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ART. I.—*Collections of the New Jersey Historical Society*, Vol. IV. (The papers of Lewis Morris, Governor of the Province of New Jersey, from 1738 to 1746.) George P. Putnam, New York, 1852, pp. 336.

WE announce with pleasure the appearance of another volume of the Collections of the New Jersey Historical Society. We welcome it, not only as a valuable contribution to the history of the State, but as an earnest of the diligence and success with which the Society is pursuing its useful labours. But before we proceed to notice the contents of the volume, we desire to say a few words in reference to the Society itself, and to what it has already accomplished.

In the month of February, 1845, a few gentlemen from different parts of the State, met together in the city of Trenton, and formed an association under the name of "The New Jersey Historical Society." Its objects were declared to be, "to discover, procure, and preserve, whatever relates to any department of the history of New Jersey, natural, civil, literary and ecclesiastical." It commenced operations without funds, without patronage of any kind; relying for support, solely, upon the annual dues of its members, and the voluntary contributions of those who felt an interest in the cause. The

field of labour upon which it was about to enter, was one which had been in a great measure unexplored, and in which, therefore, almost everything remained to be done. The State of New Jersey had been singularly inattentive to the preservation of its early memorials, and colonial records; and the materials for its history, still in existence, were rapidly passing away.

But notwithstanding these feeble beginnings, and although the Society has now been in operation but little more than seven years, we venture to affirm, that no association of a similar kind, in this country at least, has ever done so much, within the same period of time. There are upwards of three hundred regular members connected with the Society, and residents of the State; besides a large number of honorary and corresponding members. The foundation has been laid of a noble library, which already numbers some fourteen hundred volumes, many of them rare and valuable; in addition to which, there is a numerous collection of pamphlets and manuscripts, which have thus been rescued from destruction, and preserved for the use of the future historian. Five volumes of the transactions of the Society, and a portion of the sixth, have been published; and they are full of interesting matter. They contain the proceedings of the Society, extracts from its correspondence, and papers read and addresses delivered at its meetings. Many of these papers have not only a high historical value, but as literary performances, possess much merit.

There have also been published, at the expense of the Society, a series of volumes entitled, "Collections of the New Jersey Historical Society;" which, whether we consider the value of their contents, or the handsome style in which they are put forth, reflect the highest credit upon the association. The first of these volumes was published in 1846, and contains a history of East Jersey under the Proprietary Government, by William A. Whitehead. It is an interesting and well written narrative of events, connected with the first settlement of the Province, and its progress down to the surrender of the government to the crown, in 1702—drawn principally from original sources. The author, Mr. Whitehead, has for many years devoted much of his time and attention to the history of

New Jersey, and it is to the good fortune of the Society, in securing his valuable services as its Corresponding Secretary, that a large share of its success is owing. The volume is enriched by an Appendix, containing "The Model of the Government of the Province of East New Jersey, in America," by George Scot, of Pittochie, reprinted from the original edition, published at Edinburgh, in 1685. This work was written at the request of the Scotch proprietaries of New Jersey, in order to induce their countrymen to emigrate to the Province; and it is probably to the influence which it exerted, that we are indebted for a most valuable portion of our original settlers—men whose virtue had been "refined by adversity," and whose piety had been "invigorated by patriotism." Only four copies of the original edition are known to exist—two in Europe, and two in America. One is in the Advocates' Library at Edinburgh; another in the Gottingen Collection; the third in Harvard College Library; and the fourth in the possession of Mr. John A. King, of Long Island. This reprint of a book, at once so rare and curious, and so closely connected with the early history of the State, was therefore most appropriate and seasonable.

The second volume of the collections of the Society was published in 1847, and contains the life of William Alexander, Earl of Stirling, Major-General in the army of the United States during the Revolution, with selections from his correspondence by his grandson, William Alexander Duer. Lord Stirling—a title due to him by courtesy only, but by which he was generally called—was the senior officer of the revolutionary army from New Jersey, and was for many years intimately connected with the affairs of the colony. Hence the propriety of his life and correspondence forming one of the publications of the Society.

The third volume was published in 1849, and is entitled, "The Provincial Courts of New Jersey, with Sketches of the Bench and Bar," by Richard S. Field. To this is annexed the Commission and Instructions to Lord Cornbury, the first Royal Governor, which may be considered as the Constitution of the colony of New Jersey; showing the manner in which the government was organized, and the courts of justice constituted

prior to 1776. The fourth volume, which has just been issued from the press, is the one which stands at the head of this article, and which it is our purpose to notice more particularly.

But, perhaps the most valuable contribution which has been made to the stock of materials for a history of the State, is the Analytical Index of New Jersey Colonial Documents, which has just been compiled under the auspices of the Society. It had long been known that there were in the State Paper Office in London many valuable documents pertaining to the early history of New Jersey. In 1847, detailed information was obtained through Mr. John R. Broadhead, Secretary of Legation at the Court of St. James, of the nature and extent of these documents. It was ascertained that there were in the English Archives no less than fifty-five volumes, the contents of which referred exclusively to the affairs of New Jersey; besides many valuable papers scattered through a large number of other volumes. To obtain an abstract of these documents, became at once an object of earnest desire on the part of the Society. But this would necessarily involve much labour and expense; and it was thought that the resources of the Society were entirely too limited to justify it in undertaking a work of such magnitude. It was, therefore, resolved to make application to the Legislature of New Jersey for pecuniary aid in the prosecution of the enterprise; and it was confidently hoped that this assistance would be cheerfully rendered, inasmuch as among these documents were the lost Minutes of the Provincial Council and Assembly, the recovery of which had long been an object of solicitude to the State. But although the subject was pressed upon the attention of the Legislature, year after year, by executive recommendations, and by favourable reports of committees, both of the Senate and Assembly, yet no appropriation was ever made for the purpose.

The Society was thus reduced to the necessity of falling back upon its own unaided efforts, or of relinquishing, for the present, all hope of obtaining access to these rich treasures. A subscription was therefore set on foot among its members, for the purpose of obtaining, if possible, the necessary funds; and, through the zeal and liberality of a few individuals—among whom, we feel bound more particularly to mention the

name of the Honourable James G. King—an amount was secured which was deemed sufficient to warrant the undertaking. It was placed in the hands of a committee, of which Mr. King was the chairman; and through their unwearied exertions, the work has been happily accomplished. The individual employed for the purpose of making the necessary selection and arrangement of the Index, was Henry Stevens, Esq., who happened, very fortunately, at the time, to have taken up his residence in London, with the view of collecting materials for his projected bibliographical work; and to the discrimination, taste, and good judgment shown by him in the performance of the task, too much praise cannot be awarded.

The work consists of nine volumes, beautifully executed, in quarto cases, covered with blue morocco, and furnished with locks and keys. Each volume consists of two hundred manuscript cards, thus making eighteen hundred in all; and every card contains an abstract of some document relating to New Jersey in the Queen's State Paper Office. The cards are arranged chronologically, and each case has the first and last date lettered on the back. A reference is given to the particular place where each document is to be found, together with its date, and the number of *folios* of which it consists. A *folio*, as estimated in the State Paper Office, comprises seventy-two words; and the price of copying being regulated, by law, at fourpence per folio, the exact cost of obtaining copies of any of these documents may be readily ascertained.

In order to render the work still more complete, Mr. Stevens is engaged in the preparation of a supplementary volume, to which he proposes adding a preface, and also a list of all the printed books and parts of books, illustrative of New Jersey history. As soon as this is received, it is the intention of the Society to have the whole work printed and published; and, as we have adverted to the refusal of the Legislature, in the first instance, to aid in the enterprise, it is but right to mention, that at their late session, an appropriation of five hundred dollars was made for the purpose of purchasing such a number of copies as will amount to that sum. We look upon this as a pledge that they will not hereafter regard with indifference an Association that is really doing so much for the honour of the

State, and contributing so largely to its fair fame. Had the Society done nothing else than secure the completion of this Index of Colonial Documents, it would have entitled itself to the lasting gratitude of the people of New Jersey.

But it is time to give some account of the volume, the appearance of which has called forth these remarks. It consists of the correspondence and official despatches of Lewis Morris, the first Governor of New Jersey, as a separate colony; to which is prefixed a brief, but interesting biographical memoir, from the pen of William A. Whitehead, Esq. The papers which form the basis of the volume, were presented to the Society some years since by Lieutenant Boggs, of the United States Navy, a descendant of Governor Morris; and the Rev. Dr. Davidson, of New Brunswick; and they comprise, among other things, a letter-book, in the handwriting of the Governor, containing copies of his despatches from 1739 to 1746. They are therefore original documents, and with two or three exceptions, have never before been in print; and they relate to an interesting period in the colonial history of New Jersey. It is our purpose to refer to a few particulars in the life of Governor Morris, and to give some extracts from the correspondence.

No name figures more conspicuously in the early annals of New Jersey and New York, than that of Morris. For more than a century, individuals of this family exercised a controlling influence in the political affairs of both Provinces. Richard Morris, the father of Lewis, had been an officer in Cromwell's army, and upon the restoration of Charles II., was compelled to seek a refuge in foreign lands. He went first to the West Indies, and then to New York, where he obtained a grant of more than three thousand acres of land, near Harlem, about ten miles from the city. Upon this domain, which was invested with manorial privileges, he seated himself; bestowing upon it the name of Morrisania, which it still bears. Here Lewis Morris was born, in 1671. Before he was a year old, he had the misfortune to lose both of his parents; and was thus left a friendless orphan in a strange land. The Provincial Government appointed guardians, to take care of his person and property; but his uncle coming soon afterwards to America,

assumed the guardianship of him, and made him heir to his fortune.

In addition to the manor of Morrisania, upon which he resided, his uncle became the proprietor of a very large tract of land in Monmouth county, New Jersey, which he called Tinturn—after an estate which had belonged to the family in Monmouthshire, Wales—and the remembrance of which was still further perpetuated, by the name given to the county of Monmouth.

Lewis Morris was a wild and wayward youth. Upon one occasion, having given some offence to his uncle, and fearing his resentment, he strolled away into Virginia, and thence to Jamaica, in the West Indies, where, to support himself, "he set up for a scrivener." After spending some years in this "vagabond" life, he returned to his uncle, who received the "young prodigal" with open arms; and to cure him of his wandering propensities, brought about his marriage with a daughter of James Graham, the Attorney General of New York—a lady of sense and refinement, with whom he lived for nearly fifty-five years, in a state of much connubial happiness. Another of the youthful freaks recorded of him, was played off upon his tutor, one Hugh Coppathwaite, a "Quaker zealot." Concealing himself among the branches of a tree, he called upon Hugh, by name, and commanded him to go and preach the gospel among the Mohawks. The credulous enthusiast took it for a miraculous call, and was on the point of setting out upon his mission, when the trick was discovered. But marriage, and the cares of public life—upon which Mr. Morris entered at an early age—soon sobered him.

He took up his residence in Monmouth county, and, notwithstanding his youth, at once exercised much influence in the province. In 1692, when but twenty-two years of age, we find him acting as one of the Judges of the Court of Common Right, the Supreme Court of East Jersey, under the Proprietary Government. He had also a seat in the Council while Andrew Hamilton was Governor. In 1698, when Jeremiah Basse claimed the Government, in virtue of an appointment by a portion of the proprietaries, Mr. Morris openly disputed his authority, and refused obedience to the legal tribu-

nals; in consequence of which, he was fined and imprisoned. Upon the overthrow of Basse's authority, and the return of Hamilton in 1700, Morris was appointed President of the Council.

It was at this period that he prepared a Memorial upon the State of Religion in the Provinces of East and West Jersey, addressed to the Bishop of London—the first document we have from his pen, in the volume before us—and quite a characteristic production. A sad picture is given of the state of morals and religion in New Jersey at that time—a picture which we cannot but think is somewhat overdrawn. In East Jersey, the population of which he estimates at eight thousand, the great mass of the people are represented as being of no religion at all. Drinking, and fighting, and running of races on the Sabbath day are said to be practices "much in use all the Province over." "The youth of the whole Province are very debauched, and very ignorant, and the Sabbath seems there to be set apart for rioting and drunkenness." In Perth Amboy, the "capital city," he says, "We have made a shift to patch up the old ruinous house, and make a church of it, and *when all the churchmen of the Province are got together, we make up about twelve communicants.*" In West Jersey, matters are described as not being much better. "The Quakers in that Province," he observes, "are the men of the best rank and estates; the rest of the people, generally speaking, are a *hotch-potch* of all religions; the Quakers have several meeting-houses dispersed up and down that Province, and I believe none of the other persuasions have any. They have a very debauched youth in that Province, and very ignorant." He concludes by suggesting some measures which he thought might "conduce to the bringing over to the Church, of the people in the colonies. The first was, that no one should be sent as Governor to any of the plantations, but a "firm churchman;" and, if possible, none but churchmen to be in the Council and Magistracy. Another suggestion was, that for a certain period of time, no one should be admitted to any great benefice in England, who would not oblige himself to preach three years *gratis* in America. "By this means," he adds, "we shall have the greatest and best men, and, in human pro-

bability, such men must, in a short time, make wonderful progress in the conversion of those countries." The first suggestion, so far at least as Governors were concerned, seems to have been generally acted upon; but the last, we suspect, did not meet with much favour. The idea of preaching "three years *gratis* in America," would have caused some *wry* faces among the candidates for church livings in those days.

Mr. Morris took an active part in the negotiations which led to the surrender of the proprietary Government to the Crown, in 1702. Having obtained the consent of all the proprietors in the Province, he embarked for England, in order to secure the co-operation of those residing there. As a reward for his services, it was at first intended to give him the government of New Jersey; but this design was abandoned, when it was resolved to place New York and New Jersey under the same governor. To have conferred a post of so much honour and profit upon a native American, would have been a departure from the policy which was pursued by the mother country towards her colonies. For America, as it was truly said, "was the *hospital* of Great Britain, for its decayed members of Parliament, and abandoned courtiers." The individual, chosen to be the first royal Governor of New York and New Jersey, was Lord Cornbury, a son of the Earl of Clarendon, and cousin to Queen Anne. Whatever else he may have been deficient in, he was thought at least to possess one qualification which Mr. Morris had deemed so important for colonial governors. He professed to be a very "firm churchman," and evinced his zeal, by the contempt and indignity with which he treated all who dissented from the establishment, but more especially the Quakers.

In the instructions to Lord Cornbury, Mr. Morris was named as one of the Council; but he soon signalized himself by a resolute resistance to the arbitrary measures of the Governor. For this, he incurred the ire of that functionary, by whom, in 1704, he was suspended; and although reinstated by order of the Queen, yet before the end of the year, he was suspended again. Towards the close of Cornbury's administration, he became a member of the Assembly, and at once assumed the lead of the popular party in that body. He was

the author of that famous remonstrance to Lord Cornbury, the history of which forms so interesting and amusing a chapter in the colonial annals of New Jersey. During the short-lived administration of Lord Lovelace, Mr. Morris was again a member of Council.

In 1710, Robert Hunter, the friend and correspondent of Addison and Swift, was appointed Governor, and then Mr. Morris appears to have withdrawn in a great measure from New Jersey, and to have taken a more active part in the affairs of New York. He was for several years a member of the Assembly in that Province, and was the chief adviser, and the ablest supporter of Governor Hunter. In 1714, he was appointed Chief Justice of New York, which office he continued to fill until 1733, when he was removed by Governor Cosby, to whom he had given offence, by a judicial opinion delivered by him in the Supreme Court. He again became a member of the Assembly for the county of Westchester, and such was his popularity at this period, that upon his visiting the capital, salutes were fired, a procession formed, and a grand entertainment given to him at the public expense.

In 1734, Mr. Morris again visited England, having been selected by the opponents of Governor Cosby, to lay their grievances before the King—a mission upon which his own private griefs led him to embark with much alacrity. We are furnished with a number of extracts from letters, written by him while in England, to James Alexander, the father of Lord Stirling. He gives us the impressions made upon his mind, by the way in which the affairs of the colonies were administered at that time. Under date of February 24th, 1734—35, he writes thus:

"We talk in America of applications to parliaments. Alas! my friend, parliaments are parliaments everywhere—here, as well as with us. We admire the heavenly bodies which glitter at a distance; but should we be removed into Jupiter or Saturn, perhaps we should find it composed of as dark materials as our own earth. We have a parliament and ministry, some of whom, I am apt to believe, know that there are plantations and governors—but not quite so well as we do; like the frogs in the fable, the mad pranks of a plantation-governor are sport

to them, though death to us; and they seem less concerned in our contests, than we are at those between crows and king-birds." Governors, he goes on to say, are called "the King's representatives," and when, by repeated acts of avarice, cruelty, and injustice, those whom they have injured are driven to complain, this is termed, "flying in the face of Government." "And who," he asks, "is equal to the task of procuring redress? Changing the man is far from an adequate remedy, if the thing remains the same; and we had as well keep an ill, artless Governor we know, as to change him for one equally ill, with more art, that we do not know." Mr. Morris, it is evident, was a very acute observer, and he certainly wrote with no little point. But he was soon himself to be one of these same "plantation-governors," and the "King's representative;" and to furnish in his own person, one of the most striking illustrations of the truth of these observations.

The question of a separate Governor for New Jersey, was one that had been frequently agitated. The idea of being under the same government with New York, had always been distasteful to the people of New Jersey. Being the larger and more populous Province, and possessing the attractions of a gay city, New York became the permanent residence of the Governor, and its affairs his chief concern. His visits to New Jersey were brief and infrequent, and its interests were apt to be regarded by him as matters of secondary consideration. Upon the death of Governor Cosby in 1736, and the return of Mr. Morris, the subject was taken up in earnest, and memorials to the Crown were prepared and sent forward by the Council members of Assembly, grand juries, and individuals throughout the Province, praying for the appointment of a separate Governor. The influence which Mr. Morris had acquired in England, and the friends he had made there, enabled him to second these efforts, and, at the same time, to secure the office for himself. Accordingly, in the month of February, 1738, he received a commission, appointing him Governor of New Jersey alone, and on the 29th of August following, he published his commission at Amboy, and entered upon the discharge of his official duties.

Great was the joy diffused by this event throughout the Pro-

vince. The people of New Jersey were now about to have—what they had so long coveted—a Governor, exclusively their own—who would take up his residence among them, and devote himself wholly to their affairs. Nor could any individual have been selected for the office more entirely acceptable to them. He had been long and favourably known to them. They remembered, with gratitude, his bold and fearless assertion of the rights of the Assembly, against the arbitrary encroachments of Lord Cornbury. Unlike most royal governors, Mr. Morris was not a needy adventurer, sent to the colonies to mend his shattered fortune, and having no tie of interest or feeling to bind him to those whom he was to govern. He was a man of property—a large landed proprietor in New Jersey—a native too of the country, and imbued with those feelings of local patriotism, which were thought to be the surest pledge for fidelity to its interests. He had not indeed the charm of youth; for he was nearly seventy years old. But his constitution was unbroken—his health was unimpaired—and age, it might be hoped, had but matured his judgment, and ripened his experience, and quenched the fires of unhallowed ambition. What a happy, and peaceful, and contented lot, then must have been that of New Jersey under his benignant sway! Alas! we may say, as Mr. Morris did of parliaments, governors are governors everywhere. He was, with the exception perhaps of Cornbury, the most unpopular Governor that ever ruled over the province; his whole career was one uninterrupted scene of strife and contention with the representatives of the people; and after his death, his widow was a bootless suppliant to the Assembly, for the arrears of salary long withheld from him.

Those who desire to know how, and why this was so, must consult the volume before us; for, it is to this period of Mr. Morris's life, that the valuable papers contained in it principally relate. Here we have the correspondence of Governor Morris, with the Lords Commissioners of Trade and Plantations, who superintended American affairs—with the Duke of Newcastle, one of the Secretaries of State, who had charge of the Colonial Department—with his friends, both at home and abroad; detailing all the measures of his administration—

recounting all his disputes with the Assembly—and giving at great length, the reasons for his conduct. These documents furnish ample materials for a history of the colony, during the period embraced by them; and at the same time, they enable us to do justice to the character of Governor Morris, and to rescue his memory from a portion of the obloquy which it has been customary to heap upon it.

In referring to the controversies which took place between royal governors and colonial assemblies, we are perhaps too much in the habit of looking only at one side of the question; of taking it for granted that the assemblies were always right, and the governors always wrong; and that while the motives of the former were uniformly pure and patriotic, those of the latter were, as uniformly, corrupt and mercenary. But, admitting this to have been the general rule, there were undoubtedly exceptions to it; and in the case of Governor Morris and the New Jersey Assembly, no one, we think, can rise from the perusal of these papers, without coming to the conclusion, that to say the least, there were faults upon both sides. But our limits will not allow us even to state, much less to discuss, all the points in dispute between them; for, in truth, they very rarely had the good fortune to agree in any thing. The questions too, however important they may have been deemed at the time, have long since lost their interest. All that we think it necessary to do therefore, is to suggest some considerations, which may serve to account for these irreconcilable differences of opinion, without imputing any bad motives, and, indeed, without casting very serious blame on either side.

Governor Morris was certainly not blessed with a very amiable disposition; he was irritable, and impatient of contradiction; very tenacious of his opinions, and fond, to excess, of disputation; he prided himself upon his skill and experience in political affairs; and expected from his Assemblies a degree of deference and submission which they were by no means willing to yield. He had to do with men, who, however honest and virtuous they may have been, were stiff and impracticable in many of their notions; who would not brook dictation, and were not very fond of submitting to authority of any kind; who had a sufficiently high opinion of their own rights, and

were ever ready to maintain them; who were very apt to suspect all their Governors of a design to plunder and oppress them; who "snuffed the approach of tyranny in every tainted breeze;" and who were wont to deal out their supplies with a most sparing hand, and not always in the most gracious manner. With such elements of discord at work, it is little to be wondered at, that harmony should not have been the result.

But, besides all this, it must be allowed that the position of a royal Governor, at the time we are speaking of, was at best, a most difficult and embarrassing one. In the first place, he was made entirely dependent upon the colonial Assemblies for his salary. They not only regulated the amount he was to receive, but they had it in their power to withhold from him all support whatever; a power which they did not hesitate to exercise whenever he failed to comply with their wishes. Then, he was perpetually fettered by instructions, from the Lords of Trade, and the Secretary of State; instructions, which were often absurd and impracticable, and founded upon an utter ignorance of the wants and dispositions of the colonists. The extent of this ignorance is almost incredible. For four and twenty years, that is, from 1724 to 1748, the Duke of Newcastle was minister for British America; yet so little did he know of the continent which he had in charge, that it used to be said of him, that he addressed letters to "the Island of New England," and could not tell but that Jamaica was in the Mediterranean. These instructions, for the most part, it was quite impossible to carry out, and yet, the effort to do so always made the Governor odious in the eyes of the Assembly. He was often compelled to recommend measures, which he had no power to enforce, and of which he did not himself approve; and to withhold his assent from laws which he might deem wholesome and necessary, but which contravened the policy of the mother country. To please the ministry, and at the same time make himself acceptable to the people of the colony, was out of the question. He must either violate his instructions, or offend the Assembly.

Thus, we find Governor Hunter—who was really a well disposed man, but who had great difficulty with his Assemblies in New York—in one of his letters to Swift, giving vent to his

feelings in such strains as these: "Here is the finest air to live upon in the universe,; and if our trees and birds could speak, and our Assembly-men be silent, the finest conversation too. The soil bears all things, but not for me; for according to the custom of the country, the Sachems are the poorest of the people—Sancho Panza was indeed but a type of me—I am used like a dog—I have spent three years in such torment and vexation, that nothing in life can ever make amends for it." And Governor Belcher, the immediate successor of Governor Morris—who adopted as a rule for his administration, the most entire submission to the wishes of the Assembly, when they did not run counter to his express instructions—was constrained to say: "I have to steer between Scylla and Charybdis; to please the King's ministers at home, and a touchy people here; to luff for one and bear away for another."

In the disputes then which took place between Governor Morris and the Assembly, and which marred the whole course of his administration, while much, no doubt, is to be set down to the score of infirmity of temper, much is also to be ascribed to the false and unnatural position in which they stood towards each other. But perhaps we, at the present day, ought not to find fault with the system, or rather the entire want of system, which prevailed in the affairs of the colonies during the first half of the last century; for its very errors had a tendency to foster that sense of independence, and to form those habits of self-government, which had their fruits in the Revolution. Those however, who governed in the colonies at that time, had a right to complain, and did complain of it. The letters from Governor Morris, to the Lords of Trade and the Secretary of State, are laden with these complaints. Thus we find him writing to the Lords of Trade in 1744:

"The too great and unwarrantable encroachments of Assemblies in more than one of the Northern plantations, seem to make it necessary that a stop some way or other should be put to them, and they reduced to such proper and legal bounds, as is consistent with his Majestie's prerogative and their dependence; to prevent a growing evil which, if time gives more strength to, may be difficult to cure; and that all his Majestie's Governors may be so far made independent of them, as that

they may freely assent or dissent to bills proposed by them, or by the Council and them jointly, as his Majestie impowers them to do, without the hazard of *starving* for not complying with proposals or demands they think unreasonable, or are forbidden to comply with."—pp. 225, 226.

And in a letter to the Duke of Newcastle, written about the same time, after recounting his difficulties with the Assembly, he proceeds thus:

"Upon this I dissolved them, and the government is at present without any support, and not unlikely to continue so, unless the Council and myself assent to all bills the Assembly propose to be enacted into laws; that being a condition *sine qua non* upon which the government is to have any support, though the bills they propose for that end should, in the opinion of the Council or Governor, be inconvenient or unnecessary, destructive of his Majestie's prerogative, dangerous to the British commerce and our own, tending to cast off their dependence on the Crown, or such as the Governor by instructions from his Majestie is forbidden to assent unto. This being the condition at present of this Province, and perhaps of some others of the Plantations, I humbly submit it to his Majestie's consideration, how proper it is that any of his Governors should be under the hard necessity of assenting to all the bills the Assembly require to be made into laws, or starving, and not without hopes, that some method will be taken to check attempts of this kind before they grow to too great a head, and acquire strength by time. I intend to meet a new Assembly this spring, and try a third time whether they can be prevailed on to do any thing for the defence of the Province; though I have but small hopes of success, either with respect to the putting our militia upon such a footing as will make them useful for our defence; or to prevail on them to agree to support the government, unless, as they formerly proposed, previous to their doing so, both the Council and myself assent that such bills as they send up shall be passed into laws; which, by the grace of God, I shall not do inconsistent with my station, and contrary to the trust his majesty has reposed in me: and I believe the Council will not: so that it is not unlikely that all the officers of the government will remain without a support, and the Province in a defenceless

condition, exposed to enemies, unless his Majestie or a British Parliament interpose and change the present situation of things."—p. 228.

But all these complaints were unavailing. The Lords of Trade approved entirely of the conduct of the Governor; exhorted him to persevere in refusing his assent to all obnoxious bills; and lamented and condemned the doings of the Assembly. But the idea of suggesting a remedy for the evils incident to such a state of things, never seems for one moment to have been seriously entertained by them. What indeed could have been expected from a minister so imbecile and inefficient as the Duke of Newcastle? He would neither do one thing, nor the other; discontinue his instructions, nor provide an independent fund for the support of his governors. He would not permit the Governor to comply with the wishes of the Assembly; and yet he made him dependent on them for support. The consequence was, they were kept in a state of constant irritation towards each other. The Governor was provoked at the Assembly for withholding his supplies; and the Assembly were provoked at the Governor for withholding his assent to their bills. As we have before intimated, we cannot regret that all this was so. These disputes with their royal Governor, these collisions with the "King's Representative," were but preparing the colony for that more serious contest, upon which it was soon to enter with royalty itself. But still it ought to be taken into the account, when estimating the conduct and character of Governor Morris.

In one respect, the Governor was clearly in the wrong. The first Assembly that he met made a provision for his support, with which he ought to have been entirely satisfied. They voted him a salary of one thousand pounds *per annum*, for three years; sixty pounds a year for his house-rent; and a gratuity of five hundred pounds, for his services in procuring a separate government. The salary was double the amount that had usually been given to former governors. It was considerably more than the Governor of New Jersey now receives. But, instead of thanking them for it, he very ungraciously told them, that he accepted it, only as an earnest of what they were expected to do; and in a letter to the Lords of Trade, he in-

dulges in such language as this:—"The Assembly have, with much ado, been prevailed with to support the government for three years, and would have me and everybody else believe that they have in this case done wonders: . . . but I persuade myself that your Lordships will be of opinion with me, that this wonderful support is wonderfully small, and not agreable to the addresses to his Majestie, or sufficient to answer the end that should be intended by it. The Governor's £1000 per annum, in what they call proclamation money, (which is their paper bills) is about £550 sterling, which may perhaps with frugal management discharge the necessary expenses of a family, but will not much exceed. They would persuade me to believe, that the smallness of the provision made for me is a mark of their affection and esteem, and that a larger sum, and such as would be thought suitable to the station, might tempt some man of more interest to obtain the government. You see, my lords, that they want not their crafts: but one of them (a weaver by trade) speaking, among his partisans, of the officers of the government, seems to me to have given the true reason, not only of the conduct of this Assembly, but of most others to the eastward of us, viz: Let us keep the dogs poor, and we'll make them do what we please."—p. 49.

But if the Governor was unreasonable in this instance, it must be admitted, that the Assembly at last gave him some cause to complain of their want of liberality. There were several measures, which they had very much at heart, and which they were anxious to have passed into laws. Some of these the Governor disapproved of, because he thought they would be injurious to the interests of the colony; and in reference to others, he felt constrained by his instructions to withhold his assent from them. He therefore refused to sign the bills. He had a perfect right to do so. He was a co-ordinate and independent branch of the legislature, and no more accountable for his conduct as such, to the Assembly, than they were to him. Nay, more, he could not, without violating the trust reposed in him, consent to measures, which his instructions forbade him to sanction. And yet, because he would not do so, the Assembly first reduced his salary one half, and then declined making any provision whatever for his support, or

even the payment of his house-rent. They were resolved to *starve* him into submission. Now, here we think they were wrong. This power of refusing supplies, which they unquestionably possessed, was never designed to be exercised on ordinary occasions, and upon a mere difference of opinion with their governors, but should have been reserved for extreme cases, and where some serious blow was aimed at their rights and liberties. However, the Governor was inflexible; and thus, session after session passed away, without any thing being done; and Assembly after Assembly was dissolved, without any progress being made in the work of legislation.

As the disputes between them grew warmer, the messages of the Governor became more violent, and the addresses of the Assembly less respectful. The House, it is true, kept their temper much better than the Governor, but their language was, on that account perhaps, not the less provoking. Upon one occasion, he did not hesitate to call them idiots; and in reply, they confessed that the Assemblies generally had been composed of farmers and ploughmen, from whom could hardly be expected such courtly addresses, as "men of more polite education, and perhaps less sincerity, might be capable of." But, they added, "we have liberty by our constitution to act freely and speak freely, while we do it with decency and good manners. . . . We are of a nation favoured for its liberty. With liberty, knowledge will increase; and although but a small portion of it may fall to our share, with that we are as happy as we are content, and by it we are taught, that we are as fit to use our own understandings in the conducting our human affairs, as they are, whose reasoning we cannot be convinced is better than our own."

Upon another occasion, the House insinuated that the Governor acted under evil advice; and observed, that his conduct would put the inquisitive part of mankind in mind of the remark in Proverbs, chap. xxix. and 12th verse: "If a ruler hearken to lies, all his servants are wicked." In answer to this part of their address, the Governor says: "The inquisitive and ingenious part of mankind are always capable of making suitable remarks upon what occurs to their observation, but that doth not give the members of your House, (who are by

no means entitled to that character) a right to make use of Scripture to abuse their superiors. . . . . In a late address from your House, they call themselves 'ploughmen;' to such, language of this kind may not be disagreeable; and from such, remarks of this kind are not unexpected, as being most most suitable to men of such characters. But the wise son of Sirach is far from reckoning such among the inquisitive part of mankind; or men supposed capable of knowing what the inquisitive part of mankind would do, in the 38th chapter of Ecclesiasticus, the 25th, 26th and 33d verses."

"How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? He giveth his mind to make furrows; and is diligent to give the kine fodder. They shall not be sought for in public council, nor sit high in the congregation; they shall not sit on the judges' seat, nor understand the sentence of judgment; they cannot declare justice and judgment; and they shall not be found where parables are spoken."

But let us for a moment turn from these unpleasant scenes, to those parts of the correspondence which exhibit the Governor in a more amiable aspect. Here is a picture of his domestic life, taken from a letter addressed to his daughter, Mrs. Norris, in 1744. Her husband—a son of Admiral Sir John Norris—had died a few years before, and she had left London to reside in the country.

"You have made a choice that I much approve of; the country, in my opinion, being much preferable to that noisy, stinking, and very expensive town, London; and I hope your farming will not only prove a delightful and healthy amusement, but of benefit to you, at least will not be a loss. This depends much not only upon having some skill in affairs of that nature yourself, but in having good and faithful servants, (which are rare to be met with so nigh London) and employing few of them. I am in some sort in your condition, being in a place of Col. Thomas's, about half a mile from Trenton, for which I give £60 per annum. It is a very healthy, and a pleasant place. We have all had our health very well since our being here; as for your mother's illness, that would have happened anywhere.

Our house is good, and not one chimney in it smokes; and we live much more private here than in Morrisania. We have two cows, which affords us milk, cream, and butter, during the summer; and I intend to get two more, and try what I can do for the winter. I have not yet got into plowing and sowing, having but little ground, and that but ordinary, and much out of order; but shall try a little at it when I get it into something better fence, which I am doing. Your mother amuses herself with a brood of turkeys, fowls, and ducks, which she has about her, and now and then some one of her children comes to see her. Mrs. Graham is now here with her youngest son, a fine, healthy, good-humoured boy. Isabell Hooper is also here, who seems to be a discreet, good-humoured girl; and Peggy is also with us, who has had a touch of the fever and ague, which has for some time left. She is very positive, abhors the barke, and being or pretending to be a sort of a doctress, will be her own physician. Your brother Robin* is at Tinton, and with a little experience of his own, by the help of Jethro Tull, and some other books of husbandry, sets up for a connoisseur in farming, grows fond of it, and practises with tolerable success. Your brother Lewis has been very ill of the jaundice, but is recovered, and I am told is now pretty well; is in the Assembly [of New York] and has been of great service to Mr. Clinton. He has two sons at the college at New Haven, Lewis† and Staats. Richard I educate, and he is also there at the grammar school, and I am told is a promising youth; his daughter Molly, married to young Laurence, has a daughter, and is called a very good housewife, and a very discreet young woman. I suppose that from Robin, or some of your sisters, you will learn the state of the rest of the family; so I will return to your mother, who now sits reading in the window, it being the 3d of June, and her birth day, just entered on the 72d year of her age, . . . and is in good health now."

In another letter to his daughter, Mrs. Norris, written during the same year, he recurs to his troubles with the Assembly.

"Your mother is sometimes very ill . . . . the last attack

* Robert Hunter Morris, Chief Justice of New Jersey.
† A signer of the Declaration of Independence.

she had was in September, which we all feared would carry her off, but since she has been very easie. . . . She has been my constant companion in my chamber, which I have been forced to keep for nigh two months, and keep it still. I was taken ill in August last, in my journey to Amboy to meet the Assembly, occasioned, as I judged, by eating some oysters out of season. This kept me two or three days at Mr. Antill's, but I got so far over it as to meet the Assembly at Amboy; and at their desire, upon their fair promises, adjourned them to Burlington. [He gives a further account of his ailments, from which, however, he was relieved by the help of *flip*, which was recommended by Governor Clinton, as what proved beneficial to Count Kempthorne, and he was thus in a pretty fair way of recovery.] But having all the while to do with an ignorant, perverse, and obstinate Assembly, who, notwithstanding their fair promises, came predetermined to do nothing, I was forced to dissolve them; and being obliged on that occasion to go down stairs, got a most violent cold and cough, which held me long, and reduced me to skin and bones; but I got over that, and have for some time past eat with a pretty good appetite, and have recovered some flesh and strength. . . . Your mother is my affectionate and constant nurse, and it is well for me that she is able to endure it. She is in good health, and looks fresh and well. She cannot sit down to write, but desires to be affectionately remembered to you, and is always glad to hear that you are well; and she cannot be more so than I am and shall be, when I hear of your health. I hope this will find Sir John and his lady in good health, in the midst of these troublesome and turbulent times. If I have time, I will write to him by this conveyance. Your brother Robin is at York. Both your brothers and sisters are well, and continue dutiful and affectionate to their parents. I intend to recommend this to the care of Mr. Saint, and with it, shall send a representation made to me by the Council, and I hope you will take care that he is at no expense for postage. By this representation you'll guess at the state of our affairs. I shall meet, if my health permits, a new Assembly this spring; but if they continue the resolution of the past, not to support the government, unless their terms are complied with, of making £40,000 current in

bills of credit, the government is like to continue without support, and I must be forced to remove to Tinton, and live as well as I can, unless the ministry interpose to reduce them to their duty. This they may do, and I think it their interest to do."

We had marked for insertion a number of other extracts from private letters, but we have already exceeded our limits, and we must bring this article to a close. We cannot, however, deny ourselves the pleasure of transcribing a letter from Governor Morris to Peter Collinson, of London, both because the sentiments which it expresses are so creditable to his feelings, and because it serves as a favourable specimen of his epistolary style. Peter Collinson was a distinguished member of the Society of Friends, and the correspondent of many eminent men, both in Europe and America. He had written to Governor Morris, recommending to his notice John Bartram, the celebrated American botanist.

"To Peter Collinson, Merchant in London.

Trenton, May 24th, 1742.

Good Sir—I thank you for the favour of yours of March 10th, 1741—2. I wish it was as much in my power, as it is in my inclination, to do so much for poor Bartram as he deserves. The man is really a good man, and considering the little opportunities he has had of information, has made a wonderful progress in the knowledge and discovery of plants. I wonder how he has been able to do so much, with the small encouragement he has received in a country where he has little to depend on for his bread but the labour of his hands. He scruples no paynes, nor declines the most toylsome journies through wildernesses and o'er most unpassable mountains, for the making discoveries that may prove beneficial to the present and future ages, and merits greater rewards than he gets. There was a subscription for him, in which I promised him £5 per annum, during my continuance in the government, but I have not heard what is come of it. If things proceed as you tell me they have begun, perhaps my small pittance may not be of long continuance to the good man: but I being something of an enthusiast, believe that God governs the world with

wisdom, and that all the dispensations of his providence are for the best, however harsh they may seem to us, which makes me pretty easie. I have given no cause of complaint against me, nor are those I govern inclined to make any, but are perfectly quiet, and think themselves the most easie and happy people of any Colony in North America. I am almost inclined to think there are some periods of general madness: it seems evidently to have been so in Europe and a great part of Asia. What wonderful changes and revolutions have been in the course of a few years, and who is it in the most exalted station can call himself secure. Our friend Sir Charles [Sir Charles Wager, first Lord of the Admiralty] is no stranger to the course of this world, and as I take him to be a good man, the peace of mind which he possesses will make it calme within whatever stormes are without, and afford him a pleasure which those who want that peace are strangers to. If he is removed, I wish his successor, whoever he be, may for the good of the nation discharge that important trust as well as he has done. I can't help grieving with more than common emotions, when a brave and good man falls a victim to popular fury; but that God who stills the raging of the sea, can abate the madness of the people, and direct it to such purposes as will be most conducive to the public good. I shall be obliged to you, if you'll make the tender of my gratefull regards acceptable to him and his good lady. I sincerely wish his prosperity, and would contribute to it if I could: his being in adversity I believe would be a grief to all good men; I am sure it would give much concern to, sir,

Your affectionate friend and servant,

Lewis Morris."

