuals generated others, each in their own kind.**

Neither sun, moon, nor stars, are gods or demons, or animated bodies; they are solid masses set in motion by Intelligence, the sole cause of motion.

* “ Ζωα γενεσθαι εξ υγρου, και θερμου, και γεωδους, υσερον δε εξ αλληλων.” Diog. Laer.

Why did GOD form the world at so late a period—how impress motion—how could matter conform itself to order—what is that which continues the motion of Stars, earth, and heaven? Pressed on these points, Anaxagoras resolved all into the will and pleasure of the First Cause.—So Newton, when pressed to explain the nature of attraction.

It must be confessed, that there is a striking agreement (the creation of matter excepted) between this and the Mosaic system. Whether the Jews borrowed from the Egyptians, or the Egyptians from the Jews, is a question into which I shall not enter—further, than to express my surprise that this ever should have been a question. Let us pass to a more pleasing investigation.

*OS-I-RIS, in Coptic, signifies Conformer; I-SIS, Formarum Receptaculum—personifications of Mind and Matter—By which, the
first*

first principles of their philosophy were raised by the Egyptians into the highest objects of their worship. The sublime of Pagan theology.*

* Setting out on these principles, of which they were the inventors, the Egyptians must have followed them throughout their consequences, and, of course, have credit for whatever is contained in the preceding statements by Anaxagoras.

Plato followed Anaxagoras, in his obligations to the Egyptians: but, too conscious of his powers to confine himself wholly to the thoughts of others, he added many of his own, and in this course, being often at variance with his originals, and as often with himself, his philosophy became a series of incoherencies. But he well knew that, with his countrymen, vivacity in the conception, and elegance in the diction, would fully supply the want of consistency, and of system.

Was it not one of the eccentricities of the Greek character, that the Athenians, ever constant to truth and nature in matters of taste, should be addicted to levity in matters of reasoning? Hence their predilection for Plato, in opposition to Aristotle, whom they did not love; yet in whom was united, to their reproach and his own honour, an exquisite taste, with the most profound ratiocination.

The Gymnosophists of Africa acknowledged one Creator, incomprehensible in his nature, but intelligible in his works; this was the origin of symbolic worship.

The worship of serpents, very general throughout Africa, obtains at this day in many parts. The enep, a snake, emblem of divine goodness—the viper, of power; hence the diadem of the Pharaohs was adorned with this emblem.

The Egyptians personified the divine wisdom under the name of Neiph, represented springing out of the body of a lion;—*the manifest prototype of the Greek Minerva springing from the head of Jupiter—emblem of the union of wisdom and power.*

It was a maxim of the Egyptians, that a wise legislator should never innovate on the
established

established superstitions of his country.—
*This answers the question; Why do we find
 foolish religions and wise laws in the same
 countries?*

*The Egyptians, in their popular religion,
 (for they certainly had two, as they had two
 languages,* a popular and an hieroglyphic)
 not content with the superstitions of the earliest
 times, added others without number from age
 to age.*

*What is become of the popular language of
 the Egyptians?—Totally lost; not a trace, not a
 specimen of it existing: I am tempted to propose
 a conjecture on this subject. In their laws,*

* Διφασιοσι δε γραμμασι χρεωνται, και τα μεν αυτων,
 ιρα, τα δε δημοτικη καλεεται. HEROD.—The obscurity
 and indecision of the hieroglyphic fitted it to become a
 language of which the priest might keep the interpreta-
 tion to himself.

manners, and institutions, the Egyptians piqued themselves on running counter to all other nations: this opposition was the result of that rooted hatred which they had, and professed to have, for the rest of mankind: under this impression, they wished to withhold all knowledge of the discoveries which they had made in arts and sciences from others: to this end, those discoveries were committed to a few, and but a few volumes, in the keeping of the priests, their only authors and literati: the country conquered, the priesthood destroyed, the records perished with the order.

That the priests did keep those records in the utmost privacy is manifest from this, that the Greek literati, who lived and studied so many years in Egypt, never brought out of the country a single volume of those records, or specimen of the language in which they were written; a circumstance not to be paralleled in the history
of

of letters: so that their communication with their teachers must have been by interpreters; a singularity the more likely to be adopted by the Greeks, from their known contempt of all other tongues, and pride in their own.

Juvenal laughed at the Egyptians for making their calf Apis a prophet.—*After all, was not the Egyptian calf as well qualified for the function as the Roman chicken?*

As the Egyptian priests had a settled revenue, and suffered none of their order to receive legacies or donations, it is the more extraordinary that they should have given into all the extremes of priestcraft. Besides, they were obliged to marry, which made them a part of the state. They were likewise possessed of the judicial power: the first class of judges were called prophets; that is, interpreters. The foreteller of events was called

called Mantis; who, according to Plato, was always supposed to be out of his senses; or, which was the same thing, to be inspired: hence the priests of Delphos, who pronounced the oracles, assumed a semblance of phrensy to confirm the opinion of her inspiration. It is remarkable, that there are two oracles at this time on the western coast of Africa, as famous, and as much credited, as that of Delphos.

There is not in the world a single book of the great library of Thebes; so that we know nothing of the country, but from the informations of the Greek philosophers and poets: even they knew not much;—*for the Egyptian literati held the wisest of the Greeks extremely cheap.* “You Greeks will for ever talk like fools on these subjects.”—*Such were the communications of the Egyptian with the Greek philosophers.*

All

All works concerning religion, jurisprudence, and astronomy, were attributed to Hermes, that they might be held sacred by the vulgar.—*It was in imitation of this procedure, perhaps, that Moses, who was skilled in all the learning of the Egyptians, kept his knowledge in astronomy a secret from the people; for, according to our author, the Jews were the worst astronomers on the earth, the Chinese excepted. However, this does not bear so hard on either as seems to be intended: the Romans, a great and wise people, knew as little of astronomy as the Jews or Chinese: the Roman calendar, in the time of Julius Cæsar, was in such a wretched state, that the feasts of autumn and spring were almost inverted.*

The notion of a man's living to the age of 600 or 1000 years, Egyptian. How is this reconcileable with their precise knowledge of a solar year, and with their fixing
the

the age of men, one with the other, to the term of 28 years? This has suggested a supposition, that by the 600 or 1000 years in question, they meant the duration of a tribe or dynasty, distinguished by the name of its founder.

The *A* was not the first letter of the Egyptian alphabet, but the *T*, in honour of Thoth, or Hermes, the genius that presided over the Sciences.

A *syllabic* alphabet is in use at this time in Nubia and Abyssinia, and has been so from time immemorial: from this the Egyptians are supposed to have had the first thought of a *literal* alphabet: it is certain that they used the same letters with ours so early as the age of Moses. These characters have been found of late in the swathings of their mummies.

The

The Egyptians rejected eternity of punishments; admitting a purgatory, whence, in a certain time, men were to resume their bodies; hence the practice of embalming: but philosophers, and the truly virtuous, were to pass directly into heaven.

Cocytus and Lethé, two little canals from the Nile.—The ancient, as likewise the modern Egyptians, of a melancholic complexion, strict observers of the sabbath.

Circumcision - Sequel p. 1



OF THE
CHINESE RELIGION.

