ALEXANDER's EXPEDITION,

TO THE

INDIAN OCEAN.

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LONDON: Sold by J. MURRAY, No. 32, Fleet-Street; and JAMES PHILLIPS, George-Yard, Lombard-Street.

M,DCC,XCII.

[Enter'd at Stationer's Hall.]

ADVERTISEMENT.

THE peculiar irritability of minds, employed in the cultivation of the fine arts, has been long obſerved and ſatisfactorily explained. Of this tormenting quality, the offspring and companion of Vanity, the votaries of verſe are known to have their full allotment. So important do the tranſactions of their underſtandings appear in their own eyes, that they often indulge us with an account of the accident, which ſtruck the firſt ſpark from their imagination; and then regularly proceed to inform us how by degrees, under the flattering encouragement of friends, and the accumulation of materials, it was cheriſhed into a blaze, fit to be exhibited to the public eye. Nor is Statius the only verſifier, who has been at the pains to tell us how ſoon a number of indifferent lines may be ſtrung together.

One may frequently obſerve much the ſame ſort of Vanity in thoſe, whom experience has not yet taught, how little men are diſpoſed to ſympathize with their equals in the ordinary occurrences of life. Children, for inſtance, often attempt to excite an intereſt in their own favour by a recital of their eſcapes from danger or diſeaſe. But the ſtratagem ſeldom ſucceeds. They find among their play-fellows many who have equally ſuffered from fevers and broken bones. Nor is it now ſo uncommon to be a writer of verſe or proſe, that any one ſhould think it worth his while to tell how he became one. And, if ever there could have been hopes of própitiating the reader by theſe confidential communications, it is to be feared that the charm has long ſince loſt its power.

In ſpite of conſiderations ſo diſcouraging, I think it neceſſary to mention in a few words the occaſion of the following lines. They originated in a ſtratagem, which, if not entirely innocent, can be charged only with the guilt of preſumption. In order to impoſe upon a few of their common acquaintance, the writer, in a few paſſages at leaſt, attempted to aſſume the ſtyle of the moſt elegant of modern poets; and thought he was encouraged, by ſome degree of ſucceſs, to extend his deſign, he cannot build much hope upon ſo ſlender a foundation. He is too ſenſible of the difference between a haſty recital and a cool peruſal, and between the effect of the ſame compoſition in manuſcript and in print: nor can he forget the power of an

 illuſtrious

illuſtrious name to diſarm cenſure. But perhaps even by profeſſing ſo far a deſign to imitate, he ſhall not eſcape the charge of plagiariſm. For, are there not imitations of older poets? Some he knows there are; and there are poſſibly others of which he is ignorant. Having formerly, like other young perſons, delighted in works of imagination, he paſſed a long interval with little intercourſe with the favourites of his youth, and cannot now always diſtinguiſh between the ſuggeſtions of memory and invention.

Having never written twice as many lines as the following pages contain, he is not a little ſurprized to find himſelf an artificer in rhime. To this confeſſion or apology, he begs leave to add, that the following verſes were not only written, but nearly printed before the appearance of *the Œconomy of Vegetation* and the third edition of *the Loves of the Plants*; a fact of which he could eaſily produce evidence, if it were neceſſary. He could not therefore tranſplant any of the Graces with which the more recent productions of this great poet and philoſopher abound. Neither would he have attempted it, for imitation carried too far, becomes contemptibly puerile.

The intelligent critic will probably cenſure the profuſion of *notes*. They were chiefly written with a view to diffuſe more widely a knowledge of old and new Hindoo literature, which although ſufficiently familiar to the learned, is but juſt reaching the circle of ordinary readers. When the imagination is once enamoured of any object, no pains will be ſpared to inveſtigate it thoroughly: and upon this principle a perſon who poſſeſſes, like the author of the Botanic Garden, a ſtore of images and a command of language, ſufficient to conſtitute a poet, may entitle himſelf to public gratitude, by offering to thoſe, who feel oppreſſed by the burden of life, ſome engaging purſuit, and he may add a new intereſt to the exiſtence of others.—If it were wiſhed that a boy ſhould apply himſelf earneſtly to the ſtudy of Engliſh hiſtory, it might be proper, among other indirect inducements, to carry him to the repreſentation of ſome of Shakeſpeare's plays. It is excited Fancy that has worked ſo many miracles in art and ſcience; and one may lament, both for the ſake of knowledge and humanity, that ſome attention is not paid to this truth in education.—For ſeveral of the ſentiments in the annexed *obſervations* the author will not offer a vain apology. He foreſees that they will be warmly diſapproved. But it is an happy circumſtance in the conſtitution of the human mind, that we can find in truth, or, if you pleaſe, in deliberate opinions, a compenſation for that antipathy which the avowal often excites. The antients have ſaid, and the moderns have repeated

peated, that Virtue to be loved, needs only to be ſeen. The hiſtory of mankind ſhews that the exact contrary holds with regard to Truth. No art can ſo ſet her off that ſhe ſhall not, on her firſt appearance, excite almoſt univerſal abhorrence. It is well for us, that ſhe improves upon acquaintance!

Something will occur in the notes concerning the character of Alexander, which has ſo often been an object of contemplation to the Philoſopher and Hiſtorian: and I might quote from Mr. Barthelemi's admired work an elaborate portrait of my Hero. But I think he may be delineated in a very narrow compaſs, and of him, as of other great men, I ſhould think it ſufficient to ſay that his mind was diſcriminated by *exquiſite ſenſibility*. By whatever object they were touched, the ſprings of his nature bent deeply inwards, but they immediately rebounded with equal energy into action. Hence one may explain his paſſionate exceſſes; that independance of mind, which would not blindly ſubmit even to an Ariſtotle; and thoſe extraordinary projects by which he ſometimes aſpired to praiſe according to the falſe ſtandard of excellence then eſtabliſhed, as well as thoſe equally magnificent deſigns, which exceeded the comprehenſion of his age. Thus, His genius was doubtleſs, great. But his birth and times determined its mode of exertion.

It is, in my opinion, nothing extraordinary, that ſo young a man ſhould form ſuch mighty enterprizes. Youth has always been the ſeaſon of enlarged conceptions and great diſcoveries. Even in the ſeverer ſciences it might be ſhewn by a large induction of particulars that the youthful faculties are beſt calculated to form original and juſt combinations. The hiſtory of Newton, Locke, Boerhaave, Linnæus, Lavoiſier with that of almoſt all other great diſcoverers, and founders of ſciences and ſyſtems proves that the moſt noble and moſt beneficial diſcoveries have been made, and the largeſt comprehenſion of thought diſplayed, by men that had not yet attained the middle of life; and frequently by thoſe who were only not boys. Great political charges alſo have been commonly effected in the world by young men, or at leaſt in conſequence of plans framed early in life.—Without attending to the courſe of our own thoughts, we may eaſily be led, when we hear of the different faculties of the mind, to imagine that theſe faculties are fixed to different parts of the mind, as the organs of ſenſe are to different parts of the head: and we may conceive our ſeveral faculties to be in vigour at different periods of life. So much miſapprehenſion do arbitrary diſtinctions and illuſive metaphors occaſion! A little reflection, however, will eaſily convince us of the unity of the intellectual principle: We ſhall be ſenſi-

ble

ble that its different operations, as they are called, are carried on almoſt at the ſame inſtant, or follow each other in the moſt rapid ſucceſſion, and are for ever intermingling. A mind, vigourous in imagining, is alſo vigourous in judging. Probably in the moſt abſtruſe reſearches of ſcience as much imagination is exerted as in the higheſt flights of poetry; and in the latter we judge and compare as much as in the former. It ſeems too, perfectly indifferent to the power, by which we combine ideas, what ſort of ideas it has to combine; and I will venture at the riſque of ridicule, to conjecture that, had the circumſtances of their lives been mutually exchanged, Homer might have been the greateſt of geometricians, and Newton the chief of poets.—Some favourites of Nature indeed long retain the vigour of their faculties as we ſee ſome perſons long retaining the moſt obvious attributes of youth. But perhaps many of thoſe productions which have been exhibited to the public eye at a mature or an advanced age, were planned and partly executed at an early period of life. Nor is there any occaſion to ſuppoſe that the decay of the intellectual organ is other than very gradual like that of the moving and ſentient parts of our frame; and perhaps when we come to be well acquainted with the laws of human nature even the ſlow progreſs of intellectual decay may be retarded. If it be objected that the Judgment muſt improve by exerciſe and the accumulation of materials, (and this is equally true of the Imagination) it ſhould be remembered that many minds are thoroughly well diſciplined by reflection at the age of five-and-twenty or thirty, and even earlier. And if this advantage is at preſent confined to a few, where does the fault lie, but in thoſe inſtitutions, which by every direct and indirect means, counteract the deſigns of creative wiſdom, and check the improvement of the individual, and, by conſequence, of the ſpecies?