Governor Morris died on the 21st of May, 1746, and his remains were deposited in the family vault at Morrisania, where they now repose. Mr. Sparks, in his life of Governor Morris, observes, that eccentricity in the constitution and wording of wills would seem to have been a hereditary foible in the family. The following are extracts from the will of Governor Morris: "I would be buried in a plain coffin of black walnut, cedar, or mahogany, without covering or lining with cloth, or any other

material of linen, woollen, or silk; my age and the time of my death may be put upon it, in such manner as my executors shall think fit: I forbid any rings or scarfs to be given at my funeral, or any man to be paid for preaching a funeral sermon over me. Those who survive me will commend or blame my conduct in life as they think fit, and I am not for paying of any man for doing of either: but if any man, whether Churchman or Dissenter, in or not in priest's orders, is inclined to say anything on that occasion, he may, if my executors think fit to admit him to do it. I would not have any mourning worn for me by any of my descendants; for I shall die in a good old age, and when the Divine Providence calls me hence; I die when I should die, and no relation of mine ought to mourn because I do so; but may perhaps mourn to pay the shop-keeper for his goods, should they comply with what I think the common folly of such an expense."

This caution about the expenses of his funeral, was not without reason; for it appears, from a diary kept by his son, Lewis Morris, that there were expended at the funeral of his father, besides other things, nearly a quarter cask of wine, about two gallons of rum, a barrel of cider, and two barrels of beer.

And here we take our leave of Governor Morris, and the pleasant volume which introduces him to our acquaintance. His character may be summed up in a few words. With all his faults and eccentricities, he was a man of honour and integrity; he was not fond of money, and the estate that he left behind him, he had inherited; his hands were never soiled by a bribe; he recommended no arbitrary measures; nor was his administration stained by a single act of cruelty or injustice. The Province owed much to his early patriotism and abilities; and while it is true, that New Jersey had few royal governors less popular than he, it is also true, that she had few whose motives were more pure and whose intentions were more honest.

ART. II.—*Cosmos: A Sketch of a Physical Description of the Universe.* By Alexander Von Humboldt. Henry G. Bohn, London.

IN the first volume of the "Cosmos," Humboldt has delineated the material world, as it presents itself to the reason of man. We shall here attempt to delineate it, as it presents itself to his imagination. We propose, therefore, to enlarge the view of science—to bring within it, the æsthetical constitution of the material world—to show, that the field of beauty is a field of science, and that reason can walk amidst its fair scenes, and teach imagination lessons in its own province, that will shed over it a new glory. The poet with his lyre, the painter with his pencil, the geologist with his hammer, and the chemist with his crucible, may sit down together in the same scene of nature, and listen to the teachings of science.

For a long time, science confined its view to the mechanical and chemical relations and the mineral forms of matter. And when it took into view the animals and the plants which inhabit the earth, it was merely to examine their respective structures, and to inquire into their laws of life, in order to bring them under zoological and botanical classifications. It never for a moment took a *cosmical view* of nature, in which all created things are considered as connected together by their respective functions, into one vast and complex economy.

But as comparative physical geography grew into a science, and began to consider the forms and the relative situations of the different parts of the earth, and the influence which these forms and these relative situations exert upon all organized beings, and particularly upon man, the view of science was enlarged, and all the arrangements of nature came to be considered as conditions for the existence and the education of man. Thenceforth, physical nature began to be viewed in its relations to the history and the destinies of man. It was seen that physical influences are instruments by which man is educated; and that the peculiar configurations and situations of the continents have exerted, and were designed to exert an influence upon the successive development of human societies. And when geology began to lift the veil from the historical

mysteries of the work of creation, and to show how the earth at each progressive stage of its formation had been adapted to the then created plants and animals, and how, through a long succession of transformations, it had been elaborately prepared as an abode for man, and a theatre for human societies, the cosmical aspect of nature became a fixed view in science. And Humboldt presented it to the world in the "Cosmos."

Toward this grand consummation all discoverers had been, for ages, unconsciously working together, under the guidance of that unity which belongs to physical truth. And, at last, they came out of their respective labyrinths of nature, and met together at the common goal of knowledge, where the truths discovered by each were seen affiliated in the unity of science. Enlightened by each other's discoveries, they stood upon the common altitude of knowledge, and beheld the cosmical glories spread out before them.

Science, therefore, now views the world as a place fitted to educate man for a more exalted sphere of existence. It takes into consideration all the influences which physical nature, either in its recondite formations, or in its mere sensuous aspects, can exert over his intellect and his feelings.

But still up to this time, science has dwelt upon the utilitarian bearings of the subject. It has considered how the forms and the relative situations of the continents, and the peculiar features of each country have influenced the commercial and the general material interests of man. It has also considered, to some extent, the influence which these have exerted upon the political institutions and the opinions of men, in regard to those great questions of human destiny which no nation is too barbarous not to consider, and none too enlightened not to feel the difficulty of their solution.

But a still further view is now dawning upon the eye of science —a view that gilds the horizon with brighter tints than any which have preceded it. The æsthetic view of nature is rising before that cold eye, which heretofore looked at nothing but what belonged to the domain of reason. Sublimity and beauty, no longer confined to poetry and art, stand revealed to the contemplation of science. The physical inquirer, no longer content to trace the cold laws of matter, lets his eyes rest upon the

green meadows and the still waters, and catching something of the inspiration of the muse, breathes into science the spirit of poetry.

In the scientific delineation of the physical features of the universe, in the first volume of the Cosmos, Humboldt does not exhibit especially its æsthetic constitution; but at the beginning of the second volume, he considers its æsthetic effects, by showing how in all ages its various aspects have influenced the feelings and the imaginations of the different races of men. He says: "The main results of observation which, stripped of all the extraneous charms of fancy, belong to the purely objective domain of a scientific delineation of nature, have been considered in the former part of this work, in the mutually connected relations, by which they constitute one sole picture of the universe. It now, therefore, remains for us to consider the impressions reflected by the external senses on the feelings, and on the poetic imagination of mankind. . . . . I have been induced to pursue this course, from the idea, that in order to comprehend nature in all its vast sublimity, it would be necessary to present it under a two-fold aspect, first objectively as an actual phenomenon, and next subjectively as it is reflected in the feelings of mankind."

In presenting a picture of the universe, Humboldt could not but feel the necessity of exhibiting it, not only in its relations to the intellect of man, but also in its relations to his feelings. Yet in order to do this scientifically, he should, in presenting it "objectively as an actual phenomenon," have delineated its æsthetic constitution; and then afterwards, considered its actual æsthetic effects upon the imaginations of the different races of men. As it is, his delineation cannot be considered a complete picture of the universe; because the very idea of a picture implies æsthetic delineation. And it was this that Humboldt seems to have been particularly desirous of accomplishing: he wished to present a picture to the imagination.

With these remarks upon the present state of science relative to the subject which we are examining, we will now proceed to exhibit, in the succinct way which our limits compel us to ob-

serve, the scenic aspect of the material world, and to consider its æsthetic constitution.

The scenic aspect of the material world is constituted of the earth, the water and the sky. When we look at the world as a picture, these are the contrasts which make up the pictorial harmony. In delineating this picture, it will be necessary to consider the earth, the water, and the sky, separately.

First, then, of the sky! In no part of creation is it more manifest, that beauty has been added to utility for the sole purpose of pleasing man. We have seen a cloud like a vast ribbon platted of orange and crimson, and purple, stretching, at sunset, along the tops of mountains, with an azure plain glittering above it. We have seen the horizon hung in curtains of gold and crimson, while the zenith was changing from colour to colour. Now, why does nature present such scenes? For all the essential purposes of utility, it is only necessary that the sky should, once in every few days, present a murky rain-cloud to water the earth, and now and then, a thin vapoury one for the morning and evening mists. And why does the rainbow appear, for a moment, beautiful amidst the storm, and then vanish away? Certainly, these things are not done to impart any wholesome influence to the air, or fructifying power to the rains. It is to present images of beauty to the eye of man. There is not a moment of the day, that the sky is not shifting from scene to scene, and presenting picture after picture of the most exquisite dissolving views.

And all this various beauty of the sky is wrought by the most ingenious contrivance, out of the simplest elements. The pure atmospheric air, which constitutes the simple blue of the open sky; the aqueous vapour, white like steam, which ever floats in the air; and the light of the sun, are the elements out of which all the scenes of the sky are constantly formed. The sun paints the vapour in all the hues of the rainbow. Sometimes a single ray of light is seen threading its solitary way along the sky, through their fleecy clouds. At other times, from the zenith to the horizon, all is in constant transition of colour—passing from gold into orange, from orange into rose, from rose into purple, and from purple into blue. The three

primary colours are painting everywhere with equal and unceasing hand the universal vapour.

And the vapour itself, simple as it is, assumes every form. Sometimes it roams in fleecy flocks, shepherded by nature. Sometimes a mighty warrior rides in his chariot along the horizon. At other times, ceasing to mimic the animal kingdom, it mocks the earth. Long chains of tall white mountains gird the horizon, while the noon-day sun pours down upon them floods of light, reflected from peak to peak. As evening approaches, the winds smite upon the summits of these mountains, and they melt into rain. And these mountains transcend in bulk the mountains of the earth. They are far huger, and far higher. Valleys of changing atmosphere extend for leagues between them. Vast ravines torn by local tempests into peaks of rolling storms, rushing up into the heavens thousands of feet in a moment, sweep through the enormous masses, that are boiling with the angry fury of volcanoes.

And look at the thunder-cloud, as it comes, dark, dismal, and portentous, muttering, bellowing, and breathing fire! Man quails before it. The boldest sinner begins to pray. It sweeps over us, pours out its floods, hurls its lightnings, and leaves behind it, in the distant horizon, beyond which it has passed on its journey of terror, the mild rainbow, to assure man that God still smiles upon his creatures.

And at night, who has not felt the transcendent glory of the moon and the stars, amidst the clear firmament? And who has not seen the vast mountains of cloud, behind which the sun went down, torn at night by the winds, and swept like straw from the sky? These, all these, and thousands of others are the ever-varying pictures which the sky is constantly exhibiting to the contemplation of man.

Now let us turn to the water, and see the beauty with which it is invested! The ocean, the rivers, the lakes, the streams and the fountains, constitute this portion of the cosmic scenery.

The ocean boundless, and fathomless, awakens within us ideas of the infinite, whether it lies in comparative repose, or fretted by the winds, it rages, storms, and writhes, a chaos of passions without end or purpose, sleepless and inexhaustible. The rivers, lakes, streams and fountains are a part of the

scenery of the earth, and therefore, must be considered with it. The rivers are seen winding their light through the valleys, and pouring their thunders down the cataracts. The lakes are seen reposing between the mountains and the hills. The streams are seen flowing through the green meadows and brightening in the foam of the torrent. And the fountains spouting in newness of life from the sequestered grottoes, give music to the ear, delight to the eye, and peace to the heart.

The water, too, is the mirror of nature. The whole sky is mirrored in the ocean, in all the changefulness and beauty which we have beheld in the clouds. And the rivers, the lakes, the streams and the fountains mirror the mountains and hills, the trees and the flowers. And who has not seen the moon-beam sleeping in the stream, like soft music in the human heart?

But it is the earth that is the centre of the cosmic scenery. The sky and the water, with all their glories, do but blend with the æsthetic aspects of the earth. We shall therefore enter into a fuller examination of the earth, as the chief subject in the investigation of the æsthetic constitution of the material world.

We must not, in the investigation, look at the earth with the calculating eye of the geographer, but with the imaginative sympathy of the poet and the painter. We must not consider it as merely dead, passive matter, with no power to act upon our minds and our hearts. But we must consider the mountains and the plains, the hills and the valleys as having each and all, distinct and specific expressions speaking to us continually. The mountains express power, the plains express repose; and the hills and the valleys are intermediate between these, expressing every variety and degree of motion and of rest. The volcano pouring floods of fire down its burning sides, has certainly a different expression from the rounded hill with its silent, sylvan, solitude; and both of these, from the valleys and the plains, reposing in sunshine and shade.

This is the fundamental principle of terrestrial scenery which gives character to the pictorial aspects of the earth: *The hills give animation, the lowlands repose.*

With this truth before our minds, let us cast our eyes over

the earth, and survey its great features of mountains and plains, of hills and valleys.

The mountains may be divided into the central and the inferior ranges. The central are seen through all the great divisions of the earth, vast, towering and multitudinous, lifting up their peaks thousands upon thousands of feet into the sky, amidst eternal snows and universal desolation. On the lower peaks, sleep tempests and thunder, and the avalanche and the other giants of terror. These mountains constitute an important part of the habitation of man. They belong to the region of the wild and the imaginary. They speak to the mind, of the terrible, the infinite, the sublime. But still, as we shall presently see, they are connected with the entire terrestrial economy, and are agents by which both utility and beauty are spread over the earth.

How different are the inferior ranges of mountains, though still harmonizing with the central ranges! Their gentler slopes, their woods, their shrubbery, their streams, their fountains, all speak of life, and of gentler influences. The mind can compass them. The heart can repose in the sentiments which they awaken. Romance, and legends, and poetry dwell in their haunts.

But the plains and the valleys are felt, at once, to be the proper home of man. The repose which they express is congenial to the calm and the quiet which are necessary to his existence. There is his work done. The labours of the field, the skill of the arts, the meditations of the philosopher, the imaginings of the poet, and all that constitute the doings of man, whether in matter or spirit, are performed amidst the repose of the plains and the valleys. Here a softer vegetation and a more luxuriant, clothes the earth. The fruit-tree bearing fruit, and the flowers painted in beauty, dwell appropriately in this calm retreat. And the winding streams, brightening in the light of the sun, flow peacefully through the landscape.

And all this various beauty, spread over the sky, the water and the earth, is greatly augmented by giving to the earth its different seasons. These seasons too enter into the whole plan of the creation. They were designed from the beginning. During the earlier stages of the earth's formation, if we admit

the theories of modern geology, they did not exist owing to the intense heat of the internal fires. It is in the lias formation, quite a late stage in the progress of creation, that the first decided indications of a change of seasons appear. The alternations of summer-heat and winter-cold are distinctly marked in the annual rings of the lignites which are found in this formation; whereas in the earlier lignites, either no annual rings appear at all, or the markings are very faint. Prior to this period, the atmosphere had been so heated by the internal fires of the earth, that winter had not taken his place amongst the seasons. Thermal oceans, and thermal rivers bathed and washed the earth, over which hung a warm, moist, stagnant atmosphere, that produced the luxuriant vegetation which was afterwards submerged beneath the waters and mud, and converted into the coal which now enriches the world by the uses of fuel and of power. In the present condition of the earth, the atmosphere is chiefly dependent upon the action of the rays of the sun for its heat; and the three great zones of temperature, the torrid, the temperate and the frozen, and the alternations of seasons, are owing to the spherical form of the earth, which causes an unequal distribution of the sun's rays over its surface. It is manifest then, that the earth was so formed with reference to the heat of its atmosphere, that the great zones of temperature and the alternations of seasons should take place when man appeared upon the theatre of existence.

Now, mark, how much this contributes to the variety and the beauty of the earth. The winds which sweep over the earth in every possible direction, are owing to the unequal distribution of heat. The causes which introduced winter among the seasons, introduced also the cold of the polar regions; and by means of these, produced the winds. The winds are the agents by which the waters of the ocean are distributed over the earth. The burning heat of the sun smites upon the face of the waters, and they rise into the atmosphere in the form of vapour; and thus clouds are formed in all that changeful beauty which we have so inadequately depicted. The winds carry these clouds over the earth, and they become the ministers of snow, of rain, of mist, and of shade. In winter they

throw off their sparkling robes of snow, and their glittering necklaces of icicles upon the earth, and upon the trees, and clothe them in a silvery glory. In summer, they pour the rains from their bosoms, and shake the mists and the dew from their hair, to give life to the vegetation so full of beauty.

All the fountains and streams and rivers which constitute so much of the beauty of the landscape, are due to the winds which carry the waters of the sea upon the mountains and the high lands, and pour them out, to flow down upon the plains and the valleys. Loaded with vapours, the winds come in contact with elevated mountains, and thereby forced to ascend along their sides, are uplifted into the cold regions of the atmosphere; the air cooling, loses its capacity for holding the same quantity of vapours, and they form into clouds, trail along the sides of the mountains until they descend in rains. Without this ministry of the winds, there would not be a fresh-water fountain or stream upon the face of the earth. Neither would the dewdrop ever hang in the ear of the little flower.

The great mountain ranges which have been upheaved from the very centre of the earth, are thus the condensers, placed by the hand of the Creator along the continents, to rob the winds of their vapours, to serve as reservoirs for the rain-waters, and to distribute them over the plains and valleys. They are thus connected, in the most intimate manner with the æsthetic constitution of the earth. From their sides flow numberless rivers and streams, carrying life and beauty over every plain and valley.

The more we look into the structure of the earth, the more clearly does it appear, that every thing has been done with reference to its æsthetic aspects. The foundation of the beauty of the terrestrial scenery, is the peculiar forms of the naked ground considered as divested of all vegetation. The ground is to the vegetation, what the human form is to the drapery. The vegetation, the water and even the clouds, are modified in their aspects by the hilly or level surfaces of the earth, just as the folds of the dress are by the human form. Now the beauty of an object depends more upon its form than any thing else. And it is an acknowledged principle, that all forms of beauty are composed exclusively of

curved lines. Let us see then, whether the Creator has framed the earth according to this principle.

The fundamental forces of nature, and the properties of the matter upon which they act, are so adjusted and balanced, that they universally bring out curve lines in the surface of the earth. Look where we may over the earth, and we see its surface curving in every possible direction, delighting us by the various undulations. The mighty forces upheaving from beneath act upon a superincumbent mass which is constituted in all its materials, so as to form the various surfaces which we everywhere behold. The primary rocks are of such a nature and are so placed at the base of the mass, that when upheaved, their cleavage is such that they split into vast mountain ranges of a pyramidal or wedge form. In this way the central ranges of mountains are formed with but few curved lines. They are abrupt and sublime. But the inferior mountains which are full of curves, undulating in countless directions, are formed of rocks that split and break in such a manner, when acted upon by the upheaving forces, as to produce the peculiar undulating surfaces of these mountains. And the weather and all the external agencies conspire to produce curve lines in the surfaces of the mountains and hills. The very laws by which the waters descend, produce undulating surfaces in the earth. The gradual acceleration of velocity, by which streams descend the sides of mountains and hills, increases their power of erosion, at such a rate as to produce a curvature in the slope which cannot get beyond a certain degree of steepness, before landslips of rocks and earth take place; and thus fill up the precipice, so that the whole line of curvature gradually increasing to the maximum steepness of which the peculiar formation is capable, decreases until it is lost and blended in the level plain below.

The winds, blowing over the earth, have the tendency to form every thing, which they can mould, into curve lines. The fresh deep snow-drift, for example, has curve lines of exquisite changefulness and perfection, which with its smooth pale surface and its light and shade of such variety and fine finish, constitute it an object of surpassing beauty. And the snows that hang in sweeping festoons from the peaks of mountains are modified in their curves by the winds. The waves too are

driven in curves to the shore; and so are the clouds along the sky. And the rivers and streams run in meandering curves; owing to the irregular undulating surface of the earth, and to the different kinds of material of which it is formed.

When, too, we examine into the structure of the vegetables which clothe the earth, we find that curve lines are the law of their organization. It is the received doctrine of physiologists that all vegetable growth originates in cells. The normal shape of these cells is globular; and some botanists maintain, that the whole development of the vegetable from these cells is in spiral forms. As soon as the cell is developed to a certain degree, there is a layer deposited upon it in the shape of a spiral band. This spiral tendency is manifested throughout the whole growth of vegetables. The arrangement of the stems and leaves around the axis of a plant is often spiral. If a line be drawn around a well grown tree of many species from the base of one limb to that of another, it will be found that the line joining the bases of the limbs together, will form an elongated spiral up to the top. The spiral tendency is also manifested in those running plants or vines, which so often form beautiful belts of flowers around the bodies of trees.

The curve line is also manifested in the round and tapering trunks and limbs of trees and other vegetables; and the universal termination of the whole mass of the limbs of trees is in symmetrical curves. The limbs always bear among themselves such a ratio of length as to describe with their extremities a symmetrical curve constant for each species. Each limb starts from the trunk with just so much wood, as, allowing for constant ramification, will enable it to reach the terminal line; or if it should start with too little, it will proceed without ramifying till within a distance where it may divide so as to reach the common outline. If, on the contrary, it start with too much, it will ramify quickly and often; so that under any circumstances the limbs will form a symmetrical curve with their extremities. Look where we may throughout nature, and we see every species of tree with a curved outline; and each species, with a curve peculiar to itself, some round like a globe, others tapering like a cone, and still more, with lines intermediate between these.

But there is in the growth of plants a still more striking

evidence of design to exhibit beauty. It is the received doctrine amongst botanists, that plants are composed of only stems and leaves. The flower is considered merely a transformed leaf-bud. When we examine the structure of a flower, we find, first of all a cup composed evidently of leaves, called sepals, which are commonly of a green colour. Within these sepals, we have other leaves called petals, alternating with the sepals. Then we have the stamens, which are metamorphosed petals, and which sometimes become petals. And the centre is the pistil and the seed organs. Now, it is certain that all the parts of the flower thus examined are, in structure, found to be mere leaves. They are formed upon precisely the same model. And it sometimes happens, as we have often seen exemplified in the rose, that the flower, by some interfering cause, is so influenced as to be prevented from ever passing into the floral state, but remains in the foliar state, a mere assemblage of green leaves in the form of a rose. Now this shows that the fundamental tendency of a plant is merely to produce the stem and the leaves, but that the Creator has so modified this tendency as to produce flowers also. Nature steps aside, as it were, by a preordained plan, from her ordinary work, to exhibit a form of peculiar beauty. After she has formed the stock and the leaf, by a still higher mystery of art, she forms the flower and crowns the plant with the diadem of beauty.

No matter how profoundly we look into the cosmical constitution, we see the union of beauty with utility. There is no fact which exemplifies this in a more striking manner, than the relation of the earth to the sun. The sun hangs like a vast central lamp in the heavens, imparting life and beauty to the earth. By the magnetic, and diamagnetic, and other physical forces which it calls into action in the dark recesses of the earth, the process of crystallization is roused into action amidst inert matter fashioning it into the various forms of crystallogeny, from the coarsest rock to the purest gem. And the same processes which form the vast fields of coal are sublimed in their action, until the black bitumen is formed into the sparkling diamond, and beauty springs up in its divinest lustre from the womb of utility.

Passing from inorganic to organic nature, the sun's

power in dispensing utility and beauty is still more strikingly manifested. The same rays of light which give life to the plant, paint it in all its exquisite hues. The organic and phyto-chemical processes which the sun's rays set in motion, form the plant, and the surfaces of the leaves of the flowers are so constituted, that they divide the rays of light, and reflect either one or more, as the flower is intended to be white or yellow, or blue, or red, or any shade of colour; or when it is to be variegated, the surface of each leaf of the flower is varied in its constitution, so as to reflect its appropriate colour, or different parts of the same leaf, different colours, showing the most minute adaptation to the rays which paint the flowers in various hues. Within the tropics, where the sun pours its most dazzling floods of light, vegetation grows the most luxuriantly, and blooms in the greatest splendour. From the equator to the poles, vegetation shades off in a chromatic scale of less and less splendour, and shows less and less of vitality, until it dies away in darkness and cold, out of the reach of the sun's rays.

The same rays of heat and light which gild the ocean and the rivers in the smiles of myriads of dazzling ripples, cause the waters to rise in vapours to fructify the earth, and to sprinkle the dew-drops on the green lawns, and the rich shrubbery.

And even at night, the sun gives beauty to the earth. By its reflected light, the moon is shown to us in all its different phases and positions, animating the scenery of the sky, and shedding its silver light over mountains, and hills, and valleys, and oceans. Utility and beauty thus flow together from the same great central fountain of the cosmical constitution.

The revelations of geology teach us, that in the progressive geological periods, the earth was more and more adorned. A higher and a higher glory was revealed at each stage in the wonderous work. At first, the earth was naked and bald. No drapery of plants clothed it. Then, a low order of vegetation, flowerless and fruitless, covered it. And from stage to stage the vegetation became more and more diversified, until it assumed all that majesty and grace, fulness of form and brilliancy,

and variety of colouring which we now everywhere behold. It was not till the last stage in creation that the apple, the peach, the cherry, the pear, and all the other richly blooming fruit trees were planted on the earth. The flowers and the fruits were given together. The earth was now finished in all its floral beauty.

> "The Queen of the spring, as she passed down the vale,
> Left her robe on the tree, and her breath on the gale."

During the whole progress of the work the present earth, with all its various aspects, was the model by which the divine architect was working. When the Creator first caused the earth to rise in islets above the vast ocean of primal existence, he had long before even then purposed its various aspects. The formations which then lay thousands of feet beneath the sea, were intended to be upheaved, to form the mountains and plains, and hills and valleys, and thereby also to produce the various soils which give birth to the diversified vegetation, which now carpets the world. "The level marshes and rich meadows of the tertiary, the rounded swells and short pastures of the chalk, the square built cliffs and cloven dells of the lower limestone, the soaring peaks and ridgy precipices of the primaries," are all connected by a chain of thought, which runs down through all the geological strata, to the primary condition of chaos, combining the whole into one prospective calculation of matter, and of forces and effects. No eye, but that of God, saw the divine model by which he was working. And the grand work, as it progressed, was perhaps seen by no eye until it was finished, a shining star in the galaxy of worlds. And if we are permitted to dip the pen of science into the light of revelation, what eye has seen that glorious model of the apocalyptic vision, to which this earth is to be conformed by the divine architect, for the final abode of the just man made perfect? And even that glorious work, with its surpassing beauty, will be connected by unity of design, with the first conception that created the chaos of which this earth is formed.

But then it is not merely as an artist performing a perfect work, that the Creator has fashioned the world. He has fashioned it as a benevolent parent, preparing an abode for his children, where both their physical and spiritual natures are

provided for. He has, therefore, provided for their physical enjoyments, by the rich harvests of autumn; and for their spiritual delights, by the beauties of spring. The trees, before they bear their rich fruits, are clothed in their dresses of blossoms. Thus utility and beauty are inseparably bound together in the creation. They were designed in the same plan, and were executed by the same means. They are mingled together on every mountain and hill, and in every plain and valley. The same mighty forces by which the mountains and hills were upheaved and substituted in the cosmic scenery, with all their picturesque beauty, for the dead level plains, also brought up all the treasures of the mine and the quarry, so that the poet and the painter, the miner and the quarrier, must meet together on the same spot, the one to dig out the material treasures from the sides of the mountains, the other to behold the exquisite beauty of the landscape. So that nature scatters abroad with one and the same hand, physical and spiritual gifts. Utility and beauty are strung together throughout all nature, on the same thread of creative thought. Beauty, therefore, is not a superficial and accidental thing, but springs from the very constitution of the earth. It was wrought into creation through every geological period. And by one harmonious design, it progressed with the whole work, and bloomed most lovely under the last finishing touch of creative art.

We see, that the Creator, from the very foundations of the earth, laid it in beauty as well as in utility, and that he embraced both in the same prospective calculation, and wrought them out by the same means. The Creator not only designed from the beginning that the present state of things should be adorned in beauty, but, as if to show us that beauty is a law of divine thought, and that he never works but with the taste of an artist, in those dark geological periods which the age of man never beheld, the fossils which are found embedded in the upheaved rocks, are wrought with exquisite artistic skill. The bucklers of many of the huge fish which swam those dismal seas are carved with a taste and a skill that Achilles might have coveted for his martial shield. Now, all this beauty, the brute fishes and reptiles and birds and beasts, who were the sole monarchs of the earth and seas, could not perceive. But as it

was part of the plan of creation, that all these periods of the earth's formation, with their fossil contents, should be revealed to the searching curiosity of man, thereby to develope his intellect and his moral powers, the beauty of the workmanship was intended for his artistic eye, as well as to carry out for its own sake the exquisite conception of the divine Architect.

There is a high spiritual purpose in all this elaborate design to bring before the mind of man scenes of beauty. It is done, not only to delight, but also to refine and ennoble him. Sympathy with beauty sublimes the heart, and elevates it beyond all selfish considerations. The artist, penetrated by its divine influence, devotes his pencil, his chisel, or his lyre to the production of works which will transfuse into the hearts of others the same pure sentiments which animate his own bosom, with no other aim than to bind others with the same sweet spell which links him to the beautiful. With the same motive and the same aim we may suppose, without irreverence, the great Artist to have worked in exhibiting in the world such exquisite scenes of beauty. It was all done for its own intrinsic excellence, and its refining influence on man. The path of beauty leads up towards holiness. Of all natural influences which sway the heart for good, there is none so potent as beauty.

> "Before every man the world of beauty,
> Like a great artist, standeth night and day
> With patient hand, re-touching in the heart
> God's defaced image."

We have now shown by what an elaborate and exquisite machinery and art the beauty of the world has been wrought out. There is a perfect harmony of means working through myriads of ages to accomplish this great end in the creation. And the very same agencies which wrought out the utility, also wrought out the beauty. With the same hand utility and beauty are dispensed. The seeds which produce the fruits, also produce the flower. Both were embraced in the same prospective calculation. The beauty was, in truth, the crowning excellence, the flower of the work. It was that which was especially designed to awaken the finer conceptions of the human soul, and make it conscious of its divinity.

ART. III.—*An Exposition of some of the Laws of the Latin Grammar.* By Gessner Harrison, M. D., Prof. of Ancient Languages in the University of Virginia. New York: Harper & Brothers, 82 Cliff street, 1852.

LATIN is not studied in our schools merely that the learner may acquire the language, but rather, and chiefly, that by learning language he may discipline his mind—that by a clear insight into the laws of language, he may train his intellectual powers, and by thus becoming cognizant of the relations of words, he may have correct conceptions of the relations of things. But this end can neither be obtained by reading author after author, nor by what is generally termed mere *drilling* in all the forms of the accidence, and all the rules of syntax. Both of these, that is, an ability to read based on a thorough acquaintance with the grammar, are truly essential, but existing in the mind without due combination they bear almost the same relation to true culture, which chlorine and sodium bear to salt. Our modern educators are well aware of this, and their best efforts constantly tend towards supplying the means for that necessary mediation. Dr. Harrison's duodecimo of nearly 300 pages, very closely printed, is a valuable contribution to the shelf of every teacher of Latin. It is really what he terms it, "An *Exposition* of *some* of the Laws of the Latin Grammar." It is not a complete system like what we have in this line in Greek, (Crosby's Grammar,) but the subjects he treats of will certainly open to many a reader an entirely new view into the connection of certain grammatical phenomena. In the preliminary chapter he states the objects of etymological inquiries, giving at the same time a concise view of the changes a word may undergo both as to meaning and form; which introduces a statement concerning the powers of the letters and the laws of their interchange. Chapter I. defines Grammar and the parts of speech which he states to be three, Nouns, Verbs, and Particles. Chapter II. gives a general view of the declensions to which he premises according to his plan an exposition of the powers of the cases. The *genitive* is "that case by which is marked specifically that one, among several possible classes, to which a more general term is to be confined." The *dative* is the sign of the

object "toward which an action tends." The *accusative* "marks the object actually reached." The *ablative* principally denotes "position in space." The chapter closes with a general outline of the doctrine concerning prepositions. Chapter III. treats of the Adjective in all its relations. Omitting the numerals, the author passes in chapter IV. to the Pronoun, a subject confessedly difficult, but in which Dr. Harrison deserves the thanks of the reader for the lucid manner in which he treats some really abstruse topics. The way too, in which all the pronominal Adverbs, such as *ibi*, *ubi*, *inde*, *adeo*, *ideo*, *interim*, *illinc*, *donec*, etc. etc., their derivatives, compounds and correlatives, are discussed, is highly satisfactory. *Ut* receives a treatment analogous to Horne Tooke's of *that*, but certainly a more successful one. Connected with this is a beautiful development of the meanings and uses of *quum*, which is regarded "as the accusative form masculine of the relative *qui*." Chapter V. treats of the Verb in all its various aspects, including, of course, the doctrine of the moods; and here the author has fully shown that he is no sciolist. Many a a one who has in vain been seeking for an explanation of the subjunctive, will find a flood of light thrown upon its labyrinthine course, in the pages of this treatise. The *subjunctive*, he thinks, is rather negative in its nature; as far as the speaker's affirmation is concerned, it is a matter merely assumed. This view the learned author carries out with sufficient fulness and with great clearness. The question how then the result or effect of an action can be expressed by *ut* and the subjunctive, he answers by saying, that to the Roman mind the effect of an action appeared *under all circumstances* as something incapable of being positively affirmed; for instance (if we understand the doctrine aright) when we see a pistol fired at a man who instantly falls weltering in his blood, and expires, we affirm positively that the pistol-shot killed him, whilst the Roman would yet think it possible that the man died of apoplexy. Conditional sentences, too, are managed admirably, though the phraseology suffers somewhat (as in fact throughout the the whole) from the endeavour to combine comprehensiveness with brevity.

There can be no doubt that the author is thoroughly conver-

sant with his subject, and well read in the latest literature on it, and has furnished an amount of material (hitherto inaccessible to the mere English reader,) which we should have been greatly gratified to see used in the erection of a systematic structure by the same able hand. As they are, a teacher may find suggestions of the greatest value in every chapter. In the parts relating to etymology, and the accidence, we obtain mostly the well-digested views of Bopp and Pott, without, of course, observing any inclination in the author towards *jurare in verba magistri;* the latter may also be said in regard to the syntactical portions where we meet with Ramshorn, Hartung, Bernhardy and others, without their diffusiveness. It is but occasionally that we would differ from the author.

On page 3, he says, that "in the multiplied forms which constitute a family of words, whether found in the same or in different languages, a certain part very commonly consisting of a single syllable, remains, in every important feature, the same." Now, while this is true to a great extent, yet in the unqualified manner in which it is presented, together with the fact that the opposite truth is nowhere touched upon, it is very liable to lead the inquirer astray, and into that mistake which has been such a great cause of fruitless labour, viz: to think that words utterly different, in every letter perhaps, could not belong to the same family. We would only mention the well-known instances: Lat. *oculus*, Modern Gr. μάτι, Eng. *eye*, which are lexically and etymologically identical; or Lat. *boves*, Eng. *kine;* Lat. *anas*, Eng. *drake;* French *jour*, German *tag;* Fr. *âne*, Pol. *osiel*, etc.—Among the writers on the cases, there were always two opposite opinions; the one, that the original force of the cases had always reference to sensible relations, mostly to position in space; the other that the primary import was ideal. Since Haase, a third opinion has met with favourable reception, viz: that in the original formation of language, there existed a union between the sensible and the ideal which is now lost to us, and in this we have to seek the primitive meaning of the cases. We are somewhat at a loss which of these principles we shall say Dr. Harrison's is. In the genitive, he evidently belongs to the second class, whilst in the other cases, we should think he favours the first

view; but we are certainly not prepared to say that this mode of procedure is not as good as many others that have been adopted. Still, we believe this part of the subject has received a somewhat step-motherly treatment, compared with the rest. On page 31, occurs a statement, against which we should like to defend Krüger, who is one of our favourites. It seems to us, he does not say "that the ablative expresses only accidental and transitory qualities," but that it expresses what *may be* accidental and transitory. We cannot call the expression *accidental* very felicitous, but, in fact, he corrects it immediately afterward, by saying that the genitive designates the object as it *is*, the ablative as it *appears*. In this connection we missed an explanation, and even the mention of the fact, that though we can say *oppidum maximæ auctoritatis* in Latin, and *a man of authority*, *a boy of talent*, in English, we cannot use either the genitive or ablative of quality without an attribute; likewise wanting is an explanation of *interest*, though *refert* is fully explained, yet so that this latter explanation will not apply to *interest*.

As it strikes us, none of the explanations given of the dative will be applicable to the dative of the agent with the passive voice. Our author recognizes the twofold nature of the ablative as indicating not only position, but also departure; yet contrary to the well-founded judgment of Bopp (Comp. Gr. §. 183,) he makes the former the more prominent and really, as it appears, the primary signification; this, of course, can lead to no great clearness in the particular applications. We shall instance but one. The *abl. comparationis* is explained as defining the *circumstances in which* exists the quality as expressed by the comparative. Now to which of the three ablatives in the sentence—*Tanto Pompeius superioribus ducibus* præstantior fuit *gloria*, quanto Cæsar omnibus præstitit—will this definition apply? and how are they to be distinguished? For every one of them seems to express a 'circumstance' with reference to the comparative. Besides, comparative philology which evidently forms the basis of the work before us, teaches us differently: the Arabic, the Hebrew, the Provençal, the old French, to some extent also the modern French, the Spanish, the Portuguese, the Italian, the Polish

use after the comparative in such cases prepositions signifiying *departure;* and the Greek which our author uses in support of his explanation, may, of course, with equal facility be used on the opposite side of the question, as the idea of *departure*, as its original meaning, may be vindicated for it without great difficulty. The *comparative* degree is defined as that state of the adjective which marks a quality as existing in a *higher* degree in its proper object than IT *does in another.* Now when Nepos says: *Obscuriora sunt Datamis gesta pleraque*, he certainly does not mean to say that Datames' history is less known than the other histories of which *the same quality* can be predicated. The treatment of this subject in the grammars in vogue has never been able yet to satisfy us; for it is only there that we find the comparison, *magnus, major, maximus;* in common life we generally hear, *small*, greater, greatest. Adjectives whose stem ends in *l* or *r* are said to form their superlative by doubling that letter and adding *imus;* that may be true as regards those in *r;* of those in *l* it is not, with the exception of but six or perhaps seven. There is one point which has struck us as exceedingly strange, to say the least; but our limits will barely permit us to touch upon it. Dr. Harrison calls the well-known change of the gerund into the gerundive construction a mere euphonic, and not a grammatical change; a sort of "mutual attraction to obtain a uniformity of sound." "The gerund undergoes no change in signification, and ought not to be called by a different name." We were almost going to call this a hallucination. Nothing we thought could be more obvious than the constant tendency of the Latin language to change the active construction into the passive, which goes so far as to produce even a passive voice of the verb *to go*, and the like. If we should admit this new principle to be true, why should we stop at the gerund? Then *post Christum natum* would only be a euphonic variation, not a grammatical change of *post natum Christi. Ab urbe condita*, would *really* stand for *ab urbis conditu.* Did ever such an idea enter a Roman's mind? Would it not be preposterous to think that when we translate *Vercingetorix convocatis suis clientibus facile eos incendit* by 'V. having called together his etc.,' this latter was the Roman mode of conception? Moreover, the

gerund is a verbal noun, therefore abstract; hence we should have in *omnibus hibernis oppugnandis* the *plural of an abstract* noun! And what is to be understood by "uniformity of sound?" Is reducend*æ* pleb*is* more uniform than reducend*i* pleb*em*? We may almost opine that the author supposes what is commonly considered the true doctrine to have arisen from such "ambiguous" cases as may occur after verbs like *curare*, *dare*, *sumere*, *relinquere* and others. Now take a right bad case: *Imperator militibus oppidum diripiendum dedit.* Supposing even we were at a loss whether to render this by "he gave them the town to be plundered," or "he gave them the to-be-plundered town," or "he permitted them the plundering (of) the town;" supposing even this ambiguity exist, it may yet be asked whether the sense of these readings differs so widely, and whether there can be any ambiguity in *spes capiundorum castrorum*; and then, the usage of a writer and the position of the words in the sentence will almost uniformly tell whether a word is the gerund or gerundive. Really, we must be permitted to hold to the old opinion.