THE Chinese are not *equal* to the sublime parts of science; they cannot comprehend reasonings on the nature of GOD, of the human soul, or of a future state; they cannot even be brought to reason about them.—
Before we charge the Chinese with being unequal to these subjects, we should be sure that we are equal to them ourselves: in the mean time it would be more liberal to impute their reluctance to reason about them to that which I take to be its true cause, a respect for the authority of Confucius, who pronounced them to be of a nature incomprehensible; and this it was, probably, that threw him upon downright materialism;— thus he admits neither creation nor providence;
treats

treats the idea of an intelligent spirit, acting separately, and distinguished from the universe, as a mere reverie; asserts all to be matter, in which there is no real difference; the differences in forms and properties being nothing more than a difference in the impressions made on our senses. Extravagant as these ideas may seem, were they not embraced by Plato and many of the Greek philosophers; and have they not been revived with much warmth by some modern materialists?

*The most general opinion on this subject was that of a certain union of the Divinity and of matter in a first principle, known as to its existence, unknown as to its essence. This was represented as the universal source from which all beings proceeded; whether by emanation, as the rays of light; or by generation, as in animals; or by accretion and separation, as in vegetables and minerals; or, in short, by some other way
unknown,*

unknown, without fixing the time, the manner, or entering into any philosophical discussion of the subject. This was the system of all the most ancient people of the earth; especially of the Orientals, who to these general ideas added a Theocracy peculiar to themselves, in which they supposed the Supreme Majesty retired into the heaven of heavens, leaving to a chief minister (himself the issue of the divinity) the care of governing the world, and of keeping within bounds a certain principle of malevolence and rebellion, of which they conceived the existence, from a view of the evils natural and moral by which the world was afflicted. Was not this chief minister the Mithra, the mediator, of the Persians? Was this theocracy the model or the copy of the kingly government of the East?

If the physical principles of Confucius are not admissible, it is not so with respect to his moral doctrines. What can be more neat, and
at

at the same time comprehensive, than the following? *Virtue consists in a strict observance of the laws,* submission to the magistrate, respect for superiors, modesty towards equals, and tenderness for inferiors. How is this to be reconciled with a toleration of infanticide? It may well be said, that the natural history of man is a tissue of contradictions. Confucius flourished 550 years before Christ: the doctrine of the materiality of the soul obtained 500 years before him. Is it not at this hour, according to Locke, problematical?*

The ancient religion of the Chinese consisted chiefly in offering sacrifices on the highest places: this mode of worship obtained in Tartary, the ancient Scythia;

* Το δικαίον είναι και το αισχρον ου Φυσει αλλα νομω.

Justum et turpe non natura constare, sed lege.

Diog. Laer. in Archelao.

throughout

throughout the north of Asia and Europe; and is to be traced even into Lapland. At this very day the Chinese Emperors never offer sacrifices but in tents; a remnant of Tartar usage, and of primitive life.

Rabdomancy is the favourite superstition of the Chinese, in consequence of its being adopted and promoted by Confucius. Will it be credited, that some Missionaries have been so foolish as to assert that Confucius foretold the coming of the Messiah by the magical rods?

The Chinese have no initiations, first invented by the Egyptians, from whom they passed to the Greeks and other nations. They have no conception that souls can be, of themselves, sensible of punishment or reward; and of course reject a purgatory and paradise.

By

By the doctrine of Fo, not only the passions, but even the senses, are to be subdued; there is to be no object of thought but the Divinity.—*In this we have the origin of modern Quietism; and, to the disgrace of human wit, find a Paschal and a Fenelon among the followers of Fo.*

The Chinese say, that their first king Fo-hé was miraculously born of a virgin: the Scythians said the same of their founder Scytha.

All the nations of the ancient world united in the immolation of victims, India and Thibet excepted, in consequence of their belief in transmigration.



OF THE
EGYPTIAN GOVERNMENT.



MONARCHICAL, not despotic; for the king was not judge; this belonged to the priests; nor could he tax without their consent.—*In this respect, the priests were the Ephori of Egypt.*

There is great confusion among ancient authors touching the police of Egypt. As no national records are extant, we cannot judge of their laws. We are told, that all kinds of thefts were allowed; and they are charged with knavery in trade by the Greeks, who were in their turn stigmatized as sharpers by every other nation.—*All trade is but a struggle to overreach, in which those who are outwitted are very ready to bestow hard names*

names on their concurrents. I suspect that there is something of this in the character given by the European to the Chinese trader.

The pontificate was hereditary, not at the nomination of the prince, who, by the original constitution, could not be of the order. When Sethon, who was pontiff, made himself king, there was no counterpoise left to the kingly power, which of course became despotic. *In this, as in all the mixed governments of antiquity, a third or middle power was wanting—a representative of the people.*

From this time, the priests or the military disposed of the throne by election from among themselves, as either prevailed; the people were but a number, that is, slaves. The prince, if chosen from the military, assumed the priesthood; there was no controul left.

Q

Agriculture

Agriculture constituted the riches of Egypt; fertility of soil, and facility of culture, extreme. Hence pyramids and public works are no proof of the riches of the prince; they were the works, the passion, of a people little employed in providing the means of subsistence. The Ptolemies at last gave them a turn to commerce, which they till then had despised. This accounts for their having had no coin in early times: no medals of theirs have been found older than Alexander.

The flourishing state of the arts at the Macedonian conquest is the best proof of the antiquity of the Egyptians.

The division of the Jews into tribes was borrowed from the Egyptians. The ancient name of Egypt was Kypt: hence their descendants have retained the name of Copts.

They

They had a physician for every malady, but no lawyers; all pleadings were in writing; no torture in criminal cases; perjury capital, so murder. In Europe, heresy and witchcraft have been punished more severely than parricide.

At this day we burn the wife for coining, while the husband, who sets her to work, is punished simply by hanging; and this we call legislation.

Should the preceding account of the Egyptian government be thought short and imperfect, it must be considered, first, that the national records are lost; in the next place, that the government, from the time of Sethon, becoming despotic, the principles of such a government, if it can be said to have any, must be contained in a very small code—the will of the prince.

OF THE
CHINESE GOVERNMENT.

THOUGH the Chinese records are extant, yet, in fact, they are lost to us, from their being written in a language not understood by the European missionaries, from whom alone we have received our informations; accordingly, the inconsistencies of these good fathers with themselves, and their contradictions of one another, point out the source of their intelligence to be no other than the vague reports of ignorant, or, it may be, designing individuals.

The extreme reserve of the Egyptian priests, their contempt of foreigners, and above all, a total ignorance of the hieroglyphic language, in which the sacred and political records were written,

written, had kept the Greeks who visited Egypt, equally in the dark, and made their inconsistencies and contradictions run parallel with those of the European missionaries.

Plato spent thirteen years in Egypt, yet how little do we learn of the country from him. This seems to confirm the report, that he gave up his time to trade, dealing largely in the importation of oil from Attica, of which the Egyptians were remarkably fond. I must add to this anecdote the following:—"Exercitatus est apud Arif-
 "tonem Argivum palæstritam, nec desunt qui
 "in Isthmo luctatum esse dicant." DIOG.
 LAER.—The union of the wrestler and oil-merchant with the exalted title of the divine philosopher, affords a notable example of the nature and versatility of the Greek genius.