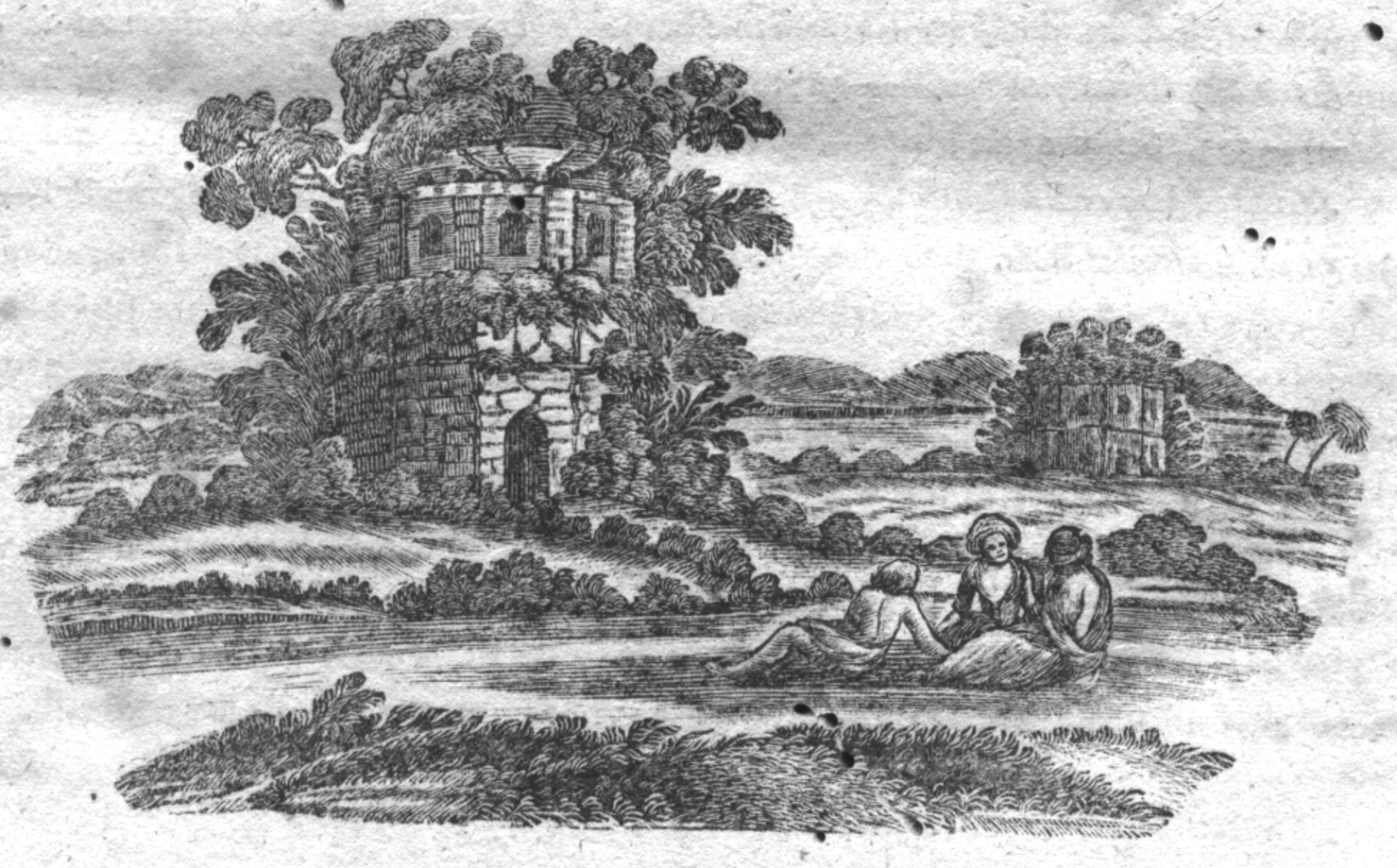
Theſe reflections will not, I hope, be ſo miſunderſtood as if all young men were aſſerted to be ſuperior, in their intellectual powers, to all their ſeniors: I only aſſign a few, out of many reaſons, which biography and pſychology preſent, for ſuppoſing the *acme* of mental, to be nearly contemporary with that of corporeal vigour. They may animate the induſtry, without increaſing the preſumption, of youth. In a larger treatiſe ſomething might be added to their preciſion, with little limitation of their extent. They will, in the mean time, be very differently received by readers of different ages.

The engravings in the following pages will be praiſed or excuſed when it is known that they are the performance of an uneducated and uninſtructed artiſt, if

ſuch

ſuch an application be not a profanation of the term, in a remote village. All the aſſiſtance he received was from the example of Mr. Bewick's moſt maſterly engravings on wood. The deſigns would have been better, if he could have made himſelf more perfectly acquainted with the *coſtume* of Nature in India.—The firſt may give thoſe who have not ſeen Mr. Rennel's maps, an idea of the *Sunderbunds*.—The ſecond was ſuggeſted by one of Mr. Daniel's views of Calcutta, which the engraver had not before him. Vegetation is the great enemy of buildings in India; and this view ſhews with what vigour Nature carries on her eternal war againſt Art in that ſultry climate.—That in p. 1. refers to lines 69—72;—the Pagoda at the end of the verſes is not one of the celebrated edifices of that name. It is from Calcutta.—A French work on the religious ceremonies of all nations furniſhed the engraving in p. 49. The brutalized Faquir in front, is, I believe, faithfully copied.—The Tiger (p. 64.) bears Indian rockets on his back.—The triple figure is an Hindoo Deity. It is taken from Mr. Nichbuhr, who copied it from the wonderful antient ſculptures in the excavations of the iſle Elephanta.

In ſpite of ſome deficiences in the typographical apparatus, and ſome unfavourable circumſtances beſides, the following pages are not ill printed. The *compoſitor* was a young woman in the ſame village. I know not if women be commonly engaged in printing, but their nimble and delicate fingers ſeem extremely well adapted to the office of compoſitor; and it will be readily granted that employment for females is among the greateſt deſiderata of ſociety.



ARGUMENT.