Only a word as to the Tenses. A view of these will be incomplete as long as we are dependent upon the Germans for our philology; for they are trammeled by the imperfections of their own verb. If Latin is taught through the medium of the English language, we must examine the latter carefully before we use it as our tool.—Dr. Harrison states that besides the qualifications of the verb as to time, there are those of "completedness or incompletedness." But may there not be a *third;* say when neither completedness nor incompletedness is to be expressed, when the expression of an action as occurring in time is to be left *indefinite* otherwise? The name *Aorist* should cause us to suspect something like this. He states further that "*scribebam* signifies 'I wrote;'" we doubt this; the Latin Imperf. Ind. can never be translated by this tense in English, except in the expressions *putabam*, *credebam*, *videbar*, and the like; where, however, the English departs from its usual accuracy for the sake of euphony: for every one that speaks English is most careful to distinguish between 'I was writing' and 'I wrote;' so with 'I am writing' and 'I write;' yet on p. 197, Dr. Harrison throws the last two together in English, while on p.

203., he is careful to distinguish between *sit loquens* and *loquatur*. In fact, the English verb will be found on examination to be richer in tenses than that of most other languages; for besides the *three* qualifications within that of time, there will be found a fourth which denotes something *more than completed* (*plus quam perfectum*) action merely; we should then have twelve tenses in the Indicative mood. But this is not the place to discuss them; and we will merely subjoin a tabular view of them:

	Present	*Past*	*Future*
Aorist	I walk	I walked	I shall walk
Imperfect	I am walking	I was walking	I shall be walking
Perfect	I have walked	I had walked	I shall have walked
Pluperfect	I have been walking	I had been walking	I shall have been walking

Every one that uses the English language (we need not even say, accurately) knows that he cannot employ any one of these twelve tenses for any one of the rest, without changing the meaning. If now the Latin verb be compared with this, it will be found that the Present, the Pluperfect and the Future are each translated by two English tenses (the defect here is clearly on the part of the Latin), the imperfect by the English Past Imperfect alone, so that there remain three for the Latin Perfect. This Perfect, then, when equivalent to the Greek Aorist in its proper tense, is translated by the English Past Aorist (the term Perfect Aorist in one of our Latin text-books, is an utter absurdity), and when equivalent to the Greek Perfect, by the English Present Perfect and Present Pluperfect. That these latter have nothing whatever to do with past time, may easily be tested by endeavouring to say: "I have walked *yesterday*."

As is usual with these publishers, the typography of this book is highly accurate. We could not discover the reason, however, why Greek words are not given in Greek characters; sometimes the latter is added for explanation, as it seems, and that mostly without accents. There are hardly more than a dozen accents in the whole book, and quite a number of these are incorrect.

Steinthal.

ART. IV.—1. *Ueber die Kawi-Sprache auf der Insel Java, nebst einer Einleitung ueber die Verschiedenheit des menschlichen Sprachbaues und ihren Einfluss auf die geistige Entwickelung des menschengeschlechts.* Von Wilhelm von Humboldt. Berlin, Gedruckt in der Druckerei der Königlichen Akademie der Wissenschaften. 1836, 4to. 3 vols.

2. *Der Ursprung der Sprache, im Zusammenhange mit den letzten Fragen alles Wissens.* Von H. Steinthal, Dr., Privatdocenten für Sprachwissenschaft an der Universität zu Berlin. Berlin, 1851.

ONE of the strangest phenomena in the sphere of modern science, is the fact that more and more converging as are the lines of the philological argument towards confirming the truth that all languages have a common centre, so the speculations in regard to which was this centre are becoming less; but at the same time the interest in the inquiries concerning the *Origin of Language* is increasing at a rapid ratio. Connected as this question is with philology and psychology, and even with the very foundation of the whole subject of metaphysics, it must have a claim upon the attention of every observer of the progress of science, not easily equalled. Is language of divine, or of human origin? If of human origin, is it a product of man's physical or animal, or of his intellectual nature? Is it a discovery, or is it an invention? Or is it necessitated by instinct? If of divine origin, was it given to man, a perfect gift, or was he taught it as children are now taught to speak? Such are some of the questions propounded by those who have agitated this subject. Divines of the last century would limit the modes by which man could obtain language to one of three: *Invention*, *Instinct*, *Instruction*. Now, if by instinct is meant something belonging to the nature of man as such, the mere loss of hearing, then, would not account for the loss of speech in deaf-mutes; on the other hand, Casper Hauser had no language, though he was possessed of every "instinct" of a human being. But moreover, in what man does, he cannot be said to be actuated by instinct, as the spider when she draws her concentric polygons, or the bee when she constructs her artificial cells. Man is free; the spider and the bee *cannot* act

otherwise, but it would not be so correct to say of man, that he is forced to speak by his very nature. Dr. Lieber, speaking of the unmodified and frequently inarticulate utterances of Laura Bridgman, the blind deaf-mute, says:* "While I am writing these words, a tuneful mocking-bird is pouring out its melodious song before my window. Rich and strong, and mellow, as is the ever varying music of this sprightliest of all songsters of the forest, compared to the feeble and untuned sounds which Laura utters in her isolated state, yet her sounds are symbols of far greater import. She, even without hearing her own sounds, and with the crudest organs of utterance, yet has arisen to the great idea of the word, she wills to designate by sound. In her a mind is struggling to manifest itself and to commune with mind, revealing a part of those elements which our Maker has ordained as the means to insure the development of humanity."

As to invention, we need only quote the words of the same able writer: "Had God left it to the invention of man, before he could know to what amount of utility, enjoyment, refinement, affection, elevation, thought, and devotion, his phonetic communion, and its representative in writing, would lead, man could never have attained to the prizes of language and literature." Besides, if the speculations of W. von Humboldt and others, which we shall presently glance at, are at all based on truth, then invention and reason presuppose language, and can as little be conceived separate from it, as arithmetic from numbers.

Then there remains instruction. Should this have been such as man might have received from the sounds in nature, or those produced by animals? The onomatopees prove that he was certainly guided to some extent in the choice of his sounds by those produced in natural objects. But these sounds are not yet *words*, or else we might converse with a parrot. It must therefore have been *divine* instruction which imparted language to man. And this, it should seem, ought to be the most prevalent opinion, and there is but little doubt that as far as revelation is acknowledged, this has been the most general belief. The only objection made (if it can be called such), is, that it appears to

* On the Vocal Sounds of Laura Bridgman, a paper which is full of the most valuable suggestions on this subject.

be much less derogatory to the dignity of God (and man also, we might add, for this is certainly an ingredient in the train of thought of those objectors) to suppose that, if man was to have speech, God created him capable of making, forming, inventing it for himself, than to think that man is only a creature like other creatures, but endowed by God with both reason and speech.

The question then, closely analyzed, is reduced to this form: Is language of human, or of divine origin? The affirmative to either of these two seems to be the only answer possible, unless we admit that it may be *a union of the human and divine.*

But a hasty glance at the history of this inquiry may bring the subject clearer before our minds.

If we are not at liberty to seek for an express declaration in regard to this in sacred writ, then it would appear that the notion of the divine origin of language is at least as old as the version of Onkelos, who renders the words, Gen. ii. 7, "and man became a living soul" by "and man became a speaking spirit;" whilst we might perhaps, with a great degree of verisimilitude, say that the opposite opinion is as old as paganism. In fact, we have but few data to determine the matter; we know, however, that since Pythagoras, every philosophical system among the Greeks, those originators of almost every question in metaphysics, tried itself at the solution of this question. It might be expected *a priori* that among them with whom language was but the instrument used in the art of the sophist and dialectician, it could go for no more than the invention of man, and the dispute with them was only whether it was *conventional* (θέσει) or *natural* (φύσει). The advocates of the former would maintain that there was no force or power belonging to words as such, that they had no value, except such as was agreed upon they should have, some arbitrary value, like paper-money, or the letters in algebra; that they might mean one thing, or the very opposite, just as men fixed it; or, as Diodorus has it, "that men at first lived like beasts in woods and caves, forming only strange and uncouth noises, until their fears caused them to associate together; and that upon growing acquainted with each other, they came to correspond about things, first by *signs*,

then to make *names* for them, and in time, to frame and perfect a *language*."

> Quum prorepserunt primis animalia terris,
> Mutum et turpe pecus, glandem atque cubilia propter
> Unguibus et pugnis, dein fustibus, atque ita porro
> Pugnabant armis, quae post fabricaverat usus,
> Donec verba, quibus voces sensusque notarent,
> Nominaque invenere.*

The other party maintained that there was an internal truth in words and language; that they were produced in accordance with some image of the object designated that was conceived in the mind; that the outward sound or sign bore a natural, unalterable relation to the thought; that language was, least of all, an intimation of something heard, but rather a representation of something seen by the eye of the mind.† Of course, these opinions would receive different tinges and hues from the peculiar systems of philosophy, that would advocate the one or the other. But the opinion of a divine origin of language does not appear to have found acceptance among the Greeks, unless we except Plato; and we will briefly state why he should be excepted. In his Cratylus, we are supposed to possess his views on language. The two conflicting opinions are introduced as the interlocutors Hermogenes and Cratylus. The former reasons from the analogy presented by proper names being applied to certain persons, although the meaning of such names would not always be applicable to such persons respectively, that all the words of a language are merely names arbitrarily applied to certain objects, (§. 1.) The opposite doctrine is stated to be that sounds and letters have a certain significancy in themselves, and that this determines the choice of them for the designation of certain ideas (§§. 92, 93.) And what does Socrates say? This question is, perhaps, not easily answered. The common opinion is: "*Socrates in Cratyli sententiam* magis *inclinare* videtur." But why *magis?* why *videtur?* This apparent uncertainty is owing to that etymological part of this Cratylus. Schleiermacher styles it "the cross of the translator;" it is more, it is the cross of the reader, and, most of all, the cross of the eulogizer of Plato.

* Hor. Sat. I. 3.

† Compare *Schleiermacher's* Introduction to *Plato's Cratylus.*

How in the world could he commit such puerilities? Can he really have considered these derivations and compositions as being based on truth? Could it never have occurred to him that he was writing the most egregious nonsense? A long series of the most miserable puns that can ever be concocted, from the mouth of the same grave poet-philosopher, who was ever insisting upon the necessity of knowing how little we knew. Such a violence as these poor innocent words are treated with, root and inflexion, vowel and consonant, all is hashed up, and perishes in the general melee. And then he says, he has been amazed all the while at his own wisdom. This has always been a sore point with commentators, and various, of course, have been the modes by which they endeavoured to save the honour of their favourite writer. The most plausible, certainly, is to assume that it is a burlesque on the school of Heraclitus, and especially on the writings of one Antisthenes, who appears to have treated of the use of words.* Now, amid all this concealed irony, there is one passage where he becomes openly sarcastic. Socrates, in opposing the notion of Hermogenes, himself acknowledges the ridiculousness of establishing his own, or rather Cratylus' view of the internal truth of the primitive words, by showing the significancy of sounds and letters in the manner which he is about to adopt. But, says he, there is no other method of doing it, unless we imitate the dramatists, whom their *deus ex machina* must aid when they find it impossible to bring the plot to a rational *denouement*, and say that *language is of divine origin.* (§ 90.) If then, the view of the polemic design of this dialogue be correct, this sudden flash of a smile over the solemn countenance of such quiet and subdued sarcasm, should cause us to suspect that, at this moment, we saw the author's true face.† Besides, if such an idea, so foreign to the Grecian mode of thinking, once entered the mind of Plato, "with all the lofty grandeur of his sublime spirit," with his archetypal ideas and his *anamnesis*, it is not at all likely that he should have dismissed it again, without further consideration. On the contrary, we may presume that the Cratylus was designed to show

* *Schleiermacher*, l. c.

† Comp. Knickerbocker's New York, p. 69, *et passim.*

the untenable nature of both the φύσει and the θέσει theories, so as to leave no other refuge but that hinted at by him, if, indeed, he did not think the whole subject beyond human ken.

In the whole period, from the commencement of the Christian era to the second half of the last century, this subject appears to have been so little a matter of discussion, that some modern writers *assume* the prevailing opinion to have been the divine origin, and that *Suessmilch* only endeavoured to explain the fact philosophically,* with the same facility as others *assume* that the human origin was the general belief, and that it was not till then that the divine origin was advocated.†

In the great writers during this long time, we find this subject either wholly passed over, or barely touched upon, and that for the most part incidentally. Bacon thought that speech was an *art* which "must come by hearing and learning."‡ Locke believed that man needed language not as man, but as a sociable creature, and that he was endowed, not only with the faculty of speech, but with language itself.§ Brian Walton, in his *Biblicus Apparatus*, which forms the first volume of his Polyglott, published in 1658, has a somewhat lengthy discussion on the subject, which, however, does not touch the root of the matter. He advocates the divine origin of language, and yet he says: *Cur ex hominum instituto tacito vel expresso, lingua aliqua integra oriri non possit, plane non perspicio.* So that he appears to have maintained that the first language was of divine origin, and the others human inventions.

The modern discussion on the subject did not commence until *John Peter Suessmilch*, a theologian and member of the Royal Academy of Sciences at Berlin, published his *Endeavour to Prove that the First Language originated not with Man, but with the Creator alone.*‖ He argues that God must be the immediate author of language—from its order, beauty, and perfect adaptation to the wants of man; to invent or construct an instrument of such excellency presupposed a highly

* *Eichhorn's* Geschichte der Litteratur, Vol. V.

† *Steinthal*, p. 2.

‡ Works, vol. III., p. 53.

§ Essay concerning the Human Understanding. B. III., c. 1., sect. i.

‖ Versuch eines Beweises, dass die erste Sprache ihren Ursprung nicht von Menschen, sondern allein vom Schöpfer erhalten. Berlin, 1766—8.

cultivated and thoroughly furnished mind. But as the latter is inconceivable in man, except as obtained and perfected by means of language, he could not be the inventor of language, but it must be a gift of the Deity.* This treatise led the van of a host of books and essays, great and small, on the subject, from that time until our days, in Germany, France, and England. It would be no easy, and certainly a tedious task, even to attempt to enumerate them. We shall, therefore, content ourselves with barely pointing out two or three of the most prominent.

One of the most remarkable works of the last century is *Count de Gebelin's Primitive World, Analyzed and Compared with the Modern World, by means of a Survey of the Natural History of the Word, or the Origin of Language and of Writing* (Le Monde primitif analysé et comparé avec le Monde moderne, considéré dans l'histoire naturelle de la parole, ou origine du langage et de l'écriture. Paris, 1773) in nine quartos. In five of these he treats of Allegory and its use in Antiquity, of the principles of Universal Grammar, and of the origin of language. The remaining four contain etymological dictionaries of the French, the Latin, and the Greek. The author was certainly a man of great genius, an original mind, and immense reading, and his treatise on Universal Grammar contained in the second volume, deserves the greatest attention even at this day, and in fact, cannot be overlooked by him who would furnish the world with that great desideratum, a Universal Grammar. But the remaining volumes have fallen under the head of history by this time; they can no longer claim a place on the shelf of science. Time has advanced too rapidly for the mythological speculations (so rife in the last century) contained in this work. His view of language is the same as that of Cratylus in the dialogue above referred to, and is set forth with great clearness, and with what many must think, far too great minuteness, though sometimes with a vivacity that approaches to eloquence. The origin of language, (vol. iii.) he thinks is divine; none but God could have devised this gentle bond of society and means of union between spirits, the instrument by which man rises to ever new discoveries in the domain

* *Eichhorn*, l. c.

of knowledge; and although the immediate sources of language are natural and physical, yet there is a mysterious union between the inward thought and the outward expression. Still with him language is no more than a means of communication; nevertheless, he maintains that to speak is just as simple a faculty of man, just as natural an exercise, as great a necessity, as seeing, hearing, or walking, and that it is born with man.

Passing over *de Brosses*, we merely mention the Essay of *J. J. Rousseau, on the Causes of Inequality among Men, and the Origin of Society*,* as it seems to have greatly influenced the author of *The Origin and Progress of Language*, James Burnet, Lord Monboddo. Rousseau, however, though broaching many of the opinions, afterwards so learnedly advocated by his English successor, appears still to have left it problematical, whether language was more necessary for the institution of society, or society for the invention of language. But Monboddo went further. He was certainly a man of a very extensive knowledge of nature, history, science, and literature, both ancient and modern; he must have gathered his information from every available source; he must have read whole libraries:

> "however, many books,
> Wise men have said are wearisome; who reads
> Incessantly, and to his reading brings not
> A spirit and judgment equal or superior,
> (And what he brings, what needs he elsewhere seek?)
> Uncertain and unsettled still remains,
> Deep versed in books, and shallow in himself,
> Crude or intoxicate, collecting toys
> And trifles for choice matters, worth a sponge:
> As children gathering pebbles on the shore."

He maintains that the faculty of speech is not given to man, but, like many others, is acquired by him; that not only there must have been society before language was invented, but that it must have subsisted a considerable time, and other arts have been invented, before this most difficult one was found out; that articulation is altogether the work of art, and that we are truly by nature the *mutum pecus* that Horace makes us to be. Thinking, and walking on two legs, (perhaps even eating) are arts acquired. Originally, he says, the language of man con-

* Sur les causes de l'inégalité parmi les hommes, et sur l'origine des sociétés.

sisted in nothing but natural cries, produced by the feelings (just as in animals), or by imitation, afterwards gradually changed and transformed by articulation. Of course, there were no parts of speech at first, no inflection, no connection, no syntax. All is art. "The greatest work of art is man himself, as we see him; for we have made ourselves—both a *rational* and *political* animal."* Society was necessary for the acquisition of all these arts; but even social life is not natural to man; it arose from certain necessities, and it arose not only without language, but might have continued to exist without it. There is no reason therefore to believe language was invented by a single tribe alone, and that all languages are descended from that one. He proves this not only from the dumbness of the so-called wild men that were caught in a few instances in different parts of Europe, but also from the fact that "a whole nation (!) have been found without the use of speech. This is the case of the Orang Outangs that are found in the kingdom of Angola, in Africa, and in several parts of Asia. They are exactly of the human form; walking erect, not upon all four; they use sticks for weapons; they live in society; they make huts of branches of trees, etc." They are certainly of our species, "and though they have made some progress in the arts of life, they have not advanced so far as to invent a language."† He collects all the "old wives' fables" from Diodorus Siculus down to his own day, and brings them forward as truth to corroborate his theories; he blames Strabo for rejecting, as fabulous, the stories concerning the στεγνόφθαλμοι and the μονοσκελεῖς;‡ in short he was one of those philosophers who maintained, as Butler says,

> "men have four legs by nature,
> And 'tis custom makes them go
> Erroneously upon but two;
> As 'twas in Germany made good
> By a boy that lost himself in a wood,
> And growing down to a man, was wont
> With wolves upon all four to hunt."

His species of the *homo caudatus*, moreover, is too well known to require any further mention. Nor would he have that prominence in the history of opinions on this subject but for the fact that his learning really dazzled his contemporaries, and

* Vol. II. p. 3. † Vol. I. p. 188. ‡ Vol. I. p. 268.

that he found so much favour, perhaps less in England than among the materialistic French philosophers of the day, and among the imitative Germans. The work was translated into German and introduced to the German public by a preface from a man who was no mean author himself, and who in this matter might with truth be regarded as beginning a new period, viz. Herder.

Herder was a man of genius and talent. As a theologian, as a preacher, as a philosopher as a lecturer, as a critic, as an educator, as an historian, and as a poet, his name was revered and is still honoured in Germany. A new period in the history of opinions concerning the origin of language may be said to begin with him, because the subject gains a new aspect. Before him even the loftiest conception of the nature of language * rose no higher than that of its being a means of communication, or at best, the instrument by which thought was manifested, or an aid to the memory, or an instrument of knowledge (as Plato conceived it;) but he recognizes the unity of cognition and language; to speak is to know.†

But we must note at the same time, a vacillation in him, which we are utterly unable to explain and which we shall state just as it presents itself. In 1771 he read his *Dissertation on the Origin of Language* ‡ before the Royal Academy of Sciences in Berlin and received the prize. In it he showed from the nature of man and the nature of language, from the structure of the primeval languages and the history of their gradual development, that language was a human invention and that man was able and obliged to invent it. This essay "with corrections and additions" he read again before the same Academy in 1789. But in the meantime he had published three works in which he had advocated and professed as his belief the opposite opinion, viz. the divine origin. For in 1774 he published his work: *The Oldest Record of the Human Race*,‖

* On a close inspection it will be found that the inquiry concerning the origin of language can hardly be separated from, and in fact is dependent on, that concerning its nature, that is, we cannot tell whence it is, without inquiring at the same time or before, what it is.

† Steinthal, p. 27.

‡ Abhandlung ueber den Ursprung der Sprache. Auf Befehl der Academie herausgegeben. Berlin, 1772. Pp. 222.

‖ Aelteste Urkunde des Menschengeschlechts.

in which he says that in spite of all the labour of philosophers to represent human language as a spontaneous production of human nature, of his powers and need, the endeavour must always remain futile. The only way in which language can arise is by hearing; every child learns to speak by hearing. The first man heard God speak, and so learnt himself to speak. Without the voice of God the mouth of man would have remained for ever closed, or if he should have attempted to imitate the sounds around him, his language would have been the inarticulate utterance of a beast of the field, (p. 643 sq.)* All that philosophers can prove, is that man *could* invent language. But how long was it before man had language? Language is the faculty which makes man the creature he is designed to be: it is therefore the immediate gift of his Creator. In 1782 he published his *Spirit of Hebrew Poesy* † in which he calls language the "invisible child of man's breath, the sister of angels," and represents it altogether as the gift of God (p. 408.) In 1784 he published his *Ideas towards a History of Mankind*,‡ in which he shows that the organic difference between man and beast is his *erect walk;* on this principally (he says) depends his organization as a rational, and therefore also as a speech-endowed creature. But at the same time it is only "*the divine gift of language*" that forms the spring which gives determination and motion to all the distinguishing organic parts of the erect creature—his brain, his senses, and his hand. Language awakens slumbering reason. Man does not merely imitate all the sounds which he hears animals produce, and is a sort of mocking-bird among the mammalia, as Monboddo says, but God has taught him to impress idea on his sounds, to designate visible objects by audible tones, and to rule the earth by the word of his mouth. With language his reason and culture commence (p. 744 sq.) Book ix. chap. ii. treats of language especially. The special means for the culture of man is language, says he. Man is an imitative animal, but his imitation is not a consequence of reason and reflection, but the immediate product of a certain organic

* Our references are to the one volume edition of Herder's select Works, Stuttgart und Tuebingen, 1844.

† Vom Geist der Ebräischen Poesie.

‡ Ideen zur Geschichte der Menschheit.

sympathy. As chord sounds with chord, and as the more homogeneous bodies are, in the arrangement of their fibres, the more their capacity to vibrate increases, so the organization of man, which is the most delicate of all, is best adapted to echo and feel the sound of all other things. In children this is most visible. Features, gestures, actions, and even passions are in a mysterious manner transmitted to them, so that they have already in them the inclination to such things which they cannot yet practise, and follow unconsciously, a certain law which bears some resemblance to assimilation in the body. Still this imitation could just as little have produced reason in him; by language alone it is that he obtains that distinguishing feature. Next to the genesis of living beings themselves, this *divine institution* is perhaps the greatest wonder of the creation of our world.

If the problem should be proposed to us, to represent the images on the retina, and the various impressions of which our other senses are capable, by sounds, and, at the same time, to impart to these sounds an inherent power to express and excite thought, doubtless such a problem would be thought the whim of a maniac, who, confounding things most unlike, would make colour sound, and sound thought, and thought painting sound. But God has solved this problem by an act. The breath of our mouth becomes the picture of the world, the impression of our thoughts and feelings on the mind of our fellow. On the motion of a breath of air, depends everything human that men ever thought, desired, did, or will do. What makes the solution of this problem still stranger to us, is that even thus, although in the constant employment of speech, we do not comprehend the connection subsisting between the instruments used in it. Hearing and speaking are evidently connected; but how, who can tell? That all our emotions, grievous and joyous, should become sounds, that what our ear hears should move the tongue, that all this should become language, not only significant in itself, but endowed with power to excite thought in others, is a wonder equally as great as the connection between soul and body.

To be deaf and dumb, to see and not to understand, (for to this such a state would amount,) were poverty indeed. A

nation is incapable of an idea for which their language has no word; the most vivid conception remains an obscure feeling, until the soul finds its characteristic mark, and impresses it on the memory, by means of the word. "Pure reason, without language, were a Utopia on earth."—(p. 808.) Language alone has made man human. Neither was it the lyre of Amphion that has founded cities, nor the sorcerer's wand that has changed deserts into Edens: "Language has done it, *the founder of society.*" By it the thinking soul of every man is connected with that of the first, and perhaps of the last thinking man.

And yet in the very same year, this man who can be so rhapsodical, and at times, unquestionably convincing in his praise of language as a gift from the Deity, who cannot conceive of society but as founded by means of language, who will prove his positions theologically, historically, metaphysically, psychologically, and physiologically, "willingly yields the palm to the convincing arguments of Lord Monboddo," the grossest and most degrading materialism, and introduces a German translation of the Scotchman's work by a highly commendatory preface. But for this and another fact, we should not have hesitated to adopt the explanation of Steinthal, who quotes from a letter of Herder to Hamann, (an eminent man of his day, who had opposed Herder's view as propounded in the prize-essay,) in which he says that he had not written his dissertation as a competitor for the prize, and that it was originally intended to be published as the "production of a *Witztölpel;*"* he repudiates utterly the mode of thinking and reasoning which it displays, and says that he is about to prove the very opposite opinion in a work on the *Oldest Record of the Human Race*, (above mentioned.) This, of course, does not explain how he could commend Monboddo, nor how he could afterwards repeat before the Academy the view held in the prize-essay. This production was then, and is now considered one of superior merit, and as it is said that Grimm, who last year read a paper on the same subject in the same place,

* We are utterly at a loss how to render this oxymoron; "witty blockhead," "thick-skulled wit," "a wit among the blockheads," "a blockhead among the wits," or, perhaps, "one who makes an awkward use of ingenuity"—none of these seems to convey the precise idea.

inclines towards Herder's first view, it will, perhaps, not be amiss to give some brief account of its contents.

Herder endeavours to show in the first part the possibility of man's inventing language, and in the second, the manner in which this possibility became a reality. He begins by saying that even as to his animal nature, man is endowed with language; his painful emotions, his strong passions seek and find utterance first in cries, wild inarticulate sounds, though there may be no other creature to hear or help, as if the mere vent given to the feeling appeased its violence.

In all languages there are to be found remains of this language of nature, though the old languages and those of savages contain most. It would be a great mistake to suppose that the language spoken by a nation contains no more sounds than its written language letters, and he brings many instances accordingly. Not only savage nations, Hurons and Peruvians, Esthonians, and Laplanders use half articulate and indescribable sounds, but even the Russians and Poles pronounce so that it cannot be represented by letters. "How do the English torture themselves to write their sounds, and how little is he able to speak English who can understand the written language!"—Should God have given language which was so rude when it is supposed to have come from his hand?—It is true therefore, that language is not of man, but neither is it of God, therefore it belongs to the animal, it is "the natural law of a feeling machine."

But he acknowledges that language as it now is does distinguish man from beast. He examines therefore "the sphere of the animals," and finds that the greater the art is which any animal naturally possesses, the more contracted is its sphere of action, and *vice versa;* therefore the instinctive capacity and ability of an animal increases in intensity in inverse proportion to the extent of "its sphere." Man's sphere is the world; he has therefore no instinct, and consequently no instinctive language, no language that could be called his by nature. Being, then, worse supplied by nature than the animals, this defect is made up by his freedom; he has more light; he is no longer a machine, he is self-acting. He is superior to animals not in degree, but actually in kind. By *freedom* he understands the

almost illimitable nature of all the intellectual and moral powers of man as a totality. This totality he calls *reflection* (Besonnenheit;) this reflection, then, belongs to man as such. When, therefore, the infant is said to reflect, this does not mean that it thinks with a fully developed reason; it merely means that it makes use of its innate powers which are the germ of all its future capacities. This reflection in its free action invented language, for in fact, they are identical. From the multitude of qualities in any object, the mind of man separates one which appears to him the chief characteristic, and this characteristic sundered from the rest by reflection is a word, and this forms the invention of human language, for language is a collection of such words.

The first teacher of language is the ear; the sheep bleats, the dog barks, the dove coos, the leaves of the tree rustle, the brook murmurs, the zephyr lisps; these sounds form so many characteristics of the different objects. Now man with all his senses free and active, sees the myriads of objects in nature pass before him, each gives him its characteristic as a tribute, that he may remember it by that name—may call it so, and use it. "Can then this truth that the same reason whereby man rules over nature, was the father of a living language which he abstracted from the tones of sounding objects as marks of distinction—can this dry fact be expressed after oriental fashion more nobly or more beautifully than by saying: God brought the animals to him, to see what he would call them, and as he would call them, that should be their name?"

He proceeds then to give a development of the parts of speech, beginning with the verb. Then he shows how intimately connected the impression made upon one sense is with all the rest, in order to deduce from this fact the possibility of naming objects which could not furnish a characteristic by their sound. The ear, however, remains the mediator between the soul and the external world; it is better adapted for this than any other sense, because the sense of hearing holds the middle in respect to the others, as to the impressions which it receives; for the touch must come in immediate contact with the object perceived, the eye goes far off, the hearing stands between them. In plainness and clearness, touch is obscure, because so many qualities of an object present themselves to it at once and run into each

other; the eye is too clear and sees too many not to make the choice difficult; the ear perceives only the sound, etc.

As to the core of the latter part of this argument, we would deny in the first place that language is "a collection of words;" but it is unnecessary to point out its defects, as we know Herder's own opinion on it, and as he has really refuted it himself in the works above mentioned. At the time of its publication it called forth many replies; one of these* demonstrated with Herder's mode of reasoning that animals might invent language. This explanation (if such it can be called) of Gen. ii. 19, however, contains some truth, although his view of the import of names among orientals, and especially in Scripture, seems inadequate. In our day when language has passed through so many changes, when the original power of the roots is to a great extent lost to the cursory view, the relation of the name to the thing appears to us unnatural, even if we are able to perceive its signification; and if in some instances the name does (perhaps accidentally) suit the object, we find it strange and frequently ludicrous. But among the ancients, and especially among the Hebrews, *to be called*, and *to be*, are frequently almost equivalent expressions. Therefore the writers of the sacred history appear to pay particular attention to names and the change of names, and these themselves form, as it were, the framework of large parts of that history.† When Moses asks for the name of the Supreme Being, God, the Immutable, whose name always remains the expression of his being, tells Moses the nature of his being. "With Adam to see and to call were one; the development of his self-knowledge by the extension of his knowledge of creation, as it was designed by God, took the form of giving names. And, since the names were not arbitrary signs, but natural productions, they were also permanent. As often as Adam saw a living creature, its name would rise afresh in his mind."‡ But let us glance at the second part of the Essay.

* *Zobel's* Gedanken ueber die verschiedenen Meinungen vom Ursprunge der Sprachen.

† A recent commentary on Genesis (*Sörensen's*, a worthless production) is nothing but a dissertation on the names occurring in that book.

‡ *Hengstenberg* on the Pentateuch, vol. i. p. 282. *Ryland's* trans.—Compare *Olshausen* on Matt. xviii. 19., *Baumgarten* on Gen. ii. 19.

From man's having the *ability* to invent language, as nature bestows no gift to no purpose, he concludes further, that man *must* have invented language. If it was the word that gave reality to the *first* state of reflection in man, then a series of reflections will be a chain of words, that is, "the development of language is as natural to man as his nature itself." For man to be dumb as a beast, is the greatest contradiction. But as the race could not possibly remain a single herd, so they could not all retain the same language. Properly, that is in the metaphysical sense, one and the same language is not even possible in man and wife, father and son, child and old man.* Peculiarities of race, family, individuals; of climate, food, custom, manners—all influence language and its structure. Now the home of man is the world. "He winters in Greenland under the ice, and braves the perpendicular rays of Guinea's sun; he is in his sphere when he glides with the reindeer over the snow in Lapland, or when he trots through the Arabian desert with the thirsty camel. The cave of the Troglodytes, and the peaks of the Cabyls, the smoky huts of the Ostiaks, and the golden palace of the Mogul—all contain men;" hence the Protean nature of language.

Herder's treatise is well worth a perusal; it is not easy to find any point discussed in the innumerable productions of later writers on the subject, which he has not touched upon; the difficulties which he does not remove, the problems which he does not solve, are at least faced manfully and treated ingeni-

* This would appear to favour greatly the recent theory of a noted New England divine. We find the same view brought forward by *W. von Humboldt.* It is only in the individual, he reasons, that language becomes ultimately definite. No one understands a word in precisely the same sense as another one, and this difference, however small, continues undulating throughout the whole language, like a circle in water. All understanding, therefore, is at the same time a not-understanding, all congruence in thought and feelings at the same time a disagreement. (We may, at the same time, subjoin his deduction from this fact; for, although it is not immediately connected with the matter in the text, yet, as we intend to look at this author's view of the *origin* of language, we may anticipate it by a glance at his conception of the nature of language, which is certainly highly peculiar.) He had shown before, that language had a *power* entirely its own, that this power was its very spirit. He now says that in opposition to this power, there is shown a power which man has over it, in the manner in which language is modified in each individual; so that the power of language over man may be considered a physiological agency, that of man over language a purely dynamic one. It is the *law* of language and its forms which exerts its influence upon him; it is a principle of *liberty* which reciprocates that influence. (pp. lxxx. lxxxi.)

ously, and, what must remain his great merit, he opened a wide and interesting field for subsequent cultivation. Nor have the labourers been wanting. The various systems of philosophy which since his day have succeeded each other so rapidly in Germany, the immense progress that philology and linguistics* have made within the last years, the ever increasing intensity of speculation in theoretical fields, manifested in proportion as the outward political pressure becomes greater, have made the number of publications on this subject, in periodicals and in a more permanent form, in *brochures* and in volumes, separate and as forming a part of comprehensive systems, amount to legions. Every new colour and shade of metaphysical inquiry would contribute its mite or its (supposed) bullion towards the settlement of this question, and it would be a Herculean task (in more than one respect) to pass them in review before us. From the principal names in Speculative Philosophy, we shall therefore select but one for a rapid glance, and then we shall cast an eye upon one or two professed philologists before we examine briefly Humboldt's view.

In Kant, who hardly belongs to this period, we shall probably in vain look for anything explicit in regard to this matter; we proceed therefore at once to Fichte, who, in his popular writings, is comparatively free from the jargon of the German schools, which fortunately makes their doctrines so unpalatable—"caviare to the general!" In the fourth of his celebrated "Addresses to the German Nation,"† he is speaking of the principal difference between nations that have retained their original language, and such as have adopted a foreign one. To say that men, he remarks, are moulded by their language, is far more correct than that language is formed by men. For language, and especially the designation of objects by means of the organ of speech depends nowise on voluntary resolutions or on convention, but on a certain and fundamental law. It is

* *Humboldt* would distinguish between these two branches of the science of language so that *philology* should properly denote that department whose object is the study of a language as a whole, including therefore the treatment and criticism of its literary monuments; whilst *linguistics* purposes the anatomical dissection of a language, and the tracing of its connection with other tongues. (p. ccxviii.)

† There is also an essay of his on the very subject in hand, in the Philos. Journal of 1795, which is, however, less adapted for our purpose.

not man who speaks, but human nature in him, which makes itself known both to him and his fellows. Hence, language is one, and of necessity. (So far the theory.) But there are external agencies which, by their diversity in kind, space and time diversify language, although this again is in accordance with a rigid law, so that the language of a nation is necessarily as it is, and it would not be proper to say, this nation gives expression to its mental operations, but rather, it is those operations themselves that speak. Hence, is not only a language the same at all times, but all languages taken together are still the identical original language, for human language, (in the abstract) + the organ of the nation when their first sound was produced = x; x + all the developments which this first sound must reach under the given circumstances = the present language of that people.*—From this we may perceive at least that he does not think language to be something arbitrary or conventional, but "the immediate, natural energy exerted by a life of consciousness." We have no wish to forestall the criticism of the reader.

Among those more immediately engaged in investigations on language, following the hint of Humboldt, we shall choose one in the department of Linguistics, and one in that of Philology. The first is Adelung, whose view on the origin of language we shall gather from the "Fragments on the Formation and Perfection of Language," prefixed to his celebrated *Mithridates*. He says that men ascribe the origin of language to the Deity, because they look upon it in its present perfected state, just as the savage would think a man-of-war or a steam-ship the work of a superhuman being, who would not consider that the great ship had its beginning in a small raft or canoe. We can still trace the process of development through which language has passed, in the various languages of the globe that may be found in nearly every stage of this process. The first man, just like every new-born child now, brought nought into the world, except his faculties. In the same manner as Herder, he maintains that pain presses his first sounds from him. But, continues he, he has a soul inclosed in a body, through which the external

* We must use these signs both in order to abridge the exposition of the doctrine, and, at the same time, to represent, to the best of our ability, the very mind of the philosopher.

world has access to it by "five doors" (the senses), but two only are apt to retain what is necessary for the mind, the eye and the ear. The eye is but imperfectly adapted for it, as all it perceives and retains is shape, colour and motion. But the ear makes up for all defects—the ear and its auxiliary organ (*Hülfs-Organ*), language; and as long as this was not fully developed, man must really have been that *dumb animal* which the ancients supposed him to have been. For language and reason are mutual aids. The first effort at language, then, consisted in enunciating the vowels; afterwards were the more artificial consonants produced. Of course, all words are imitations of sounds heard in nature.