In early times, China, like all other regions of great extent, was under the government

of

Fo-hi
 or
 Noah

Trade

226

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of several little Kans or Caciques, independent on each other, but limited at home.— These petty princes, in process of time, fell under the dominion of one, who, by the nature of conquest, became a despot.

Before the first Tartar conquest, the administration under the emperors was in the hands of eunuchs; as these could have no family, the emperors were heirs to their fortunes. On the same principle, the entire family of every criminal who suffers death is totally extinguished. The existence of two such customs ascertains the character of the government. One of the emperors would have abrogated this inhuman law; it was said to him, “ Do so, when you govern men; slaves are not men.”— *The emperor might have replied, These slaves would have been men, had it not been for the councils of such knaves as you are.*

Daughters

Daughters cannot inherit, because they cannot sacrifice to the manes of their parents.

That is, they are forbidden to sacrifice, that they may not inherit, and thereby their fortunes become escheats to the prince. Such is the logic of despotism.

The whip and the cudgel are the principal engines of Chinese government. Is a favourite courtier bastinadoed to-day, he will come out to-morrow without a blush. A slave may be mortified, he cannot be dishonoured.

Of all the people on the earth the Chinese have the strongest passion for commerce;*

p. 226
the

* There is a people on the earth, who will dispute this point with the Chinese. Has it not been a passion for commerce that has led us to that fatal pretension, the dominion of the sea:—a pretension totally repugnant to the

the government takes advantage of this spirit, and grinds the merchant by excessive

the genius and moderation of our internal government? The following passage on this subject is extremely interesting:—

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 “ On a eu occasion d’ observer,” dit Isocrate, “ que tous les peuples de la Grece qui ont eu l’ empire de la mer, ou qui ont seulement osé y aspirer, se sont plongés dans un abyme de désastres et de calamités. Cette domination-la, ajoute-t’il, n’est point naturelle: c’est une chimere, qui enivre tellement les hommes, qu’ elle leur ôte le sens commun; et ils s’ attirent tant d’ ennemis, et des ennemis si redoutables, qu’il leur est impossible d’y résister à la longue: les habitans des côtes, les habitans des îles, les puissances voisines, les puissances éloignées, enfin toutes s’ arment entr’ elles contre ceux qui ont usurpé l’ empire de la mer, comme contre les tyrans du genre humain.

“ Ne semble t’il pas qu’ Isocrate ait voulu désigner par ces expressions la Grande-Bretagne, et lui predire exactement tout ce qui lui est arrivé, et tout ce qui lui arrivera encore, si elle ne juge á propos d’ adopter des principes plus moderées, et de suivre des maximes plus équitables?”

RECH. PHILOS. SUR LES GRECS.

extortions;

extortions; the merchants have no balance against these pressures but in the deceits and tricks which they practise on each other, and still more upon foreigners; the magistrate connives at the frauds by which he is a gainer.—*After all, is not the knavery more in the ruler than in the trader?*

Among the inhabitants of China, the peasants alone might have some degree of happiness from their innocence and industry; but such is the undistinguishing spirit of tyranny, that they derive no advantage from their virtues, oppressed and ruined by those two pests of despotism, arbitrary taxation and the corvée. *By corvée is understood all services forced by government on the peasant, without payment or consideration. Thanks to the good sense and sturdiness of our ancestors, there is no such word in our language, because there is no such thing in our police.*

In civil matters there is no appeal from the decision of the judge.—*Appeal implies subordination; despotism knows no such thing: the delegate of a despot is himself a despot. The limitation of his power would be a precedent against the government of the sovereign; it would destroy the simplicity of the machine, which has but two springs—Command and Obedience.*

Through all the regions of the earth, despotism has, and can have, but one character; this uniformity springs from the nature of the thing, the thing itself from the nature of man; not as Montesquieu would have it, from a hot sun, and the influence of climate; it was not a laxity of fibre that enslaved the Moscovite.

*I cannot take leave of my author without professing the highest esteem of his genius and erudition. The soundest criticism in things
which*

*which are open to proof, the most ingenious conjecture in such as are not, distinguish his progress through the natural history of man, from the savage of Canada, to the polished citizen of Athens.**

* See his Recherches Philoſophiques ſur les Grecs.



SEQUEL
TO THE
SELECTIONS FROM PAUW.

Page 90.—*How came the Peruvians by the use of the Chinese Quipos,^a and the circumcision of the Egyptians?^b*

TO these points of coincidence I shall here add two or three more—of a character more curious and interesting.

^a M. De Guines, by his proficiency in Chinese literature, has been enabled to clear up many obscure points in the history of the Orientals; among the rest, he has discovered that the Chinese, in the 6th and 7th century, visited the coasts of America from California down to Peru; the Chinese being timid and confined navigators, in later ages, is no material objection: similar changes in the characters of nations are not unfrequent in the history of the world.

^b The learned Sir John Marsham has proved, that Circumcision was a common practice of the Egyptians
many

It is the opinion of the natives of some islands in the South Seas, [see Cooke's Voyage] that the souls of those whose flesh is devoured by the enemy are doomed to burn for ever in the next world: hence they fight with the utmost fury to carry off the bodies of the slain. The Greeks and Trojans did the same, and, it is probable, that this usage had its origin in the same principle; refined by time into a point of honour.

But, who could expect to find among the same Islanders a perfect coincidence with the dramatic Saltatio of the Greeks and Romans, and, which is still more surprising, a precise counterpart of the Greek dramatic chorus?

many ages before Abraham visited Egypt. It is not for me to point out the object or consequence of this proof; it is well known to the learned; and, for the unlettered, it is better they should know nothing more about it.

On

On first reading the account given by Capt. Cooke of the imitative dances of those Islanders, I fancied that I had before me a description by Scaliger or Vossius of the mimetic powers of a Pylades, or a Bathyllus.

A chorus expressing in a musical recitative, governed by a strict observance of time and measure, its sentiments on some interesting action or event: its movements in a semicircle, from right to left, and from left to right, (the strophe and antistrophe of the Greek :) the responses of actors, from the proscenium, now, to the chorus; now, to its prolocutor: and lastly, the assistants joining in a general accompaniment, when most affected by what was passing on the scene: all these form a whole, a happy image of the early Drama, just as it came out of the waggon of Theſpis.

Matter Eternal—no First Cause.

THE earliest philosophers, wedded to their maxim *ex nihilo nihil fit*, would not hear of a creation of matter: hence they fell into the simple and obvious conception of a world existing from all eternity. With respect to a distinction between spirit and matter, they were of opinion, that matter, so modified as to be possessed of motion and thought, might as well be a *causa sui*, or first existence, as a spirit, which should have the power of bestowing thought and motion on matter; this led them to the conclusion that spirit and matter, that is, all things, were one; and that one was the world, which they called God—the *το εν* of the Greeks, borrowed by them
from

from the Egyptians, and thus set off by a Roman poet:

Estne Dei fedes nisi terra, et pontus, et aër,
Et cœlum, et virtus? Superos quid quærimus ultra?
Jupiter est quodcunque vides, quodcunque moveris.