Verſe 1. *Of the Veſſels; and diſpoſition of the land forces.*——13. *Progreſs of the fleet.* ——41. *Progreſs of the armies and effect of their march on the Natives and Animals.* ——83. *Objects that occurred during this progreſs; of the Bore and tide.*——109. *Alexander expreſſes the emotion excited by the ſcenes then immediately before him, or thoſe he had lately beheld.*——205. *Sympathy of the Troops on board, and arrival near one of the mouths of the Indus.*——227. *Digreſſion on the qualities and deſigns of Alexander; on the effects of his premature death; on the calamities brought upon India by more inhuman invaders in later ages: by mercantile tyranny, by ſlaughter, and famine.* ——325. *Pernicious effect of martial poetry on the imagination and conduct of men in antient and in the middle ages;—proſtitution of poetry to flatter deſpots;—cabinet of a deſpot—wiſh that poetry may hereafter be employed to worthier purpoſes.*——401. *Return of Alexander from the Indian Ocean—he is encouraged and confirmed in his great commercial ſchemes.*——417. *Triumphant March from the banks of the Indus.* ——425. *Songs of the troops—and enumeration of the inſults Greece had received from Aſiatic robbers and deſpots.*——496. *Compleat vengeance only taken by Alexander.*—— 511. *Arrival at Suſa.*

NOW the new LORD of PERSIA's wide domain
Down fierce HYDASPES ſeeks the INDIAN Main;

Alexander's expedition. After his defeat at Arbela, the feeble Darius was ſeized by a party of his own Satraps and Officers. Beſſus, who was at the head of the conſpiracy, aſſumed the title of King of Perſia, took the name of Artaxerxes and ſeems to have made preparations for oppoſing Alexander. The ſpeed and vigilance however of the Grecian General fruſtrated his deſigns; and the conſpirators, finding themſelves ſo hard preſſed that they could not carry off the captive monarch, murdered him, and flying left his body behind. This atrocious act ſerved but to ſtimulate Alexander. It is pleaſing to trace him, as he is hurried along by a generous

High on the leading prow the Conqueror ſtands,
Eyes purer ſkies, and marks diverging ſtrands.

indignation in purſuit of the aſſaſſins, firſt in an Eaſterly and then in a Northern direction, through the heart of Aſia. Bazaernes was delivered up by the Indians on the weſt of the Indus and executed. The fear of being purſued into their deſerts induced the Scythians to ſend the head of Spitamenes; Satibarzanes was killed in battle. And it was in vain that Beſſus croſſed the great ridge of Hindoo Kho, the Indian Caucaſus, laid waſte the country at the foot of the mountains, and burned the boats in which he had tranſported himſelf and his followers acroſs the Oxus. The indefatigable avenger of Darius followed cloſe upon his footſteps, He was ſeized by Ptolemy not far from the banks of the Jaxartes or Sihon. At the ſight of Beſſus, Alexander ſtopped his chariot and aſked, why he had firſt put in chains and afterwards murdered his Sovereign, who was alſo his friend and benefactor. The villainy of courtiers is equalled only by their meanneſs. "It was not my act merely, replied the culprit: all who were about Darius were concerned. We hoped by this means to make our peace with Alexander." (Arrian. B. III.) By ſuch a defence he paſſed ſentence upon himſelf.—On repaſſing the mountains, Alexander moved directly eaſtward. During his progreſs along the ſkirts of India, he had gathered ſuch information as probably revived many pleaſing ideas that were ſlumbering in his breaſt. It is reaſonable to conjecture that his mind had dwelled upon thoſe remote regions with peculiar complacency from his earlieſt youth; for the reports at this period current among the Greeks concerning India, conſiſted of ſome genuine information mixed with a large proportion of fable and unauthoriſed tradition. Tales of this romantic caſt are admirably calculated to inflame a ſuſceptible imagination. In every age the effect of ſuch a miſty and magnified view of diſtant objects has been powerfully felt. We may recollect in what golden colours the unexplored countries of America exhibited themſelves to European imaginations about the time of Raleigh's expedition: and we may thus conceive ſome

A thou-

A thouſand ſails attendant catch the wind,
And yet a thouſand preſs the wave behind;
Two Veteran hoſts, outſtretched on either hand,
Wide wave their wings and ſweep the trembling land.

faint idea of the feelings and expectations with which ſuch a man as Alexander muſt have entered India. Strabo (B. XV.) confirms theſe reflections.

V. 2. *Fierce Hydaſpes.* The five great rivers of the PANJAB or province of LAHORE are precipitated from different parts of the lofty and extenſive ridge of Himmaleh, Imaus, or the *ſnowy* mountains. They ſoon attain a conſiderable bulk: their vaſt rapidity ſhews the great declivity of the countries at the foot of this chain. The natives demoliſhed a bridge of boats, thrown by Nadir Shah acroſs the Aceſines, by rolling large trees into the ſtream. (Abdul-Kurreem, Memoirs p. 3.) The ſame writer compares the Sinde (Indus) to a deadly ſnake, on account both of its winding courſe and rapid current. Mr. Forſter, July 10th, 1783, found this river very rapid and turbulent, though it was not agitated by any wind: It was three quarters of a mile broad 20 miles above Attock. The water was extremely cold and turbid; it was therefore affected by the rains and melted ſnows. The Hydaſpes and Aceſines as we ſhall find below, ruſh together with prodigious impetuoſity, and with ſuch danger to navigators that ſome of Alexander's large ſhips were loſt, many veſſels damaged and the whole fleet thrown into conſternation. The Hydaſpes becomes navigable a few miles below its moſt remote ſource. After traverſing the happy valley of Caſhmere, it cuts its way through deep ranges of mountains: where it hurries along with ſuch rapidity that the ſtouteſt elephant cannot preſerve his footing in it. (Rennel, Memoir 2nd ed. p. 99.)

V. 3—8. The troops had ſo ſeverely ſuffered from the rains that all the influence of their general could not prevail upon them to advance beyond the Hyphaſis, the

The ſerried Phalanx TERROR ſtalks beſide,
And ſhakes o'er blazing helms his creſted pride;
While VICTORY, ſtill companion of his way,
Sounds her loud trump and flaunts her banners gay.

BY moſs-grown cliffs, where infant fountains weep;
Where cataracts thunder down the ſhattered ſteep;

moſt eaſterly river of the Panjab. On the farther bank of this river he erected 12 large altars to mark the limit of his expedition. His enterprizing genius, after this diſappointment, was obliged to direct itſelf towards a new object. He had already ſtationed a body of troops on the Hydaſpes with orders to provide a fleet. This fleet he deſtined to explore, firſt the rivers and afterwards the coaſts of the Indian Ocean weſtward from the mouth of the Indus to the Perſian gulph. On his return to the banks of the Hydaſpes he found that about 2,000 veſſels had been built or collected. One third of the army, which altogether conſiſted of 120,000 men, was placed on board this fleet. Another third was directed to attend the movements of the fleet on the right, and the remainder on the left hand of the river. "The conduct of this expedition (Robertſon's Antient India p. 17.) was committed to Nearchus, an Officer equal to that important truſt. But as Alexander was ambitious of fame of every kind, and fond of engaging in new and ſplendid undertakings, he himſelf accompanied Nearchus in his navigation down the river. This armament was indeed ſo great and magnificent as deſerved to be commanded by the Conqueror of Aſia." In a modern hiſtorian the phraſe "*Conqueror of Aſia*", will appear ſomewhat ſtrong. To the motives of Alexander Dr. Robertſon might ſafely have added ardent curioſity. He ſtands honourably diſtinguiſhed among Conquerors by his eager thirſt as well as liberal encouragement of ſcience; and in his character "the romantic traveller is blended with the adventurous ſoldier."