But we need go no further to convince the reader of the unphilosophical spirit of this theory; it contains nothing new, nothing that had not been set forth in a more acceptable manner before by Monboddo or Herder. It commences again the old circle: Language and reason are intimately connected, there can be no development of the reasoning faculties without speech, and yet language is *invented* before the existence, so to speak, of reason. Another objection is that it confounds sounds with words. We shall but mention one more, and that is, his view of the creation of man as a rude animal, whereas the Scripture narrative conveys an altogether different impression.

It is true, the beginning of this century, at which time Adelung wrote, was still a dark age compared with the present, as it is illumined by those resplendent stars, the brilliant results of modern investigations into the nature of language and languages. A philosophical and historical view of them was then still a desideratum, the supply of which great men, such as Bacon, Leibnitz, and others had wished and hoped for. But now these results are becoming more and more common property. It was reserved for our day to show and explain (in some measure) the intimate union of human language and the human mind, or rather language as the first fruits of that mysterious union of mind and matter which constitutes our present life, and in all its stages and at every moment of its existence as the perfect counterpart of mind, as the most exact impression of its very being, as the most immediate and the purest reflection of its unceasing activity. Thus, at the same time, we come to

understand how language can be a product of an organic process which is continuing in a slow development, and which only by degrees expands its diversified powers. To have set forth this in a clear, masterly and comprehensive manner, remains the inalienable claim of W. von Humboldt; but he was not alone; he was great among the great. Scores of minds and pens were employed in elucidating the same great question from various points of view. The history, the philosophy, and the æsthetics of language not only, but also its grammar (and this perhaps preeminently) were cultivated as they never had been before. German grammar especially received an attention altogether unparalleled at any other period or in any other country. The old etymology and paradigm methods of Gottsched and Heinsius had been followed in rapid succession by the correcting method, the style method, the belles-lettres method, and the historical method of grammatical study. Now a man appeared, who founded a strictly systematic and yet natural, because logical method, and though his influence was less felt in the field upon which his immediate exertions were directed, yet we may say that his rules are taught and learnt in every school and academy of Germany, England, and America, that makes use of the labours of the later school of grammarians.* We need not add that we mean *Karl Ferdinand Becker*, who spent his life in the erection of his beautiful system. We select him as Humboldt's forerunner, as we might call him, though in point of time merely he is perhaps not earlier. His views on the subject, under review, are contained in his *Organism of the German Language*,† in his *Larger German Grammar*,‡ and most fully in *The word in its Organic Change.*§

Life, he observes, as appearing in individual objects, is called *organic* life, and the disposition or arrangement of an object, as

* It may not be superfluous to observe that the method of study and instruction in grammar (German), now followed in Germany, is a combination of the last two, that is, the *historical* and the *logical* methods, as represented by Jacob Grimm and Becker respectively, with a third, the *psychological* method. The main object of the latter is to point out the psychological relations of language to the human mind, and particularly of the German language to the genius of the Germans.

† Organism der deutschen Sprache.

‡ Ausführliche deutsche Grammatik als Kommentar der Schullgrammatik, 2 vols. pp. 428, 693.

§ Das Wort in seiner organischen Verwandlung.

connected with that life so that the latter is at the same time the ground and the aim of the operations of the object, is called its *organism*. Actions and relations, then, which are caused by the life of an object, are called *organic* actions and *organic* relations. These, of course, are *necessary* actions and *necessary* relations as distinguished from such actions and relations as have an external cause in arbitrariness or chance. The laws by which certain phenomena and actions are necessarily connected with the peculiar manifestation of the organic life of an object, are its *organic* laws. Human language, just like the process of thinking which becomes manifest in language, has its cause in the organic life of man, and is closely connected with it; therefore, language is an *organic* action of man, and the relations of language must be considered as necessary ones, as necessary as life itself, from which they are inseparable. The extent of the organic actions of man, and the formation of his organic relations are determined by the fact, that man stands on the highest step of the scale of organic life, for he is a union of body and mind. Mind is free; the body is not; still, as mind is connected with the body, it belongs to the sphere of organic life; the process of thinking, therefore, must be considered as an organic process, following certain laws. The union spoken of effects a mutual influence of mind and body. What is external becomes internal, as the world of sense passes into the world of perceptions and ideas; and what is internal becomes again external, as perception and thought are again embodied in the word.* The senses perceive external things, as the mouth receives food; and as the latter is changed into flesh and blood

* *Humboldt's* view concerning the same things is, that subjective activity forms an *object* by the act of thinking. For no species of representations, says he, can be considered as a merely receptive contemplation of an object already present. The activity of the senses must have a *synthetic* connection with the inward action of the mind; this connection precipitates, as it were, the conception, which becomes an object over against the subjective power, and anew perceived as such it returns into this power. But for this, *language* is essentially necessary. For, by means of it, the mental endeavour breaks through the lips and carries back its production to the same person's ear. Thus, the conception becomes really objective without being withdrawn from the subject. Language alone, can effect this; for even when this process takes place without audible sounds, the formation of an idea, and consequently all actual thinking is inconceivable without it. Language, therefore, is necessary, not only for the interchange of thought between man and man, but for the solitary musings of the individual. (pp. lxiii., lxix.)

by a physical assimilation, so the sensations are changed into thoughts and conceptions by a mental assimilation. On the other hand, the process of thought again calls forth the action of the organs of speech (without any further mediation or instrumentality,) and so thoughts and conceptions are again embodied in sounds—the thinking spirit becomes corporeal in language. Thus, language proceeds *necessarily* from the nature of man as a thinking being: man *speaks* because he *thinks*. As man, therefore, is a union of spirit and body, so are the word and language the union of an *immaterial* element—conception and thought—and a *material* element—sound.

This, in fact, anticipates in some measure what we shall find to be the view of WILLIAM VON HUMBOLDT, the brother of the illustrious author of *Kosmos*, in the philosophical study of language, the brightest star among the scholars of Germany. In the scientific investigation of the subject there has certainly none been equal to him in power of concentration, in profundity of research, in excellency of judgment, in extent of learning, in acuteness of penetration, in subtle perception of real difficulties, in poetic glow of fancy, and in depth and delicacy of feeling. Endowed with an intellect towering far above his kind, with a knowledge of more languages than was ever gained by any single man, having travelled extensively, in uninterrupted literary correspondence with the greatest linguists of the age, he composed his last and greatest work *On the Kawi Language in the Island of Java, with an Introduction on the Difference of Structure observable in Human Language, and its Influence on the Intellectual Development of the Race.*

In this work, the author sets out with the inquiries to which he says a precise and entirely definite answer would be very difficult, whether the whole civilization of the Indian Archipelago is of Indian origin; and whether the elements of the languages found there, warrant the conclusion that there were connections existing between the Sanscrit and the Malay families, even in a time which, as he says, must precede all literature, and the last and most refined development of a language. The difficulty experienced in these ethnographical and linguistic investigations consists in separating from one another the *various* external influences that must have operated upon the Malay-Polynesian

family. Three distinct families of languages are in close proximity with them, the Semitic, through Arabia, the Sanscrit, through India, and the Chinese. The influence of India he thinks the oldest and most prominent. For the purpose of discussing the subject in its most comprehensive, as well as in its truest aspect, he selects the Kawi language, which in its bloom exhibits the period of most intimate union of Indian and Polynesian culture.

In the first volume he shows the impossibility of fixing any historical dates as to the commencement of the connection between India and Java, on account of a peculiar method of denoting numbers by words, the origin of which he ascribes to the metrical composition of their records, but which is not reliable, for various reasons. He argues therefore from the general impression which he receives from the legends, customs, manners, and the language of the people, that the influence of India is very ancient. He shows, however, that even before Islam had penetrated thither, both Brahmanism and Buddhism had received foreign admixtures. On p. 251, he finds occasion to observe that, as in the Tagala language, in the island of Luçon, the word *Bathala* denotes the supreme God, or the Deity in general, if the original signification of the word was ever connected with it, then the idea of the descent of a divine being had penetrated even thus far.

The second volume treats of the grammatical structure of the Kawi language, as developed in the epic poem, *Brata Yuddha*, and at the same time compares it constantly with all the other languages of the Malay family, and of the South-sea Islands, as far as they are known.

In the third volume he defines the character of each of these idioms more distinctly, especially those of Madagascar, the Tonga Islands, Tahiti, New Zealand, and the Tagala. The state and condition of the inhabitants of these islands, their laws, their religions, their observances, he traces back, though but in isolated phenomena, to the firm ground of the Sanscrit family.

But it is in the Introduction that the author appears to have poured out his very soul. Its professed object is to show that as the division of the human race into *nations* and *tribes* and

the difference of their *languages* and *dialects* stand in immediate connection, so they are at the same time together dependent upon a third, higher phenomenon, and that is *the power of the human intellect as producing* ever new and frequently progressive forms. It is easy to see that by showing the mode of this dependence, the author will at the same time explain that connection, in as far as it can be penetrated by human search and comprehended by human intellect. According to our author, to find how the *mind of man* reveals itself in time and space, in degree and kind, is the highest object of all intellectual effort, the real and sole problem of history. Thus his actual endeavour is to aid philology by means of history on the one hand, and on the other, history by means of philology. He begins therefore, with an examination of the principal factors in the intellectual development of the race, first by regarding the mode of this development as it is promoted by culture and civilization, but also by some external and extraordinary, partly inexplicable, immaterial agency; then by considering the somewhat more tangible agency of a joint influence of individuals and nations. This leads him to the subject of language as one of the chief instruments of that process of development. Then he points out the path which philology must pursue in order to gain its proper object. At this point he enters into a profound discussion of the nature and constitution of language as consisting of articulate sounds, and the changes which the latter undergo on account of their intimate connection with the notions which they represent, as well as on account of the relations which they are used to designate. Having thus endeavoured to *define* language in its most general features, he begins (p. cxx.) to direct his attention to particulars, such as the *form* of *words* individually, and also as to their *affinities*. He finds three distinguishing characteristics of languages, *Isolation*, *Inflection* and *Agglutination;* these are the methods which the different languages employ to give a grammatical form to their logical categories; this forms the unity of the sentence. The unity of the word is affected by the *pause*, *change of letters* and *accent* (p. cli.) These characteristics furnish the means of classifying languages. In §§. 20—24, he shows by an inductive process, from the Indo-Euro-

pean, the Semitic, American, and Monosyllabic anguages, that a language possesses capacity for development, perfectibility and influence on the character of a nation in proportion to its *synthetic* power (p. cclxv,) which is the creative act of the mind, by which the inward thought is so *united* to the outward sound, that this union produces a third element "in which the distinctive nature of both disappears."

The almost constant endeavour of the author to explain the inexplicable, or that, the explanation of which had never been attempted before, or in which human ingenuity had utterly failed—joined to his innate candour, and freedom from *wilful* obscurity, leads him to observe, on various occasions in the course of his investigation, that there are instances of *progress* in the process of development going on in the human race, which can only be reached, because an extraordinary power is unexpectedly exerted in that direction, cases where all explanation ceases and a *foreign agency* must be *assumed* in place of it. Nay more, all advancement in the department of mind can only proceed from an inward power, and accordingly it has always a hidden and inexplicable, because spontaneous, cause. Now, when this inward power exerts its creative agency so suddenly and so powerfully, that the previous course in itself could in no way have led to the result apparent, the *possibility* of an explanation is, of course, at once precluded. As an example he adduces in one place (p. xxxiii.) the different structure of the Chinese and the Sanscrit. A gradual progress from the one to the other he thinks is not inconceivable. But if one really *feels* the nature of language in general, and of these two in particular, if the investigator reaches that point where the idea and the sound become one, he will discover the self-acting, creative principle of their different organisms. Then the possibility of the gradual development of the one from the other will be given up, and the idea of regarding them as steps in the formation of a perfect language must *remain* an idea. To this question he reverts in the conclusion of this extraordinary production of the human intellect, but in a different form. That is, he does not ask whether polysyllabic languages are but the development of monosyllabic ones, but whether languages now polysyllabic were not originally monosyllabic. We believe he

gives an affirmative answer, although we must confess he is not very clear on the subject. There appears to be something analogous, though not similar, in this part of the discussion, to Mozart's state of mind (which musicians say they can still trace) in the composition of the overture of Don Giovanni.

Humboldt's conception of the nature of language must be called highly original. With Becker, as we have seen, language is still the offspring of the union of sound and thought, at best it is on a level with the latter; and Humboldt frequently declares it as the same: yet in another aspect he will call it "spirit," "power," "the absoluteness [essence?] of thought," as Aristotle calls the soul the ἐντελέχεια of the body; in other words, as he himself says, "the soul of the soul." It is the organ of being aside from its external manifestations; it is being itself in a state of obtaining a knowledge of itself, and at the same time an outward activity: or more specific—the power of the human mind is ever active, language is one of the manifestations of this activity. In other words, it may be regarded as the *endeavour* to gain an existence in reality for the idea of the *perfection of language.* It is not a *production* simply, but rather a birth; though as to its office, it is the sign of objects and means of communication; yet its nature and origin can only be perceived by contemplating the influence it exerts upon the mind from which it springs itself. It is not a thing ready, at rest, but considered as to its real nature, it is something *passing, transitory.* It is not a work (*ergon,*) but an activity (*energeia.*) Its true definition, therefore, is, the ever-repeated *labour of the mind* to enable *articulate sound* to express *thought.* Strictly this is the definition of *speaking* rather than of *speech;* but the totality of the action is what constitutes speech essentially. From this it cannot be inferred that thinking and speaking are identical, as little as are the ideas lily and rose; but language and mind are identical in the same way as lily and flower. (Of course, this has nothing in common with Condillac's or Horne Tooke's notion, that our reason is the gradual result of language.) Although, however, speaking and speech are identical, yet the latter is different from that *which is spoken*, for it is the totality of what is produced in this. A language in its whole extent contains every-

thing that has been changed by it into sound; but as the matter of thought and the infinity of its combinations can never be exhausted, the same must be the case with what language is to designate or combine. Language consists, therefore, not only of the elements already formed, but also and especially of methods of combining the work of the mind, which work has both path and form prescribed by language. The elements already formed and fixed do indeed constitute in a certain sense a dead mass; but this mass again carries within itself the living germ of a never-ending destiny. At every single point, therefore, and in every single epoch, language, just as nature herself, appears to man, in opposition to everything previously known or thought by him, as an inexhaustible mine in which his mind can still discover things hitherto unknown to him, and his feelings can still be impressed in a manner not felt before; and whenever a truly novel and great genius wields this wondrous weapon, the phenomenon appears in reality. (p. lxxvii. sq.) And thus, full, rich, and copious as is the stream of language in its flow down the course of time, so must its full tide reach as far as our eye can follow it up towards its source; for it would not be correct to think that *language at first* possessed but few words: such a view arises from those utterly erroneous assumptions that language was called forth by the necessity of mutual *assistance*, and that man was then in a so-called state of nature. Man is not so needy, and, merely for assistance, inarticulate sounds would have sufficed. Even the languages of what are generally called *savages*—who, of course, ought to be nearer that "state of nature"—show everywhere a copiousness and variety of expression which far exceeds their immediate necessities. Words spring from the breast spontaneously, without need and without labour, and there has perhaps not been a wandering horde in the desert who have not had their songs: "For man, as to his animal nature, is a singing creature, which, however, connects thoughts with its tones." (p. lxxv.) For man to *speak* is an *inward necessity*, not one merely outward, merely existing for the maintenance of general intercourse, but one lying in his very nature, with a view to his development, and to his gaining a knowledge of his relation to the world.

Thus, instead of refuting the opinion that *man* made language, Humboldt maintains that it was not *made* at all, but that it bursts forth from the breast of man, as necessarily, and as easily as her warbling notes from that of the nightingale. The agencies supposed to precede and call forth the formation of language, such as society, culture, and civilization, are so far from being its cause, that they owe themselves their existence to the same energy by which it is produced. Java, for instance, evidently received a higher civilization and culture from India, and both in an eminent degree; yet, not only did the language of Java not change its imperfect form, but it deprived even the noble Sanscrit of its form in order to press it into the mould of its modes of conception. Besides, language and civilization do not always bear the same relation to one another. Peru was certainly the most civilized country of America, yet its language was by no means superior to any of the Western Continent; the Mexican, for instance, is far superior to it. It would be equally far from the truth to say that the character of a nation had no influence upon the character of its language, for then there could be but *one*, and not many languages. Their diversity, indeed, is owing to the fact that the endeavour whereby the power of speech granted to *man* breaks forth, is more or less successful as it is either favoured or impeded by the mental powers given to *nations*. It is therefore not a mere play upon words, when "language is represented as having its source in itself, divinely free and acting independently, but the languages as serving and dependent upon the nations to whom they belong." But at the same time, "individual variety within the bounds of general agreement is so wonderful in the domain of language, that it may be said with equal correctness, that the whole human race have but one language, and that each man has one for himself." (Compare above, the note on p. 422.)

The real gist of the matter, then, to inclose it in a nutshell, appears to be this: If language is divine, whence arises the diversity of languages? (Or must we assume a continued act of creation?) On the other hand, if it is human, whence this astonishing unity of principle, both as to the logic and grammar of the various tongues? The reader may have already gath-

ered the solution of the difficulty from what has been said; we shall have to add but little more. Humboldt does not keep himself on historical ground merely, viewing the origin of language as something past, but inquires of physiology in regard to the ever recurring formation of speech in each individual.

What we see in *children*, he remarks, when they *learn to speak*, does not consist in a close measuring off of words, laying them up in the memory, and imitating them with the lips, but it is rather a growing of the faculty of speech by age and practice. What is heard does more than merely communicate itself; it fits the soul for a more ready understanding of what has not been heard up to that time; it makes clear what had been heard long ago, but not understood, and increases the desire and the ability of appropriating to the memory more and more of what is heard, and of letting less pass by as mere sound. As a proof of this theory of development in the faculty of speech, in opposition to a mere mechanical learning to speak, he adduces the fact that as the principal faculties in man have assigned to them a certain period in his life for their development, so all children, in the greatest variety of circumstances, speak and understand at an age which is nearly the same everywhere and at all times, and which is circumscribed by a very limited period. To the objection arising from the fact that a child which is brought under the influence of a different language from that of its parents, before it is able to speak, developes its faculty of speech in that new language, he answers, that in such cases it has not been observed with sufficient accuracy how difficult it was to overcome the original inclination, and that after all, in the niceties of the language, that primary bent always remained unconquered. Moreover, in as much as man is the same everywhere, the unity was by no means destroyed, and the development of the faculty could proceed with the aid of any individual; it needs some external impulse, and it will be analogous to that impulse, especially as all human languages are one. "Language, then, cannot be taught; properly speaking, it can only be awakened in the mind."

Schiller's dilemma,—

> *Warum kann der lebendige Geist dem Geist nicht erscheinen?*
> Spricht *die Seele, so spricht ach! schon die* Seele *nicht mehr;*

if he does not remove it, he does at least not shrink from encountering it: language is the forming organ of *thought*. The *activity of the intellect*, altogether spiritual, altogether internal, and leaving, as it were, no trace behind, is represented externally in speech by *sound*, and becomes thus perceptible to the senses. This activity, then, and language, are one and indivisible; but it lies, at the same time, under the necessity of constituting a *connection* with sound; else the thought cannot become clear, the perception cannot become an idea. The inseparable connection of *thought*, the *organs of speech*, and the *ear*, with language, is fixed unalterably by the original, inexplicable arrangement of the human system. But the agreement of sound and thought is also clearly apparent. As the thought, like a flash of lightning, collects the whole power of perception into a single point, and excludes everything contemporaneous, so the sound is heard in abrupt precision and unity; as the thought seizes all the feelings, so the sound possesses a penetrating, thrilling power over the nerves. (p. lxvi.) But our author is always keen in perceiving *what* the point is where inquiry must strive to *cut* a Gordian knot, or cease entirely. In regard to the most important as well as the most refined philological investigation, he finds the difficulty frequently to consist in the fact, that something flowing from the language as a whole cannot be represented with a satisfactory fulness, or defined by lines distinctly marked, although it may be felt in the clearest and most convincing manner. The characteristic form of each of the different languages is connected with *every single one of its elements*, even the most insignificant and inconsiderable; every one of these, again, is determined by that form in some manner, however inexplicable each instance may be. On the other hand, it is scarcely possible to discover points of which it could be maintained that this form depended on them individually. If, therefore, any given language be investigated, there may be found much which might have been different without the form of the

language being altered in the least; and in order to perceive the latter by itself, we are always directed to the *language as a whole.* But here the very reverse takes place immediately. The most decided individuality presents itself clearly, and makes itself most distinctly felt. Language, in this respect, can be compared, with the least degree of incorrectness, to the various *human countenances.* The individuality is there undeniably, resemblances are recognized, but no measuring, and no description of the different parts singly, or in their connection, can give a distinct idea of the peculiarity of any single countenance. This peculiarity adheres to it as a whole, and depends also on the impression upon the individual beholder; whence it is certainly true that each face appears different to each person. The same must be the case with language in whatever shape it is taken up, as it is ever "the immaterial emanation of an individual national life." However much in it there may be which can be fixed and solidified, singled out and dissected, there is always something which remains unknown, and just this which escapes the touch is that in which the unity and the spirit of the living organism is contained. A thorough examination of languages leads, therefore, to a toilsome investigation, which often must enter into their minutest elements; but it is precisely these little things upon which depends the impression which these languages in their totality produce; and nothing is so incompatible with the true study of them as to seek in them only what is grand, superior, and permanent. Every grammatical subtilty must be searched into, words must be dissected into their elements, and almost reduced to atoms, if every judgment concerning them is not to be liable to error. But *comparative philology* is not confined to such minutiæ, though these form the mosaic floor upon which it erects its imposing and magnificent temples; for though its immediate object be the discovery of the various modes in which numberless nations solve the problem of the formation of language, proposed to them as *men*, yet it would lose all higher interest, unless it seek out and touch the very point at which the language of a nation joins the formation of the *national mind.* In a word, then, as language is the *endeavour* to realize its own ideal of perfection, to follow up and to represent this

endeavour is the business of the philologist in its last and simplest resolution.

To sum up the inquiry: We have seen how with Humboldt on the one hand, speech and speaking are identical, and on the other, how the origin of language is involved in its nature. To explain the latter, therefore, is to point out the former. This he has done, and has therefore accomplished what neither history unaided, nor empty hypotheses could effect. From an investigation of our own nature, from a descent into the depths of our own minds, he returns with the pearl sought; for, maintains he, as language arises in us, so it originated in the first man.

And is this the settlement of the question? Men have not only generally acquiesced in Humboldt's views, but they have adopted them. Nay more, multitudes of writers have taken up one or the other of his ideas, given them a new shape, or dressed them in a new garb, and paraded them in books and pamphlets, in addresses and dissertations. One late phase of the German mind is to endeavour to make the higher walks of science somewhat more popular, and the books "for the People," and "for the Million," and "for the dear German Nation," &c., have become quite numerous.

We select one of these "philosophy" books, to present these views in the popular, or, we should perhaps say more correctly, in the amateur dress; that is, not in the academic gown. Thus—Language, to be brief, is the mediator of sensations; it furthers, increases, expands the faculty and the operation of thinking. As it contains articulate sounds as signs and designations of all sensations, of every thing felt and conceived, internal and external, for every object and individual, their qualities, etc., it must be regarded as a collection and storehouse of all that is conceivable. It may be compared to money. As this represents a certain amount and is the means of trade and commerce, so language is the means of the exchange of thought. But as money considered as metal, has some intrinsic value aside from that which it represents, on account of its solidity, malleability, cohesion, divisibility, lustre, etc., so language is adapted to its purpose by similar qualities, its euphony, its rhythm, its poesy and prose, its music, its assonance, its rhymes, its facility of

being communicated, and its durability. Thought and speech together are, as it were, a national bank. It contains, in the treasuries of science deposited in it, the intellectual life of the nation. The words are its bank-notes. Without this deposit they would be mere sound, worthless paper. When words are spoken, thoughts exchanged by means of language, this is done in the belief that the words represent some real capital. The origin of language, both as to time and space, lies far back in infinity. Its source cannot be pointed out. It is as old as the human race. We can trace its growth and development, but the genesis of the first germ will ever remain a mystery.—Animals have no language; still they exchange [what—is not said.] For instance: when ants crawl across a narrow path, whenever two meet, they strike their heads together, etc.—The result is, feeling, perception and thought become solid (so to speak); they take a body to themselves; this body is articulate language.*—Of this mixture of wheat and chaff, the above fair specimen may suffice.

But a small space is left us for the notice of the second book at the head of our article. Dr. Steinthal is *privatim docens* in the department of linguistics at the University of Berlin. To the world of letters he has become known by some few small treatises on subjects within his department. In 1848 he published *William von Humboldt's Philosophy of Language and the Philosophy of Hegel*,† in which he endeavours to show the untenable nature of the dialectic method of Hegel from the fact that it must ultimately land in the *genetic*‡ mode of reasoning which had been adopted by W. von Humboldt, whose philosophy he at the same time analyzes, both as to its principles and its objects, defending the latter against the Hegelian system.—In 1850 he published *The Classification of Languages represented as the Development of the Idea of Language*,‖ which contains a critique of all preceding classifications and of

* Philosophie eines Dilettanten von *Friedrich Ludwig Bührlen*. Stuttgart, 1847.

† Die Sprachwissenchaft Wilhelm von Humboldt's und die Hegelsche Philosophie.

‡ We retain the term, merely observing that it denotes the objective, inductive method as distinguished from the purely subjective, *a priori* argument.

‖ Die Classification der Sprachen dargestellt als die Entwickelung der Sprachidee, pp. 91.

linguistics generally. He then propounds a new theory of the nature of language, and divides the languages of the earth into thirteen classes, after a method analogous to the prevalent systems of botany and zoology. The treatise contains many strictures on W. von Humboldt.—To be published this year is a dissertation which has received the prize from the National Institute in Paris, which gives a *comparative view of the Susu, Mandingo, Bambara and Vei languages*,* basing an examination of the psychological organization of these tribes on a comparison of the sounds of their languages.†

Steinthal calls Humboldt the Descartes of language; but he himself wishes to be regarded as his Spinoza. Of the latter we know that he drew forth from the Cartesian principles their ultimate results; we have seen like instances often enough. In our days we have seen what are called Coleridge's disciples, and we have seen what is termed the left side of the Hegelians. We see those devoted disciples take their honoured master upon their shoulders and carry him in triumph—perhaps to places where the reverend sage has not the least desire to go.—"But they keep the same direction towards which the face of the master was turned." They may at first, but a slight impediment which their master would perhaps have overcome, will easily turn them aside. Moreover, frequently what is called "drawing forth from certain principles their ultimate results", is only carrying them to dangerous lengths and illegitimate extremes. We should sometimes be suspicious of these Spinozas. It must be confessed, language in the hands of some is what Bacon calls the etymology of his day—*materia quasi cerea;* comments may be made upon an author's words utterly at variance with his sentiments. An author may live to be as old as Methuselah, and might never arrive at those "ultimate results," but as soon as he sleeps that

μάλα μακρὸν, ἀτέρμονα, νήγρετον ὕπνον,

some grateful pupil may endeavour to continue his master's life, and perhaps make free with his opinions, for νεκρὸς οὐ δάκνει. There is no doubt, it is the fruit which reveals the quality of

§ Vergleichende Darstellung eines afrikanischen Sprachstammes, nach seiner phonetischen und psychologischen Seite.

† Dr. Steinthal is also the editor of *Schwartze's* Coptic Grammar.

the tree; the value or worthlessness of principles frequently is not known until their results appear, and the principles a man discovers may be destined to live longer than he. There is no doubt that this propagation and inheritance of principles has done much good and averted much harm. But are there not notorious instances where a man's expressions have been egregiously perverted and his sentiments caricatured? We do not say positively that this applies to Dr. Steinthal, but when a man *sets up* for a Spinoza, our prepossesion, we must acknowledge, is not, and perhaps should not be, in his favour. We should like, however, to give him a fair hearing, but fear he has been crowded out; we must be as brief as possible. We would remark, nevertheless, that if what we understand Dr. Steinthal to say on p. 24, and elsewhere* are the legitimate results of Humboldt's principles, we solemnly repudiate them; and although Dr. Steinthal takes pains to show that he is no Hegelian, we would humbly suggest that he is no better. But we will be passive.

He points out the analogy between Descartes and Humboldt: 1, Descartes said, *Cogito ergo sum:* Humboldt said, Man speaks, because he thinks. 2, In the "dualism" of both. With Descartes, body and soul were two different substances, both created by God. Absolutely diverse, God mediates between them, who, as a *tertium quid*, remains external with reference to them. With Humboldt, mind and language stand somewhat in the same relation as soul and body, which originate in a common source. This common source of mind and language Humboldt makes the real essence of the human mind. So far, says Steinthal, language would be of human origin. But, as the inscrutable essence of the human mind can only be in God, Humboldt is inconsistent in maintaining the human origin, unless he assumes the creative power of God to be exerted and operative continually, "a Cartesian *systema assistentiæ*." Humboldt declares this whole matter to be incomprehensible by man. Steinthal proceeds therefore to explain the inexplicable, and flatters himself "to do this in a manner which he trusts Humboldt would certainly have approved of," because he follows his example. He does this by asserting the *identity of*

* His style is rather ambitious, but by no means lucid or elegant.

*the human and the divine spirit.** —— —— The reason, he says, that Humboldt did not give this easy explanation is that he did not dare to do so, because it would be conceiving of God otherwise than as absolute and infinite. And as Dr. Steinthal thinks it of no use to shrink from conclusions, he does give it. Thus he escapes the union of the human and divine as being the origin of language, and makes it altogether human. Humboldt said, as we have seen above, that language is a birth; Steinthal says it is the *birth-place* of human spirit. With him, then, to explain the origin of language is *merely* to explain the origin of spirit.

This is no more than a nude statement of Dr. Steinthal's view—a view in which freedom gives place to psychological necessity, where man's spirit is absorbed in the Divine Spirit, or rather where God becomes synonymous with the human mind. We fear that such a system would be too much honoured even by that name which its author seems to crave for it himself—*Spinozism;* for in that philosophy, though God is a *necessary* being, he is at least free from all constraint. For ourselves, we can but say with Lessing, *Legimus aliqua, ne legantur.*

So much is certain from Scripture that language is not the fruit of a slow process—that it is not a human invention gradually perfected—man is represented as *immediately* capable of conversing with his Maker. We have not the slightest intimations that his terms were crude or inappropriate; and if we believe that he was created after the image of God, "in *knowledge*, righteousness, and holiness," it is certainly reasonable to suppose, to say the least, that he was endowed not only with the faculty of speech, but with language itself. God brought the animals to Adam, "*to see what he would call them.*" This,

* How far, or even whether, this differs from *Hegel's* results, at least, the reader may find by comparing *Hegel's* Rel. Phil. vol. II, his "explication" of the Trinity, especially p. 238.—It cannot be denied however, that the absence of a personal God from *Humboldt's* philosophy does open the door to pantheism in some shape or other. Modern German theology, too, is doubtless on a track which must lead to the βάθη τοῦ Σατανᾶ, if the tendency of *Schleiermacher* be followed "to remove the *dualism* of the finite and the infinite," and to establish the *essential* identity of the divine and human. (Comp. *Dorner's* Entwickelungsgeschichte der Lehre von der Person Christi, p. 340, p. 487 sq.; *Delitzsch's* Biblisch-prophetische Theologie, p. 216.)

doubtless, intimates the close union between *thought* and *word*. Those unfortunate beings even, whose eyes, ears, and lips are closed, whose souls dwell within their clay tabernacle, without the use of those glorious avenues to the outward world which other men enjoy—even they have some *sounds* for the different objects of their—what we are loth to call—sensation. "I was lately looking at a negro who was occupied in feeding young mocking-birds by the hand. 'Would they eat worms?' I asked. The negro replied: 'Surely not: they are too young; *they would not know what to call them.*'—A singular commentary, almost touching, in its simplicity, on the passage in Genesis to which allusion has been made." *

Perhaps the only lawful question in the matter would be: *How* does man speak? Is language an organic production of man's nature, as Becker maintains, or is it a wholly immaterial, "spiritual emanation of an individual national life," as Humboldt holds, or is it neither? But even these inquiries may have the appearance of subtleties;

> "For wonderful indeed are all God's works,
> Pleasant to know, and worthiest to be all
> Had in remembrance always with delight;
> But what created mind can comprehend
> Their number, or the wisdom infinite
> That brought them forth, but *hid their causes deep.*"

ART. V.—*Austria in* 1848-49.—*Being a history of the late political movements in Vienna, Milan, Venice, and Prague; with details of the campaigns of Lombardy and Novara; a full account of the revolution in Hungary; and historical sketches of the Austrian Government and the Provinces of the Empire.* By William H. Stiles, late Chargé d'Affaires of the United States at the Court of Vienna. With portraits of the Emperor, Metternich, Radetsky, Jellacic and Kossuth. 2 vols. 8vo. Harper and Brothers, New York, 1852.

THE series of startling events which have occurred within the last few years upon the Continent of Europe, and the important part enacted by the Austrian Empire in the great po-

* Dr. Lieber, l. c.

litical drama which has so powerfully agitated the civilized world, impart a peculiar interest to any work, likely to afford authentic information in relation to some of the most important occurrences of modern times. The author of the work under notice, was the representative of the American Government, at the court of Vienna, during the period of which we have spoken, and was a witness of the rise, progress, and final catastrophe of the revolution. Availing himself of the means afforded by his position, he has collected materials from all sources, to illustrate the history of the times. Having access to official documents, some of which were only to be found in the imperial archives, he has by this means, and by personal observation, been enabled to present a most interesting, and we have no reason to doubt, faithful picture of the eventful struggle in Vienna, Milan, Venice, and Prague, as well as full details of the campaigns in Lombardy, Piedmont, and Hungary.

In order that his readers may understand the causes, and appreciate the facts, of the recent political convulsions in Austria, the author has given a preliminary account of the condition of the empire prior to the revolution, the races which inhabit the provinces now composing Austria, and the manner in which they became subject to the sway of a common sovereign. This portion of the work, though comparatively dry, is highly instructive, and we have followed the author with great interest as he traced the progress of the empire from the period when she was first known by her present name, and when, as Mr. Webster says in his famous letter to Chevalier Hulseman, she was "but as a patch on the earth's surface," and her whole territory was that lying between the rivers Raab and Enns; through the lapse of centuries, during which she has acquired either by conquest, election, succession or marriage, and annexed to herself, sixteen great states, besides numerous small principalities, inhabited by four of the seven different races of Europe, among whom are spoken twelve distinct languages, to her present position of strength and power, when she occupies a territory of two hundred and fifty six thousand square miles, containing a population of thirty eight millions of inhabitants.

The early chapters of this work give an account of the progress of absolutism in Europe, and the manner in which it has

been maintained—the internal administration of the Austrian empire—the system of education, which, though gratuitous, is compulsory, and monopolized by the government, and from which everything is carefully excluded which might possibly tend to freedom of thought, or produce a feeling adverse to royal prerogative—the censorship of the press, through which all publications are purged of such dangerous expressions as "popular rights," "popular opinion," "public spirit," and "nationality." The corrections thus made are in some cases highly amusing. In a work having no reference to Austria, the expression "heroic champions" was changed to "brave soldiers," and "a band of youthful heroes who flocked around the glorious standard of their country" became "a considerable number of young men who voluntarily enlisted themselves for the public service." The effect of this censorship has been fatal to the literature of Austria, which possesses no character, and hardly a name. The system of espionage, and the examination of letters, are also much relied upon by the government. The government has also a powerful check upon the acts and conduct of the people in the confessional, as the Jesuit priests are uniformly the instruments of the state; and the people being required to confess at stated intervals, every important disclosure is at once conveyed to the ear of power. The government being thus in possession of the secret thoughts of the whole population, it is easy to anticipate any popular commotion; and an immense standing army is maintained, which stands always ready to crush insurrection in the bud, and suppress revolt wherever it may venture to raise its head. It is not to be wondered at, that under such a system the people should have become restive and impatient. No revolutionary sentiments were disseminated through the press, but the people were not without the means of information. The facilities for modern travel had multiplied the number of travellers at least a hundred fold, and liberal ideas and free opinions were propagated more successfully by this means, than they could possibly have been through the Austrian press. When, therefore, the news of "the French Revolution of 1848 fell like a bomb amid the states and kingdoms of the continent," the people were not unprepared for the intelligence, and the Magyar, the Czeck,

the Pole, and the Lombard, were heard to speak, each in their several tongues, the language of independence.

The great diplomatist of the continent, wily and vigilant beyond all his compeers, and possessed of an instinct and sagacity not often encountered, foresaw at once the impending storm, and promptly made his preparations for its outbreak. "For a while he trusted that the deluge of democracy which he had long foreseen, could be stayed during the term of his natural life; but latterly even this hope deserted him," and after scanning the clouds which lowered over the political horizon, he exclaimed, "I am no prophet, and I know not what will happen; but I am an old practitioner, and I know how to discriminate between curable and fatal diseases. This one is fatal: here we hold as long as we can; but I despair of the issue." The secret of the great power exercised by this extraordinary man, has often been a subject of speculation. The man who for years controlled absolutely the Austrian government—who restored her finances, reconstructed her army, and once more infused national vigour into an exhausted and fallen country—who signed the Convention of Fontainbleau with Napoleon, and the first and second peace of Paris—who presided at every congress of the allied powers, from that at Vienna to the closing scene at Verona, and who had received without exception every order of distinction which the different monarchs of Europe could bestow—was a man calculated to attract attention, and give rise to speculation. The author of this book possessed superior advantages for judging of this matter, and he gives us the following as the result of his observation:—"He was not remarkable for his native genius or subsequent acquirements, but his distinguishing traits were his knowledge and perception of character, and the arts by which he bent them to his own purpose. He could entertain a circle of fifty persons with ease and amiability, without resorting to ordinary resources. He would participate in the dissipation and follies of his superiors and equals; but he would at the same time be searching the means by which he could turn them to profit. It was impossible to know better than he how to discover the weak sides of those around him; and what is still more difficult, to render himself necessary to their frailties.