LUC. PHAR.

The *anima mundi* was but an apparent separation of cause and effect; a simple copy of the human existence, consisting of two principles, soul and body, mind and matter, yet making, in fact, but one being—

———— totamq; infusa per artus

Mens agitat molem, et magno se corpore miscet.

This, however, was a step towards the divine intelligence, or *νοῦς*, which was introduced into Greece by Anaxagoras, and which, to the happy^c conception of Plato, accord-

^c Happy, indeed, had he not disgraced his better thoughts by repeated inconsistencies and contradictions:

but,

ing to his admirers, came little short of Revelation.

It is obvious, that the admission of a First Cause under any form or description, must be incompatible with the idea of a self-existing world: this stood full in the way of Spinoza, as it has done of the earliest philosophers: but he could not enter into the proofs of his hypothesis without separating

but; his countrymen were fanatics in the cause of Polytheism; and he did not choose to take hemlock.

Yet, it is remarkable, that the Athenians never persecuted the Stoic or Epicurean for his theological opinions; they owed their chief glory in the sciences to those two schools: Socrates was of neither; they put him to death. They would have done the same by Anaxagoras, for having advanced that the sun was larger than Peloponnesus, had not his protector Pericles snatched him out of their hands.

the

the author^d or agent from his work; that is, without making them two, while he professed to prove that they are but one: no matter; in defiance to the contradiction, he adopts the measure, and involves himself in a

^d This has involved him in another gross contradiction, having asserted, in one of his preliminary propositions, that action is incompatible with the divine nature—for, says he, action implies choice; choice, doubt; and there cannot be doubt where intelligence is infinite: thus by a single stroke of his logic, he reduces the Supreme Being into an absolute cypher.

Epicurus was not so deep in metaphysics: the quietism of his gods was the result, not of necessity, but of choice——

Scilicet is superis labor est, ex cura *quietos*

Solicitat——

Was it not rather too bold an anachronism to make Dido, at the era of the Trojan war, an epicurean in her philosophy? In her morals, well and good; they belong to all ages; there could be no violation of the custom in them.

process,

process, which proclaims, at its outset, that his system is founded in an absurdity.

Observe the tenor of this process: “Some-
 “ thing must have existed from all eternity;
 “ it is acknowledged, that spirit is that
 “ thing. But matter exists; and it being
 “ impossible to conceive that matter can be
 “ produced out of nothing, it is evident
 “ that matter must be eternal; now, it is ad-
 “ mitted on all hands that no two distinct
 “ things can be eternal; whence it follows,
 “ that spirit and matter must be one; that
 “ is, that all things, or the world, must be
 “ one, this one—*Deum voco.*”

Jupiter est quodcunque vides, &c.

* All are but parts of one stupendous whole. &c.

Pope was a Spinozist, without knowing it. He was, in these matters, whatever Bolingbroke chose he should be: yet Johnson asserts, that *imagination and judgement*

are

Every proposition repugnant to common sense carries in itself its refutation: does it impose, it is the manner, not the thing; simplify the statement, the fallacy strikes. In my answer to this argument, I will not meddle with the form, but take up the result— You say, (let me thus address this formidable Logician) it is impossible to conceive that matter can be produced out of nothing; whence you would prove, with the aid of a logical medium, that spirit and matter are one, and on this principle you found your system. To this I reply, it is impossible for me to conceive, that two things so different in their nature as spirit and matter can be one; so that your principle not coming within the reach of my comprehension, it

are one—a strength of intellect, exercised in different ways, and on different subjects: I should as readily admit, that spirit and matter are one.

follows,

follows, that the system founded upon it must be to me a chimera, an absolute nothing.

Whence, then, it may be asked, all this bustle about the doctrine of Spinoza?

Geometrical (I am writing for the younger part of my readers, for whom alone I profess to philosophize) and mathematical demonstrations turn on lines, measures, and proportions; *things* by their nature fixt and unchangeable: conclusions from these may be *decisive*; but the demonstrations (such he calls them) of Spinoza turn on ideas more or less abstract, that is, of different imports to different conceptions, such as—*substance, spirit, matter*, and the like; *things* which never have been, nor ever can be defined—conclusions from these can not be *decisive*; and, as the counter-conclusions must turn on the same materials, and modes of proof, it follows,

follows, that both must be subject to indecision.

But indecision, in the present case, would be to Spinoza a victory, by rendering problematical that which must be certain; and thereby giving a degree of existence to the mischief projected in the establishment of Atheism.^f Happily, every man has in himself

^f Ocellus was the first philosopher, of name, who undertook a formal proof of the eternity of the world: his work is distinguished by a simplicity in its metaphysics; by a neatness in the statements, and a clearness in the deductions, far excelling the crabbed obscurity of Aristotle, and the intricate refinements of Plato.—A specimen or two of this author's manner will enable the reader to judge for himself.

“ If there was a time in which the whole—*το παν*,
 “ existed not—nothing existed: and, if there was a
 “ time in which nothing existed, nothing exists at this
 “ day—

self an antidote to this poison, in an appeal, from the illusions of metaphysics to consciousness, and the decision of plain good sense.

The

“ day—whence it follows, that the world must have existed from all eternity.”

It must be remembered, that Ocellus and the philosophers of his time had no idea of a creation, or first cause. Anaxagoras was the first who introduced this idea into Greece.

Again—“ All things contained in the whole have some relation to it: but the whole hath no relation to any thing but to itself. All other beings are of such a nature as not to be sufficient to themselves; but must have a relation to beings without themselves;—thus, animals must have air to breathe; the eye, light to see; and the other senses, in like manner, each its proper object. The sun, the moon, the planets, and the fixt stars, are bound to harmonize with the whole—the whole with no other thing than itself.”

By

The atoms of the epicurean, the *anima mundi* of the stoic, borrowed from the orientals, were implied atheism; the more to be noted, as it was the only point in which the two schools agreed: the fatality of Hobbs, the predestined harmony of Leibnitz, the monads of Wolf, the materialism of the ancient and modern world, are not far removed from it: in short, every attempt of human wit to develope the original of *things* must have, more or less, a tendency to this

By these and similar steps Ocellus advances to his grand conclusion, namely, that the world, existing *per se*, could have neither beginning nor end; that is to say, must be eternal.

Spinoza's system is but a copy of this, differing only in the modes of proof; even Aristotle condescended to transfer a considerable part of it into a work of his own on the same subject. We read, that Plato greatly admired this work of Ocellus.

point;

point; for this obvious reason, that the attempt sets out with laying aside the co-operation of a First Cause. Had not Newton been a steady believer, his attraction and repulsion, like the love and hatred of Empedocles, might have brought him into some danger.

*We often hear of the superiority of the modern
over the ancient philosophers.*

WE say, that our philosophy is founded on demonstration, that of the ancients on assertion.