Where

Where from the rocky pier and ſtream-worn cave
Umbrageous foreſts ſpan the lurid wave,
Swift-gliding galleys trace the mazy way,
Their clamours mingle, and their ſtate diſplay.
Forth from their ſecret glooms and rugged ſoil,
The voice of Uproar calls the Sons of ſpoil;

V. 13 &c. Arrian's account of this extraordinary naval proceſſion is as follows. "Orders were given as to the diſtances which the baggage and horſe tranſports and the war-veſſels were to obſerve, leſt they ſhould run foul of each other. The quickeſt ſailors were not allowed to outſtrip the reſt. And the noiſe of the rowing exceeded any thing ever heard before, partly from the multitude of veſſels propelled together, partly from the number of boatſwains (keleuſtai) who gave the word for the ſtroke and the pauſe, and partly from the ſhouts uttered by the rowers the inſtant they ſtruck the ſtream. And the banks being frequently higher than the ſhips and confining the ſound, returned it from ſide to ſide greatly increaſed: which effect was enhanced, wherever there were woods on each ſide, both by the ſolitude and echoes. And the barbarous ſpectators were ſo ſurprized at the ſight of horſes on board, for no ſuch ſight had ever been beheld in the country of the Indians, that they followed to a great diſtance. And wherever the ſhouts of the rowers and the ſound of the oars reached the Indians, that had ſubmitted to Alexander, theſe alſo crowded to the banks of the river and followed, ſinging in concert after their barbarous manner."... ... "Where the Hydaſpes and the Aceſines meet, they form one very narrow river in place of two; and the current becomes rapid from its confinement, and there are prodigious whirlpools from the recoil of the ſtream; and the water foams and roars exceedingly, ſo that the ſound is heard to a great diſtance." He adds, that though they were apprized of theſe particulars, the rowers ſuſpended their oars, and the keleuſtai were ſtruck dumb by aſtoniſhment; many veſſels were damaged, two ſunk &c. B. VI.

Far

Far o'er acclaiming ſhores the bounding throngs
Attend the triumph with barbaric ſongs,
Or, ſpent with haſte, on wreathes of proſtrate graſs
Recumbent, watch the long proceſſion paſs;
Admiring much, as varied barks ſucceed,
But moſt the wonder of the wafted ſteed.
—The line flows on, by many a palmy iſle,
Round jutting capes, down many a deep defile,
Where rifted mountains o'er the loſt array
Fling their vaſt ſhadows, and exclude the day:
While Echo, liſtening from her dripping cave,
Mocks the ſhrill cry, daſhed oar, and rippling wave.
—Now, quick emerging, o'er the wondering vale
Peeps the proud beak, and gleams the illumined ſail—
—Now ſudden horror chills the jocund courſe—
Impetuous rivers claſh with headlong force—
Dire ſeeths the foam, and loud the ſurges roar;
The deafened Bands ſuſpend the uplifted oar;

Back reels the flood—devouring eddies curl—
And foundering keels revolve with dizzy whirl.

From diſtant heights, the Shepherd's awe-ſtruck gaze
War's pomp terrific, pacing ſlow, ſurveys;
O'er his ſtrained boſom, billowy paſſions roll
Their adverſe tides, and poiſe his ſtruggling ſoul.
"Quick, quick avert thy faſcinated ſight;
" To ſafer climes oh ſpeed thy inſtant flight."
Thus Danger warns—in vain—the potent charm
Roots his fixed foot and graſps his rigid arm.
—So when dark volumes of the labouring ſtorm
Sail ſlow o'er earth, and day's bright arch deform,
Swift floods of flame when ſkies unfolding pour,
And onward rolls the long exploſive roar,
Pale, ſad, transfixed, the gaſping Wanderer ſtands,
Reſigns his ſwimming head and powerleſs hands:

Yet,

Yet, ere he ſinks, with mild reviving glow
Back to the ſeats of ſenſe his ſpirits flow;
Then breaks thy gloom, Deſpair; Hope's ſtreaming light
Scares the gaunt forms that croſs thy troubled night;
And Fancy, ſallying mid the wild career,
Bids Wonder ope the cloſe-preſſed lids of Fear.

With deep-felt tread the ſounding march diſturbs
The dark receſſes of the matted herbs;
Uncoiling Serpents rear the towery creſt,
Point the dire hiſs, and ſwell the ſpeckled breaſt;

* V. 63—67. The Serpents of this diſtrict were accounted very formidable. Ariſtotle (on Animals. Francofurti p. 255.) mentions one ſpecies ſo venomous, that for his bite alone there is no remedy. The ſame author (p. 254.) lays it down as a general character of the wild beaſts of Aſia, that they are more ſavage than in any other quarter of the globe. Modern experience of the dauntleſs ferocity of the Tyger of Bengal ſeems to give ſome countenance to this opinion. The number of theſe animals and the depredations they commit, will perhaps appear incredible. In one year in Dinagepour* alone 10,000 rupees were paid for tygers; the Company's reward for deſtroying a tyger is 10 rupees. I can add on the authority of two Gentlemen, well qualified to judge, that probably not fewer than 5 or 6,000 natives are annually deſtroyed in Bengal by tygers. The bite of ſerpents proves fatal to a great number.——Arrian (Amſt. 1668. p. 538—9.) having mentioned

Through

*One of the 8 diſtricts of Bengal and Bahar.

Swift, Terror's arm lays low the hideous heads,
The venomed monſters dart to diſtant beds;
Aghaſt the Tyger and the Lion quake,
Shrink from their bulk and crouch within the brake

Through quivering foliage ſteely luſtres glance;
With kindling eye-ball from his holy trance,
Behold! the ſoul-abſtracted FAQUIR ſtart,
And human feelings touch his palſied heart.

the ſize, ſwiftneſs, and variegated colours of the ſerpents, adds that the Greek Phyſicians had not diſcovered any remedy for their bite; the Indians however knew a remedy; Alexander therefore retained about him the beſt Indian Phyſicians; and cauſed it to be proclaimed through the camp, that whoever was bitten by a ſerpent, ſhould repair to the King's tent.

V. 71. *Faquir.* The Faquirs or devotees of India rank under ſeveral different claſſes, each diſtinguiſhed by its peculiar title and object: as the Sinaſſee or Braminical pilgrim, who cuts and ſhaves all the hair from his head, burns his *braminical* thread, and clothing himſelf in two red cloths, and taking a bamboo ſtaff of his own height in his right hand and an earthen pot in his left, forſakes his wife and children; the Ban Peruſt is one who after 50 years of age devotes himſelf to the ſervice of God in the deſert. The Catry-Patry-Pandarams do not fly the face of man, but by engaging to maintain a perpetual ſilence, they at once renounce the great cha-

—And YOU, mild tenants of the peaceful ſhore,
Which ne'er Invader's ſtep profaned before,

racteriſtic attribute of rational nature, and the beſt comfort of life—the mutual interchange of ſentiment. Their mode of ſoliciting alms is by ſtriking together the palms of their hands at the doors of houſes. But voluntary tortures, far exceeding in ſeverity theſe examples of mortification, are among the moſt familiar ſpectacles to the obſervers of Hindoo manners, nor has any of the various modes of ſuperſtition given riſe to ſufferings ſo horrible to conceive as thoſe, which ſome of theſe fanatics inflict upon themſelves; ſuch as keeping the eyes all day long fixed upon the Sun—an Eaſt Indian Sun!—Claſping the hands over the head, till the arms wither, and the muſcles and joints are become incapable of motion: clenching the fiſt till the nails grow through the back of the hands. Sometimes they embrace the opportunity of being cruſhed to death under the wheels of the chariots of their idols, when theſe enormous ſtructures are moved along by hundreds of hands at their feſtivals. One of theſe victims of fanaticiſm burned himſelf to death in the preſence of Alexander and his officers. ——Mr. Sonnerat has figured one, whoſe cheeks are perforated with a rod of iron, which alſo paſſes through his tongue; on the projecting ends is fixed another piece of iron, bent like an horſe-ſhoe, and hanging down under his chin. Has the emulation of vanity or elegance in Europe contrived more variations of dreſs, or this brutal ſpirit of devotion, of practices at once ridiculous and horrible? I will add, from the ſame Mr. Sonnerat, a ſpecimen of occaſional piety, which may vie with the habitual penances of the Faquir. When an Hindoo deſires to ſhew his ſenſe of gratitude towards the Goddeſs Mariatala, two hooks are paſſed through the ſkin and muſcles of his back. The hooks are appended to one end of a lever, which reſts upon an upright piece about 20 feet high. The votary is hoiſted up into the air by depreſſing the oppoſite end of the lever. In general he bears in one hand a ſabre and in the other a ſhield; during his elevation he imitates the geſtures of a man engaged in combat. Whatever may be his feelings, he muſt ap-

Who

Who baſk ſecure amid your ſunny glades, 75
Or ply the loom beneath your ſcented ſhades,

pear chearful and alert, under penalty of expulſion from his caſt, which is a very uncommon event. This edifying exerciſe is, as doubtleſs it ought to be, performed before an admiring concourſe of ſpectators, principally compoſed of ladies, who in all countries diſpute the palm of devotion with the rougher ſex, and in moſt, for very obvious reaſons, bear it away. (See Sonnerat Voyage aux Indes I. 244. pl. 66.) See alſo at the end ſome reflections on the torpid indolence *(faineantiſe)* of the Aſiatics.