The mode of execution which Metternich employs is truly singular. To a perfect knowledge of the principal persons with whom he has transactions, he joins an address not less astonishing in the choice of his instruments. He has formed for himself a gallery of living Metternichs, from whence he draws forth his ambassadors and agents. With a gigantic mind he spread his toils over the whole continent—had his spies in all the capitals of Europe: in Portugal he was with the Miguels; in Spain, France, and Italy, with the aristocrats and priests; and at Constantinople most intimate with the Sultan. It was by these means that he held for so long a time the destinies of Europe in his hands."

The year 1848 was an eventful year in Europe. On the 20th of February the French Revolution commenced, and in three days the contest was over. During that time the king had abdicated and become a fugitive and an exile, a provisional government had been established, and a republic proclaimed.

On the intelligence of these events reaching the south-western States of Germany, revolutionary movements were at once commenced. The people moved by a common impulse, held public meetings simultaneously, at which they demanded equal representation, trial by jury, the emancipation of the press, and the repeal of all obnoxious laws. Attempts were made to evade these demands, and to satisfy the people with fair words and fairer promises of ultimate relief, but without effect; and by the middle of March, Bavaria, Wurtemburg, Baden, the Hesses, Saxony, Brunswick, Hanover, Weimar, Gotha, and Reuss, finding resistance unavailing, and trembling for the stability of their thrones, had quietly submitted to the popular will.

No demonstration however had yet been made in Austria, and the government indulged the illusory hope that the tranquillity of the empire would not be disturbed. The people were in a state of complete subjection; standing armies covered the face of the land; troops were quartered in every capital and every town, the number in each being regulated by the size and character of the population. But this was not the only dependence of the emperor. He relied much upon the easy and quiet temper of the people, and upon the long habit of obedience and submission to constituted authority, which made them well dis-

posed, and easily governed. The government was, it is true, despotic, but its administration was mild, and whatever privileges were denied, it was not personally oppressive. "If there was the hand of lead, there was at least the glove of silk to cover it." "The government took care that the mass of the people were possessed of all animal comforts and enjoyments; that they were provided with work when well, and taken care of when sick; that the price of amusements was by law made so low, that none need be deprived of their enjoyment." The experience of the past, increased this confidence. Revolutions in other countries had never affected Austria, and while the French Revolution of 1830 had convulsed certain portions of Germany, it had fallen without effect upon Vienna; and her citizens remained untainted with revolutionary principles.

But they were soon to be awakened from this false security. Like thunder from a clear sky, the declaration of French liberty fell upon Vienna, and caused her to tremble through every nerve of her political system. The sudden fall of the public funds, hitherto so stable, the earnest consultations and discussions of the people, the sympathy loudly expressed for the revolutionists of France, the complaints unheard of till now, of the oppressions of their own government, the refusal of the medical students to accept appointments in the army, a post always highly coveted, and a peremptory demand for a modification of the consorship of the press, aroused the Austrian cabinet to a true sense of the danger and difficulty of their position, and convinced them that all their wisdom, activity, and resources, would be required to retain the provinces, if not to preserve the throne. The question was now between concession and increased severity. A majority of the imperial cabinet favoured the former, but Metternich was obdurate. Blinded by an overweening self-confidence, like that which hurled the infatuated Louis Philippe from his throne, he announced his determination. He offered to withdraw from the cabinet, but made it the condition of his retaining office, that he should have the entire control of the administration of the government. In an evil hour, both for the government and himself, he was permitted to retain his post on his own terms, and the results were, the political tempest which soon swept over the empire, shaking it to its very

centre; and to himself, humiliation, degradation, and exile, in the evening of his days, after fifty years of unremitting labour in the public service.

On the 13th of March the people made an explicit demand for an extension of political freedom, and placed themselves in an attitude of hostility to the government. The military was called out and ordered to fire upon the populace. Doubting the propriety and necessity of firing upon an unarmed crowd, who had done no more than demand certain salutary reforms, they for a moment hesitated. On a repetition of the order they obeyed, and many victims fell; and our author justly observes in relation to this hesitation of the soldiery, "That moment, although without action, was the most important one that Austria ever witnessed. In that moment the revolution was assured, the fall of Metternich accomplished, and the unlimited power of the house of Hapsburg, which they had enjoyed for centuries, struck to the earth." The two following days were days of fearful and portentous excitement, during which events of great magnitude occurred. Among these may be named the continued conflict between the people and the troops, the fall of Metternich, and the defection of the Burgher Guard, or armed militia, who passed over to the ranks of the populace, opening to them the civil arsenal, and furnishing them with arms. On the third day (March 15th) the glorious struggle terminated, and the people received from the government, grants of all they demanded, including freedom of the press, and the call of a convention for the purpose of framing a constitution for the empire. It is worthy of notice, that in this desperate struggle between absolute power and popular rights, the members of the University were the instigators, and from the beginning to the end of the conflict, the unterrified supporters of the progressive movement of the age.

On the evening of the day on which, as we have seen, an arbitrary and despotic government yielded through all its branches with evident reluctance, to the demands of an oppressed people, Vienna received within her gates a visitor whose name is familiar to the ears of our readers. The Hungarian Diet was in session at Presburg, and a deputation from that body headed by Louis Kossuth visited the capital, to ask in addition to the con-

stitution for the whole empire, a separate and independent ministry for the kingdom of Hungary. After a violent altercation, the emperor yielded to these demands, and directed such ministry to be formed.

The first revolution of Vienna, though pure in its origin and honourable in its proceedings, and stained with less blood and fewer outrages than any which had occurred on the continent of Europe, was not succeeded by the tranquillity which had been anticipated. Mr. Stiles assigns various reasons for the disappointments and embarrassments which followed this successful struggle for free principles; among others, the fact that the empire was composed of such a heterogeneous mass; the sudden transition from an unlimited to a constitutional government; the fact that the concessions were extorted by the people from the government and not freely granted, and they could not agree in relation to their extent; and the want on the part of the government, of an able and popular ministry, which the crisis imperatively demanded. The students of the University, whose noble efforts had done them so much honour, became inflated with the glory they had acquired, and conducted themselves in the most disreputable manner. Emissaries from France and Northern Germany flocked to Vienna, and the students, young, ardent, and inexperienced, became instruments in the hands of the most unprincipled propagandists, whose sole desire appeared to be to break down all government. Communists and socialists disseminated their pestiferous sentiments, and flooded the country with the most vile and shameful publications; so that the newly acquired freedom of the press degenerated at once into absolute licentiousness. The number of newspapers increased from three to one hundred, instilling into the people a poison which they swallowed with the greater avidity, because it had been so long forbidden, until they became thoroughly demoralized, bewildered, and extravagant both in opinions and design; and the blessing of an unshackled press became converted into a curse. A scene of anarchy and confusion now ensued, and the emperor becoming intimidated at the disorderly conduct of the students and rabble, made his escape from the capital on the 16th day of May, and took refuge at Innspruck. A feeble attempt was made by the ministry

to sustain themselves, and preserve order; and this failing, the city was surrendered into the hands of the students. A revolutionary committee usurped all the powers of government, and a society of democratic women was organized, who were the miserable dupes of designing agitators. All authority was paralyzed, the peaceable and well disposed were disheartened, and passively awaited the approach of a catastrophe from which they could not escape, and which they had no power to avert. This first revolution in Vienna was unquestionably commenced in a proper and laudable spirit; the demands made of the government were just and reasonable; and the whole body of the people united in those demands. But the event proved that the grants extorted "included more freedom than the people were prepared for, and like deadly weapons in the hands of the unskilful, facilitated their destruction, instead of contributing to their defence."

The people were not to be satisfied with the enjoyment of a rational liberty. Socialism and communism had been introduced among them, and prepared the way for all the atrocities which subsequently disgraced their conduct. They looked with contempt on our American liberty. It was too home-bred, and contained too little philosophy to comport with their lofty conceptions of the destiny of man, and of human society. One of the most distinguished of the revolutionary leaders said to the author of this work: "We wish no such republic as you have in the United States; we wish something original; we wish a government where there shall not only be an equality of rights and of rank, but an equality of property, and an equality of everything." And another leader, equally distinguished, in a conversation with the author, said: "Sir, the only course left to us is to raise the *guillotine*, and to keep it in constant and active operation; our only watchword should be *Blood! blood! blood!* and the more blood that flows the sooner shall we attain our liberties." With sentiments so atrocious in the mouths of their leaders, it is not surprising that the Austrians did not secure and maintain their liberty, or that misrule, disorder, and violence should have been the result of the revolution.

The portion of this work which treats of the insurrection in Milan, and the invasion of Lombardy, the political history of

Venice and Bohemia, and the outbreak at Prague in 1848, will well repay a careful perusal; but we are unable to dwell upon it at this time. It is enough to say, that the same causes which rendered valueless all the efforts of the liberals of Vienna, produced like effects in all the other parts of the Austrian dominions in which the standard of revolt was displayed. The leaders sought not liberty, but unrestrained license, and their first successes were invariably followed by acts of cruel and unjustifiable violence.

The second volume of Mr. Stiles' work is devoted principally to the subject of Hungary, and contains a large amount of valuable information, conveyed in a lively and agreeable manner.

Near the close of the ninth century, seven tribes of Magyar wanderers, under the conduct of Almus and his son Arpad, entered the country near the Theiss river, and gradually acquired settlements in the fertile plains of Dacia. They chose Arpad as their leader, whose office was to be hereditary in his line; and their government was a species of federal aristocracy, or union of clans, owing a limited obedience to a superior chief. For seven centuries after the appearance of the Magyars in Europe, Hungary maintained an entirely distinct and separate existence, until in 1526 it became connected with the Austrian crown. In the year 1301 the male line of Arpad became extinct, and from that time till the middle of the sixteenth century, Hungary, of her own free choice, elected and called to the throne five different dynasties. In 1526, the Magyar chivalry were defeated by Solyman at the battle of Mohacs, with the loss of their king, and the throne of Hungary became for the fifth time vacant. Ferdinand of Austria, the brother-in-law of the deceased monarch, and brother of the emperor Charles the Fifth, was elected king by the Diet of Presburg, and in 1547 was fully acknowledged and confirmed in possession of the throne, which has ever since been occupied by his descendants, the emperors of Germany or Austria, and kings of Hungary. The connection which thus took place between Hungary and Austria, was at the time considered merely temporary, arising from the fact of two independent kingdoms owing allegiance to the same sovereign; and the

new king, previous to his coronation, was required to swear, that on the extinction of certain families, the right of election should be rendered back to the Diet. In 1687 the Hungarian throne was made hereditary in the house of Hapsburg, but continued to be elective by the Diet of the kingdom; and the succession of that house has been secured by the influence of the emperor-kings in procuring the election of their heirs during their own term of office. All the alterations which were from this time made in the disposition of the throne, created no change in the character of the monarchy; the constitution and the laws remaining the same, and the coronation treaty between the monarch and the people being identical under the hereditary, as it had been under the elective monarchy.

Hungary has never been a province of Austria, but a free and independent nation, possessing a separate and distinct constitution and laws, exercising alone, in case of vacancy, the power to dispose of the throne of the kingdom; and should the house of Hapsburg become extinct to-morrow, the connection between the countries would at once terminate; and should Austria violate the compact on which that connection is founded, the right of Hungary to dissolve it could not be questioned. We are compelled to pass over the different acts of oppression exercised towards Hungary by the Austrian government; such as the violation of coronation oaths, the suppression of the Diet, the attempts to levy imposts, and raise troops by royal edict; and proceed at once to the period we have already spoken of—the 15th of March, 1848. On that day the emperor, on the demand of Kossuth and his associates, granted to the kingdom liberty of the press, a responsible ministry, an annual Diet, equality of rights and duties, and other privileges, which on the 11th of April he confirmed in person before the Diet at Presburg. The joy of the people at the concessions of the government knew no bounds; but as at Vienna the change was too sudden, from the restraints of a rigid government to the enjoyment of constitutional liberty, and the people having no knowledge or experience of rational freedom, gave way to the utmost license. The new government just established and not fully organized, was too feeble to check

these excesses, or afford protection to the persons or property of the more peaceful inhabitants. Scenes of the most disgraceful character occurred in different parts of the kingdom, and such as could not have been anticipated in a civilized and Christian country. In one part of the kingdom a violent and brutal attack was made on the whole Jewish population; in another, the poor landholders rose against the rich, and without reason slaughtered the nobles and destroyed their dwellings; in another, a sworn jury fell victims to the popular rage; in another, the people took down the Hungarian flag and burned it, and then raised a red one in its place; and at the same time they seized the first fiscal officer of the town, brought him into the market-place, and there literally cut him to pieces. These are but a part of the atrocities committed by a people completely intoxicated with their newly-acquired liberty; and these excesses could have been checked had the government possessed a sufficient military force. Again and again did they invoke the aid of the Austrian government to suppress these disturbances; and it was not until a deaf ear had been turned to their repeated applications, that the first threats of separation escaped the nation.

But Hungary was now menaced with dangers greater than any which she had yet encountered, and which materially tended to produce her downfall. We refer to her internal dissensions, and the opposition made to her in several provinces of the kingdom. Our space will not permit us to enlarge upon this subject, but we would refer our readers to the work of Mr. Stiles, for an interesting and instructive account of the Croatian war—the Servian revolt—the invasion of Hungary by Jelaccic—his defeat at Pacoszd, and escape to Vienna. Austria having espoused the cause of Croatia, and hostilities continuing between that province and Hungary, and the imperial commissioner who had been sent to Pesth having been brutally murdered, the emperor made preparations to march a large body of troops into Hungary. But difficulties of a kind hitherto unknown in Austria were now to be met.

It was now October, and the capital had not recovered from the effects of the disorders consequent upon the revolution of March. On the evening of October the 5th, several regiments

of Italian infantry left the city on their way to Hungary, and on the next day the Richter battalion of grenadiers was to follow. The students, who still exercised a formidable power in Vienna, declared that the struggle going on for independence in Hungary should not be checked; that if the emperor was successful in his attack on that country, he would avail himself of the army thus placed at his command to put down the constitutional system in Austria, and that the troops should not march. The battalion itself had for some time shown signs of insubordination, and on the order to march being given, the men refused to obey, and showed every disposition to break out in open mutiny. A crowd of students, women, and others encouraged and applauded them, and in this way commenced the second or October revolution of Vienna. Additional troops having been called in to compel the advance of the mutinous battalion, the march commenced in the direction of the railroad depôt, but it was soon discovered that the road was impassable, and that several arches of a bridge over an arm of the Danube had been torn up, and a barricade constructed of the materials to oppose the passage of the troops. A terrible conflict ensued, in which the imperial general Breda was killed; the war office taken, and Count Latour, the minister of war, inhumanly murdered. Before he had ceased to breathe, his body was treated with great indignity, suspended from a candelabra in the most frequented square of the city, and left for fourteen hours exposed to the gaze of a mocking populace. By six o'clock in the evening, the insurgents occupied all points of the city, except the arsenal, which, during the whole night, they endeavoured to carry by storm. Failing in this, they set it on fire, and all the wood-work was consumed, but the little garrison continued to hold possession. On the morning of October 7th, the emperor, filled with alarm at the success of the revolutionists, fled for the second time from the palace of his fathers, abandoned his capital to the mercies of a turbulent rabble, and never ceased his flight until he found himself safe within the walls of the fortress of Olmutz. On the flight of the emperor becoming known, the garrison, which had so gallantly defended the arsenal, abandoned their post, the populace rushed in, and the trophies, collected by the imperial government during many centuries,

from the period of the crusades to that day, were carried away in triumph.

Information of the revolt having been despatched to the Baron Jelaccic, commanding the Croatian forces in Hungary, that general lost no time in putting his army in motion, and by forced marches was enabled on the 9th of October to pass the Austrian frontier, and take up a position with twelve thousand men, in the vicinity of the capital. The Hungarian army on learning the departure of Jelaccic, followed instantly on his track, and rested not until they reached the Austrian frontier. On the 20th of March a large body of imperial troops, under the command of Prince Windischgratz, appeared before Vienna, and the city was declared in a state of siege. A series of bloody conflicts followed, and continued until the 28th, when the imperialists again obtained possession of the capital. On that very day Kossuth reached the head quarters of the Hungarian army, which still halted on the frontier, and at once ordered its advance; but it was too late; the blow had been struck, and the city was prepared a second time to acknowledge its unconditional submission. The Hungarians, on that march, encountered an Austrian army, and on the 30th of October was fought the battle of Swechat, in which the Hungarians were defeated, and driven back across the frontiers into Hungary. In consequence of efficient services rendered in this engagement, Col. Görgy, who has since acquired so unenviable a notoriety, was promoted on the battle ground to the rank of general.

The cause of liberal principles has never received a heavier blow than that inflicted by the second revolution of Vienna. The artillery of Windischgratz did it less injury, than the incapacity, misconduct, and violence of its professed friends. Anarchy produced its legitimate results, and the people have since reaped the pestilent and bitter harvest then sown by their turbulent and mischievous leaders. After the defeat of the Hungarians at Swechat, they retired within the bounds of their own kingdom, and both parties felt that a desperate conflict was now inevitable. An army of a hundred thousand men stood ready to march against Hungary; but before its departure an event of great importance to that kingdom occurred. On the 2d of December, the "Emperor of Austria, wearied by contentions,

and distrustful of his own ability to meet the crisis, abdicated his throne; and by a family arrangement, the crown was transferred, not to the next heir, but to the second in succession. Francis Joseph on being informed that he was emperor, sunk back upon the sofa, and covering his face with his hands exclaimed, "*Meine Jugend ist hin!*" My youth is over! It was, says our author, a noble exclamation for a boy of but nineteen years, for it told of duties accepted, and of devotion to an arduous task.

In settling the crown of Hungary on the house of Hapsburg, no provision had been made for an event such as had now occurred. The Hungarians denied the power of their king to abdicate, and the right of Francis Joseph to the succession, as he was not the direct heir, the crown having been settled by statute, on the direct heir of the house of Hapsburg. Though war seemed now inevitable, the Hungarian leaders ardently desired peace, and left no means untried to effect an accommodation with the imperial government. On the night of the very day on which the emperor abdicated, as Mr. Stiles was seated in the office of the legation of the United States at Vienna, a young female of great beauty and grace, though in the dress of a peasant, presented herself and declaring her business to be urgent, required an assurance that she was in the presence of the American Minister. On this being given, she proceeded to the object of her mission. All intercourse between Austria and Hungary had ceased, and large armies on either side guarded their respective frontiers. It appeared that this intrepid girl had passed in a dreadful storm, through the midst of the Austrian army, when detection would have been certain death, to deliver to Mr. Stiles a communication from Louis Kossuth, entreating him to mediate between the two countries, and so stop the calamities of a war fatal to the interests of both. Mr. Stiles promptly accepted the trust thus confided to him, and in the absence of the imperial minister, sought and obtained an interview with Prince Windischgratz. The prince received him with the greatest kindness, thanked him for his interference, but declared that he would never treat with those who were in a state of rebellion. The course of the imperial government was

determined on, and the unconditional submission of Hungary was the ultimatum.

On the 15th of December, Prince Windischgratz marched upon Hungary, occupied Presburg the former capital of the kingdom, successfully fought the battle of Mor, and on the 13th of January 1849, entered Pesth, the capital of Hungary. In three weeks the whole country was reduced to subjection, the principal cities taken and occupied, the imperial functionaries reinstated in office, and order to all appearance completely restored. This however was but the calm which precedes the tempest. A desperate battle took place on the 26th and 27th of January at Kopolna, which lasted a day and a half; and although it was without result, the Hungarians proved themselves worthy of that high reputation for gallantry which they had enjoyed for centuries. The failure of success in this battle was ascribed to Görgy who remained comparatively inactive, and allowed the troops of Danyinac and Dembinski to bear the brunt of the fight. At the battle of Mor, it had also been charged upon Görgy, that he had caused the Hungarian defeat by failing to unite with the main body of the army, and render needed succour, when he possessed the full ability to do so. It is not our purpose to follow the author through his minute account of this campaign; we will content ourselves with stating, that while in upper Hungary the imperial troops were successfully encountered in many actions by Görgy; the successes which attended the army in the south under General Bem, were no less important. He repulsed General Godcou in several engagements, and when the Russian General Skaviatin entered the country in obedience to the request of the Austrian government, he defeated the combined Russian and Austrian forces in repeated battles, drove them before him to the Wallachian frontier, and in a little time was complete master of Transylvania. It is related by Mr. Stiles, that when Bem drove the enemy from Hermenstadt, he took up his headquarters at the house of the mayor whose name three weeks previously had been appended to a proclamation offering a price for his head. During this time the fortress of Komorn, which had been besieged since the commencement of the campaign had been relieved, and that of Buda captured by Görgy; and the bloody battle of Szona

fought with the most disastrous results to the imperial army. Here again, the complaints against Görgy were loud and incessant, and it was insisted upon that had he availed himself of the advantages he possessed, with nothing but a routed army between him and Vienna, he might in two days have bivouacked in the Austrian capital, dictated the terms of peace in the palace of the emperor; and assured Hungary a position among the independent nations of the earth.

Although as early as the 28th of June 1848, Austria had openly espoused the cause of the Croatians against Hungary, and although on the 15th of September she had at nine different points invaded her territory, taking both her capitals, subduing and disarming her population, and suppressing all Hungarian authority wherever encountered, it was not until by royal charter the constitution of Hungary was annulled, that the Magyars determined to declare themselves independent of the house of Hapsburg. The Hungarian constitution required the king at his installation to take an oath to sustain that constitution and the liberties of the Hungarian people. The youthful emperor, instead of complying with this requisition, issued his royal charter, virtually destroying the constitution of Hungary; and then, and not till then the Magyars determined to cast off their allegiance.

On the 14th day of April 1849, the representatives of the Hungarian nation assembled in the Protestant church in Debreczin, when the late victories were reported by Kossuth, who at the same time presented the rights and claims of Hungary, and the abuses and perfidy of Austria. He eloquently invoked the people, in the name of their country and their God, to shake off the fetters that had bound them for three centuries, and take their place among the family of nations. A declaration of independence was then unanimously adopted, and Louis Kossuth by acclamation appointed governor of Hungary. The struggle of Hungary was from this time a struggle for absolute independence. The cause was a righteous one, and the right of a people to select their own rulers and their own form of government will surely not be questioned in this country.

The Austrian government, astounded at the brilliant succes-

sion of victories achieved by the Magyars in the late campaign, and by which the imperial forces had been driven from the soil of Hungary, collected the scattered remnant of their defeated armies, levied large bodies of additional troops, and made active preparations for a new invasion. In the latter part of April, an earnest appeal was made to the Czar of Russia to assist the imperial government in its contest against those liberal principles which threatened "the dissolution of all social order;" and so prompt was the reply of the autocrat, that early in May an army of one hundred and sixty thousand Russians marched upon Hungary. The combined Austrian and Russian armies numbered scarcely less than four hundred thousand men. We must necessarily pass rapidly over the second campaign in Hungary, which was attended with various successes to the different parties. The battle of Acs was one of the most brilliant and obstinately contested actions of the campaign. In this action, where all seemed hopelessly lost, Görgy, with twenty-nine squadrons and six batteries, led a charge against the Austrian centre, which for a time retrieved the fortunes of the day. Night came upon the combatants while still engaged, and the victory remained undecided. The Hungarian loss in this battle was fifteen hundred; that of the Austrians three thousand. At one time during the campaign, the Russian army under Paskievitch, occupied a position midway between the armies of Dembinski and Görgy; and had these generals advanced upon him, he must have been annihilated, and their armies, thus united upon the field of victory, could easily have demolished the Austrian army under Marshal Haynau; but unfortunately for Hungary, the jealousies of these commanders prevented their acting in harmony, and the opportunity was lost.

On the 1st of August 1849, the Hungarian Diet met for the last time, and one week after, the last battle for Hungarian independence was fought. The battle of Szoreg took place on the 5th; and until the 9th, the Hungarians had retreated before the enemy, contesting every inch of ground. On that day, near the fortress of Temesvar, the fate of Hungary was decided. On the 8th, General Dembinski had been wounded and carried from the field, and for twenty-five hours the Hungarian army was

without a commander. At this stage of the conflict, General Bem, who had suffered a defeat in Transylvania, appeared upon the field in obedience to a summons from Kossuth, and assumed the command. He was wounded soon after his arrival, and the troops fell into confusion, and made a precipitate flight. These disasters rendered the Hungarian cause sufficiently hopeless; but a heavier blow was still in reserve. Görgy, with an army of near forty thousand men, was within half a day's march of Dembinski at the time of his defeat, and could easily have turned the scale of victory, and rolled back the tide of war upon the Austrian oppressors. But on that day, when the fate of his country was suspended in the balance, he remained in a state of complete inaction, or was occupied in planning the dissolution of the government, and preparing the way for his own advancement. On the defeat of Dembinski and Bem, he called upon Kossuth to resign his post, declaring that in that case he could and would save Hungary, which a general could alone do in such a crisis. Kossuth, feeling his own inability to do more, resigned the guidance of public affairs, and assumed the responsibility of dissolving the government, and conferring upon Görgy the supreme civil and military authority. In his address to the nation, Kossuth declared his belief that the fate of the country was in the hands of the military leaders, and that he held Görgy "responsible to God, the nation, and to history—that according to the best of his ability he would use this supreme power for the salvation of the national and political independence" of the country. Görgy accepted and assumed the power transferred to him in so questionable a manner, and regardless of his solemn protestations that he could and would save the country, he immediately advised all citizens to return quietly to their homes, and to make no resistance even in defence of their towns; and on the same day, while still at the head of the only unsubdued army in Hungary, he announced to General Rudiger his readiness to lay down his arms "before the army of his Majesty the Emperor of Russia." That Görgy had this surrender in view at the time he demanded to be made dictator, has been clearly proved not only by the circumstances, but by admissions subsequently made by himself. An act more infamous history

does not record. He had it in his power, as he himself declared, to retreat into Transylvania; but he made an unconditional surrender: he made no reservations for his country, or terms for his army; and his brave companions who had stood by him on many a field of blood, were left to perish on the scaffold, or to endure all the horrors of an Austrian dungeon. He preserved, it is true, his own miserable existence, and it may be, secured wealth and station; but his fate is not an enviable one. His life must be passed under the surveillance of Austrian spies, embittered by the recollection of his cruel treachery, and followed by the execrations of the widows and orphans made by his surrender, and the wrath of the whole Hungarian nation.

Kossuth on his relinquishment of office, as is well known, fled into Turkey, and his conduct in thus abandoning his post, and without guaranty, intrusting all power to a soldier whom he had declared unworthy of confidence, has been severely commented on by his associates in the government. His right to delegate a power and authority, which he only held himself, personally and provisionally, is denied. His placing supreme power in the hands of one whom he believed and had for months declared to be a traitor, is pronounced inconsistent with his professed patriotism. And the late President of the Hungarian ministerial council, in a letter written from Paris to the New York Courier and Enquirer on the 4th of January, 1852, says, "It is important to remark here, that at this moment," (the time of Kossuth's flight) "there were still in the hands of the nation *four* fortresses, and two of these the strongest in the whole country, Komorn and Peterwardein, as well as an army of one hundred and thirty-five thousand men, and three hundred field officers. I believe that never before in the history of the world has the head of a nation turned his back upon so powerful a military force." These charges were promptly repelled by the late Minister of Public Justice in Hungary, in a letter of the 17th of January, 1852. In this communication he states the fact, that the well ascertained and deeply rooted sentiments of the people of Hungary were in favour of a republican government; that one of the first acts of the new government, after independence was declared, was to remove the crown from all national escutcheons, and from the great seal of Hungary; that

the press, in all its shades developed republican principles; and that the new semi-official paper bore the name of *The Republic.*

The period has not yet arrived when a proper judgment can be formed of the character and conduct of Kossuth. It may be that he acted unwisely and without authority, in clothing Görgy with supreme power, but there can be no doubt that when he fled from Hungary, the cause of liberty was hopeless, and nothing would have been gained to the country, and certain destruction must have ensued to himself, from remaining at his post. On reviewing the history of his public life and conduct, we are disposed to adopt the conclusions reached by Mr. Stiles upon the subject. "If the testimony that history has thus far furnished leads to the conclusion that his highly nervous, sensitive, and poetical temperament has led him into conduct that a firmer heart and more deliberate judgment would have avoided, that his extraordinary powers of expression were not combined with a corresponding executive ability, and that his vivid imagination is better calculated to arouse the passions and kindle the aspirations of others, than to obtain for himself a dispassionate and practical view of events around him; still there remains more than enough of superiority in his character to justify the warm admiration of every lover of human freedom. His consummate oratory, his poetical fancy, his capacity for labour, his struggles and his sufferings in the great cause of civil liberty, will for ever keep his name in the first rank of those who have magnanimously devoted their lives to extend the blessings of progress and equal rights, which are only the legitimate results of a free government."

Chas. Hodge.

ART. VI.—*The General Assembly.*

THE General Assembly of the Presbyterian Church in the United States met in the Glebe Street Church, Charleston, South Carolina, on Thursday, May 20th, at 11 o'clock, A.M., and was opened with a sermon by the Rev. E. P. Humphrey, D. D., moderator of the preceding Assembly, from Matt. vii. 17: "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit."

This discourse seems to have produced a strong impression on the audience before which it was delivered. This impression was not due merely to the effective delivery of the preacher, but in a great measure to the power of the discourse itself. It has been published in many of our religious newspapers, and extensively disseminated over the church, so that our readers can judge of its merits for themselves. The principle involved in the passage of Scripture selected as his text, Dr. Humphrey applies to the system of doctrine taught in our Confession of Faith, and shows that its fruits are good. The prosecution of this plan required a concise statement of the system of doctrine, the effects of which he designed to set forth. This statement is discriminating, comprehensive, and accurate, evincing a clear apprehension and approbation of the doctrines of our standards. These doctrines are shown to be connected with an elevated form of spiritual life, with a free ecclesiastical polity, with a simple and spiritual mode of worship, with mental cultivation and energy, with zeal for republican liberty, with patience and constancy under suffering, and with an aggressive and advancing Christianity. These are set forth as the natural fruits of the system, as its normal developments; all which we hold to be true and important. It is one of the most beautiful and powerful of the proofs of the divine origin of the Bible, that all its doctrines are in accordance with the actual nature of man, and condition and prospects of the world, and that all its moral precepts are seen to be the results to which the constitution God has given us naturally lead. The moral law is a development of the moral constitution of man. If the law requires a child to obey its parents, obedience is the normal fruit of the relation between the parent and child. If it requires the wife to be subordinate to the husband, such is the position assigned to her by her nature, and is essential to her excellence and happiness. So of all other truths and duties which bear on the relations of man. The God of the Bible and the God of creation is one; whatever is in the Bible accords with what reason teaches and unperverted nature produces. That certain things are developments, as Dr. Humphrey expresses it, of our doctrines, is not at all inconsistent with their being expressly commanded. If a free ecclesiastical polity is the product of

our doctrines, the right of the people to take part in the government of the church is a matter of express command. We were surprised, therefore, to learn that some hearers took exception to his discourse, as though he placed the whole authority of our system of polity on its logical relations.

Finances of the Assembly.

The last Assembly had appointed a committee to examine into the state of the funds held by the Trustees of the Assembly. This laborious duty was faithfully performed, and the report which was produced was referred to a committee, which introduced the following resolutions, which were adopted:—

1. That the Trustees of the General Assembly be directed to separate the different trust-funds, now amalgamated, and to manage hereafter each fund on its own basis; and that, for this purpose, separate accounts be opened by the treasurer, and each fund credited its proportion of the securities, as ascertained and specified in the report of the special committee on finances, made to this Assembly, and that hereafter no borrowing from one fund to another shall be practised under any circumstances.

2. That the fund entitled "Permanent Fund of Theological Seminary," which is applicable to the general purposes of the seminary, and is under the control of the General Assembly, be divided among the three original professorships, to supply losses which have accrued upon the original investments.

3. That it be recommended to the Directors of the Theological Seminary at Princeton, New Jersey, to take measures to supply the losses sustained on the scholarships, applicable to the purpose of education in said seminary, and that the respective scholarships shall hereafter remain unoccupied, until the annual interest arising from each shall, with other funds, as above recommended, be sufficient to make up the original investment; provided, that the present incumbents of the scholarships be allowed to retain the usual income for the usual time.

The separation of the funds which have become amalgamated has been an object toward which the attention of the Assembly has been long directed. It is certainly one of importance, and it is to be hoped may be ultimately accomplished. The third

resolution relates to the scholarships belonging to the Theological Seminary at Princeton. A number of these scholarships, in common with the other funds, suffered materially from the depreciation of the stocks in which they were invested. The resolution recommends to the Directors to take measures to supply these losses; and further orders that the interest hereafter accruing from these scholarships shall be applied to the restoration of the principal. A more liberal construction of the resolution might admit of regarding both its members as recommendatory, and we hope the Directors may be able so to interpret them. It seems to us very doubtful how the course proposed is consistent with the nature of the trust confided to the Assembly. These scholarships were given for a specific purpose; the annual interest, be it less or more, was by the donor assigned to the support of candidates for the ministry. We do not see how it can be appropriated to make up losses in the principal, any more than for any other purpose foreign to the donor's intention. It is also really making the donor pay for the mismanagement or misfortune of the Trustees. That the funds ought to be restored, no one doubts. The only question is, By whom is it to be done?—by those who gave them, or by those who lost them? Not having seen the detailed report of the committee, we cannot tell how many scholarships are in the condition contemplated, nor to what extent they have suffered; but we presume it would require ten years to restore a large portion of these scholarships by the process of investing the interest. During all this time, the institution would be deprived of a large part of its income for educational purposes. As nothing can be done in this matter before the meeting of the next Assembly, all the scholarships being now occupied, we hope this matter may be at least reconsidered.

Charleston Union Presbytery.

The facts in reference to the case of this Presbytery are substantially as follows:—At the time of the disruption of the Church in 1838, a resolution was introduced into the Presbytery, proposing that the roll should be called, and that each member should, without discussion, declare whether he could approve of the reform measures of the General Assembly of 1837, and

that those who should answer in the affirmative, whether a majority or a minority, should constitute the Presbytery of Charleston Union. The Moderator declared this paper out of order—when a minority, consisting of three ministers and three elders, declared themselves the true Charleston Union Presbytery. This Presbytery sent delegates to the succeeding General Assembly, who were admitted to seats—and the Synod of South Carolina regarded their reception by the General Assembly as decisive of the fact that they were the true Presbytery, and resolved after a long debate to recognize them as such. The majority continued however to regard themselves as the true Presbytery, and have from that time retained their organization. They bring these facts before the Assembly for investigation. Their communication was referred to a committee, who subsequently made the following report:—

Resolved, 1. That the Assembly rejoices to learn that the Charleston Union Presbytery is still attached to the doctrines and discipline of the Assembly.

Resolved, 2. That the appeal of the Charleston Union Presbytery from the action of the Synod of South Carolina, not having been taken up to the Assembly within the time prescribed by the rules, that no action can now be taken in the matter.

Resolved, 3. That the Assembly recommend mutual forbearance to the parties connected in the controversy referred to in the communication.

Resolved, 4. That, upon the Charleston Union Presbytery declaring its adherence to the Assembly, the Synod of South Carolina be directed to recognize it as a constituent part of that body.

After a long debate, and various amendments and modifications, the following resolution proposed by the Rev. Dr. McGill, was finally adopted.

Resolved, That should the Charleston Union Presbytery, prior to the next annual meeting of the Synod of South Carolina, make known to the Stated Clerk its adhesion to this Assembly, and its doctrinal standards, the Clerk shall certify the same to the Synod of South Carolina, and thereupon the Synod shall enroll the said Presbytery as one of the constituents of that body.

Overture of the Synod of New Jersey.

The overture referred to asks for such an alteration in the book as would enable a judicatory to take testimony through another judicatory, more conveniently situated as regards the witness whose testimony is desired. The committee of bills and overtures recommended that the Assembly adopt the following resolution—viz: *Resolved*, that it is inexpedient to take action upon the subject.

The principal arguments, against the overture were—1st. That it was a constitutional change, and that all alterations of the book were to be resisted as in themselves evil, unless demanded by an imperative necessity.

2d. That it was always important that the witness be examined in the presence of the Presbytery which was to determine upon the effect due to his testimony.

3d. That it might in some cases deprive the accused of his right of cross-examination.

Dr. Maclean and Judge Leavitt argued on the other side.—That such a provision would be essential to the administration of discipline—that the testimony of a witness in Texas or California, in a case pending before an eastern Presbytery, could be arrived at in no other way. The expense of sending on a commissioner could not in such a case be borne. They further argued that the objections, so far as they rested on principle, bear against the present provisions of the book; for it is now allowed to take testimony by a commissioner, and even in certain cases by another Presbytery.

The recommendation of the committee however was carried by a great majority.

Board of Foreign Missions.

The Annual Report of the Board of Foreign Missions was taken up; and the special committee to whom it had been referred, submitted the following report:

They recommend that the report of the Board be approved. They also recommend the adoption of the following resolutions:

Resolved, 1. That the removal, by death, of an unusual number of the fathers and friends of the Board, is a matter for deep regret and sorrow of heart.

Resolved, 2. That we are mindful of the labours and trials of our brethren who occupy our foreign field; and that we sympathize with them, both when they rejoice at their success, and weep over their disappointments.

Resolved, 3. That the favouring providence of God, viewed in connection with predictions and promises of his word, is, year by year, fitted to beget within us a firmer faith that the work of missions to the heathen is of Divine appointment, and is destined to terminate in the subjection of the whole world to the dominion of Christ.

Resolved, 4. That the earnest call which is now made to us for new labourers in the service of the Board, is heard with deep solicitude; and that ministers and people throughout all our churches make new and more extended efforts to obtain suitable men, and the means necessary for their support and comfort.

Resolved, 5. That while, as a church of Christ, we counsel and act for the extension of his kingdom over the whole earth, it ever becomes us to yield our hearts to a deep and abiding sense of our need of the presence and blessing of God, and seek this blessing by humble, believing, and importunate prayer.

Nominations were then made to fill vacancies in the Board, and the election made the order of the day for to-morrow morning.

Remarks on the Report of the Board of Foreign Missions.

Pending the adoption of the foregoing resolutions,

Rev. Mr. WRIGHT, a time-worn veteran of some twenty years' toil among the Indians, made a very interesting address. It had been his privilege to live among the Choctaws for many years. Although connected with the American Board, they were Presbyterians. They have ten churches, all connected with the Assembly. They have had a great work of grace among them. A visitor among them would find that the interests of education and religion were cared for. They have a good form of government, and the interests of agriculture are improving. There are now at least 1300 communicants, besides perhaps some 1400 belonging to other denominations—making

about one-eighth of the population who are church members. They are a praying people. They are distinguished by the readiness with which they lay hold on the cardinal principles of the gospel. They are ready to contribute for missionary purposes. For two or three years their contributions have averaged from $1000 to $1200, independent of donations to local purposes. After a sermon on the love of Christ, a poor woman who had but one dollar in the world, and no means of getting more—their annuity having stopped—came forward and offered half of it for Missions. The Choctaws have always been in favour of schools; $26,500 are annually given out of their appropriations from our Government for these schools. There are Christian schools in connection with the same missionary Board, and in them the Scriptures and Shorter Catechism are taught.