Newton holds the rays of light to be emanations from the sun: Euler, a distinguished German philosopher, calls this trifling: light, according to him, consists in vibrations of
air

air or ether communicated to the eye, as those of sound are to the ear, with this difference, that the visual vibrations are to the sonorous, in the celerity of their successions, in the proportion of 900,000 to one, that is, 12,000 vibrations must succeed each other within the time of a single stroke of the pulse: but, as this comes not within the reach of my conception, I shall leave the philosopher to enjoy the precision of his calculation, and content myself with observing, that the emanations of Newton conveying no precise idea of the thing to be defined, and the vibrations of Euler being of a nature altogether incomprehensible; neither the one, nor the other, can be considered in any other light than that of a mere assertion.

Again, Newton says, that the rays of the sun, striking on the moon or any opaque body, are reflected, by which the moon be-

comes visible to us.—No, says Euler, but the rays of the sun falling on the surface of the moon, excites in its particles a concussion, from which result the rays of the moon, which entering into our eyes paint her image there.—What have we of demonstration in either of these propositions? So that in these, as in most of the great phenomena of nature, we rest, at last like the ancients, on conjecture.—

“Nos astronomes et nos mathématiciens ne perdroient pas toujours leurs temps, s'ils étudioient une peu plus l'antiquité. Ils s'apercevraient souvent que c'est faute d'être bien entendus que les anciens leur paroissent dans des sentimens opposés à ceux que l'on suit aujourd'hui. Il y a dans la physique bien des opinions qui passent pour modernes, et qui ne sont que renouvelées.”

FRERET.

Having

Having found among my papers the following collection of notes touching the philosophical opinions of the ancients, I am tempted to bring them forward in this place; having only to regret, that, in the present state of my health and spirits, it is not in my power to reduce these scattered thoughts into a form and order which might render them more deserving of the reader's acceptance.

That the earth and planets turned round themselves, and their common centre the sun, Pythagoras learned from the Egyptians, who knew it many ages before.

Cleanthes explained by this rotation the apparent movement of the stars and heaven.

Aristarchus and others held that the sun was immoveable in the centre of our world, and that the fixt stars were so many suns.

This truly sublime idea must therefore be restored to the ancients: it was a stroke of genius, not of calculation.

Yet the ancients were not strangers to calculation in their philosophical investigations: Eratosthenes having measured a meridian of the earth by stadia, applied the same mode of mensuration to determine the diameter of the earth: possessed of this diameter, he was enabled to calculate the distance of the earth from the sun. We have a happy comment on this remarkable operation in the following spirited observation, by Pliny:—"Mirum
 " quo procedat *improbitas*^s (impiety) cordis
 " humani parvulo invitata successu—Ausi di-

^s After the idea of Plato, to whom every attempt to lay open the system of the universe was, what he called —*a gigante machia*—a waging war with the Gods—one of his usual flourishes.

“vinare folis ad terram spatia, eadem ad
 “cælum agunt, ut protinus mundi quoque
 “ipſius menſura veniat ad *digitos*.” What
 Pliny ſuppoſed would come about, has been in
 a great degree effected by the moderns; but
 not before the happy diſcovery of the laws of
 motion: all ſince that has been calculation.

The Tourbillons of Deſcartes not unknown
 to Leucippus and Democritus: the latter
 held the *via lactea* to be an aſſemblage of
 ſmall ſtars.

Comets, according to the Egyptians, were
 real planets. In the time of Plutarch aſtro-
 nomers ſuſpected that the ſpots of the moon
 were ſeas, or deep vallies. They wanted
 Herſchel’s telescope to diſcover volcanos.

Before Deſcartes, Cicero and Seneca had
 learned from the early aſtronomers that the
 flux

flux and reflux of the sea was owing to the pressure of the moon—to pressure Newton substitutes attraction.

Newton's attraction and repulsion anticipated by Empedocles, who attributed the action of elements to love and hatred—*φιλοτης και νεικος*—the one the cause of adhesion, the other of separation.

The samē philosopher, according to Aristotle, referred to the weight of the air, not to the dread of a vacuum, the suspension of water in a syphon stopt at one end.

Three hundred years before our era, Arystillus and Timochares observed the declination of the fixed stars, the knowledge of which is so necessary to navigation. Two hundred years before this, the latitude of a place was determined by the meridian
height

height of the sun, and by the distance of stars from the Pole.

Yet, we are told that they had not the use of the telescope: if not, they must have had some media of investigation unknown to us. But how shall we dispose of the following well-known passage—

*Admovere oculis distanti a sidera nostris,
Ætheraque ignenio supposuere suo. Ov.*

Did not the Egyptians teach Thales to calculate eclipses five hundred years before our era? And did they not, on their great pyramid built 4000 years ago, determine a meridian, and the four cardinal points, with a precision which has not been equalled, as our astronomers confess, in any other part of the world. The meridian drawn by the ablest astronomers of the age of Louis the XIVth has been found not to be perfectly correct.

What

What articles of consequence have modern naturalists added to the history of animals and minerals given by Aristotle, Theophrastus, and Pliny? Many things advanced by them, though treated with ridicule in later ages, have been verified in the present; and many which have passed for modern discoveries are nothing more than extensions and explanations of notices furnished by them.

It is sensibly observed by the Count de Caylus, that the silence of the ancients concerning the machines which they used in raising their obelisks, and other prodigious works, proves their superiority over the moderns in mechanics: their machines wanted no description; they were so simple, that to see was to comprehend them.

“ Colour,” according to Plato, “ is not in
 “ the object, or in the eye; it is a peculiar
 “ repercussion

“repercussion of light from the surface of
“the object to the eye.”—An imposing idea,
such as his often are, which plays about
the truth, without laying hold on it.

When Sir Isaac took up his prism, he
was already master of the secret: the precon-
ception of the principle is implied in the
choice and nature of the experiment: this
was genuine invention: in modern disco-
veries, for the most part, this process is in-
verted, and the principle is the accidental
result of the experiment.

The ancients knew, that a needle magne-
tized attracted at one end, and repelled at the
other: had they suspended the needle by
the middle, they must have observed its polar
direction. How near to the compass, disco-
vered the other day, not by reasoning, but
by accident. The Romans had letters cut
out

out and raised on a narrow plate, with which they marked their bread and pottery ware—those letters made moveable, and coloured, had given them printing; and John Fuft had been no more than a mechanic of Mayence.

It was the doctrine of Protagoras, that all knowledge was sensation, that is, had its origin in sensation.

The opposition of Plato (see his *Theætetus*) to this doctrine is founded throughout on the fallibility of the senses: but though, where our senses deceive us, they cannot produce knowledge, it by no means follows that, where they do not deceive us, they may not be the source of all the knowledge we have. But, says Plato, they always and in every instance do deceive us; for things being in perpetual motion, are incessantly producing,

ducing, and reproduced by each other—
Egregious trifling! Is not a square always
a square, and the three angles of a triangle
always equal to two right ones? It were loss
of time to pursue this further. Was it not
from these levities of Plato that our cele-
brated Berkley borrowed his idle system of
ideal existence?

The noted expression of—*tabula rasa*, or
charte blanche, applied to intellect, is of De-
mocritus; implying the derivation of all our
ideas from the senses.

Definition of soul—a nature that moves
itself—Thales, Pythagoras. Have we any
thing better? I love the morning of philo-
sophy; there is a freshness in the ideas.