V. 74. The expeditions of Hercules and Bacchus into India are to be ranked among thoſe fables, with which nations fill up the void of their early hiſtory. They were accordingly long ſince rejected by the good ſenſe of Strabo as fabulous. Under Darius Hyſtaſpes a naval expedition down the Indus—not by way of the Hydaſpes—is ſaid by Herodotus to have been accompliſhed by Scylax. This expedition, however, is not mentioned by Nearchus, Ariſtobulus, Arrian or Ptolemy (Robertſon p. 187.) In a ſpeech in which Alexander vehemently reproaches the Macedonians, he aſſerts that no one ever croſſed the Indus before except Bacchus, and that no one had ever led an army through the deſert Gedroſia (Arrian. B. VII). Though the ſilence of the writers abovementioned may appear remarkable, yet there does not ſeem to be any contradiction between them and Herodotus. Scylax did not croſs, he only navigated the Indus. He had no deſign of conqueſt; and I do not ſee any reaſon for imagining that the ſubſequent conqueſts of Darius extended beyond, or to the Eaſt of, that river. (Compare Rennel Introd. p. 22. 23.)

V. 76. In Hindoſtan the weaver early in the morning ſets up his loom under the ſhadow of a tree, and takes it down in the evening. The fine muſlins are wrought within doors; the thread, of which they are made, is too delicate to be expoſed to

How throbbed each gentle breaſt with wild alarms,
As o'er you burſt the ſtartling blaze of arms?—

the agitation of the air. But near manufacturing villages, it is not uncommon to ſee groves, full of looms employed in the weaving of coarſer cloths.—(See Sketches relating to the Hindoos. p. 32.)

V. 77. *gentle breaſts.* In the whole courſe of his marches in India, from Caucaſus to Moultan, Alexander experienced the natives to be a brave and hardy race; all we know concerning them at preſent impreſſes the ſame idea. A ſpirit of rapine, which civilization gradually ſoftens into independance, is natural to men inhabiting countries rugged with mountains and abounding in faſtneſſes. I venture here to ſuppoſe that in the Delta of the Indus, as in that of the Ganges, the character of the natives is ſoft and gentle. Moſt authors, tranſcribing one another with ſcrupulous fidelity, give us to underſtand that this wildneſs of character co-extends with the religion of Brimha, and is its effect. This repreſentation betrays ignorance both of hiſtory and of human nature. Chriſtians themſelves are not more bloodthirſty and rapacious, than the Raipoots, Mahrattas, and other Gentoo tribes. The compariſon of religious codes, with the hiſtory of nations profeſſing obedience to them, will demonſtrate that till the mind is prepared, precepts are of ſmall avail; and ſurely their value has at all times been exceſſively over-rated. The art of humanizing the mind doubtleſs in great meaſure conſiſts in making it feel the full force of moral obligation; but precepts are little calculated to produce this ſalutary effect; and I hardly know any thing but arithmetic that can be tolerably taught by dry rules. Thoſe who undertake to educate children and convert *heathens* are ſeldom ſenſible of this important truth. If well apprehended, it will induce the philoſopher to look out for more efficacious cauſes of the unoffending manners of ſome Hindoo tribes than precepts however juſt, and ſentiments however beautiful, contained in their ſacred books. I leave the reflecting reader to develope theſe ideas and to apply the principle to

—Rouſed

—Rouſed mid the ſilence of their lone retreats,
Your RAJAHS haſte from foreſt-cinctured ſeats, 80

other caſes. Let him alſo conſider if it would not be prudent to aſcertain the effect compleatly, before we attempt to ſpecify the cauſe? Does this gentleneſs of manners flow from equity or imbecillity of mind? Depravity, we know, does not always walk with the dagger in her hand: and it is almoſt a reproach to the abject ſlaves of deſpotiſm that they are incapable of a courageous crime. I ſee as deep ſtains of guilt upon the Gentoo rulers as upon our European potentates and ſtateſmen. I have learned with ſorrow but without ſurprize, that too many of the poorer claſs in Bengal are fraudulent, falſe and venal—Gentoos as well as Mahometans. In every climate alike a dependant differs little from a corrupted ſoul. It by no means, however follows that we ſhould withdraw our pity from an unhappy people, degraded by oppreſſion; but rather that every one contribute his utmoſt to baniſh ſlavery and deſpotiſm of every ſpecies from the face of the earth. The moral character of the Hindoos can never begin to improve, if it needs improvement, till the laſt hour of their mercileſs tyrants from Europe ſhall arrive. And then perhaps they will only experience a change of tyrants.

V. 80. *foreſt-cinctured ſeats.* In the part of India, ſo improperly called the Peninſula, the reſidence of thoſe Rajahs or feudal Chiefs, whoſe poſſeſſions are ſituated in woody or hilly tracts, is frequently encompaſſed by an impenetrable thicket of bamboos and other thorny plants. This ring is ſometimes not leſs than 4 miles in breadth. The roads are flanked on each ſide with plantations, from which the enemy may be annoyed during his approach: thus Buſh-fighting is not peculiar to the new continent. Man is every where what circumſtances make him. The roads are traced in a very ſerpentine direction and are interſected with many barriers. How much every thing is calculated in this manner for defence, the following quotation may ſerve to ſhew.

Spice, gold, and gems, and fine-wrought fabrics bring,
And ſoothe with gifts out-ſpread the Stranger-King.

" On our arrival before the town of Shevigerry, the Polygar Rajah retired to the thickets, near 4 miles deep, in front of his *Comby*, which they cover and defend. He manned the whole extent of a ſtrong embarkment, that ſeparates the wood and open country,.....and muſtered 8 or 9,000 men in arms.....Finding that they *trifled with our propoſals*, the line was ordered under arms on the morning following..... It commenced by the Europeans and 4 battalions of Seapoys, moving againſt the embarkment which covers the wood. The Polygars, in full force, oppoſed us, but our troops ——nained with their firelocks ſhouldered under an heavy fire, until they approached the embarkment; where they gave a general diſcharge and ruſhed upon the enemy. By the vigour of this advance, we got poſſeſſion of the ſummit, and the Polygars took poſt on the verge of the adjoining wood, diſputing every ſtep with great loſs on both ſides. As we found the *Comby* could not be penetrated in front, we proceeded to cut a road through impenetrable thickets for 3 miles to the baſe of the hill that bounds the Comby on the weſt. We continued to cut our way under an unabating fire from 8,000 Polygars" (did thoſe who were killed and wounded during the *great loſs* riſe like Falſtaff, and fall to again?)..... ...." Before ſunſet we had opened a paſſage entirely to the mountain; it is extremely high, rocky and in many places perpendicular." Sometimes within the circular thicket there is an area many miles in circumference, in the centre of which is the town. (See Fullarton's View of the Engliſh Intereſts in India, a book which ought to bear a very different title p. 128. &c. and Sketches p. 102. &c.)