Their removal beyond the Mississippi has been some hindrance to the missionary work. A very interesting work of grace, in progress at that time, immediately ceased. In 1840 a brighter day began to dawn; but it was not until 1843, twelve years after that, that the former prosperity returned. Since then the average increase to the churches has been one hundred and twenty-five. The New Testament has been translated into Choctaw. They call it "The Word of Life," or that in which life is inherent. He had known instances in which they had committed to memory the whole of the gospel of Matthew. They have also a considerable portion of the Old Testament translated, as well as many other books. There are also native schools; and wherever these are, there is a place for preaching. In order to sustain these operations, some have given a pony or a cow: they have no money. His own church was organized about nineteen years since; four hundred and ninety have been added on examination, or about two every month on the average. Some of the labourers were failing at their posts: he hoped our Board might be able to send reinforcements to that field speedily. Mr. Wright then, at the request of the Assembly, read a few passages of the Scriptures in the Choctaw language.

Rev. Dr. Dickey.—Do we sufficiently pray for the secretaries of our Boards? These brethren have great interests entrusted

to them, and they ought to have the prayers of the Church. He, for one, would wish to return his thanks to all the secretaries for their labours, and the least we could do was to pray for them. It so happened that the whole five missionaries who had gone to the island of Corisco, Africa, were from his immediate neighbourhood. For many years to come it will be necessary to send white missionaries to superintend the work, though it may be at a great sacrifice. We have the opportunity of aiding that mission by the coloured population of the United States. We now understand why God permitted that people to be brought to these shores. They are going back to the land of their fathers to do a great work for Africa's salvation. Let us stir up the missionary spirit both within ourselves and others.

Rev. J. C. RANKIN said, that when appointed as a commissioner to this Assembly, he thought of the reports of these Boards as among the most important matters which this body would be called to attend to. He still believed that, compared with these, the general business of the Assembly was of minor consequence. Mr. Rankin then addressed the Assembly with great earnestness and feeling in reference to missions in India, and the importance of an increase of the missionary spirit amongst us. He had heard, since he came here, that there were in our Presbyterian churches in this city 500 coloured communicants, and that they gave on an average $3 each to objects of benevolence. He felt rejoiced in view of that fact, but he also felt ashamed. This was much more than our white members were doing.

Rev. JOHN C. LOWRIE made some very interesting statements in regard to the great difficulty of securing lay-labourers for the missions amongst our Indians. Some of these missions were on the point of extinction for want of them; and also in reference to many of the plans and unfinished designs of the Board, which were not mentioned in the Report. God was smiling on our Foreign Missions. He felt persuaded that no brother could read the Annual Report without feeling that God's blessing was with us. He agreed with the remark of the lamented Dr. John Breckinridge, that if our Church could but be united in this work of missions, her going forth would be

like the tread of a mighty army amongst the nations of the earth.

On motion, the Assembly agreed to unite in prayer with special reference to the interests of our work among the heathen. The Moderator called on the Rev. J. C. Rankin to lead in prayer. The resolutions were then adopted.

Board of Domestic Missions.

The Committee on the Annual Report of the Board of Missions presented the following report, which was adopted:

Resolved, 1. That the General Assembly has heard, with high gratification, the report of the Board of Missions, and acknowledges, with devout gratitude, the successes of the past year, and the good hand of God yet mercifully resting upon this important branch of the Church's operations.

Resolved, 2. That the churches be urged to contribute more liberally to the funds, in order that the present liabilities of the Board may be met, and the Board enabled to go forward in supplying the destitute fields in our widely-extended country.

Resolved, 3. That the Assembly would reaffirm all the principles upon which it has heretofore carried on its Domestic Missions—principles which have been exhibited in a review of all the published minutes, acts, and doings of the Church in her highest judicatories from the beginning, and which are drawn up and set forth in order, in the report of the Board of Missions.

Resolved, 4. That the great work, undertaken for so long a time by the Assembly, is the expansion and full establishment of the gospel of our Lord and Saviour Jesus Christ, by his own Spirit and power, over all our vast country. And it is purely a missionary work—missionary in this respect, that ministers are sent out by the Assembly, and means furnished for their support, in whole or in part, while they are preaching the gospel, and gathering and establishing churches. So soon as individual churches, or groups of churches, are established, and are able to support all the institutions of the gospel for themselves, they are no longer missionaries in character, but immediately cease their connection with the Board, and fall into line with the great body of self-sustaining and contributing churches,

and go to add to the solid material and power of the Presbyterian Church. Now, the principles upon which the General Assembly conducts its domestic missionary work are these:— 1. It is, in the sense defined, a missionary work. 2. The funds contributed for it are missionary funds. 3. The men employed in preaching the gospel are, in their fields, missionary men. 4. All the churches and fields aided and supported are missionary churches and fields. 5. The funds supplied are funds for *temporary* assistance, and not for permanent support. The people aided are to help themselves, be it ever so little, from the beginning, and to go on to *independence*. 6. The grand end and aim is to establish self-sustaining churches or fields of labour as fast and as far as possible, and so to increase the solid material and power of the Church, and accumulate strength to go forward expanding. 7. Ministers and means are to be distributed according to the relative importance and promise of different fields, and in view of the necessities of the whole field, that there may be equality and no partiality. 8. The Assembly conducts the work through a Committee of the Board, responsible to itself alone, under its advice and control, and which Board is required to exercise its sound discretion and judgment in deciding upon and in conducting the business entrusted to it. 9. No debt is to be incurred in carrying forward the missionary work. The Assembly always acted on this just and only safe principle, which will always be adhered to in our Church; and in the Assembly of 1803, the following resolution was passed: "That there ought to be no anticipations of the funds in future; or in other words, that appropriations ought not to be made in any year beyond the amount which the funds arising in that year will be sufficient to satisfy."—*Minutes*, p. 280. 10. And finally, agents for visiting the churches and collecting funds for the work may be employed by the Board.

Resolved, 5. That the Board be directed to go forward and conduct the work entrusted to its care on these principles as heretofore, and that they be commended to the attention and observance of all Presbyteries and churches in their applications for aid; and that the Board be recommended, as heretofore, to pay due regard to the recommendations of Presbyteries; that all pastors and stated supplies be requested to take pains

to circulate the Report when published, and diffuse more information on the subject of Domestic Missions among their people.

Resolved, 6. That the warmest thanks of the Assembly are due to the Rev. C. C. Jones, D. D., and the Board of Missions, for the energy, zeal, and good judgment with which their whole work has been prosecuted during the past year; and the Assembly would further express its special gratification with the enlarged and liberal views of this great subject presented in the Annual Report.

The following are additional statements in relation to the Board of Domestic Missions:—

The total receipts of the Assembly's Board of Domestic Missions for the past eleven months are $81,748; number of missionary stations and churches wholly or in part supplied, 1101; newly organized churches, 49; admission of members on examination, 1919, and on certificate, 1665—total admissions, 3584; number in communion with Missionary Churches, 24,082; Sabbath Schools, 643; teachers, 5356; scholars, 27,637; baptisms, 2267; houses of worship erected, 68. Returns have not been received from over one-fourth of the missionaries of the Board, so that these figures fall short of the truth.

The Domestic Missions of the Board have been generally prosperous, and as the fruit of this work of the Church, two new Synods have been erected by the Assembly at its present session—the Synod of Iowa and the Synod of the Pacific. Two new Synods were created the year before.

Board of Education.

The special committee on the Annual Report of the Board of Education presented the following report, which was adopted:

Resolved, 1. That the claims of the home and foreign field demand a large increase in the ministry of the Presbyterian Church; and that at a time when the candidates seem to be decreasing, instead of increasing in number, and death to be multiplying its ravages in the ministerial ranks, it is especially incumbent on the Church to use all scriptural means to train

up her youth with more direct reference to the preaching of the everlasting gospel.

Resolved, 2. That this Assembly recognize with gratitude the goodness of God in pouring out his grace upon several of our institutions of learning during the past year; and whilst the churches are invoked to "pray without ceasing to the Lord of the harvest" for the continuance of his favour, the last Thursday of February next is recommended for general observance as a day of *special* prayer for the divine blessing upon the youth of our land, who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified, by the grace of God, for the work of the ministry.

Resolved, 3. That this Assembly reaffirms its testimony in regard to the importance of establishing education upon a religious basis, as recommended by preceding Assemblies; and viewing the Church as a party interested in education; within its sphere, it invites its judicatories according to their wisdom, under their various circumstances, to see that the youth within their bounds have access to institutions of learning, where the truths and duties of religion shall be assiduously inculcated.

Resolved, 4. That the Board of Education, in its important work of benevolent operations, be recommended to the patronage of our churches; and that the Presbyteries and Synods endeavour to have its objects annually presented in such manner as may be deemed expedient, with a view to increasing the means of educating pious young men for the ministry.

Board of Publication.

The following is an abstract of the Report of the proceedings of this Board during the past year:

PUBLICATIONS.—During the year ending March 31, the Board have added to their catalogue twenty-seven new books, (two of which are in the German language), of which they have printed 69,750 copies; and 33 new tracts, (one of which is in the French language), of which they have issued 115,000 copies. They have also printed 30,000 copies of the Family Almanac for 1852. The whole number of copies of new publications during

the year is 212,750. This is 73,000 copies more than the issues of the preceding year.

During the same period they have published new editions from stereotype plates to the amount of 605,500 copies of books and tracts, being 315,000 more than the year before. Total number of copies of books and tracts published during the year —818,250, being an increase of 388,000 copies over the former year.

They have also published from March, 1851, to April, 1852, twelve months, 676,000 copies of the Presbyterian Sabbath-School Visitor, a strictly religious semi-monthly paper for children. This periodical is steadily growing in the confidence of parents and teachers, and in the affections of children.—Thirty-four thousand copies are now published semi-monthly.

Receipts for the Year.—The receipts for the year show a very encouraging increase. The sales have amounted to sixty-six thousand five hundred and thirteen dollars and seventy-two cents, or more than six thousand five hundred dollars over the amount reported last year. The donations received for colportage and distribution have amounted to $17,996 89, including a legacy of $825 33, being an excess of $7,705 70 over last year. Total excess of receipts of both departments over last year, $14,219 42, including the legacy just specified.

The mortgage on the real estate has been paid off, so that the property is now entirely free from debt.

Colporteurs and Colporteur Labour.—There have been one hundred and forty-one colporteurs employed during the year, in twenty-five different States.

The synods of Virginia and Pittsburgh are still conducting their operations as independent auxiliaries of the Board, with efficiency and success.

Aggregate of Colporteur Labour.—The following are the aggregate amounts of labour performed during the past year by the one hundred and forty-one colporteurs, viz:—Time spent, thirty-five years; families visited, 64,526; conversed or prayed with, 22,838; families having no religious book but the Bible, 2212; Presbyterian families without the Confession of Faith, 2773; volumes sold by colporteurs, 71,150; volumes granted

by colporteurs, 5,506; pages of tracts distributed by colporteurs, 581,956.

DONATIONS.—Donations to a considerable extent have been made during the past year, in addition to those made through colporteurs.

The grants of the year have been as follows:—Sabbath-schools, 869 volumes; ships of war, naval and military posts, 397 volumes; humane institutions, 68 volumes; literary and theological institutions, 2210 volumes; indigent ministers, 1293 volumes; feeble churches, 1355 volumes; individuals for gratuitous distribution, 336 volumes; and also 175,190 pages of tracts, independent of the donations of tracts made by colporteurs.

Rev. Stewart Robinson, from the committee on the printed report of the Board of Publication, submitted a series of resolutions as follows:

1. *Resolved*, That a review of the history of the enterprise, and the gradual development of this great idea of furnishing a religious literature for the Church, from its feeble beginning to its present wide spread and triumphant success, calls upon us devoutly to thank God and take courage.

2. *Resolved*, That the Assembly hereby tender its thanks to the Board of Publication for the energy, wisdom, and success with which they have carried forward this work during the year.

3. *Resolved*, That the Assembly, in the name of the Church, tender its warmest thanks, and its sense of obligation to the Rev. Dr. Leyburn, late Corresponding Secretary of the Board of Publication, for his able, untiring, and eminently successful efforts in extending and giving efficiency to the plans and operations of the Board.

4. *Resolved*, That in the judgment of the Assembly, the present position of this work, the circumstances of the Church, and the urgent wants of the people, call upon the Board to press still onward—extending their operations, widening and more fully occupying their field of labour, so far as may be consistent with prudence and safety, relying on the liberality of the Church, and the blessing of the great Head of the Church for support.

5. *Resolved*, That the experience of the past, and the results which have been developed as to the comparative efficiency,

safety, and intrinsic merit of the plan for supplying the religious literature of the Church by boards under ecclesiastical control, rather than by voluntary organizations, indicates plainly the duty of our Church to sustain more fully and more exclusively, and extend far more widely the work entrusted to the Board of Publication throughout our bounds.

6. *Resolved*, That in the opinion of the Assembly, it should be a first consideration to adapt the plans and modes of operation of the Board, in as far as may be, to the peculiar wants of the several geographical divisions of the Church; and in this view, the future plans of the Board should contemplate the organization of co-ordinate local agencies, with depositories at the West, South, and South-West, as speedily as may be deemed consistent with the safety and permanency of the organization already established in Philadelphia.

7. *Resolved*, That it be recommended to all our pastors and churches to give particular attention to the claims of this Board, and render such aid by the contribution of funds as to enable the Board to enlarge greatly the work of colportage.

8. *Resolved*, That the Assembly suggest to the Board in its next annual report to exhibit somewhat more in detail the financial operations of the year, and also in a form as extended as may seem proper to the Board, a statement of the method of procuring the manufacture of books published by it, and the advantages of the plan of this Board in this regard, over the plan of establishing a printing-house and bindery for the execution of the work.

Delegates from Corresponding Bodies.

When delegates from corresponding bodies were called upon, the Rev. J. K. CONVERSE, from the General Convention of Vermont, addressed the Assembly. Congregationalists are the principal denomination in the State, and more numerous than all others combined. The Methodists come next. The Unitarians have but three, and the Episcopalians very few churches. In the General Convention there are 200 churches and 19,153 communicants. They have 14 local Associations, made up of ministers only. Revivals have occurred in ten of the local Associations, and some 800 have been added on con-

fession of their faith. The churches of Vermont take the Assembly's Catechism as the symbol of their faith; and they are generally sound and harmonious in doctrine. Vermont has furnished a larger number of foreign missionaries in proportion to its population, than any other State; and he thought the same would hold good in regard to domestic missions. Both the University of Vermont and Middlebury College were nurtured and cherished by these churches. They still hold the old Puritanic principle of taking care that the schools are under a Christian influence. You might travel all over Vermont, and not find a native youth who could not read; they have no steamboats or railroads running there on the Sabbath. He solicited, in behalf of the Convention, a continuation of the fraternal intercourse which had so long existed, by the appointment of a delegate to their Convention, which was to meet on the third Tuesday of June, at Castleton.

Rev. Mr. FISKE, delegate from the General Conference of Maine. In these days of hiding the truth, they in Maine rejoiced that the Presbyterians, in connection with this Assembly, had stood up so manfully for the doctrines of God's word, even in its ancient terms. They approved and admired the conservatism of this body. In this day of agitation of delicate questions, threatening the peace and unity of the country, they were glad to be present even by a delegate, to show their sympathy with the ground the General Assembly had occupied on this subject. They have 14 local conferences, 225 churches, and about 17,000 communicants, with only 165 ministers, 112 only of whom were pastors; 483 were added by profession during the last year reported: the present year has been one of far more interesting revivals. They teach the Assembly's Shorter Catechism. Much missionary ground still remains in Maine, and a large number of the churches receive aid from others. They had a great *East*, requiring the prayers and labours of God's people, as really as the far greater West. The Maine Liquor Law, so far as tried, was working well. The law was far more popular in Portland and throughout the State than when it was passed. The happy change for the better was already most apparent. He extended cordially the hand of fellowship, and hoped the Assembly would send a

delegate to their Conference, which meets on the fourth Tuesday in June, at Searsport. He had learned from the delegate from Massachusetts his extreme regret at not being able to attend the Assembly, and express the same sentiments which he had just expressed himself.

Rev. T. THAYER, of the Evangelical Consociation of Rhode Island. He represented the smallest body of Evangelical Congregational churches in New England, 25 churches, of which about one-half were gathered within ten years. Number of communicants about 3096. Within their bounds are a number of churches of the Irish Secession. They acknowledged the same general system of doctrines with this body. Strong as are their local attachments and New England peculiarities, they sincerely rejoiced in the prosperity of the Presbyterian Church; they saw in its great plans and rapid expansion evidence of its high mission, and the glorious results it was to accomplish for Christ's kingdom, and for mankind.

The delegates having been heard, on motion of Dr. Humphrey, the Assembly unanimously adopted the following resolution:

Resolved, That the General Assembly has heard, with great satisfaction, the statements which have been made by the respected delegates from the General Convention of Congregational ministers in Vermont, the General Conference of Maine, and the Evangelical Consociation of Rhode Island, respecting the state of religion within their bounds; that we fully reciprocate the Christian salutations conveyed by them to us from the Associations they represent; and that we cherish the hope that the fraternal correspondence now existing between the General Assembly and these bodies, may not only be continued, but may be the means of strengthening the bonds of affection between the various branches of the Church of the Lord Jesus Christ.

Cheap Paper.

Dr. MCKINNEY, Chairman of the Committee on a cheap newspaper, reported, showing that of the two hundred thousand Presbyterian families in the United States, only thirty thousand received Presbyterian religious newspapers. The circulation of the New York Observer, in our Church, was put

down at five thousand. Four out of every five Presbyterian families took no religious paper of their own denomination. This was attributable to their indifference, and to that of the ministry, but chiefly to the high prices of the weekly religious newspapers; and, he might add, to the neglect by the editors of proper market and miscellaneous reports.

The next order of the day, the cheap newspaper, came up on the report and resolution which had been previously submitted by Dr. McKinney, who proceeded to sustain them. He said that the advocates of the cheap paper were not rightly understood. The idea had become prevalent, that the object was to have a church paper—a sort of dictator to direct the church—and the prevalence of this notion created a prejudice against the scheme in the minds of many. Others supposed that the object was to override all the local religious papers now in existence. These were errors. The cheap paper advocates had no such object. Their desire was to preach the gospel through the press in such form as to reach the mass—the families of the poor. There were many who could not afford to pay for the papers which were published at $2 or $2 50 a year. They did not receive in money two dollars and a half in two and a half months, and it was unreasonable to expect that they would contribute so large a portion of their labour to the support of a newspaper. By concert, a cheaper paper could be published, and thus all these poor families might be preached to weekly. The object in bringing it before the Assembly was—not that it should be made a church paper, but simply that by the action of that body, concert which was necessary to efficiency might be obtained. The direction of the Assembly would ensure its being sound in doctrine. It could control its editors: individual enterprises could not be so controlled. But let the Assembly determine to have a paper, and it has the power to say just what it shall be. Thus controlled, directed, and circulated, it would be a mighty engine for the cause of truth. Some might call it a church paper. It would be so—not in any offensive sense—not as a director to the church—but as her active, energetic servant. The Assembly might direct it through one of their Boards, or by a special agency, or it might encourage individual enterprise, and thus

without any new agency, it might enlarge to any extent the influence of the religious press. Every argument in favour of colleges, of education, and of missions, applies with equal force to this. Only substitute for the words colleges, missions, education, that of newspaper, and you have the argument with equal force. Some suppose that the plan could not succeed; but he had an estimate from a responsible publisher, and a paper of suitable size, with an edition of 15,000, could be edited, published, and mailed at $1 each.

Dr. HOYT admired the spirit and zeal of the brother who advocates this measure; but there were great difficulties in the matter upon his mind. He had waited anxiously to have them removed, but the brother had not removed them. He could not understand what was asked for. Was it a great central organ to which the Assembly was to be committed? Was the Assembly to appoint an editor for it, and a committee to direct it? If so, then what is to become of the local papers, for the establishment of which they had laboured so long, and which have done so much for the cause of the Church? The brother had said that the field would still be open for them, and the establishment of a cheap newspaper would not override them. But how was the field open? If the Assembly establish the cheap paper by a unanimous vote, then it must be sustained. The ministers who now labour for the local papers, must go to work for the Assembly's cheap paper. They must tell their people to take it, and if they do so, will not the other papers be crushed? He desired this question answered: he would rest there, until that point was answered.

Dr. GOLDSMITH had listened with great interest to the address of Dr. McKinney. He sympathized with him in the object to be attained—the diffusion of religious intelligence on a cheap plan. But he wanted light on the subject. Is there a large number of the people so poor that they cannot pay for the religious papers now published? They pay for the political papers at two cents a day, six dollars a year, and the religious papers cost less than this. The reason is that they are interested in these political papers, and that they will not take a religious paper unless they feel a like interest in it. One thing which gives a paper an interest in the eyes of the people is its

locality. The people like a paper that is published near their home. One published in Philadelphia would not be popular in New York, and so of any other distant place. Another thing was its editor. Where could the Assembly get an editor that would be acceptable to the whole Church? Where was the man in all their vast bounds that they would trust to speak for them at all times and upon all questions? He did not know of one. Then what was to become of the local papers already established? The brother, who seems to have the power of *touching* every thing into gold, smoothed over that matter remarkably well, but still it was not very plain how the cheap paper could be established without injury to those papers already established.

Dr. LEYBURN felt a delicacy in speaking on this subject. He had an interest in the "Presbyterian," but notwithstanding this, if the cheap paper could preach to the multitude, accomplishing what had been promised for it, he would say, let his interest in the Presbyterian sink, and himself with it, rather than it should be an obstacle to the great work promised to be performed by the cheap paper. But was it true that a paper could be published at these low rates? Was it true that the poor minister or elder was charged by the other publishers of papers, a hundred and fifty per cent. over its cost? If true, they who did it deserved reprobation, and therefore, to defend their character, he would say something. He did not believe that the cheap paper could be published at the prices mentioned. The rates were lower than the Board of Publication had ever been able to get work done for. The brother said that a publisher was ready to undertake it. He had no doubt of it. There were men enough to underbid in such matters, and to contract for work at ruinous rates, but when the contract was made, they made it up in some other way, and he who trusted them was generally considered, among business men, as decidedly *verdant*.

The brother says that fifteen thousand copies can be published for $15,000, but where was the money to come from? Who would ensure the subscribers? Would the brother do it? If he can, then why bring the matter before the Assembly? Let him enter the field, it was inviting, nobody hindered him.

He could have his home in a pleasant city, and preach weekly to fifteen thousand families.

But it can't be done. The Methodist paper in New York, with thirty thousand subscribers, makes very little, and that number of subscribers cannot now be procured for one religious paper. Let any body attempt it, and he will be landed high and dry on the beach, without a rag of sail, and with nothing in the hold. If it can be done, why did the brother report no plan for doing it? The matter had been three years before the Assembly, and they were no nearer to a plan now than they were at first. The proposition was, to do one thing, and if not that, then another, and if that would not do, then something else would, and so it ended in no plan at all.

Rev. STUART ROBINSON, of West Lexington, Kentucky, was sorry that a plan had not been presented, so that the Assembly might now, once for all, settle the matter. He wanted to know whether it was, or was not to be a Church paper. Its advocate repudiated that idea in the *abstract*, but when it came to the *practical*, it was easy to see that they intended it should be a Church organ. All the arguments about its claims resting on the same grounds as those of colleges, education, and missions, show that the Assembly is expected to establish it and carry it on as its organ. This abstract idea of its being no Church paper, whilst practically it was, savoured too much of German metaphysics to suit him. He could not understand the difference, and it reminded him of a Western man's notions of metaphysics. He was asked to explain it, and pointing to some holes which the swallows were making in the river bank, he answered that it was the abstract notion of one of these holes after the bank had caved in. For his part, he wanted no Church central organ. The Southern Rights doctrine of confining the central power to the constitution, and reserving to the individual or the smaller bodies, all those not expressly delegated, was according to his notion. This was the true secret of liberty, political or religious; this was the great difference between Anglo-Saxon (or, as some said, Yankee-Saxon) liberty, and French liberty. The French system considered the individual as only a cog in the great wheel of government. The Anglo-Saxon system considered each man a wheel by himself, respon-

sible for his own movements and government, as a thing confined to its proper and delegated limits. This thing of centralism and central organs in the Church he was opposed to. Let the Assembly confine itself to the constitution, attend to the matters therein specified, and say nothing about cheap newspapers. He hoped this matter would now be settled once for all.

Mr. DUBUAR. All the speaking had been on one side, he would therefore state his views. One had felt bound to repel a charge, but no such charge was made. It had not been said that ministers and poor members were charged 150 per cent. more than the papers cost, but only that by a large subscription they could be published a hundred and fifty per cent. less than the rate now charged.

All feel the want of a cheap religious paper. In his Church many of the political papers were taken, but very few of the religious papers. They were too high, and the only way to get the people to take a religious paper, was by publishing a cheap one. It would not injure the other papers, but might extend their circulation. People who now take no religious paper, after being induced by the low price to read one, might soon desire to take another. The colporteurs did not sell books to persons who had no books, but to those who had some and wanted more.

After more remarks from Mr. Philips, Dr. Matthews called for the previous question. The call was sustained, and the report and resolutions of the committee in favour of the cheap paper, were rejected by the Assembly. A member then moved that it be referred to the same committee, with instructions never to report again on the same subject.

Report on the Princeton Theological Seminary.

The Directors having reported to the Assembly the decease of the venerated Dr. Archibald Alexander, senior Professor in the Institution, the committee to whom their report had been referred, proposed the following minute, which was adopted:

Resolved, That the General Assembly cordially responds to the just tribute of respect and affection to the memory of that venerable man of God, the late Dr. Archibald Alexander, contained in the report of the Directors of the Seminary, of which

he was the first Professor, and over which he presided for nearly forty years. Called to the duties of his high office not only by the unanimous voice of the General Assembly, but, as we believe, by the great Head of the Church, he devoted himself most faithfully to his work, and was a pattern in all that can adorn a Christian teacher, and a minister of the gospel. Distinguished for talent, for learning, for sound judgment, for sound doctrine, and for fervent piety, and withal for his catholic spirit, he was eminently qualified to train for the high and holy office, those whose aim it was to serve God in the ministry of his Son. Never, perhaps, was a man more beloved by his pupils, as hundreds of them yet living can testify, and who ever found in him a counsellor at once judicious, kind, and tender. Having finished his work, he calmly and sweetly fell asleep in Jesus, leaving to the church the legacy of his bright example, by which he, being dead, yet speaketh. In view of his long and useful life, and of his peaceful and happy death, we should rather give thanks for what he was enabled to accomplish in a ministry of sixty years, than mourn his removal from the church on earth to the church in heaven, and with all earnestness pray, that in the wise and holy providence of God, those of like spirit and of like attainments may be raised up to adorn and bless our Church, and to teach in our schools."

The remaining resolutions were made the order of the day for this afternoon.

The recommendation on the part of the Directors that the department of Polemic should be reunited with that of Didactic Theology, gave rise to considerable discussion. The effect of the debate seems to have been to satisfy the house of the propriety of the measure, as the recommendation was sanctioned by a vote approaching unanimity. The opposition to it seems to have arisen from an impression that the change was ill-timed, or that it would render the professorship comparatively unimportant. Both of these grounds of objection seem to have been entirely removed. The facts in the case are simply these: When Dr. Alexander in 1840 applied to be relieved from the burden of teaching Theology, he continued to lecture on Polemics, because at that time Pastoral Theology was the only other subject connected with his chair; but when the Church

and Preaching came to be united with Pastoral Theology, then the Board with all but perfect unanimity recommended that Polemic Theology be put back to its original position—a position which it occupies in every theological seminary in Europe and America.

The arrangement of the departments which the Assembly has finally with so much unanimity sanctioned, which provides for a Biblical, a Historical, a Theological, and an Ecclesiological* department, has the sanction of almost universal adoption and long trial. It has not been proposed now for the first time on an emergency. It has been long acted on in other institutions at home and abroad, and it has been distinctly announced as the arrangement which ought to be carried into effect in our own institutions wherever practicable. This disposition recommends itself from the fact that the departments are distinct, important, and well balanced. They are as distinct as is either possible or desirable. It is impossible that a man should interpret Scripture, or teach Church History, or inculcate the duties of the pastoral office, without teaching theology; and the man whose special duty is to teach that branch, must be more or less historical, exegetical, and practical in his instructions. The great advantage, however, is, the departments are well balanced—no one towers above the others, and no one is depressed. The fourth, or practical department, is second to no other in compass, in dignity, or importance. In many institutions, the subject of Sacred Rhetoric, or the composition and delivery of sermons, is considered of sufficient moment to demand the whole attention of one Professor. Besides this, however, we have the Church and Pastoral Theology. The former of these is the great topic of the age. The man who can guide the public mind of Christendom to clear and scriptural convictions as to the nature, attributes, prerogatives, organization, and relations of the Church, will be one of the greatest benefactors of the present and of all coming generations. To do this would involve the logical settlement, at least, of all questions between us and Ritualists and

* The word Ecclesiological is not here used in a sense unduly comprehensive; for under the head of the Church naturally come the duties of its officers—preaching and the pastoral care.

Hierarchists of every class, on the one side, and between us and Independents and "no government" men on the other. It is the subject towards which the first minds of the Church in Europe are directed, and which opens the highest, widest, and newest field of usefulness and labour. The Professor elect could not have a more elevated career opened to him, nor one in which he could hope to accomplish more to promote the highest interests of the Church.

We give the report of the debate on this subject substantially as it appears in the papers, though we are aware the report does not do justice to the speakers on either side.

Rev. STUART ROBINSON did not profess to know much about theological training, and personally he would yield his opinion in such matters to the wisdom of the Committee, but there were some questions which appealed to the plain common sense of men, and the question he was about to discuss was one of them. The time had come when the Directors of the Princeton Seminary might as well begin to think that it belonged to the Church, and not to a particular locality. It was true that they had other Seminaries, but still the young men who had settled farms in the West—these younger brothers—did not relinquish their claims on the old homestead. They claimed still to take part in the management of Princeton, and their notion was, that the young men in their theological course should not be subjected entirely to the influence of any one mind. The advantage of Seminaries was in having different Professors for different branches, and if this idea was not carried out fully, the young men could as well study privately. There were many D. D.'s who could teach them at home, if one man only was to make impress upon their minds. He considered Exegetical and Didactic Theology as furnishing a fair field to that Professor, and his desire was that the new Professor, who might be elected in place of Dr. Alexander, should be allowed a chance to make his mark also. If Polemic Theology be taken from his department, nothing will be left to it but Pastoral duties, Church Government, and the Composition and Delivery of Sermons. As to Pastoral duties, that was a course of only three months. The fact was, the preacher had to learn that in his work, and the few rules that could be taught him in the Seminary need

not take much time. So with Church Government. The Professor of Ecclesiastical and Biblical Literature taught a part of that branch, and all that would be left the new Professor would be the exposition of the constitution of the Church and the rules of discipline. Thus the transfer of the department of Polemic Theology would leave the chair, formerly filled by Dr. Alexander, a mere sort of treadmill, a one horse business. It was said that Polemic and Didactic Theology belonged to the same department, and so the transfer should be made. Then why not transfer the Church Government department too? That merely belongs to the department of Biblical Literature. This plan of arranging matters by systems was becoming too popular. Now that we had got into it, he could not see how we could get out of it. He supposed they must hold on, but it seemed to him that theology was too much of a long narrow parallelogram, all divided off into sections, commencing away back with natural religion, and creeping on a long time before it got to the gospel. He thought the circle, and not the parallelogram should have been adopted, with Jesus Christ, and him crucified as its bright and burning centre, so that *every sermon* should be a gospel, with variety only in its circumference. But system or not, he was anxious that the new Professor should have a fair field for his work, and that the most important branch of his department should not be taken from it.

Rev. Dr. McLEAN agreed with the former speaker, that the Seminary belonged to the Church. Those most interested in it gloried in that belief. They wished well to other Seminaries, but thought this peculiarly entitled to the care and attention of the Church. They therefore did not direct it according to any local views, but desired to consult the wishes of the Church. In the change proposed they were not trying any new experiment. Didactic and Polemic Theology were connected at first. Only one Professor was provided for in those departments. But upon the election of Professor Hodge, as matter of convenience, a change was made, intended to be temporary only, and this was thought to be a favourable time for carrying out the original plan. As to the new Professor not having enough to do, he would say that the department of Church Government was by no means so light as gentlemen supposed. It will not be con-

fined to the mere exposition of the discipline, though he thought it would be well if some of the young men knew more about it; but this department involves instruction in the great question of the day. It had to defend Presbyterianism alike against the monarchy of the Papal Church and the independence of others, and in treating this branch well, the Professor would have scope enough for his talents.

Rev. Mr. Hoge. There is not an enemy to Princeton on this floor. Its past history and the memory of its dead endeared her to all here. But there were enemies here to frequent changes, and there had been too many in Princeton. Now another was proposed. It was an important one. If carried out, it would deprive the chair of Pastoral Duties of its chief dignity. The department of Polemic Theology was that which made it important, and if that were taken from it, no man of eminence would then take the chair. He saw no reason for the change. The Professor of Didactic Theology had enough to do. Give him this new department, and his labours would be too heavy. Whilst the Professor from whom it was to be taken, would not have work for more than fifteen to eighteen months out of the twenty-seven, which constitutes the full course of the student. Thus, whilst one Professor would be overworked, the other would have little to do, and the students would be neglected in Polemic Theology. In this day, when every man should be armed and ready for the assault, when we have war and fierce contest on every side, these changes should not be made.

Rev. Mr. Platt was astonished. He could not see what had so excited the last speaker. He thought the Assembly were all good-natured men—he hoped so yet. There must be something in *that corner*, which vexed the member, and occasioned all this noise about armour, bullets, and fighting. In the old times, they used to think that one man at Princeton could teach both Didactic and Polemical Theology, but they were simple people in those times, and did not know much—young men now-a-days knew a great deal more. He thought, however, that the Directors of the Seminary knew as much about its management as any person who knew very little about it, and therefore he was for leaving some things to the Directors. If the change were made,

there would still be dignity enough in the chair of Pastoral Duties for any man over the mountains or under the mountains.

Rev. Mr. RICHARDSON thought the department of Church Government as much as any one man could master. It included the great question of the age, "What is the Church?" The German theologians give that a distinct department, which they call "Ecclesiology."

Rev. H. S. DICKSON thought the present arrangement of the departments the best.

Rev. Dr. GOODRICH inquired what we gain, and what we lose, in either making these changes, or continuing the present plan. We lose nothing by letting things remain as they are. By making the change, we lose the confidence of many good men, and possibly the Professorship itself. The new Professorship would be a "lean" one, and if it did not *kill* the occupant of the chair, it *ought to do so!* He wished things to remain as they are. He would adopt all the rest of the Report, and leave this an open question for another year at least.

Rev. Dr. HALL had been surprised that this discussion had been conducted as if we were settling, for the first time, a theological curriculum. In the theological departments of Universities abroad there were four distinct chairs, viz. the Biblical, Historical, Doctrinal, (including both Didactic and Polemic Theology,) and the fourth that of the Church—never more important that at present—this branch including all about the Church, and, among other things, how to preach. He was, therefore, surprised to hear so respectful a request from the Directors, and so respectfully stated by the Committee, met with such an onslaught. Didactic and Polemic Theology were united at the very commencement of the Seminary, and, as has been stated, they were separated only temporarily. We are not making a new experiment, it is not an arbitrary, but a philosophical connection. Is there one present who can call the chair unimportant? What is more conspicuous than its branches? It has been said for years, that a great deficiency in Princeton Seminary was the want of a pastor for the students, and this relates to the Pastoral Professorship. These pastoral duties alone will not only occupy the six or nine months spoken of, but every day of his life. He thought the

gentleman from Kentucky laid too much stress on the mere intellectual view of the subject. His own impression was, that the man who leaves his impress on the *hearts* of the students, would do a work of immeasurable importance and dignity. He lived within ten miles of Princeton, and could say he had never seen a set of men freer from sectional prejudices than the gentlemen connected with the instruction of that Seminary.

Rev. Dr. MATTHEWS understood the proposed action to have originated at Princeton. Why take Polemic Theology and give it to Dr. Hodge? Why did they not take Church Government and lay it on Dr. Addison Alexander's broad shoulders? It surprised him, that when we were now about to elect a fresh man, we should take labour from the back of the fresh man, when we had, only a year ago, increased that burden, when the aged Dr. Alexander had to bear it.

Rev. Dr. B. H. RICE thought that too much had been said about depriving the new Professor of the dignity to which he was entitled. If the proposed change be made, there would still be enough left for any man to do, and the expressions which had been used to depreciate the importance of the remaining branches were entirely too strong. The department of Church Government would require the undivided efforts of a great and far-reaching mind, and the pastoral office was the practical part of all our learning. It was a thing to be learned, and it would require a large share of the attention of any man. Then the composition and delivery of sermons was an important matter. He was no elocutionist, and there were many others of his brother ministers who were sadly deficient in this department. It should not be so. The truth should be spoken impressively. This was necessary to be a preacher. He did not hold to the maxim, "*Orator fit, poeta nascitur.*" He thought that both must be born, and that he who was not born with the elements of an orator in him, could never become one by education. But still, every one could be taught to speak pleasantly and impressively, and this has been too much neglected in the seminaries. It was said that all these departments, attached to the chair of pastoral duties, had been attended to in a few months. If so, that was no reason why so little importance should be always attached to them. It was time that

they should be better attended to, and the making it the duty of one man to direct his whole attention to them would remedy the evil. It had been said that the Professor of Didactic Theology was overburdened now, and, therefore, new duties should not be put upon him. But he would be compelled to teach Polemics any how. All his doctrines were controverted, and he *must* enter the field and defend them. The doctrine of justification by Jesus Christ—the great doctrine of every sound Church — was controverted, and many ascribed this justification to faith alone. The Professor of Didactics must necessarily defend this and other doctrines, and, in doing so, must teach Polemics.