“ Soul, governing and filling all things
“ susceptible of motion, must govern the
“ heavens—

“ heavens. Are there many souls, or but
 “ one? We must admit two; one tending to
 “ good, the other to ill.” PLATO.

Of all the notions which have taken root in the mind of man, the *anima mundi*, and the existence of two principles of good and ill, are the most uniform and universal: they have obtained through all the regions, and been found in every corner of the earth. That the most admired philosopher of antiquity should, after all his flights, be compelled to settle here, must be a subject of some comfort to those who are so humble as to suspect that the little they know of these matters is owing to a want of capacity to know more.

Among the objects of philosophy, that which most engaged and embarrassed the ancients, as well it might, was to account for
 the

the origin and formation of the world. We have seen that Ocellus and the earliest philosophers adhered to the idea of a world existing from all eternity: and we find on examining the history of this subject, that much the greater number of their successors, however they may have varied from each other in the use of their logick and metaphysics, came at last, directly or indirectly, to this point. Should this hold good with respect to Plato, the most inventive genius among them, and the least likely to follow the opinions of others, it will hardly be disputed with regard to the rest. This philosopher has given full scope, in his *Timæus*, to the vivacity and diffusion of his ideas on this subject; of these I propose to give a short sketch, not from his own statement, in general vague, and often not very intelligible, but from the explanation of his system by Plutarch, in his *Commentary on the Timæus*.

Thus

Thus Plato—as explained by Plutarch.

“ Matter, of which the world has been
 “ *made*, was itself *unmade*, but subject to the
 “ Artist, to be disposed of and ordered by
 “ him so as to assume the nearest resemblance
 “ to himself that was possible.

“ Hence the world has not been made
 “ out of *that* which was not, but out of that
 “ which was not perfect, or so perfect as it
 “ might be; in like manner as one makes a
 “ house, a coat, or a statue.”

Before the birth of the world it was chaos and confusion. That chaos was not without body;^h nor without motion;ⁱ nor without soul;^k but that body was without form or

^h ἐκ ἀσωματου. ⁱ εἰς ἀκίνητος. ^k εἰς ἀψυχος.

It is the usual practice of Plato to express himself thus negatively, or faintly, that he might be provided with

consistency; that movement without rule or reason. “ God did not make body that which
 “ was incorporeal; nor soul, that which was
 “ inanimate; but, as the musician, who com-
 “ poses measures and songs, makes neither
 “ the sounds nor the movement, content to
 “ throw harmony into the sounds, and pro-
 “ portioned intervals into the movements;
 “ in like manner, God has not given to body
 “ tangibility, nor impenetrability; nor to
 “ soul, imagination and activity; but, having
 “ *taken up the two principles, such as they*
 “ *were*, the one opaque and without figure,
 “ the other blind and impetuous, he sub-
 “ jected them to order and harmony, render-
 “ ing them beautiful, regular, uniform, ac-

an evasion when he should wish to contradict or explain away the ideas on a future occasion: hence there is no end to the disputes among his successors touching his real notions of things.

“ cording

“ cording to his own ideas; and has formed
 “ out of them a perfect animal, which is the
 “ world.”

A blind imagination is a thing which I do not well comprehend, any more than I do body without figure; the idea is too abstracted for me. Is not all this talking at random? Embarrassed by the necessity of admitting the pre-existence of soul and body, he had nothing left for it but to explain away the nature of both; a preparative, such as it is, for what is to come in a future article. It must be confessed, that there is in Plato much more of the sophist than the philosopher; it had been well, that he had kept this spirit more to himself, and not have given so much of it to his master Socrates, who might well say, as he did on the first setting out of his scholar, “ I foresee, that this boy will make
 “ me talk a deal of nonsense.”

Three things were essential to the composition of the world:—Matter, motion, and order. Moses made God the author of all the three; Anaxagoras, of the second and third; Plato, of the third only; by which he did nothing more than give a nominal being to a first cause; for a first cause, that was not the cause of motion, cannot be said to have a function in the formation of the world; it is, indeed, a solecism in philosophy. Again; if soul, motion, and matter, existed in nature from all eternity, which Plato admits, what was there to prevent the co-existence of order with them? The earliest philosophers considered this co-existence as a thing of course; they thought that order must be the natural result of soul or intelligence,¹ governing motion and matter: this admit-

¹ When the ancients separate soul from motion, they always understand by the former *res*, intelligence.

ted, and it cannot well be rejected, the world of Plato would be precisely the same with that of Ocellus—a whole, uncreated and self-existing.

In the article above quoted from Plato, he is, though not perfectly consistent, yet temperate and plausible; but, within a few pages of this, we find a passage on the same subject, in which he outdoes himself in the wildness and extravagance of his conceits.

God, having resolved to put the finishing hand to his work of the creation of the world, thus addresses his demi-gods assembled on the occasion.

“ Gods of Gods, of whom I am the au-
 “ thor and the father, hear me.—Ye know
 “ that the works of my hands are immortal
 “ and indestructible, if not by my will; for
 “ this reason, no art, no force, can ever de-
 “ stroy you. It remains for us now to finish
 “ three kinds of things, to render the uni-
 “ verse

“ verfe intire and complete; [theſe three
 “ things are the animals of the air, of the
 “ water, and of the earth; the gods to
 “ whom he is ſpeaking are the animals celeſ-
 “ tial and immortal.] If my hand alone
 “ ſhould organize and produce them, they
 “ would be equal to gods. I give the care
 “ of this to you. Go, labour all of you, ac-
 “ cording to the nature with which you are
 “ endowed, and imitate the model which I
 “ have created in you. As it is right that
 “ there ſhould be an animal among the reſt
 “ who ſhall have ſomething more of the
 “ divine, and be the king of other animals,
 “ who ſhall honour juſtice and the gods of
 “ his proper motion, I will give you the
 “ firſt feeds, the firſt lineaments of ſuch a
 “ being. Again; go, attach the mortal to
 “ the immortal; let animals be born, and
 “ grow, and be nourished; when they ſhall
 “ be decompoſed, you will reaſſemble and
 “ preſerve

“ preserve their elements. He spoke, and
 “ in the moment took the cup in which
 “ he had made the mixture of the soul of
 “ the world; he added some particles of the
 “ first principle which still remained, and
 “ made a particular composition, out of
 “ which to form souls, which he afterwards
 “ distributed in equal portions to each of the
 “ stars, as on so many cars of fire, to make
 “ them travel through the universe, that they
 “ might promulgate the laws and destinies of
 “ the beings.”

Here soul is formed and compounded by
 the hand of the Creator,^m though, in the pre-
 ceding article, he declares it to have existed,
 with matter, before the creation; and, in his
 Phædo, he asserts that it must be eternal, be-
 cause it moves itself.

^m God being himself soul, could not form or create
 soul; it being an axiom in philosophy, that no thing
 can create itself.

Man, with other animals, is at once mortal and immortal; he is dissolved or decomposed; but the elements of his existence (soul and matter) are preserved and immortal.