V. 81. At Tatta or Pattala, at the head of the Delta, the antients purchaſed ſpices, gems, ſilks, cottons, black-pepper—More eaſterly emporiums furniſhed pearls, ivory and a few articles beſide. *Sindon*, fine linen, is ſuppoſed to have derived its name from Sindus or Indus. Arrian, whom one always quotes in preference to the undiſtinguiſhing compiler, Diodorus, or the exaggerating rhetorician,

THE glowing HERO—while reſponſive ſhores
Ring to the labour of unnumbered oars,
While with ſlow pace, his long-protracted train
Toils up the ſteep, expands along the plain;
While Tribes of tawnier hue and lighter dreſs
Submiſſive awe, by ſuppliant ſigns expreſs,
And Patriarchs hoar, and Chiefs of manly prime
Bend to the Warrior of the Weſtern clime;
From the ſcared groves as plumes unknown ariſe,
Strange notes reſound, and glance more vivid dies;

Curtius, ſpeaks of the extreme whiteneſs of the Indian *linen*, as he calls it, unleſs as he very properly adds, the blackneſs of complexion of the Indians makes it appear whiter than it really is. (p. 530.)—As to Gold, of the 20 Perſian Satrapies under Darius Hyſtaſpes, India alone paid its tribute in this metal, the reſt in ſilver—the rivers of the Panjab were auriferous, particularly the Eaſtern branches of the Indus (Rennel XXV.)—There was an antient fable, that ants as big as foxes threw up gold, along with the ſoil. Nearchus ſeems to have given ſome countenance to this account, and Megaſthenes ſtill more. Arrian laughs at it as well as Strabo, who adds, that the ants were reported to defend the treaſure with great reſolution, and ſometimes to kill both men and horſes in the conteſt. But what if ſome curious piece of Natural Hiſtory ſhould be thus diſguiſed? Nearchus *ſaw* the ſkins of theſe ants; a teſtimony too expreſs, and a witneſs too reſpectable, to be ſlightly rejected.

V. 82—86. *Tribes.* Hiſtorians inform us that as the armament advanced, the tribes on either ſide were compelled or perſuaded to ſubmit.

As

As ſtems of ranker growth and gaudier flowers
Entwine wild fragrance round unfading bowers,
And Giant trunks outſtretch their mightier ſhoots,
Spread ampler leaves, and tempt with fairer fruits;
As to their dark pavilions, terror-chaced,
Grim tyrants of the foreſt, growling, haſte;
In ſwift ſucceſſion as before his eyes
A new Creation's crowded wonders riſe—
—And now, his nodding prows triumphant dance
O'er ſwelling waves, on Indus' broad expanſe;

V. 101. *Tide and Bore.* The Bore is "the ſudden influx of the tide, in a body of water, elevated above the common ſurface of the ſea" (Rennel XXV). Alexander and his troops, ſays Arrian, were not a little aſtoniſhed, when the ebb left their veſſels aground; but they were ſtill much more aſtoniſhed, when they were lifted again by the waves, ruſhing upon them in a great body. *This affection of the great ſea*, as that hiſtorian terms it, equally ſurprized and terrified Cæſar and his troops, to whom it was unknown; and ſurely nothing could be more capable of inſpiring terror, till the law of the reciprocation of the tide was diſcovered. It belongs to philoſophy to diſarm Nature as well as Superſtition of her terrors. The reader will recollect that in the Mediteranean the tides are ſcarce perceptible, and for a long time were actually not perceived. On account of their ſmall proficiency in phyſiological knowledge, the ancients were incapable of perceiving phœnomena much more ſtrik-

With eye aſtoniſhed now he marks the tide
Propel its curly foam, now flow ſubſide;
Now liſts, with ſtartled ear, the angry BORE
His whelming wave urge on, and boiſterous roar—
—Long mute, long fixed by Extacy's controul,
Pours forth at laſt the fervour of his ſoul.

" HAIL, Thou unnamed of Greece! Thou ſportive God!
" Controller of the flood! whoſe changeful nod
" Now rolls thy living liquids o'er the ſtrand,
" Now calls them refluent from thy lawns of ſand,
" Who now, with arm upreared and murmurs hoarſe,
" Full in mid ſtream impelleſt their furious courſe;

ing than theſe inconſiderable movements of the waters. In many reſpects the ancients had not much more uſe of their ſenſes, than infants have of their muſcles. Phyſical ſcience, by exerciſing and directing the ſenſes, never fails to render them more acute. (For the Tides and Bore ſee Robertſon p. 188. and Rennel ub. ſup.)

" Thee I invoke! thy name, thy nature ſay:
" Oh! grant thy preſence to the eye of Day!
" So ſhall thy cenſors blaze, thy temples riſe,
" And Nations offer rightful ſacrifice.
" Our Weſtern Main thou ſcorneſt—Benumbing Sleep
" With leaden ſceptre quells that ſluggiſh Deep."
So ſpake the Monarch, and with arms outſpread,
Bowed to the Power unknown his radiant head;
Muſing he bends, as though beneath the wave
He ſaw revealed the Godhead's chryſtal cave;
Then, ſlow with ſweeping eye, from ſhore to ſhore
The twinkling maſs of waters meaſures o'er;
Now, with uplifted brow, purſues the gale,
Whoſe playful pinion fans the panting vale;
Marks giant harveſts wave, or graſſy dells
Wind their ſoft lap around the copſe-crowned ſwells;
Now o'er the foreſt's cloſely-tufted head
He longs with airy ſtep aloft to tread;

O'er

O'er chequered ſhades where whiſpering branches play,
On Nature's yielding couch his limbs to lay:
Now ſtarts, with infant eagerneſs, to chace
The bright-plumed rivals of the inſect race.
—Soft, ſoothing ſcenes! you lulled to ſhort repoſe
An heart, where ever-reſtleſs ardour glows,
The calm you breathe could ſtill the Victor's mind,
Though ſoaring hopes perturb, and wreaths freſh-twined
—On the green ſod, awhile his eye-balls reſt;
Joy's genial tide pervades his riſing breaſt;
And hark! his tongue the bland emotions owns,
And warbles Gratulation's dulcet tones.

" Ye Fields for ever fair, Thou, mighty ſtream!
" Bright Regions! bleſt beyond the Muſe's dream!

V. 145. &c. " In every ſtep of his progreſs, ſays Dr. Robertſon, objects no leſs ſtriking than new preſented themſelves to Alexander. The magnitude of the Indus, even after he had ſeen the Nile, the Euphrates, and the Tigris, muſt have filled him

" Thou, fruitful womb of ever-teeming Earth!
" Ye foſtering ſkies, that rear each beauteous birth!
" Trees, that aloft uprear your ſtately height!
" Whoſe ſombrous branches ſhed a noontide night!
" Groves, that for ever wear the ſmile of ſpring!
" Gay birds, that wave the many-tinted wing!
" Of Reptiles, Fiſhes, Brutes ſtupendous forms!
" And Ye, of nameleſs Inſects glittering ſwarms!
—" Sons of ſoft toil, whoſe ſhuttle Beauty throws,
" Whoſe tints the Graces' earneſt hands diſpoſe,
" Whoſe guileleſs boſom Care avoids and Crime,
" Gay as your groves and cloudleſs as your clime!
" Primæval Piles, that roſe in maſſive pride,
" Ere Weſtern Art her firſt, faint effort tried!

with ſurprize. No Country he had hitherto viſited was ſo populous and well cultivated, or abounded in ſo many valuable productions of Art and Nature." The Panjab produces wine, ſugars, and cotton, which laſt ſupplied the manufactures of the province. It has alſo wonderfully productive ſalt mines. *Arrian tells us that the Indus is the only river beſides the Nile that produces Crocodiles; the ancient writers inſiſt upon its abundance of fiſhes.