Rev. Dr. HOWE had paid some attention to the course of theological education, and the proper distribution of the theological departments. In his opinion, there were properly four departments:—1st, The Exegetical, including Biblical literature, criticism, and interpretation; 2d, Didactic Theology; 3d, Historical, including the history of the Church from the commencement, and a history of the doctrines that have been held in different ages; and, 4th, Practical Theology, which prepares the student for bringing into practice all the learning of the other departments. This department includes Sacred Rhetoric, Pastoral Theology, and Church Government. This was a department of infinite detail, great labour, and immense drudgery. It included the controversy with the Papists, the Independents, and the Prelatists. It involved a thorough mastery of the controversy on the sacraments; and though others might place some of these in the Didactic department, and others might divide them, he would allot them in his system to the practical department. Now, let any one go through all these, and he will find in this latter section alone, enough to task all the powers of any one mind. As to Polemic Theology, so far as it is not included in Church Polity and Church History, it would naturally fall into the Didactic department. The Professor could not get at it except through Didactics. If he attempt it, he will destroy the novelty of the work of the Didactic Professor; or else the Didactic Professor, if he be first, will leave but little for the teacher of Polemics. From

these views it will be easily seen how he thought the question should be decided.

Rev. STUART ROBINSON had not attempted to discuss the question according to the philosophical and logical arrangement of the departments. His idea was that the proposed change was too sudden, and that the new Professor should be consulted in the matter. This department of the Church, as explained by Professor Howe, Dr. Hall, and Mr. Richardson, was something very different from that which was meant by Church Government in Princeton. The philosophy of the Church, according to their notion, was then taught by the Didactic Professor, and Dr. Hodge spent much of his time and force on it. It seemed to him that the matter was not properly understood, and he therefore moved to refer the matter to the next General Assembly.

Rev. Dr. BRINSMADE hoped it would not be deferred. The Professor was to be elected now, and it was best to define his department before electing him. In this way only could they tell what sort of a man was wanted.

The discussion was continued by the Rev. Dr. McLean, Mr. Ogden, Mr. Bullock, and the Rev. Dr. Scott—after which the motion to defer was rejected, and the resolution of the committee making the transfer was adopted.

Election of Professor.

The election of a Professor of Pastoral Theology, Church Government, and the Composition and Delivery of Sermons was made the first order of the day for Friday morning next. The Rev. Dr. Howe, at the call of the Moderator, led the Assembly in prayer for Divine direction in the choice; after which the following persons were nominated:—The Rev. John C. Young, D. D., N. L. Rice, D. D., George Junkin, D. D., William S. Plumer, D. D., H. A. Boardman, D. D., A. T. McGill, D. D., C. C. Jones, D. D., Thomas Smyth, D. D., E. P. Humphrey, D. D.

At the time appointed the Assembly proceeded to the election of a Professor in the Theological Seminary at Princeton,

and after prayer by the Rev. A. H. Dumont, the ballotings were made, and stood as follows:

	1*st Ballot.*	2*d.*	3*d.*	4*th.*
H. A. Boardman, D. D.,	75	89	78	73
E. P. Humphrey, D. D.,	45	62	86	112
Wm. S. Plumer, D. D.,	35	32	8	1
C. C. Jones, D. D.,	10	—	—	—
J. C Young, D. D.,	11	5	1	—
A. T. McGill, D. D.,	6	1	—	—
Thos. Smyth, D. D.,	3	1	—	—
N. L. Rice, D. D.,	3	—	—	—
George Junkin, D. D.,	3	—	—	—
Mr. Cook,	—	—	—	1

The Rev. E. P. Humphrey, D. D. was declared duly elected, after which Dr. Maclean was called upon to lead the Assembly in prayer.

Rev. Drs. Hall, McGill and McLean were appointed a committee to inform Dr. Humphrey of his election.

The cordial acquiescence in this appointment manifested in all parts of the Church, is cause of devout gratitude to God, and affords a strong ground of confidence that his providence has ordered the matter in mercy. We do not believe any other choice could command so general an assent, and hope the Professor elect may feel that he is called of God to the post assigned him, and therefore may neither hesitate nor fear. The Editor of the Presbyterian, speaking of his election used the following language, which we are happy to transfer to our pages.

"Preferences there were, decided and honest; but there were no cliques, no partisan manœuverings, no sectional feelings, no going with one man with a determination to be satisfied with no other. The great desire, from the first, seems to have been to find out who would be the best man, all things considered, and to elect him, no matter where he might come from, or whether or not he was a personal friend or favourite. To the very day of the election, many members of the Assembly had but little preference as to which of the nominees they would vote for. They believed all of them to be good men and true, and thought the Seminary would not suffer detriment from the election of almost any one of them. They were in a condition to seek counsel of God, and they sought it, both collectively in the Assembly, and individually in their closets. They showed themselves to be a judicious, cautious, God-fearing body of men,

who regarded the honour of the Church and the interests of Christ's kingdom as paramount to all other considerations.

"We are sure the result of the election has surprised no one more than the gentleman who has been chosen. His unfeigned modesty would have made him among the last to think of himself as fitted for such a place. But those whose duty it was to make the choice thought differently; and in their decision we have no doubt the Church generally will cheerfully acquiesce. In this election we have taken no active part, either publicly or privately; but now that the Church has spoken her voice through her highest judicatory, we are ready to lend our humble aid, as journalists, to sustain her action.

"Dr. Humphrey combines qualifications which ought to adapt him peculiarly to such a post. Though born in New England, he has spent his entire ministerial life within the bosom of the Presbyterian Church. He had not preached five sermons before he went to Jeffersonville, Indiana, where he was ordained by the Presbytery of Salem, now New Albany, and whence, after two years, he was transferred in 1835 to the pastorate of the Second Church in Louisville, Kentucky, of which he has been the incumbent to the present time. His attachment to the doctrines, polity, and institutions of the Presbyterian Church are intelligent, conscientious, hearty, and decided. He is a student, and gives evidence in all his productions of a mind which has known discipline and faithful culture. As a preacher, he is sound, sensible, systematic, lucid, ornate, and eloquent—with an animated and very effective delivery. He possesses a large stock of practical common sense and discretion, and has, in a good degree, the expanded views and hopeful persevering energy which distinguish Western character. Being now in his forty-third year, and in the enjoyment of full physical health, he is in that condition which will enable him to enter, with the most favourable prospects for success, on the important duties of the place to which he has been chosen. He is the son of the Rev. H. Humphrey, D. D., long President of Amherst College, Massachusetts."

Western Theological Seminary.

Mr. Harrison, Chairman of the Committee to whom were

referred the Reports of the Board of the Western Theological Seminary, reported as follows:

The Committee, &c. recommend the adoption of the following resolutions:

1st, That these reports be approved and printed in the Minutes of the Assembly.

2d, That the Assembly rejoice in the information that the Rev. Professor Jacobus has entered upon the duties of his office, as also in the increased attention to personal religion and quickened zeal manifested among the students; and, satisfied with the promise of continued usefulness, together with its ability to meet and answer all the lawful expectations of the Church, they would most cheerfully recommend the institution to the confidence and support of the Christian public.

3d, That the Assembly, impressed with the importance of having this institution opened with the same advantages as other seminaries of a like character, do earnestly recommend to the Board of Trustees to secure the endowment of a fourth Professorship. The first two resolutions were passed.

Upon the third resolution, recommending the endowment of another Professorship in that seminary, Mr. Kerr remarked that the endowment of the other Professorships had been borne by a few churches, and the agents had said to the people that the call for the third Professorship was to be the last. If the Assembly now passed this resolution, the amount could not be raised in those churches.

Mr. RICHARDSON.—If the Assembly pass this resolution, the call will not be made on the same churches that had borne the former burdens of that seminary.

Mr. COOK.—The Synod of Pittsburgh had borne its share of the burden, and yet it distinctly declared to the people that the late call was not the last. The agents had made a mistake in this matter.

Dr. MCLEAN thought the Seminary of Allegheny ought to be put upon as good a footing as any other seminary, and as a friend of Princeton he was in favour of the resolution. The resolution was passed.

This committee also reported a resolution which passed, to the effect that proper steps be taken to secure from the Trustees

of the Assembly a legal discharge to Mr. Patterson, executor of James Dornan, for the legacy paid by him to the Trustees of the Western Seminary.

Re-ordination.

Overture No. 19 was also submitted, which propounds the following question: Is it the duty of Presbyteries, when elders or deacons from the Methodist Episcopal Church apply to become ministers of our Church, to recognize their ordination as sufficient, or to ordain them, as in the case of other candidates? The committee recommended that this query be answered by reference to the action of the General Assembly on this subject in 1821. This action is to this effect: It is the practice of the Presbyterian Church to regard the ordination of all Protestant churches as valid. Re-ordination is not, therefore, required; but the same *qualifications* are expected as are demanded of all other candidates. Adopted.

This is a very pithy paragraph, and might be made the text for a long discourse on ecclesiology. It involves the questions, What is ordination? Who have the right to ordain? What is essential to the validity of orders? When is re-ordination proper, and when is it schismatical? To answer these questions satisfactorily would require more time, logic, and research than some of our brethren seem to think the whole department of Church Government calls for. We heartily agree with the decision above quoted, and wish the far-reaching principles it involves were fully comprehended. We are persuaded many would feel their Presbyterianism undergoing a most healthful expansion, as these principles exert their appropriate influence.

Rights of Conscience.

An overture was introduced proposing that some measures should be adopted towards securing for American Christians the full exercise of the rights of conscience in foreign countries. In reference to this subject the Rev. STUART ROBINSON introduced the following resolutions:

1. *Resolved*, That in the judgment of this Assembly, while the increasing intimacy of intercourse between the several nations of the earth, should be a cause of rejoicing to all Chris-

tian people, and should be by them promoted by all proper measures, as tending to advance the cause of universal peace; yet, at the same time, this increasing intimacy demands special attention to the terms of intercourse between citizens of various nations.

2. *Resolved*, That freedom of thought, freedom of conscience, and freedom of religious worship, being essential and inherent rights of American citizens, and being extended by the American people to citizens of all nations, without restraint, it is but just and equal that this privilege be extended to our citizens by all nations, between whom and our country treaties of amity and commerce exist.

3. *Resolved*, That this Assembly, in the name of those portions of the American people, whose religious opinions they represent, express the opinion that in all treaties with foreign nations, there should be, if possible, provision made for securing to those American citizens, travelling or residing in foreign countries, the right to profess their faith, and worship God according to the dictates of their own conscience.

4. *Resolved*, That the Stated Clerk of the Assembly be directed to transmit to the President of the United States, a copy of the foregoing resolutions.

Mr. THOMPSON, while he maintained the importance of the right, deemed it inexpedient for us to interfere in the matter. He had no doubt that our vigilant government would look well to this matter, without our attempting what might be regarded as a departure from our principles and proper sphere of action. The law of nations is a settled law, and well understood. Under it our citizens are or will be secured in all their rights. It is a dangerous matter for churches to interfere in matters of State.

Rev. STUART ROBINSON maintained that his substitute was simply a re-assertion of the right set forth in our Confession of Faith. It was no attempt at legislation on our part. The right was admitted by all Presbyterians. Could we then doubt the competency of this Assembly to assert that right, and publish to the world such assertion? Did the framers of the Mecklenburg Declaration interfere in politics by making that declaration? The boast of our Church is, that we are a missionary

Church. We send out our missionaries to all parts of the world. Shall they go out as lambs in the midst of wolves—defenceless? Whose blood had not boiled at the recital of what had occurred in the last ten months? And yet our government—what had it done? And shall the mouth of this Assembly be sealed? He wished to test the principles of the Papal nations, who are so boastful of being the bulwarks of freedom in our country. It is time our people were informed on these points—had these principles shown up in the clear light of heaven. The times also are leading to this. It was the great question of the day—our relations to foreign nations, in regard to the rights of conscience. He wished the Presbyterian Church to come in, and be a part of the leaven which is soon to leaven the whole lump. And the time will come, whether we will or not, when we must meet this question. Let us now, therefore, consider the manner in which it shall be settled.

Prof. MURRAY opposed the resolution. He wished to keep the door closed against all such agitating subjects.

Mr. GUITEAU strongly maintained the importance of taking effective measures for securing those rights.

Dr. HOYT was surprised that there should be any opposition to this measure. Who does not know that a decided expression of such a sentiment on our part is calculated to do much toward forming or preserving a sound state of public sentiment? That was all we aimed at—no legislation. Laws were a rope of sand without sound public sentiment. It was competent for us and proper that such expression be made.

Dr. S. B. JONES thought we ought to be cautious—this subject had various important bearings. It should be well matured, and the public press be employed to bring it before the public mind. He, therefore, moved that a committee be appointed to report on the whole subject to the next General Assembly.

Dr. LEYBURN thought it inconsistent that men should admit the right of conscience, as all did, and yet shrink from securing it. Those rights were violated every day. Other nations protected their citizens. British subjects went abroad feeling secure in all their rights under the British flag. Ours should do the same. But there were so numerous and so grave diffi-

culties in the way of effecting what we desired, that he thought it inexpedient to attempt now to settle upon our course of action. He was in favour of referring it to the next Assembly.

Mr. COOK urged immediate action. What, in a year hence, may have become of some of our missionaries? He was ashamed of the extreme caution exhibited by the Presbyterian Church on this subject. It made his Scotch blood boil and tingle to his finger ends.

The motion was then made that the whole subject be laid on the table. The yeas and nays were called for, and taken, 80 to 81. So the motion was lost.

The question recurred on referring the matter to a committee of five, to report to the next General Assembly. Adopted, and committee appointed; said committee are Dr. Plumer, Dr. S. B. Jones, Dr. McGill, Hon. H. H. Leavitt, Hon. R. C. Grier.

This is a very important subject. We rejoice that it is likely to be brought forward under the auspices of so able and weighty a committee. It is well, perhaps, to be cautious, and to err on the safe side in avoiding wounding the prejudices with which the public mind is said to be imbued, in reference to the action of ecclesiastical bodies. Still it should be remembered that the law of God is the law of nations—that the immutable principles of right which determine individual action, bind the actions of masses—that expediency has no higher place in politics than in morals—and that it is part of the vocation and duty of the Church to teach the truth in its bearings on the course of governments. We claim no other power for the Church, in such matters, than the liberty to declare the will of God. The need of further attention to this subject is sufficiently and painfully obvious from the history of the past year. The arrival and public speeches of Kossuth called forth a general expression of opinion and feeling as to the relative duties of nations; but how superficial, contradictory, and undiscriminating have these opinions been! How little power has been evinced of distinguishing between the personal merits of the man and the merits of his cause—between the correctness of his principles and the propriety of their application to the case of Hungary—

between their applicability to that case, and the wisdom of this country attempting to carry them out single-handed. How few of our journals have risen to the height of considering the subject as one of religious and moral principle, or would admit that the whole question was not settled by the wise and revered counsel of Washington, to avoid entangling alliances with foreign nations! We admit the wisdom of that counsel, but we hold that there are cases in which national intervention to prevent wrong or enforce right, is as plain a duty to God and man, as Thou shalt do no murder. We want to know, and the public needs to know, what are such cases—what are the principles which determine and limit the right and duty of national intervention. We look for light to the above-named committee.

SHORT NOTICES.

Dictionary of Hebrew Roots, with three Appendices on the formation of the quadriliterals, the explanation of the foreign words in the Hebrew, and on the relation of the Egyptian family of languages to the Semitic, by Dr. Ernest Meier, Privatdocent, in the University at Tubingen. Manheim: 1845, 8vo. pp. 783.

[Hebraisches Wurzelwörterbuch, u. s. w. von Dr. Ernst Meier, Privatdocenten an der Universität zu Tübingen.]

This book is a real curiosity, and we found in turning over its pages, much of the entertainment that belongs to tracing out the plot in any work of fiction. It is a specimen of etymology run mad, and that in learned and ingenious hands, and affords as fine a demonstration as we ever saw of the absurdity of the infinitesimal division of words down to their ultimate molecules, and the undertaking to show in every case the law of their growth, and the ground of their signification—and the supreme absurdity of attempting all this, not in the way of a laborious induction and a careful comparison of phenomena, but of *a priori* reasoning.

The roots of words must, says our author, in every language be monosyllabic. A simple idea apprehended by the mind must be expressed at a single effort, by a single impulse of voice; a dissyllabic root would be as much a monster as a double-headed child. Roots are invariably composed of two consonants of distinct organs, the meaning being inherent in the final. Hence

arise three principal classes: those which end in a labial, having the general sense of *uniting;* those which terminate in a dental or lingual, with the sense of *sundering;* those with a final guttural or palatal, conveying the idea of *rendering firm and solid.* There are in Hebrew about 24 primary roots, and 290 secondary, likewise biliteral, and conveying the same essential meaning as the primaries, from which they are formed by the modification of one or both radicals. The most novel and amusing part of the scheme and one which the author evidently regards as the most important discovery in philology in modern times, is his rationale of the triliteral verb. This, it seems, is not a radical form, nor has it any thing to do properly with the signification of the word. It is simply a tense form, and produced by reduplication as the Greek perfect; only in Hebrew, the reduplication may be either prefixed or suffixed, may be either of the first or second radical. Thus עקב is for ק־קב from the root קב; קבץ from the root קפ with the first radical reduplicated at the end, for קפ־ק. There is never any difficulty in establishing such reduplications; א may be a reduplicated ך, a guttural may become a sibilant or a labial, in fine any letter may become almost any other.

Other novelties in grammar, definition, and exegesis are not a little funny. The Hophal is a passive, not of the Hiphil, but of the Kal, and is formed by prefixing to the active the third person masculine of the personal pronouns, making originally a reflexive, and thence a passive; שלש means primarily the *night shade*, and from the triangular shape of its leaves is derived the signification *three:* ארבע *four* is derived from ארבה *locust* as that insect has four wings; from a comparison of שבע with שבש *sun* and צבא *host* it is inferred that its primary sense was a group of shining stars, thence the planets, and from their number *seven!* If this book had come from London in place of Germany, we might have thought that Punch had been dabbling in Hebrew.

Handbook of Ancient Numismatics, from the most Ancient Times to the Destruction of the Roman Empire; prepared from the best sources, and provided with many copies of the finest Antique Original Coins, &c. By Dr. J. G. Th. Grässe, Inspector of the Royal Cabinet of Coins at Dresden, and Librarian of his Majesty the King of Saxony. Nos. 1 and 2. Leipzig, Ernest Schaefer, 1852.

[Handbuch der alten Numismatik, u. s. w. Von Dr. J. G. Th. Grässe, u. s. w. Erste und zweite Lieferung.]

The importance of this branch of science is now universally conceded. In many points of ancient Geography, Chronology, History, Mythology, Archæology, Palæography, and the progress of art, its aid is indispensable. There is no trace of any

extensive collection of coins having been made in ancient times. The earliest of which we have any certain knowledge was that of the poet Petrarch in the fourteenth century. The first writer who undertook to make use of ancient coins for purposes of elucidation or confirmation was also an Italian—Angelo Poliziano—near the close of the fifteenth century. It would be an endless task to enumerate the collections that have since been formed, or the works specially devoted to the subject, or the important benefits which have been derived to other departments of knowledge from the prosecution of this.

The present publication is confined exclusively to ancient coins, and appears to be confided to very competent hands. Dr. Grässe not only has the control of the royal cabinet at Dresden, with its 30,000 specimens, but has the privilege of access likewise to the magnificent collections at Vienna and at Berlin. Perfect accuracy is ensured in the copies by the chemical process by which they are taken, and the execution is exceedingly elegant. The whole work is to be completed during the present year in eighteen parts, each containing three pages of coins and several more of letter-press.

On the Lord's Day, by E. W. Hengstenberg, Dr. and Prof. of Theology at Berlin. Berlin: 1852, 8vo. pp. 178.
[Ueber den Tag des Herrn, von E. W. Hengstenberg, u. s. w.]

We hail, as a token of good, the increased attention, which has of late been attracted in Germany to the subject of the Sabbath. The feeling is evidently a growing one in the Christian community there, that the depressed state of religion and morals is a result of the defective observance of this holy day, and that one of the first and most important steps to be taken in the way of improvement is its proper sanctification. For the purpose of spreading information and awakening a deeper interest, Sabbath Associations have been formed, newspapers established for the advocacy of stricter sentiments, prizes proposed, and essays prepared and circulated. The advantages of a strict Sabbath, as exemplified in Britain and this country, have caused the sentiments here generally entertained to be regarded with increasing favour; and many such treatises as the Pearl of Days, Edwards's Manual, Haldane on the Sanctification of the Sabbath, have been called for in a German dress.

It is to this general agitation of the subject that we owe the book before us from the pen of Hengstenberg. The first and most valuable portion of it is taken up with an exposition of all the important passages in the Bible bearing upon the subject. The remainder of the volume consists of essays originally pub-

lished in the Evangelische Kirchen-zeitung, chiefly discussing the relation of the Jewish to the Christian Sabbath.

Hengstenberg stands still upon the continental as opposed to the British and American view of the obligation of the Lord's day. And yet while he argues strenuously against the latter, there are indications that he is not entirely satisfied with the former. While he expresses himself sometimes as though it were wholly a matter of Christian freedom, and stood on a level, as to positive divine enactment, with the festivals of the church, he in other passages declares himself of the opinion that there is an obligation to devote one day in every seven to the worship of God, arising not from expediency or even the necessity of man's nature alone, nor from ecclesiastical usage and authority, but from that which is of perpetual obligation in the Sabbath commandment. And while we are sorry to see him suggest as he does, in his zeal to make the observance of the Lord's day attractive to the masses—that it should be frequently marked by popular religious celebrations, processions, &c.—we are glad of the earnestness with which he maintains that the day should be devoted solely to practical religious improvement—that not only the day labourer must lay aside his servile tasks, but the professor engaged in the learned investigation of the word or works of God must turn from this to a more direct spiritual culture; and that the attempt is vain and self-destructive of those who expect any gain from bestowing upon selfish ends the day which God has set apart for himself.

Although the publication is not up to the tone of general sentiment in this country, and might be productive of harm here rather than good, we think that it cannot but be useful at home.

German Dictionary, by Jacob Grimm and William Grimm. No. 1. A—Allverein, 15 sheets, 4to. Leipzig: 1852.
[Deutsches Wörterbuch von Jacob Grimm und Wilhelm Grimm.]

The appearance of this dictionary has been anxiously looked for by scholars since its first announcement, nearly fourteen years ago. It will doubtless go far to wipe off the reproach under which Germany has hitherto lain of being behind her sister countries in the lexicography of her native tongue. The bare names of its compilers furnish a sufficient guaranty of its character. It is designed to embrace the whole of the German language, as in use from the time of Luther to that of Goethe. A statement of the plan of the work and of the principles on which it has been constructed, is to appear in the preface to the first volume. The dictionary is to appear in numbers, each

containing 15 sheets; the whole, it is estimated, will contain not less than 500 sheets, which will bring its price to about 23 thalers. The second number is to appear the present month.

Polyglott Bible for practical use. The Holy Scriptures of the Old and New Testament, exhibiting in juxtaposition the original text, the Septuagint, Vulgate, and Luther's version, as well as the most important variations of the principal German versions, prepared by R. Stier, Dr. of Theology in Wittenberg, and K. G. W. Theile, Dr. and Ordinary Professor of Theology in Leipzig. Bielefeld:
[Polyglotten-Bibel zum praktischen Handgebrauch, u. s. w.]

There are issued of this work the first and second volumes of the Old Testament, and the fourth containing the New Testament. The third is not yet published. The value of such a work, neatly printed, and of portable size, will be at once obvious to the critical student.

Wigand's Conversations-Lexikon for all Classes. Prepared by an association of German scholars.

This is a work of much smaller dimensions than an encyclopedia, such as that of Ersch and Gruber, or even than the Conversations-Lexicon, of Meyer. But this not only reduces its price but really fits it better for consultation. The thirteenth volume is now completed, the last article being on "Taylor's theorem." We regret, in a work of so much value, to find the theological sentiments what they are. A reference to the article on "Hengstenberg" will sufficiently disclose its spirit. The dates and principal events of his life it states, we suppose correctly, as follow, viz: He was born at Frondenberg, in the county of Mark, on the 10th of October, 1802. In 1820 he entered the University at Bonn, to pursue the study of Philology and oriental languages particularly, for three years. In 1823 he won the prize by an edition of the Arabic Poem, the Moallakah of Amrulkeis, and went the same year to Basle on De Sacy's recommendation, as the oriental instructor of a young man. In 1824 he appears as Privatdocent in the University at Berlin; in 1826 he was made extraordinary, and in 1828 ordinary Professor. In 1829 he received his doctorate of Theology from the University of Tubingen. The article then goes on to denounce the paper which he founded in 1827, the Evangelische Kirchen Zeitung, as "the organ of all the enemies of free inquiry," and to charge him with hierarchism, intolerance, with being jesuitical rather than evangelical, with understanding neither the aim of the Reformation nor the essence of the gospel! and all because he stands firmly by the standards of the Evan-

gelical Church and the purity of gospel truth, and will not give the right hand of fellowship to them that refuse to adhere to the one or presume to corrupt the other.

The Chronological New Testament; in which the Text of the Authorized Version is newly divided into Paragraphs and Sections, with the Dates and Places of Transactions marked, the Marginal Renderings of the Translators, many Parallel Illustrated Passages printed at length, Brief Introduction to each Book, and a running Analysis of the Epistles. London: Robert B. Blackader, 13 Paternoster Row. 1851.

We take particular pleasure in apprising our readers of every addition to the apparatus of giving popular effect to the word of God. The characteristic features of this edition of the New Testament are mainly the following:

1. The common division into chapters and verses is retained for reference, but subordinated to a division into paragraphs and sections, designed to give the sense and mutual relations of each passage—the editor following for that purpose the divisions of Dr. Burton's Greek Testament.

2. An attempt is made to indicate the chronological order of the sections, by placing ordinal numbers at the head of each, and then an index is appended at the end, to show where any section is to be found. By means of this device, a harmony of the Gospels is secured. The index, for some reason which we do not perceive, includes only the sections made in the gospel histories, and some of the Epistles do not seem to be marked in their chronological order, while others are.

3. A very brief introduction to each book, and a running analysis of the Epistles, are given in each case. The information thus imparted is valuable to the popular reader, though rather meagre perhaps, and the analyses of the Epistles might be improved upon in most cases. Still, the idea strikes us as an excellent one, and well adapted, in brief compass, to facilitate the comprehension of the object and mind of the inspired writer.

4. The parallel passages illustrative of the text are in great part *quoted* in the margin—not merely cited, as it is usual to do. Judging from observation as well as experience, the mere citation of a great mass of references is, for the purposes of general readers of the Scriptures, of very little practical account. Very few, we fancy, in point of fact, ever take the trouble to look them out; while a few well-selected parallels, printed in the margin, can hardly fail to be a valuable help.

5. Quotations from the Old Testament are marked as such, by being printed in capitals.

6. The marginal readings of the translators are carefully printed in the margin.

The preface promises an edition of the Old Testament, prepared by the same editor, and on the same plan.

Essays on Life, Sleep, Pain, &c. By Samuel Henry Dickson, M. D., Professor of Institutes and Practice of Medicine in the Medical College of the State of South Carolina. Philadelphia: Blanchard & Lea, 1852. pp. 300. 12mo.

The author attempts to reduce some of the most interesting doctrines of modern physiological science to the level of popular comprehension. The reader will find some of the most curious phenomena of life displayed in the clearest light which the researches of recent science have yet been able to throw upon their mysteries. We are particularly glad to be able to add, that the materialistic tendencies so characteristic of this class of researches in the hands of some accomplished physiologists, are decisively repudiated in the volume before us. It is both scientific and safe.

The Cyclopedia of Anecdotes, of Literature, and of the Fine Arts; containing a Copious and Choice Selection of Anecdotes of the various forms of Literature, of the Arts, of Architecture, Engravings, Music, Poetry, Painting, and Sculpture, and of the most celebrated Literary Characters and Artists of different countries and ages. By Hazlitt Arvine, A. M., Author of the "Cyclopedia of Moral and Religious Anecdotes." With numerous Illustrations. Boston: Gould & Lincoln, 59 Washington Street. 1852. 8vo. pp. 698.

The title-page, which we have quoted in full, constitutes the only notice that our readers will care to see of this massive volume. Three thousand and forty anecdotes on such a variety of topics cannot easily be characterized in general terms. The marvel of the book is, how any man ever had the patience to collect such a mass of isolated materials. We have dipped into it in many places at random, and find it uniformly faultless as to sentiment, generally entertaining, and often curiously historical in its information, and very seldom trivial in the character of its contents.

Annual of Scientific Discovery; or Year-Book of Facts in Science and Art for 1852; exhibiting the most important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Meteorology, Zoology, Botany, Mineralogy, Geology, Geography, Antiquities, &c.; together with a List of Scientific Publications, a classified List of Patents, Obituaries of Eminent Scientific Men, Notes on the Progress of Science during the year 1851, &c. &c. Edited by David A. Wells, A. M. Boston: Gould & Lincoln. 1852.

We have already in previous years made our readers

acquainted with the existence and character of this series of annual volumes. Each year adds something to its completeness. Its main value to most readers, who desire to keep pace with the extraordinary progress of modern science, is that of a catalogue *raisonné*, or a classified index of the discoveries of the year, with a reference to the sources where more particular information can be had. The articles in the volume are fragmentary and brief; and we observe that from the vast accumulations of each year, it is absolutely impossible to present more than a selection. The volumes are so arranged as to present a connected history of the discoveries in the most important subjects of scientific research, during the successive years embraced in the series. Altogether the work is invaluable to those who feel the want it is intended to supply.

The likeness of Prof. Henry, fronting the title-page, by no means does justice to the original portrait by Mr. Mooney.

The Presbyterian Psalmodist; a Collection of Tunes adapted to the Psalms and Hymns of the Presbyterian Church in the United States of America. Approved by the General Assembly. Edited by Thomas Hastings. Philadelphia: Presbyterian Board of Publication, 265 Chesnut street. Price 75 cents.

A music-book prepared under such auspices needs no endorsement from us. It is matter of devout thankfulness, that our Church has been enabled to secure the services of Mr. Hastings as editor of a book, which we take for granted will give character to the devotional music of our Church, for generations to come. The preparation of such a book demands not only exquisite and highly-cultivated musical taste, but a devotional spirit in harmony with its great object. Both these qualities are revealed in full measure in the volume before us. The character, number, and variety of the tunes, are such as to adapt it to almost every conceivable exigency of the congregation, the prayer-meeting, the Sunday-school, and the family. The thanks of the Church are due to the Committee, to whose judicious and faithful services much of the value of the book is owing. We earnestly hope its effect will be to promote congregational singing; and thus arrest the tendency we notice in some quarters, especially in New England, to deliver over this portion of divine worship to the "performance" of the choir.

We ought to add that the Set Pieces, Anthems, and Chaunts appended to the copy before us, constitute a highly valuable portion of the work. We hope to see the day when the common version of the Book of Psalms will form a common element of the devotional exercises of the public worship of our congregations.

The Life of William Tuttle. Compiled from an Autobiography under the name of John Homespun. Edited, and continued to the close of his life, by the Rev. Joseph F. Tuttle. New York: Robert Carter and Brothers, 1852; pp. 304. 12mo.

The peculiarity of this biography is, that the subject of it was a plain man, remarkable for nothing but good sense, good principles, and good habits—together with those fruits of usefulness and peace, which are their natural product. There are no brilliant gifts to lift the character of Mr. Tuttle beyond the reach of any ordinary Christian, who has the heart to imitate his pious, and faithful, and honoured life. As a model of a devoted Christian man, a plain elder of a Christian church, this little volume is eminently adapted to do good. What might not be done if there were one man like William Tuttle in every church in the land? There are few readers of his life that can lay down the book without raising this question; and not a few, who could offer no reason to their own conscience, that would not carry with it a sense of guilty personal insufficiency.

Daily Bible Illustrations: being Original Readings for a Year, on subjects from Sacred History, Biography, Geography, Antiquities and Theology. Especially designed for the family circle. By John Kitto, D.D., F.S.A. Evening Series. Job and the Poetical Books. New York: Robert Carter & Brothers, 1852; pp. 419. 12mo.

We have before made our readers acquainted with the object and character of these daily studies of the Scriptures. The volume before us is the first of a new series, designed for evening reading. It embraces the books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon; and furnishes a daily reading for thirteen weeks—one quarter of the year. The author has attempted an analysis of each book, and a more minute exposition of the purport of the several divisions of each, with the treatment of various matters collateral in their nature, but more or less essential to the full understanding or appreciation of the sacred text. The plan is ingenious; and if faithfully carried out by the reader, would be instructive and profitable.

The Folded Lamb; or, Memorials of an Infant Son. By his Mother. With a Preface by his Father, the Rev. George Albert Rogers, M.A., author of Jacob's Well, &c. New York: Robert Carter & Brothers, 1852, pp. 254. 16mo.

One of those fascinating—painfully so—cases of extraordinary precocity, both intellectual and moral, in a child apparently as mature at the period of his death—three years and five months—as ordinary children are at two or three times that

age. The very portrait of the child is itself a lofty, spiritual poem. In the only didactic portion of the volume, the reflections of the bereaved parents — for Harry was their only child — on the education and training of such prodigies, the bitter lessons of a fatal experience, we wish to express our heart-felt concurrence.

Course of the History of Modern Philosophy. By M. Victor Cousin. Translated by O. W. Wight. In two volumes. New York: D. Appleton & Co. 1852; pp. 452, 439. 8vo.

The eclecticism of Cousin is here at last presented in an English dress. The readers of our journal were long since made acquainted with the dangerous principles and tendencies of the modern French School of Philosophy. We proposed, however, when these handsome volumes were first laid upon our table, to give a short analysis of the philosophical system of Cousin and his disciples, in its bearing on the leading questions of religion and revelation, as supplementary to the article on Apologetics, in our last number—from which a consideration of Cousin was excluded, by the wide range of its topics, and by its already undue length. We find ourselves, however, compelled to go to press, without the possibility of executing our purpose. Those who are striving to master the several tentative forms which modern philosophy has put on, without an adequate knowledge of the language in which the coryphæus of the French school delivered his eloquent and finished lectures, will be glad to see a translation; but we must in candour say, that the translator has not done his work in such a form, as to supersede the necessity of frequent appeals to the original. There are many students who will be aided in their task by the version of Mr. Wight, but they must not trust it too implicitly.

Scenes and Legends of the North of Scotland. By Hugh Miller, author of the Old Red Sandstone, Foot-prints of the Creator, etc. From the second London Edition. Cincinnati: Wm. H. Moore and D. Anderson, 1851. pp. 436. 12mo.

The work, of which this is an enlarged and improved reprint, is interesting not less from the curious character of its contents, than the fact that it was the work by which the versatile and brilliant powers of one of the most distinguished men and authors of this busy literary age, were first educated and then revealed. Though reprinted last on this side of the water, it is the first essay of the gifted author in the way of literature. The materials of the book were gathered in very early life, when his thirst for knowledge sought that gratification in the decaying traditions of living men and women, which it was

unable to find, in the few scanty volumes which made up the collective libraries of Old Cromarty. The composition of the volume was the work of those cold and stormy days, which sometimes interrupted the daily out-door toil of the author, among the Old Red Sandstone of his native coasts.

It would have been a pity, had these curious, and often highly poetic, Gaelic legends been allowed to perish: as the author tells us, in the preface to his second edition, that hardly a tithe of them could be collected even now.

God in Disease, or the Manifestations of Design in Morbid Phenomena. By James F. Duncan, M. D., Physician to Sir P. Dun's Hospital, Dublin. Philadelphia: Lindsay and Blakiston. 1852. pp. 232. 18mo.

A book on the Natural Theology of Disease. The author attempts to bring sickness within the normal scope of the laws of animal physiology. He lays under tribute and reduces to the level of popular comprehension, the varied and highly curious generalizations of modern pathological science. The argument is ingenious and able, abounding in correct and important views of the subject, and handled in a devout and earnest Christian spirit. At the same time we are free to say, our convictions are not carried the whole length of the author's theology. It is, if we may so express it, too *supralapsarian*.

The Testimony and Practice of the Presbyterian Church in reference to American Slavery; with an Appendix: containing the position of the General Assembly, [New-school], Free Presbyterian Church, Reformed Presbyterian, Associate, Associate Reformed, Baptist, Protestant Episcopal and Methodist Episcopal Churches. By Rev. John Robinson, Pastor of the Presbyterian Church, Ashland, Ohio. Cincinnati: John D. Thorpe. 1852. pp. 256. 12mo.

A careful, elaborate, and so far as we can judge, complete, collection of the authentic action of the leading Christian churches of this country, on this difficult and agitating subject. The preparation of such a volume was a happy thought. Its effect can hardly fail to be good, and only good. The time is upon us, when this great question needs to be looked at in the calm light of documentary history.

Hungary in 1851 *; with an Experience of the Austrian Police.* By Charles Loring Brace. New York: Charles Scribner, 1852, pp. 419. 12mo.

Mr. Brace's adventures in Hungary are so familiar to every body, that this stirring volume can hardly fail to meet a very large demand. There is less of partizanship on the side of Hungary, and far less of indignant spite against Austria, than we expected to find. The reader may depend upon getting the

facts of the case, so far as they go to make up the author's personal experience, quite candidly set forth. The book contains much information on many of the most important points involved in the question of Hungary's future. Of course it is strongly favourable to that interesting and heroic people, whose great chief has been stirring the heart of our country to its inmost depths.

William Penn. An Historical Biography from new sources, with an extra chapter on the "Macaulay Charges." By William Hepworth Dixon. Philadelphia: Blanchard & Lea. 353, pp. 12mo.

The life of William Penn is an important integral element of history, during one of the formative and fruitful eras of the prevailing civilization of the world. The immediate occasion of the work before us, was the attempt of Mr. Macaulay to set the character of Penn in a new and very different light from that in which he was regarded by his numerous disciples in religion: though the author had previously projected a new life of the great apostle of peace, in consequence of the discovery of numerous and very important documents, both public and private, bearing on his character. It is this last circumstance, and not the question between the author and Mr. Macaulay, which gives importance to the volume. It cannot be questioned that Mr. Dixon has made an important contribution to the literature of his subject, as well as offered an effective argument in vindication of the character of Penn. We cannot very highly praise the author's graphic power: but if he has not made his original stand out upon the canvass of history, as a great work of art, he has furnished the materials by which a more gifted artist may:—he has at least accomplished his important purpose, by the varied and minute detail of facts, so far as to have "changed William Penn from a myth into a man."

The Indian Tribes of Guiana. By Rev. W. H. Brett. New York: Robert Carter & Brothers, 1852: pp. 352. 18mo.

An uncommonly interesting narrative of the labours of the English Missionaries of the "Society for the propagation of the gospel in foreign parts," among the various Indian tribes of Guiana; drawn up by the first and oldest missionary on the field.

Man: his Religion and his World. By the Rev. Horatius Bonar, Kelso. New York: Robert Carter & Brothers. pp. 238. 24mo.