Above all, a unity of the Godhead, implied in a Creator, is made to originate a system of polytheism.ⁿ As to his portions of soul, or gods, distributed among the stars, those only who were allotted to the planets could execute the command of travelling through the universe; the rest, confined to the fixed stars, should have been mounted on thrones, not on cars, of fire. But enough of this. The reader who may be ill pleased with what I have already given him, will find a happy relief in a comparison of the futile vivacity of Plato with the sublime simplicity of Moses, in his history of the creation.

ⁿ The divine Plato was privileged: inconsistency was, in him, not a fault, but a characteristic. The charms of his writing imposed the idea of the moment, and the consistency of the philosopher was lost in the fire of a poet.

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Of all the Literati, the Linguist is the most enterprising.

DOWE, Wilkins, and Sir William Jones, inform us, that the most learned of the Bra- mins read with difficulty the old Sanscrit: yet, this is the language in which Sir William could discover beauties far transcending those of the Greek and Latin. How could he know this?

“ I confidently assume (see his Discourses
 “ on India) that the Goths and the Hindoos
 “ had originally the same language.....
 “ The original language of the Hindoos was
 “ the Sanscrit.” If so, the Gothic must have
 shared in the advantages and beauties of the
 Sanscrit: this being the case, and so well
 known

known to Sir William, it had been kind in him to have pointed out to us, by whom, and in what part of the world, this language was spoken.

As the Hieroglyphic has been honoured with the name of Language, it had, of course, some claim to Sir William's attention; how, and to what purpose, bestowed, will appear from what follows:—"The history of Noah and the deluge is supposed to be the same with that of the Hindoos, of the same event.—These *stories* relate, I think, to the same event; and all seem connected with the hieroglyphical sculptures of the old Egyptians." How could this be? The Egyptians could have no memorials, of any kind, of an universal deluge, which they positively denied could have taken place; and that for this simple reason, that it never rained in Egypt. Had this little trait of history been known by Sir
 William,

William, he would not have called in the Egyptians, of all people, for witnesses to the authenticity of Noah's deluge; nor have affected to discover in their hieroglyphics *things which could not be there*. I much suspect that the beauties of the Sanscrit are of *the same family*.

French Critics dispute with HERODOTUS about the age of HOMER, and deny there was any such man as HESIOD.

THE spirit of criticism has been the same in all ages; in the earliest, there were sceptics in literature, who disputed with Homer his own Iliad.

“Corinnus Iliensis, Palamedis discipulus,
Iliada ante Homerum primus concinnasse tra-
ditur

ditur a Suida, et Homero totum poematis
fui argumentum præbuisse.”

Fabricii Bib. Græc. l. i. p. 22.

The celebrated poet Callimachus attributes
the Iliad to Creophylus of Samos, in an epi-
gram, in which he makes him to say,

My work, thought worthy of proud Homer's name,
Repays in feeling what I lose in fame.

This is rather a paraphrase than a trans-
lation; the Greek, as usual, is extremely
simple:

————— Ομηρειον δε καλειμαι
γκιμμα. Κρεωφυλω, Ζεῦ φιλε τιπο μεγα.

“ My work is called after Homer. This,
“ kind Jove, does great honour to Creo-
“ phylus.”

The modern epigram requires something
more of *point*: I have conformed in my pa-
raphrase

raphrase to this taste:° but I like the Greek better, I speak with sincerity—much better; for, if any thing could have given credit to the imposture, it would have been the simplicity with which it is announced.

It is probable, that Callimachus adopted the imposition, as it furnished him with a subject for his epigram: poets are not scrupulous on such occasions. Terence took advantage of this thought in his defence against the imputation of having been assisted by Lælius and Scipio in writing his comedies—

Nam quod isti dicunt malevoli, homines nobiles
 Hunc adjunctare, assiduèque unà scribere,
 Quod illi malèdictum vehemens existimant,
 Eam laudem hic ducit maximam.

In Prologo Adelphorum.

° Not so, in my translations of some Greek epigrams, in my Treatise on Painting; the first and most beloved of all my little works. May not an old man be allowed to indulge himself in such thoughts? When all others forsake him, these comforts are permanent.

Second

Second Statement of the opinions of the Ancients concerning the Origin and Formation of the World.^p

I.

THERE has not been a philosopher throughout all antiquity who has not admitted this essential principle—‘Something exists, therefore something hath always existed:’ it is evidently included in that universal axiom—*Nothing can be made out of nothing.* A writer who should have denied this principle would have been treated by the ancients with the utmost contempt.

II.

That being which hath always existed, is either the world such as it exists at this

^p Mem. de l’Acad. des Belles Lettres, v. xxxii. p. 128.

day, or the cause itself which hath produced the world.

Ocellus and Aristotle have asserted roundly the eternity of the world; the former has attempted to prove it by metaphysical reasons; the latter, by the nature of qualities essential to matter, the which being acknowledged eternal, must have exerted the activity of its qualities from all eternity.

The moderns who have followed Spinoza, or preceded him, have judged it proper to make the eternity of the world to depend on the faculties necessarily active of the Divinity, which must have exerted themselves from all eternity—in which they differ from Aristotle, merely, in giving that to God or Spirit which he attributed to matter; a difference, solely, in names.

III.

Supposing the world born or formed in time, it is evident that it must owe its birth
to

to some other being than itself; since no thing can be produced without a cause; and no thing can be the cause of itself.

That Being, then, distinct from the world, is *unique*, or it is not—this is the celebrated division of the Unitarians and Dualists.

If that Being be *unique*, it is the Divinity alone, or matter alone, or the Divinity and matter conceived as one in the same being.

This is the system of Spinoza.

IV.

If it be the Divinity alone, by the exclusion of all matter, it can be no other than the Divinity under the form of a free cause, or under that of a necessary cause; this second manner cannot have place on the supposition of the world's being born, because a necessary cause must have produced its effect from all eternity; consequently, if it be the Divinity alone which hath produced the world in
time,

time, it must have been as a free cause; a manner of production which is no where clearly asserted but in the principles of christianity. *Rather in the Mosaic system.*

v.

If it be matter alone, it is either a matter which moves itself by gravitation in a vacuum, according to Leucippus and Epicurus; or it is matter which moves itself by its own intrinsic force, according to the Hylozoites: this again was divided into two, one of which was *that* of the stoics, who gave to certain portions of matter a sort of intelligence, and a real influence on the world in general; another is *that* of Strato, who gives to matter nothing more than the simple faculty of moving itself, in order to form individuals, of which no one hath any influence on another.

If

VI.

If it be the Divinity and matter conceived as one in the same being—of this there are several classes.

Many have formed this unity on the model of man, giving to the world a body and soul so assorted, that matter was, as it were, the vessel containing the Divinity; but a flexible vessel, which gave to God a part of *its own form*, and received from him a part of *his*: this was the thought of some Pythagoricians.

Others, and these the greater number, imagined this union as a contiguity of two substances almost homogeneous, extending through all space; in a manner, however, that the more pure of the two substances filled all the higher part of the universal globe; this was God: the other substance occupied all the space from the orbit of the moon to the centre of the earth. All the Pythagoricians, all the Elean school, Parmenides,

menides, Plato, Aristotle, Zeno, embraced this opinion.