Ye

" Ye Brachmans old, whom purer æras bore,
" Ere Weſtern Science liſped her infant lore!
" How will your wonders fluſh the Athenian Sage?
" How ray with glory my hiſtòric page?

" Ne'er—though the ſeries of my martial toils
" Has led my footſteps o'er a thouſand ſoils—
Ne'er through my breaſt has equal tranſport ſtreamed,
" Ne'er on theſe eyes ſuch pure effulgence beamed.
" How mean thy vale, O Tempe! ah how vain
" The boaſt, Euphrates, of thy boundleſs plain!
" How fade the glories of the favoured tide,
" Whoſe waves beneath my riſing bulwarks glide!
" Nor Fancy now, with lingering fondneſs ſtrays
" O'er thoſe fair fields, where ſparkling Pharphar plays;

V. 159—62. See obſervations at the end on the antiquity of the Hindoos &c.

Where

" Where his ſmooth ſtate reflects Damaſcus' towers,
" Or pleaſed Orontes, mid his whiſpering bowers,
" Hears Syrian Virgins pour the thrilling ſtrain,
" Breathe the warm ſigh, and ſoothe the tender pain."

" Ye blooms, that proud diſplay the glowing hue,
" And ſip the beverage of ambroſial dew!
" Skies, that the Seaſons bind in laſting peace,
" And bid the diſcord of the rivals ceaſe,

V. 175—8. The ſoftneſs of Syrian manners; and the beauty and fertility of many diſtricts in Syria are univerſally known. The environs of Antioch, particularly

——————that ſweet grove
Of Daphne by Orontes——————

did not acquire their full celebrity, till afterwards, during the reign of the Macedonian kings of Syria. One may however fairly preſume, that not only the permanent beauties of ſitnation, but thoſe more periſhable productions of nature, which ſo richly adorned it, exiſted in the time of Alexander. Mr. Gibbon will give the reader an idea of this ſpot and of the fables belonging to it; for this, like every other ſpot, in any way remarkably diſtinguiſhed by Nature had its appropriate fables, and the mythology of the Greeks is almoſt always of an agreeable caſt.

Save

" Save Winters, ruthleſs ſoul—He drives afar
" O'er blaſted realms his tempeſt-ſhaken car—
" And you, where Day'ſpring's freſheſt glances ſhine,
" Fair Gardens, planted by an hand divine!
" She, at whoſe call the clime remote appears,
" Who ſpreads Exiſtence through departed years—
" Oft ſhall her hand before my charmed ſight,
" Your ſmiling ſemblance hold, and colours bright;
" And Fancy ſtill, mid Night's inſpiring ſhades,
" With fond illuſion rove among your glades.
—" Pauſe! vagrant Airs, whoſe wings afar diffuſe
" The floating fragrance of your balmy dews,
" A moment pauſe! then, gently flitting, bear
" Wide o'er Elyſian lands the vow I ſwear.
—" When every clime ſhall ſee my flag unfurled,
" And boundleſs Commerce mix a cultured world,

V. 197. &c. Several of the moſt popular modern writers, as Pope in England

From

" From mad misrule reclaimed, and brutal strife,
" Trained to the soft civilities of life, 200

and Boileau in France, have amused themselves with representing Alexander as a mere madman. And without doubt it was much more obvious, considering only his military expeditions and passionate excesses, to bring the matter to this simple issue, than to enter into his extensive schemes and discern the policy of his arrangements. Montesquieu has contributed towards the vindication of his character. " Alexander, says he, formed the design of uniting the Indies to the Western nations by a maritime commerce, as he had already united them by the colonies he established by land." (B. XXI. ch. 7.) Montesquieu however denies that he built Alexandria with commercial views; as Lucretius denies the eye to be made for seeing. Full justice has since been done to Alexander by one endowed with all the talents Montesquieu possessed, and all he wanted, towards forming a compleat philosopher. " When you have reflected that Alexander in the fiery season of pleasure, and in the very delirium of victory, built more cities than all the other Conquerors of Asia have destroyed, when you consider that it is a young man who changes the commerce of the world, you will be surprized to find Boileau treating him, first as a madman and then as an highwayman, and proposing to La Reine, as lieutenant of the police, sometimes to confine and sometimes to hang him. This proposal could not have been admited either according to the custom of Paris or the law of nations. Alexander would have pleaded that, having been elected, at Corinth, Captain General of Greece, and in this capacity having it in charge to avenge his country of all the invasions of the Persians, he did no more than his duty in destroying their empire: and that having always joined magnanimity to the most signal courage, having respected the wife and daughters of Darius, who were his prisoners, he did not on any account deserve confinement or the gallows, and that at all events he appealed from the said Monsieur La Reinie's sentence to the tribunal of the whole world.

When

" When Home's dear ties ſhall fix each roaming horde,
" And Earth ſhall kneel before her Grecian Lord,
" Here ſhall my arms be hung—in this retreat
" My age repoſe—here fix it's ſilent ſeat."

Here cloſed his lips—ſtill ſpake his gliſtening eye,
Still Admiration heaved her deep-drawn ſigh;

—Rollin pretends that Alexander took the famous city of Tyre purely to ſerve the Jews, who did not love the Tyrians. It is nevertheleſs probable that he had ſome other reaſons, as it was by no means the part of a wiſe general to leave Tyre, miſtreſs of the ſea, when he was about to attack Egypt." See other paſſages *(art. Alexandre Dict. Philoſophique)* of Voltaire, who has written hiſtory with the ſagacity of Locke and the humanity of Fenelon, and been calumniated accordingly. Diodorus Siculus ſpeaks of memorandums of Alexander, found after his death, for conſolidating the union of his ſubjects. He built cities, ſays Monteſquieu, and would not ſuffer the Ichthyophagi to live upon fiſh, being deſirous that the maritime countries ſhould be inhabited by civilized nations. His liberal policy in the treatment of his conquered ſubjects, in oppoſition to the advice of Ariſtotle, is juſtly commended by Dr. Robertſon.—Now conſider that the ancients were ſcarce ſo far advanced in political œconomy as in natural philoſophy; remember alſo that the Greeks looked upon the barbarians, that is, all but themſelves, juſt as Slave-merchants and Weſt-India planters look upon Negroes; and then determine what muſt have been the originality of Alexander's genius, the enlargement of his conceptions, and the equity of his mind, whenever ambition did not interfere with the latter quality.

Around the ſoul-wrapt Chief—in crowded rings
His kindling warriors preſs—the deſtined Kings,
Of mighty ſtates—They catch the Monarch's fire:
Their geſtures, ſoon, the train remote inſpire;
From ſoul to ſoul triumphant ardours run,
And all partake the bliſs of Philip's ſon;
At firſt low murmurs creep; at length the bands
Ope their glad lips and ſmite their joyous hands,
The land and waters pour exulting cries,
And pealing ſhouts aſſail the Indian Skies—
—He, from applauding myriads loud acclaim,
Accepts the omen of immortal fame,
And feels aſſuaged, in that enraptured hour,
His ardent thirſt of Glory and of Power.

V. 208. *deſtined kings.* The names and hiſtory of thoſe chiefs, whoſe ambition and abilities the premature death of Alexander brought into action, are abundantly known. Several of them were preſent on this expedition.

And

And now the Hoſts, on India's ſultry verge,
See ſmooth-ſpread ſhores receive the failing Surge;
Hoarſe round his ſinuous ſweep of marſhy bounds
Hear Ocean murmur ſtorm-portending ſounds,
Or roar, impatient, from his wave-worn cells,
Loud o'er the lands, where liſtening Plenty dwells.