The fervid spirit, and glowing earnestness, so characteristic of Mr. Bonar, breathe through every paragraph of this little

volume. There are passages, particularly in the introduction, which indicate a higher power of analysis and generalization, than we remember to have noticed in any previous production of the author; but it owes its promise of usefulness, not so much to the seeds of thought cast into these passages, as to the directness and energy with which it grapples with the conscience of a man of the world, in search of religion and peace.

The Evidences of Christianity, in their External, or Historical Division. Exhibited in a course of Lectures by Charles Pettit M'Ilvaine, D. D., Bishop of the Protestant Episcopal Church in the State of Ohio. Seventh edition. Revised and improved by the author. Philadelphia: Daniels & Smith, 1852; pp. 408. 12mo.

Bishop M'Ilvaine's work on the external evidences of Christianity has been admitted to its place as a classic in the sacred literature of the Church, both in this country and England. We cannot forget the impression it made upon us, when we first read its masterly and eloquent pages: and we have seen its effects in other cases, and among classes of young men, where there is no severer or truer test of power than the results it produces. The edition before us leaves nothing to be desired, as to the getting-up of the volume. It is clear and handsome, without extravagance.

(1.) *The Flower Transplanted; and the Blind Boy.*
(2.) *The Short Prayer; and the Text of Easy Words.* Philadelphia: Presbyterian Board of Publication.

Admirable little books for little readers.

The Household of Sir Thomas More. Libellus a Margareta More, Quindecim Annos nata, Chelseiæ inceptus. New York: Charles Scribner, 1852; pp. 174. 12mo.

An ingenious and well-sustained attempt to transport the reader into the midst of the social life of the sixteenth century, and to set before him one of the most accomplished scholars and statesmen of that age, in the undress of his own domestic circle. The whole forms of thought and expression, the archaic language, and the very spelling and typography are closely copied from those of the age of Henry. It is not, of course, to be expected that the illusion should be always perfect: but like the perspective of a *fresco*, it is quite sufficient to humour the fancy, if not absolutely successful in imposing on the judgment. The incidents employed by the literary artist, to impart the requisite lights and shades to his picture, are well selected, being sometimes comic, and at other times invested with deep and genuine pathos; and always presented with an apparent

naïveté, which gives one a tolerable insight into the magic wherewith "the boy Chatterton" played such tricks upon the credulity of knowing critics.

Wheat or Chaff? By the Rev. J. C. Ryle, B. A. New York; Robert Carter & Brothers, 1852; pp. 352. 8vo.

A series of pungent, startling appeals, grounded on striking passages of Scripture; by the author of "Living or Dead?"

The Mystery Solved, or Ireland's Miseries; the Grand Cause and Cure, by the Rev. Edward Marcus Dill, A. M., M. D., Missionary Agent to the Irish Presbyterian Church. New York: Robert Carter and Brothers, 1852, pp. 346. 12mo.

The delineator of this awful picture is well known to many of our readers. While conceding their proportionate tributary weight to the physical, political, social, moral, and religious disadvantages of his native island, he finds the grand cause of its cumulative miseries in the complicated and blasting influence of Romanism over the mind, the conscience, the heart, the whole nature, and so over the temporal state and eternal prospects of its devotees. The subject is treated with a bold unsparing hand, and displays that complete mastery of his theme, and that kind and degree of ability in handling it, which those who heard the author will be likely to expect. The power of the author lies in his overflowing abundance of facts, and his warm, personal, living relation to them.

The Lost Senses—Deafness and Blindness, by John Kitto, D. D., F. S. A., author of the Daily Bible Illustrations. New York: Robert Carter and Brothers, 1852, pp. 379. 12mo.

It is not generally known to the readers of Kitto's numerous biblical works, that the author has been stone-deaf ever since his twelfth year, in consequence of a horrible fall. The story told in this volume is full of pathos, heightened rather than diminished, by the cheerfulness with which he tells it, and the unconscious heroism, and all but incredible success with which he has struggled up to his present sphere of usefulness. He next proceeds, with the calmness of a mere spectator, to compare his calamity with that of blindness. We do not doubt the book will be a real comfort, and may prove a great blessing to those who are similarly bereaved.

A Greek Reader, containing selections from various authors; adapted to Sophocles' and Kühner's Grammars, with notes and a Lexicon, for the use of schools and academies, by John J. Owen, D. D., Prof. of the Greek and Latin Languages and Literature in the Free Academy of New York City. New York: Leavitt and Allen, 1852, pp. 334. 12mo.

Dr. Owen has already won an extended reputation by his

industry and accuracy as a classical editor. The Greek Reader is a beautiful specimen of typography. The selections seem to be judiciously made, to accomplish the purposes of an early text-book; and the editor has wisely avoided the fault so common of late in books of the sort, of multiplying notes, apparently with the view of superseding the necessity of a living teacher. We could name recent editions of classic authors, which, in our judgment, are vitiated by annotations that are worse than useless.

The Revelation of St. John, expounded for those who search the Scriptures. By E. W. Hengstenberg, Doctor and Professor of Theology in Berlin. Translated from the Original by the Rev. Patrick Fairbairn, Author of "Typology of Scripture," &c. Vol. First. New York: Robert Carter & Brothers. 1852. 8vo. pp. 581.

Charity and its Fruits; or, Christian Love as manifested in the Heart and Life. By Jonathan Edwards, some time Pastor of the Church at Northampton, Mass., and President of the College of New Jersey. Edited from the Original Manuscripts; with an Introduction by Tryon Edwards. New York: Robert Carter & Brothers. 1852. 16mo. pp. 530.

LITERARY INTELLIGENCE.

GREAT BRITAIN.

There is a new and elegant edition of Bell on the Hand, revised, and with fine plates. Murray.

A Selection of English Synonyms, by Rich. Dublin. The explanations seem clear and full.

John Weale's "Manuals" cannot be too highly commended: they are cheap, well printed, and by the best hands, and comprise a pretty full encyclopædia.

"Importance of Literature to Men of Business." A Series of Lectures revised by the authors. It is headed by the lecture of Gulian C. Verplanck, before the Mercantile Association of New York, and the list embraces such names as Whately, Sir J. F. Herschel, Talfourd, Professor Nichol, Brewster, Earl of Carlisle.

Whately is just now issuing a series of weekly tracts, entitled "Cautions for the Times," in one of which he deals rather hardly with Father Newman.

Notes upon Russia. This is a translation, by the Hakluyt

Society, of the earliest account of that country, entitled, "Rerum Moscoviticarum Commentarii," by the Baron Sigismund von Herberstein, 1851.

One of the most striking features of British contemporary literature is the number of books that bear upon the East. It is a great advantage that many of the writers of these are not mere travellers, but residents, either in a civil or military capacity, of the regions which they describe—men generally of scientific and literary cultivation; and as the information, social, political, and physical, that they detail, is gathered for practical use in the discharge of their offices, we may expect great accuracy and discrimination.

Such is the character of the work entitled, "China during the War and since the Peace," by Sir John F. Davis, Bart,, F.R.S., late her Majesty's plenipotentiary in China, governor and commander-in-chief of the colony at Hong Kong. The first volume is principally from secret state papers captured during the war, and translated by Dr Gutzlaff, and gives a curious picture of the impressions of the Chinese with regard to the conflict: the second volume is an outline of the author's administration, and is the most valuable portion: it explains the origin, causes, and progress of the rebellion in the southern part of the empire.

Western Himalaya and Thibet; Narrative of a Journey through the Mountains of Northern India during the years 1847 and 1848. By T. Thompson, Assistant Surgeon in the Bengal Army.

A Ride through the Nubian Desert; a literal copy of a Travelling Journal kept by Captain W. Peet, R.N.

Mount Athos, Thessaly, and Epirus; being a Diary of a Journey from Constantinople to Corfu. By Geo. Ferguson Bowen, Fellow of Brazennose College, Oxford.

Five Years' Residence at Nepaul. By Captain Theo. Smith, Assistant Political Resident at Nepaul, 1841–1845, embracing a View of its People, Resources, and its Topography. And there is still another on the same country of a more gossiping character, entitled, "The Nepaulese Ambassador at Home."

We notice also a cheap edition of a valuable work, "Manners and Customs of the Japanese." Murray. $1.75. This edition is only one of the many indications of a disposition on the part of the British publishers to lower their prices in order to catch the American market. This will alter vastly the style and circulation of the issues there, and bring works which are not popular, and therefore not likely to be republished, within the reach of American scholars.

There has lately been published, in an English form, "Thirty-five Years in the East:" Adventures, Discoveries, Experiments, and Historical Sketches, relating to the Punjab and Cashmere; in connection with Medicine, Botany, Pharmacy, &c., together with an original Materia Medica and Medical Vocabulary, in four European and five Eastern Languages, by John Martin Honigberger, late Physician to the Court of Lahore. The medical part of this is worth attention; the other parts rather illustrate the writer's credulity than anything else. It has a profusion of views and portraits.

Sir James Hamilton's Discussions and Essays on Philosophical Subjects, make a good sized quarto; price, $5 37. This volume will, with the edition of Reid, comprise all that this able writer has yet given to the public. There is some prospect, it is thought, that his University Lectures may be printed.

There is a book just published of considerable promise. "A Treatise on the Methods of Observation and Reasoning in Politics, by G. Cornewall Lewis." We do not know the merits of this book, but we feel certain that it will be characterized by close reasoning, from clearly ascertained data. This much is warranted by the character of the writer's previous performances—his Essays on the Condition of the Irish in England, and on the Influence of Authority in Matters of Opinion.

"Thesaurus of English Words and Phrases, classified and arranged so as to facilitate the expression of ideas, and assist in Literary Composition," by Peter Mark Roget, M. D., F. R. S., F. R. A. S., F. G. S., author of the "Bridgewater Treatise on Animal and Vegetable Physiology;" price, $4 25, 4to. This work is analogous to Walker's Rhyming Dictionary; it suggests expressions just as that suggests rhymes. Words and phrases, of kindred signification, are arranged under six classes; ——; space, matter, intellect, volition, affections; each class has many sections, as for example—space—1 space general; 2 dimensions; 3 form; 4 motion, and each of these has subdivisions. There is besides an index to the whole, so that if you can only think of a word somewhere near to what you want, it will conduct you where you will have an opportunity to select the right one.

"Corneille and his Times," by M. Guizot, and, for all that appears, in his own English, has been issued by Bentley, London. We have mentioned before that Guizot was renewing his early efforts. This is considerably altered and improved: it includes sketches of the author, Jean Chapelain, Jean Rotron, Paul Scarron, besides appendices. It is exquisitely printed.

Teachers will be interested in "A Rudimentary Treatise on

the Philosophy of Grammar, with especial reference to the doctrine of case, by Ed. M. Goulburn, Head Master of Rugby School." Beautiful associations, almost remembrances, will arise in many minds at the sight of the dedication, "To the Præposters of Rugby School."

Sir Christopher Wren and his Times, with illustrative sketches of the most distinguished persons in the sixteenth century.

The Celt, the Roman, and the Saxon; a history of the early inhabitants of England down to the conversion of the Anglo-Saxons to Christianity.

Symbols of early and Mediæval Christian Art, by Louisa Twining. Large folio, $9. This is an exceedingly curious and beautiful work.

Lectures on the History of Moral Philosophy in England, by Wm. Whewell, D. D., Master of Trinity Coll., Cambridge. A thin octavo.

School Economy; a practical book on the best modes of establishing and teaching schools, and making them thoroughly useful to the working classes, by means of moral and industrial training; by Jelinger Symons, B. A. London, J. W. Parker.

Adam and Charles Black have commenced the publication of the most elegant library edition of the Waverly Novels yet issued. The first volume contains Waverly, large type, octavo, $1.50.

"History of the Council of Trent, from the French of L. F. Bungener." Translated by D. D. Scott. This is by a French Protestant, and is said to be the result of careful investigation, and authentic, terse, and complete, an eminently valuable addition to Protestant literature. The other two histories of any value are Paul Sarpi's and Pallavicini's.

Extracts from the Reports of her Majesty's Inspectors of Schools. Longman & Co. The results of the inspection of the Schools that receive Government aid, are scattered through voluminous records; an attempt is here made to select all that bears upon practical usefulness.

R. Griffith, of Oxford, has translated from the Sanskrit, "Specimens of the Old Indian Poetry." The book is intended to give some idea of the beauties of Indian poetry; it is spoken of as correct and spirited. There is also a critical essay on the figures used in one of the poems.

Narrative of the Burmese War, 1824–26; by Horace H. Wilson, Prof. Sanskrit. Oxford.

About thirty years ago Leeds Castle was undergoing repairs, and they came across an old chest, which seemed to be filled

with Dutch tiles, and was sold to a shoemaker for a few shillings. Underneath the tiles were found letters from more than 100 men of eminence during the civil wars of Charles I. and the Protectorate. There are letters of Charles I., Charles II., Prince Rupert, and Prince Maurice, and Lord Fairfax, and these contain, it is said, new and important facts.

Gig. G. B. Nicolini, late deputy in the Tuscan Constituent Assembly, is preparing at Edinburgh a popular history of the Jesuits. His other works, History of the Pontificate of Pius IX. and life of Gavazzi are praised.

Contributions toward the exposition of the Book of Genesis in 2 vols. by Rev. Dr. Candlish, Edinburgh.

"A Historical and Genealogical Memoir of Daniel Chamier, Minister of the Reformed Church, with notices of his descendants," has been published by Mr. Courthope, of the College of Arms. Chamier was a man of great energy and powerful influence, and the soul of the Huguenot party at the beginning of the 17th century. He had a chief share in drawing up the edict of Nantes in 1598; at the conference in which the Protestant rights were secured, he was the leading reformed deputy. His descendants are scattered over England.

The Emphatic New Testament by John Taylor author of an essay on the Greek Particle, attempts to represent by means of large and small type and black letters, certain peculiarities in the original Greek that would be overlooked by the ordinary reader. King James's version is used, and on many passages a striking light is thrown, affording useful help even to the learned.

"The Eclipse of Faith; or, a Visit to a Religious Skeptic." This title is suggested by F. W. Newman's Phases of Faith, which we believe was noticed in a former number of the Repertory. To that and other skeptical productions it is designed to furnish an antidote and reply. The characters introduced are well known in literary circles, and their sentiments are quoted; there is an appearance of fragmentariness about it, but it is said to be able and readable.

Mr. Pocock, whose extraordinary feat in Grecian history is yet under the public eye, is about to deal with early British history, and prove the emigration to England of an Afghan colony.

The first part of a History of the Painters of all Nations, containing the life of Murillo, and eight specimens of his choicest works, has lately been issued in London. The parts are to appear monthly at about fifty cents each. The work will comprise the Flemish, Dutch, Italian, Spanish, English,

French, and German schools, with portraits and specimens. The engravings are to be under the superintendence of M. Armengand, of Paris; memoirs by M. Chs. Blanc, and the whole to be under the supervision of Mr. Digby Wyatt.

Modern Poets, and Poetry of Spain; by James Kennedy, H. B. Majesty's Judge of the Mixed Court of Justice, Havanna.

Popular Scripture Zoology, or History of the animals mentioned in the Bible, by Agnes Catlow.

The Report of the Royal Commissioners upon the state of Oxford University is just out, making 700 pages. The changes proposed are sweeping, and in the liberal direction; they are set forth under forty-seven heads. Amongst other things they propose to abolish promissory oaths for the performance of academical duties; all distinctions between noblemen, gentlemen commoners, and commoners; to annul the statute that requires the access to each college to be through a common gate, and permit students to reside outside the walls in private lodgings; to throw open all the fellowships to all members of the University who have the B. A. degree, with some little exception; to release Fellows from obligations to take orders, or degrees in Theology, Law, or Medicine; to throw open all the scholarships, with some exceptions, to all British subjects; to grant to the colleges power to alter their statutes; and to limit the holding of a scholarship to five years. The Commissioners addressed printed questions to the members of the university; the Professors responded freely and readily; the university authorities withheld information in order to test the legality of the commission. It may be a very long time, if ever, before these reforms are effected, such is the opposition raised. The graduates of London University are making a move to secure some share in the government of that institution; their graduation now, as in American colleges, severs their connection completely.

"Recollections of a literary life," by Miss Mitford, has been republished by the Harpers.

"Lectures and Miscellanies" of H. James, will be curious as the vagaries of a quondam Presbyterian.

We notice that Wilkinson dedicates his book "The Human Body in its connection with Man" to Mr. James.

The "Life of Miss Lyon of Mt. Holyoke Seminary" has reached the 6th edition.

"America as I found it," by Mrs. Duncan. The Carters.

"The Heroine of a Week," published by the American

Sunday School Union, is one of the most excellent books issued, exquisite in style and lofty in matter.

The Harpers have published the fourth volume of Cosmos. Trench's "Study of Words" is reprinted by Redfield.

"Life and Correspondence of Lord Jeffrey," by Lord Cockburn. Lippincott, Grambo & Co.

The Harpers have reprinted "Niebuhr's Life," and his "Lectures on Ancient History" are issued in Philadelphia, in three volumes.

"Hungary, in 1851, with an experience of the Austrian Police," by Charles L. Brace, is the reliable result of personal observation.

"Regal Rome, an Introduction to the Roman History," by F. W. Newman. Redfield.

Mr. Parkman, author of "The Conspiracy of Pontiac," is now engaged on another work illustrative of American History. His reading is said to be vast and well arranged, his industry untiring, and his command over language complete. He suffers like Prescott from imperfect vision, and has to pursue his studies by the help of others.

"Saone's Neuman and Baretti," by Velasquez. A pronouncing Dictionary of the Spanish and English Languages, composed from the Spanish Dictionaries of the Spanish Academy, Terreros, and Salva upon the basis of Saone's edition of Neuman and Baretti, and from the English Dictionaries of Webster, Worcester and Walker; with the addition of more than eight thousand Words, Idioms, and familiar Phrases, the irregularities of all the verbs, and a grammatical synopsis of both languages. By Mariano Velasquez de la Cardena.

FRANCE.

Lamartine is about to publish a history of the First Constituent Assembly.

A new literary society has been established at Paris—"Society of the History of French Protestantism." It will collect and publish documents, whether printed or yet unedited, relative to the history of Protestantism in France in the sixteenth, seventeenth, and eighteenth centuries. A periodical bulletin of the transactions will appear, and a *recueil* will contain the papers and documents that the committee decide to publish. M. Guizot is honorary president; Coquerel, A. Monod, Bartholemew, and other Protestant pastors, are members. The plan will not be confined to ecclesiastical matters, but will

embrace the history of the political and social relations of Protestantism in France.

Abbé Moigno proposes to erect in the Bois de Boulogne a model in relief, of Europe, with its cities, rivers, lakes, railways, mountains, and forests. Each country will occupy the relative space proper to it—so many yards to the mile. The mountains are to resemble, in geologic construction and form, those which they represent. The lakes, rivers, and railways are to be of real water and iron. The model would occupy several acres.

Thiers, it is said, will commence, as soon as he has finished his "Consulate and Empire," a "History of Civilization."

Volume Second of Comte's "Positive Polity" is announced as about ready.

Victor Hugo has sold his effects in France, and intends to settle in the Isle of Jersey, or in the south of England, and devote himself to literature.

The "Society of the History of France" has brought out complete and revised editions of "Gregory of Tours," "Eginhard," "Ordbrie," "Vital," "Richer," "Villhardoin," and "Comynes;" a full account of the Trial of Joan of Arc, with all the documents, and other memoirs. It is preparing a new edition of Froïssart, and is to publish the memoirs of M. de Cossnac, Archbishop of Aix, which was lately found in MS., and throws light upon the reign of Louis XIV.

The brothers Didot are issuing a new Universal Biography. The first volume goes as far as Alex.

AMERICA.

Diplomacy of the Revolution. By William H. Prescott. This is a series of historical studies most authentic and valuable. The headings of some of the chapters are, "Negotiations with France," "Spain: Armed Neutrality;" "Treaty with Holland," "Negotiations for Peace with England." It is a small book, the result of the thorough study of documents. Price 62½ cents.

Ancient Christianity exemplified in the Private, Domestic, Social, and Civil Life of the Primitive Christians, and in the Original Institutions, Offices, Ordinances, and Rites of the Church. By the Rev. Lyman Coleman, D. D., Lippincott, Grambo, & Co.

This is the former work of Dr. Coleman—"Antiquities of the Christian Church," re-written, revised, and re-revised, with enlarged knowledge and more full comprehension, so that it is

in appearance and in reality a new book. It is intended as a manual for dissentients from the tenets of Prelatists and Liturgists, respecting the original organization, discipline, and worship of the primitive church. It will be out in a few weeks.

The Isthmus of Tehuantepec: being the Results of a Survey for a Railroad to connect the Atlantic and Pacific Oceans, made by the scientific commission under the direction of Maj. J. G. Barnard, U. S. Engineer; with a Resumé of the Geology, Climate, Local Geography, Productions, Industry, Fauna and Flora of that region. New York: Appletons.

GERMANY.

F. Delitzsch, Genesis Expounded. 8vo. pp. 414. Leipsic.

E. Luthardt, Composition of the Gospel of John. 8vo. pp. 92. Nuremberg.

M. Baumgarten, The Acts of the Apostles, or the Course of Development of the Church from Jerusalem to Rome. Part I. From Jerusalem to Antioch. 8vo. pp. 308. Halle.

J. H. A. Elrard, Christian Dogmatics. Vol. II. 8vo. pp. 748. Königsberg.

The second division of the third part of Bade's Christology of the Old Testament, Münster, pp. 336, goes over the Messianic Prophecies in Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Micah, Haggai, Zechariah, and Malachi, with the Messianic types.

E. W. Hengstenberg, The Offerings of Holy Scripture; A Discourse delivered at the instance of the Evangelical Union in Berlin; Reprinted from the Evangelische Kirchenzeitung. 8vo. pp. 47. Berlin.

C. Werner, System of Christian Ethics. Part III. 8vo. pp. 756. Regensburg.

J. A. B. Lutterbeck, die Neutestamentlichen Lehrbegriffe, oder Untersuchungen über das Zeitalter der Religionswende, die Vorstufen des Christenthums und die erste Gestaltung desselben. Ein Handbuch für älteste Dogmengeschichte und Systematische Exegese des neuen Testaments. Bd. I. Die vorchristliche Entwickelung. 8vo. pp. 446. Mainz.

K. F. Gaupp, Practical Theology. Part. II. Division I. Homiletics, 8vo. pp. 536. Berlin.

H. Hupfeld, Commentatio de primitiva et vera festorum apud Hebraeos ratione ex legum Mosaicarum varietate eruenda. 4to. pp. 50. Halis.

Psalmi hebraice cum versione latina vulgatae editionis. 8vo. pp. 200. Lipsiae, Tauchnitz.

Codex Claromontanus, sive epistolae Pauli omnes graece et latine. This is a reprint of the famous Greek-Latin MS. of this name, supposed to belong to the sixth century. It is edited by C. Tischendorf. 4to. pp. 599, with 2 lithographs. Leipsic.

The Book of Psalms, Hebrew and English. 12mo. pp. 200. Leipsic, Tauchnitz.

Testamentum Novum, graece et germanice. The Greek Text with Luther's Version, by C. G. G. Theile. 8vo. pp. 922. Leipsic, Tauchnitz.

The Acts of the Apostles in Coptic, edited by P. Bötticher. 8vo. pp. 106. Halle.

The greater Prophets in Coptic, with a Latin Version, by Henry Tattam, 2 Vols. 8vo. pp. 976. Oxford.

H. Brugsch, The Lament for Adonis, and the Song of Linos. 8vo. p. 33. Berlin.

Seyffarth has come out in the Leipziger Repertorium, with an exceedingly severe critique upon the Egyptian works of Brugsch, his Rosettan Inscription, and his Liber Metempsychosis, in which he taxes the author roundly with both ignorance and plagiarism.

J. Kaerle, Chaldee Chrestomathy, consisting of extracts from the Targums of Onkelos, Jonathan, and others, with a Lexicon, 8vo. pp. 299. Vienna.

J. Kossarski, Traditions of the East, from the Talmud and other Hebrew sources, with explanatory remarks. 8vo. pp. 198. Berlin.

T. Benfey, Handbook of the Sanscrit Language. Part I. Also with the title: Complete Grammar of the Sanscrit Language. 8vo. pp. 449. Leipsic.

Nos. 6 and 7 of Part 1., the Yajurveda, publishing by A. Weber, have appeared.

The first five chapters of the Vendidad: Corrected by C. Lassen. 8vo. pp. 67. Bonn.

G. Uhlhorn, Fundamenta Chronologiæ Tertullianæ. A Theologico-historical, inaugural discourse. 8vo. pp. 66. Gottingen.

Spicilegium Solesmense, embracing hitherto unpublished works of the fathers and ecclesiastical writers, from Greek, Oriental, and Latin Codices—published under the supervision of J. B. Pitra. Vol. I., containing chiefly authors earlier than the 5th century. 8vo. pp. 596. Paris.

F. R. Hasse, Anselm of Canterbury. Part II. The Teaching of Anselm. 8vo. pp. 633. Leipsic.

M. Schmidt, Treatise on Tryphon of Alexandria. 8vo. pp. 39.

G. Bernhardy, Outline of Greek Literature, with a comparative Survey of the Roman. Part I. Inner History of the Greek Literature. 8vo. pp. 662. Halle.

L. Mercklin, on the Influence of the East upon Greek Antiquity. 8vo. pp. 45. Dorpat.

K. F. Hermann, Compend of Greek Antiquities. Part III. 8vo. pp. 360. Heidelberg.

E. Teller, The Philosophy of the Greeks. An investigation into the character, progress, &c., of its development. Part III. The Post-Aristotelian Philosophy. 1st Half. 8vo. pp. 455. Tubingen.

Christian Costume of the Middle Ages. From contemporary monuments, published by J. de Hefner, Frankfort on the Mayn. Division I. From the most ancient times to the end of the 13th Century. II. The 14th and 15th centuries. III. The 16th century. With copper-plate engravings and descriptive letter-press.

The Ornaments of the Middle ages, by C. Heideloff. Nos. 23 and 24, or Nos. 5 and 6 of the fourth volume. Each of these numbers contains 8 pages of steel engravings and 9 of letter-press. 4to. Nuremberg.

The Christian Church-Architecture of the West from its commencement to the complete formation of the pointed-arch style. With lithograph Engravings, by G. G. Kallenbach, and J. Schmitt.

The Herder Literature in Germany. A complete catalogue of all the editions both of the complete works and of any individual writings of J. G. von Herder, of all explanatory and supplementary writings, and finally of all other literary productions standing in any relation to him, that have appeared in Germany from 1769 to the close of 1851. 8vo. pp. 22. Cassel.

The Goethe Literature in Germany, from 1773 to the close of 1851. 8vo. pp. 82. Cassel.

The Schiller Literature in Germany from 1781 to the close of 1851. 8vo. pp. 51. Cassel.

F. G. Seiffert, on the relation of Christianity to the various forms of government and to the citizenship of the State, in the light of our times. 8vo. pp. 109.

C. von Raumer, History of Education from the revival of Classical Studies to our times. Part III. Division 2. 8vo. pp. 247.

C. Ritter, Introduction to Universal Comparative Geography and Treatises for the establishing of a more scientific treatment of Geography. 8vo. pp. 246. Berlin.

Manuscript of the Queen's Court. A collection of old Bohe-

mian Lyrico-epic Songs, with other ancient Bohemian poems. Translated (into English) by A. H. Wratislaw. pp. 87. Prague.

A seventh edition has been issued of De Wette's Introduction to the Old Testament.

T. Babington Macaulay, has been elected foreign member of the Historical Class in the Royal Academy of Sciences at Munich, and C. von Bunsen, Prussian Minister at the Court of Great Britain, Foreign Member of the Philosophico-Philological Class.

The French Academy in the Institute of France proposed for the year 1852, two prizes of 3,000 francs on the following subjects. 1. Inquire into the influence of charity in the Roman world during the first centuries of our era; and after having established how, respecting profoundly rights and property, it acted by persuasion under the character of a religious virtue, show by its institutions the new spirit with which it penetrated into civil society. 2. Inquire into the traces of the influence which the literature and genius of Italy exercised upon French letters in the 16th century and a part of the 17th. Two prizes of the same amount are proposed for 1853; one on the narrative poetry of the middle ages, another on the progress of letters and of mind in France in the former part of the 17th century, before the tragedy of the Cid, and the discourse of Des Cartes on Method.

H. A. Niemeyer, Extraordinary Professor of Theology in the University at Halle, died on the 6th of last December. He was born January 5th, 1802, was educated at Halle, in 1826 was appointed Extraordinary Professor at Jena; in 1829 succeeded his father as Extraordinary Professor in Halle. In 1840 he published his "Collectio Confessionum in ecclesiis reformatis publicatarum."

QUARTERLY SCIENTIFIC INTELLIGENCE.

Composition of Chlorophylle.—The green matter which can be extracted from most plants by means of alcohol and ether, and which acts so important a part in vegetable digestion, was considered a pure homogeneous organic substance, and received the name of chlorophylle. M. Verdeil has discovered that this green resin is a mixture of a perfectly colourless fat, capable of

crystallizing, and of a colouring principle, presenting the greatest analogies with the red colouring principle of blood, which has not, however, until recently been obtained in a completely pure state. To isolate it he precipitates a boiling solution of chlorophylle in alcohol by a small quantity of milk of lime. The solution becomes colourless; the alcohol retaining the fat, whilst the lime retains all the colouring matter. This is separated from the lime by hydrochloric acid, and by the addition of ether, which dissolves the green matter, forming a coloured stratum on the top of the liquid. By evaporating the ether the colouring matter is obtained in a perfectly pure state.

New Mode of procuring Nitrogen and Chlorine.—Maumené has observed, that a mixture of two equivalents of the nitrate with one of the chloride of ammonium, when fused together, yield nitrogen, chlorine, and vapour of water. The reaction is violent, but may be restrained by the admixture of an inert substance. It is recommended that 75 grammes of sal ammoniac be mixed with 25 of nitrate of ammonia, and 400 grammes of sand, all thoroughly dried. From this quantity of materials 26 litres of dry nitrogen and 5 litres of chlorine are procured.

Passive state of Meteoric Iron.—Prof. Wöhler states (as appears in the Lond. Edin. and Dub. Philosophical Magazine), the remarkable fact, that the greater part of the meteoric iron which he has had the opportunity to examine is in the so-called passive state; that is to say, does not reduce copper from the solution of the neutral sulphate of copper, but remains bright and unaltered on immersion therein. When touched with a piece of common iron, in the solution, the reduction of copper immediately commences. The addition of an acid to the solution produces the same effect. If the reduced copper be filed away so as to produce a new surface, the iron again becomes passive.

This property of meteoric iron will not, however, serve as a distinguishing characteristic, as some undoubted specimens were not in the passive state.

Thalite and Thalia; a supposed new Earth.—A soft green mineral has been found diffused in the amygdaloidal traps of the northern shore of Lake Superior, in Minnesota, and which has been carefully examined by David D. Owen, whose account of it will be found in the May number of Silliman's Journal. Though not found in large masses, the mineral was so abun-

dantly disseminated in some of these rocks, that the slightest blow of the hammer indented the rock, and left a whitish green mark from the easily-crushed particles of the mineral in question. It is essentially a hydrated silicate of magnesia, and what appears to be a new earth intermediate in its properties between magnesia and manganese. The colour of the mineral when pure is a pale yellowish green; its consistence and hardness are about those of wax. When heated in a matrass it gives off water. Treated with hydro-chloric acid, chlorine is evolved, and the greater part of its constituents, except silica, are dissolved. After the separation of the silica, and a greater part of the magnesia, there invariably remained a white mass tinged slightly of a reddish-yellow or flesh colour, having a tendency to darken by exposure to the air, and amounting to 18 or 19 per cent. of the mineral. When this is dissolved in just sufficient hydro-chloric acid to take it up, and afterwards boiled with an excess of caustic potash, 4.6 per cent. of alumina is separated, leaving about 13.5 per cent. of matter quite insoluble in that reagent. Of this, about 1.5 per cent. was peroxide of iron, and about 12 per cent. the new earth before-mentioned, slightly contaminated with magnesia. After being entirely freed from iron and magnesia, it has the appearance of powdered dried albumen.

This earth differs from alumina and glucina in being insoluble in caustic potash; from magnesia in producing coloured salts; in being only slightly soluble in ammoniacal salts; in the peculiar vesicular character of its precipitate with phosphate of soda; and in being precipitated by oxalate of ammonia. From yttria it differs by not giving a precipitate with oxalic acid in slightly acidulated solutions, and in being precipitated by the succinate of ammonia. It differs from zirconia in being soluble in nitric and hydrochloric acids after ignition; from the oxides of cerium in not turning of a brick red colour after being ignited, and in the colour of its salts, which are mostly shades of green or yellow.

From the quantity of chlorine evolved during the solution of this earth in hydrochloric acid, it appears that its base must exist in at least two degrees of oxidation—chlorine being disengaged in the same manner as in the solution of the higher oxides of manganese in the same acid.

Mr. Owen proposes the name *Thalium* for the base of this earth; *Thalia* for the earth itself; and *Thalite* for the mineral in which it is found.

Metallic Iron in Fossil Wood.—M. Bahr, in examining a

specimen of fossil wood from the lake Ralang in Sweden, discovered it to contain grains of iron in the metallic state. Their form and position were such as to indicate that they could not have found their lodgment in the wood by mechanical means, but must have been deposited by the decomposition of some salt of iron in solution. These grains flattened under the hammer, and were shown by analysis to be iron of considerable purity.

Permeability of Metals to Mercury.—Proff. Horsford has made extended and long continued experiments on the permeability of metals to mercury, of which he gives an account in the last number of Silliman's Journal. Lead and tin seem to be most easily permeable, and are the principal subjects of experiment. In a bar of drawn lead, placed perpendicularly in a cup of mercury, the mercury was found in 313 days to have reached a height of 0,143 M. The rapidity of ascent became greatly retarded as the height increased. In the first 6 hours the mercury rose 0,062 M.; in the first 24 hours, it rose 0,070 M. The ascent became finally less than 1-1000th part as rapid as at first. Mercury rises more rapidly in cast bars than in those that are drawn, but without uniformity, apparently following seams in the bars. The action of gravitation seems to exercise great influence on the rapidity of the permeation of mercury in lead; a bar of lead supplied with mercury at the top being permeated with comparatively great rapidity. The effect of gravity is also observable in the transmission of mercury through bars in the form of syphons. The area of the absorbing surface was also found to affect the amount of mercury transmitted in a given time, the amount increasing with an increase of surface in contact with the mercury. Bars of lead left long in contact with mercury became brittle and cracked open. The saturated bar was found to have a greater specific gravity than lead, and to contain about 4 per cent. of mercury. The mercury after having been passed repeatedly through the bars contained 2,52 per cent. of lead. Saturated bars of lead after 7 months' exposure to the air contained about 0,85 per cent of mercury, and nearly regained their original properties.

In tin, mercury ascends with nearly uniform velocity, rising 0,052 M. in 5 days. The bars speedily became very brittle and cracked open. The saturated tin bar contains about 17 per cent. of mercury which it does not lose on exposure to the air.

Gold and silver were found to be permeable very slowly. Zinc and cadmium were permeable, but very quickly dissolved.

Iron, platinum, palladium, copper and brass were not permeable at common temperatures.

Distribution of Iodine, connected with the occurrence of Goitre.—M. Ad. Chatin has established the fact that there is a general coincidence between the amount of iodine contained in the air, water, and soil, or alimentary products of a district, and the complete absence or development of goitre and cretinism within its limits. This fact is fully illustrated by the comparative development of these maladies in different parts of the Alps of France and Piedmont, where different amounts of iodine are found. The coincidence is supported not only by all the facts which have been observed in the Alps, but also by separate observations made in the Pyrenees, the Soisonnais, the Brie, the Nièvre, the Meurthe, the Jura, the Vosges, upon the banks of the Rhine, and in Switzerland.

M. Chatin considers the specific cause of goitre and cretinism to be a want of iodine; and the accessory causes impure air and the want of proper aliment and habitations, or any causes tending to debility.

The normal amount of iodine to be taken into the system appears to be from $\frac{1}{100}$ to $\frac{1}{50}$ of a milligramme, daily. In Lyons and Turin the amount of iodine daily taken in food and drink is ordinarily from $\frac{1}{300}$ to $\frac{1}{1000}$, while in the Alpine valleys it does not exceed $\frac{1}{2000}$ of a milligramme.

Effect of Climate on the Wool of Sheep.—Dr. John Davy has communicated to the Edinburgh Philosophical Journal a note on the effect of climate on the wool of sheep. He has received two samples of the hair of the sheep of Barbadoes, which were originally of English stock; one being the hair of a sheep three years old, and the other of a sheep one year old. Both were nearly of the same colour—a light reddish brown—and about $1\frac{1}{2}$ inches in length. The hair of the sheep three years old was coarser than the other, consisting chiefly of hard fibres slightly tortuous, each about $\frac{1}{180}$ of an inch in diameter, cylindrical, or somewhat flattened, and tapering towards a point at the distal extremity. The hair of the one year old sheep consisted of coarse and fine fibres in about equal proportions, the coarse ones being about $\frac{1}{363}$ of an inch in diameter, and the fine ones about $\frac{1}{1333}$ of an inch; the former resembling the hair of the older sheep, and the latter having the appearance of wool both in fineness and general aspect, whether seen only with the naked eye, or with the aid of a microscope.

Alcoholic Poisoning.—Dr. Huss, a distinguished physician

of Sweden, has published an account of his important researches on the subject of chronic poisoning by alcoholic drinks, which is the basis of an article in the British and Foreign Medico-Chirurgical Review. Although the evil effects of the intemperate use of alcoholic drinks, and of large doses of alcohol, have long been observed, the changes eventually produced in the system by long-continued dram-drinking have never until now been classified and arranged so as to add a new disorder to the catalogue of disease. Dr. Huss gives the name *alcoholismus chronicus* to those groups of peculiar nervous symptoms which, affecting alike the motor and sensor powers, and the mental capacity of the individual affected, proceed generally in a slow chronic course, and are not to be referrible directly to any lesions of the nervous system discoverable either during life or on *post mortem* examination. Six varieties of this disease are recognized. The great similarity of many of its symptoms to the effects of some of the metallic poisons, especially the salts of lead, has induced some to attribute this disease to the admixture of such substances with the liquors commonly consumed; but a careful analysis of the liquors retailed in Stockholm, where this disease is especially prevalent, has shown them free from such adulterations, to which, indeed, there is little inducement, as the brandy is distilled from potatoes, and procured at a very cheap rate. The distinctive differences between this and other modes of chronic poisoning are fully laid down and illustrated by the citation of a large number of cases, and the conclusions further sustained by experiments on animals, which are carefully detailed. Dr. Huss has also given due consideration to the treatment of the disease.

CONTENTS OF No. III.

1852.