There is a third kind of union, which would be *that* of a single substance possessed of two general attributes—extension and thought, by which to form the two kinds of beings known to us. But if the Eleatics, among the ancients, had a vague idea of this opinion, the turn of thinking in their age prevented them from improving it, and from seeing it under the same aspect in which it has appeared to the moderns since the time of Spinoza.

Lastly; there is a vague union of the Divinity and of matter in a first principle, known as to its existence, unknown as to its essence; this was represented as the universal source from which all beings proceeded; whether by emanation, like the rays of light; or by generation, as the elements or animals; or by secretion; or in short by some other way
unknown,

unknown, without fixing the times, the manner, or entering into any philosophical discussion of the subject: this was the system of all the most ancient people of the earth, especially of the Orientals, who, after having lost all knowledge of the *primitive instruction*, supposed to have been preserved by Moses, confined themselves to vague ideas, and a belief by inheritance, without further examination. They figured to themselves the Supreme Majesty, retired into the heaven of heavens, leaving to a chief minister, himself the issue of the Divinity, the care of governing the world, and of keeping within bounds a certain principle of malevolence and rebellion, of which they supposed the existence from a view of the evils by which nature was afflicted.—Hence the Light and Darkneſs of the Chaldeans; the Oromaze and Arimæne of the Persians; the Osiris and Typhon of the Egyptians; the Love and

Night of the Greek theologians; Jupiter and the Titans of their poets. (*To which may we not add the God and Satan of the drama of Job, and of the Mosaic system, in general?*) These notions obtained until they were superseded by the birth of real philosophy, six hundred years before the birth of Christ.

VII.

We are now come to a duality precisely declared.

If the Divinity and matter are conceived as two beings clearly separated, the one is considered as an active cause, the other as a cause more or less passive, according to the different systems on the nature of matter, that is to say, on the form and motion belonging to it as such.

Some have said that matter had no fixed form, but was a paste ready to receive forms of every kind. These were the Hylopathians, or Ionic school.

Others,

Others, that matter had a fixt form, so as to become fire, water, air, &c. but that it had but the one; and that the several species were produced by the condensation, or rarefaction of the primary element:—so Thales, Anaximenes, Heraclitus, and all the stoics.

Others, that it had many fixt forms, but all comprehended in the essential qualities of extension, configuration, gravity, solidity, to the exclusion of changeable qualities:—so the Atomists.

Others, lastly, that it had an indefinite number of fixt forms, to which were annexed even the changeable qualities, as of hot, dry, cold, humid:—these were the homeomerics of Anaxagoras.

VIII.

There were not fewer opinions touching the motion of this same matter.

Anaxagoras held it to be of itself destitute of all motion, even local, and that God alone could carry and place it, *every thing but create it; this was a difficulty not to be solved but by a revelation.* Some critics have wondered that the *υξ* of Anaxagoras, so highly celebrated by his countrymen, should not have gained him a single disciple: it is easily accounted for: the world made by a divine intelligence, brought the subject to too short an issue; and would have deprived the metaphysician of the happiest topic for exercising his talents; above all, it would have been insupportable to the Athenian, whose highest delight was in metaphysical subtilities: it may be doubted, whether Moses himself, with all his advantages, would have had greater success than Anaxagoras, especially as the Greeks were not like the Jews, in the habit of proving doctrines by miracles.

Others

Others allowed it loco-motion, not by its nature, but by its existence in a vacuum:—these were the Atomists.

Others thought that, exclusive of loco-motion, it had the three other motions—of generation, by its essence; of alteration, in point of quality; of augmentation, in that of quantity:—these were the Anaximandrites.^a

Others, lastly, some of the Pythagoricians, as explained by Plato, attributed to matter a kind of mute sensation, and a blind will.^r

^a See Watson's Chemistry, l. 5, eff. 3.

^r This idea, the boldest of them all, is not a little countenanced by the same learned and ingenious chemist.—*Ibid.*

To attribute soul to matter is, at least, as old as Thales. See Laertius.

The examples by which he proves it are the Magnet and Amber; so, our modern naturalists. We cannot deny life to plants, since we give them sex; nor has
the

IX.

By the condition and attributes given to matter, one may easily judge of the degrees of activity and efficacy attributed by the several philosophers to God towards moving and employing this matter in the formation of our world, such as it now exists; the more they gave to the one, the less they granted to the other: but no one of these distributions could support itself, because all implied contradiction: the only solution of this difficulty, of which ancient philosophy had not the least glimpse; was the giving of all to God, and the taking of all from matter; even to its very existence.

How could the ancients have a glimpse of that, by the aid of reason, which comes not

the oyster much to boast of in a comparison with the sensitive. The best of it is, that many of these, which pass with us for the fine strokes of the moderns, were the saws of antiquity.

within

within the reach of reason? I mean the creation of matter; to us it is a fact, an article of faith founded on the authority of Moses; who, we are assured, recovered this doctrine, revealed to the first man, but lost by his descendants, and utterly unknown to all the nations of the earth at the time that by a second revelation it was renewed to him.

Accustomed to take for granted the creation of matter, before we are capable of reasoning about it, it acts upon us like an innate idea; we consider it as a thing true by its nature, and impute the rejection of it by the ancients to prejudice, obstinacy, or ignorance.

Hospitality, a thing necessary to the Savage, argues a want of police in civilized nations.

I AM not pleased with Pauw's idea of hospitality: he confounds the times at which the thing may take place; as will appear from the following lovely passage on the same subject: I call it lovely, because it tends to make us in love with our own nature:—

“ Les étrangers se presentoient pour jouir
 “ des droits de l'hospitalité, droits circon-
 “ scrits aujourd'hui entre certaines familles;
 “ alors communes à toutes. A la voix d'un
 “ étranger, toutes les portes s'ouvrirent, tous
 “ les soins étoient prodigués; et pour rendre
 “ à l'humanité le plus beau des hommages,
 “ on ne s'informoit de son état et de sa nais-
 “ sance,

“ fance, qu’ apres avoir prevenu ses besoins.
 “ Ce n’etoit pas à leurs legiflateurs, que les
 “ Grecs etoient redevables de cette institution
 “ sublime; ils la devoient à la nature, dont
 “ les lumieres vives et profondes remplissoient
 “ le cœur de l’homme, et n’y font pas encore
 “ eteintes, puisque notre premier mouve-
 “ ment est un mouvement d’estime et de con-
 “ fiance pour nos semblables.”

Jeune Anacharsis.

Such is hospitality, at its true era; when men first begin to feel the sweets of society, and are in good humour with themselves, and with all about them: in a state of refinement, hospitality retains its name, but loses its nature; it is commerce; an interchange of conveniences.

After all, it must be confessed, that Pauw’s idea of hospitality being founded in selfishness, is not altogether indefensible. Compare what Volney says of the hospitality of the
 Arabs,

Arabs, and you will find it to run in a direct parallel with what has been just said of the early Greeks: yet these very Arabs, should they in their attack of a caravan, meet with the stranger whom they had treated the day before with the utmost kindness, they would knock him on the head as they would a wolf.

From this I would infer, that the philosopher has not absolutely contradicted nature; but that nature has in this, as in many other instances, made our best qualities to depend on circumstances. She thought it enough for such a being as man, to give him hints of the just and beautiful. More than this would have made him what he was not destined to be.



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