V. 223. *marſhy bounds.* At the lower extremity both of the Ganges and Indus we find a labyrinth of rivers and creeks, curiouſly interſecting conſiderable tracts of low land. The breadth of the Bengal *Sunderbunds* is 180 miles. Major Rennel has laid down this ſingular aſſemblage of wood and water on a large ſcale in his Bengal Atlas No. XX. The paſſages through the Sunderbunds, obſerves the ſame excellent geographer (p. 363.), afford both a grand and a curious ſpectacle; a navigation of more than 200 miles through a foreſt, divided into numberleſs iſlands by a continued labyrinth of channels, ſo various in point of width, that a veſſel has at one time her maſts almoſt entangled in the trees; and at another, ſails uninterruptedly on a capacious river, beautifully ſkirt with woods, and affording a viſta of many miles each way. The water is every where ſalt; and the whole extent of the foreſt abandoned to wild beaſts, ſo that the ſhore is ſeldom viſited, but in caſes of neceſſity. In theſe foreſts, the wood-cutters and ſalt-makers exerciſe their "dreadful trade" at the perpetual riſque of life; for the tygers not only appear on the margin in queſt of prey, but often, in the night time, ſwim to the boats that lie at anchor in the middle of the channel. The proceſs of nature, in the formation of land by alluvion, does not ſeem to have gone ſo far at the mouth of the Indus. The dry parts of the iſlands are covered only with bruſh-wood, the remainder, by much the largeſt portion, conſiſts of noiſome ſwamps, and muddy lakes.

To HER ſcared eye, as Fate's dark leaves diſcloſe
The ghaſtly characters of India's woes,
Thy parting ſail, O King, the penſive Muſe
With many a ſigh, down Indus' ſtream, purſues.
—Large was thy thought, and liberal was thy ſoul,
Nor ſtooped thy glance beneath bright Honour's goal;
Beyond the Sage's ampleſt graſp, thy mind
Embraced the mighty maſs of human kind,
And ſpurned, with firm diſdain, the barbarous rule,
Framed by the Founder of the ſubtle School.—
Where awful Hiſtory, mid the dome of Fame,
Awards the Tyrant's and the Conqueror's ſhame,
Humanity's mild voice, ſtill raiſed for THEE,
Abates the rigour of her ſtern decree.
For Sympathy could melt that feeling breaſt,
And vanquiſhed realms thy healing mercy bleſt;
On agonizing woe and captive fear,
Thy pity dropped the warm balſamic tear:—

Thy

And each ſoft deed, through many a diſtant age,
Shall ſwell the canvas, and bedew the Stage.

Lo! in redundant current, Commerce pours,
Obedient to thy call, her Eaſtern ſtores;
And ſtill, though Plague and Rapine range the land,
Her ſpicy bale perfumes thy choſen ſtrand.
And oh! had years matured the fair deſign,
Of which thy Genius traced the wondrous line;
Had GENERAL CONCORD, from her finiſhed fane,
Shed her pure light, and breathed her ſtrains humane,
Man's varied race, from far-diſſevered lands,
Her courts had thronged, and pledged diſcoloured hands;
Her ſhrines had witneſſed varying voices blend
The vow, and in the ſtranger hail the friend;
Stern Scythia's clans had caſt their rage aſide,
Unſocial Greece renounced her ſcornful pride;

V. 260. *Unſocial Greece.* If the reader has not conceived a proper deteſtation of the

And

And long, beneath thy ſtar's protecting ray,
Had bloomed the regions of the riſing day;
With keen awakened ſenſe, the liſtening child
Still on his mother's fearleſs boſom ſmiled,
As, deep concealed o'er-arching ſhades among,
Content had caroled blithe his chearing ſong.
And ſtill, from far, the ſwarm of plunderers loured,
Eyed the fair fruits, and but in thought devoured.

brutal inſtitutions of Sparta, let him read the ingenious Mr. De Pau's *recherches ſur les Grecs*, or even the ſtrictures upon theſe reſearches by the candid Heyne, who has the learning, without the narrowneſs, of pedantry (Comment. Gottingens. Vol. ix. if my memory does not fail me.) Athens had philoſophers, and was very little the better. Their diſdain of barbarians and their inhuman ideas, particularly thoſe of Ariſtotle, on ſlavery are well known. Their contentious philoſophy however only produced a waſte of genius with ſome illiberality of ſentiment. Had wealth, power, and titles been unhappily annexed to the doctrines of any ſect, the hiſtory of theſe ſubtleties might have rivalled the horrors of our dogmatical theology. When to its ordinary objects of deſire, ambition aſſociates the tempting claim of authority over opinion, it becomes capable, we ſee, of converting the moſt incomprehenſible nonſenſe into the moſt deadly of weapons.

But Earth's fond Hopes, how blaſted in their bloom!
How feels a World convulſed thy fated doom!
What mingling ſounds of woe and outrage riſe!
How wild the eddying duſt of Ruin flies!
See frantic Chiefs the Maſter's pile deface,
Daſh down his walls, and ſhake the deep-laid baſe!

V. 269. Immediately upon Alexander's death, ſociety was thrown into the moſt dreadful convulſions; the moſt bloody diſſentions broke out among his generals. The Macedonians have been compared to thoſe ſwarms of emigrating rats, the peſt of the North, which, after ravaging whole countries, at laſt for want of ſubſiſtance fall upon and devour one another. The face of the known world was covered with confuſion. The republics preſerved only a vain appearance of liberty, which left the inconveniences without the advantages of that form of government. Turbulence took the place of ſtrength, factions multiplied, and became irreconcileable. But the whole contention was for the choice of tyrants. Whether the Seleucidæ, the Lagidæ &c. ſhould have the preference. "To whom ſhall garlands be decreed, and whoſe ſtatues ſhall be demoliſhed?" Such was the ſubject of every deliberation. And ſo buſy was Servility, one moment in erecting, and the next in demoliſhing ſtatues, that it became the practice to ſaw off an old head, and place upon the trunk the effigies of a new tyrant. Nor was the world ravaged only by a Ptolemy, a Caſſander, an Antigonus, an Eumenes, characters which ſtill ſhone with a luſtre borrowed from Alexander, but a crowd of petty uſurpers perpetually ſprung up, and different countries became the prey of the firſt adventurer, who invaded them. See the admirable treatiſe, *De la felicite publique*, Bouillon, 1778. T. I. ch. 8.

Mourn,

Mourn, India, mourn—the womb of future Time
Teems with the fruit of each portentous crime.
The Creſcent onward leads conſuming hoſts,
And Carnage dogs the Croſs along thy coaſts;
From Chriſtian ſtrands, the Rage accurſed of gain
Wafts all the Furies in her baleful train:
Their eye-ball ſtrained, impatient of the way,
They ſnuff, with noſtril broad, the diſtant prey.
—And now, the Rout polluutes the hallowed ſhore,
That nurſed young Art, and infant Science bore.
Fierce, in the van, her firebrand Warfare waves,
Dire, at her heels, the cry of hell-hounds raves;
Rouſed by the yell, the Greedy and the Bold
Start to the ſavage chace of blood and gold.

In vain ſteep Gwalior rears his towers on high,
In vain thy walls, dread Nature, touch the Sky.

V. 289. *Gwalior.* This aſtoniſhing fortreſs is ſituated on a rock of about 4 miles

O'er

O'er towers and mountains Slaughter's torrent rolls
No force reſiſts it, and no mound controuls.

in length, but narrow, and unequal in breadth: the area at top is nearly flat. The ſides are ſo ſteep as to appear almoſt perpendicular, for the rock has been ſcarped away, where it was not naturally ſo ſteep. The height above the plain is from 200 to 300 feet. The rampart follows the edge of the precipice. The only approach is by ſteps winding along the ſide of the rock; and this is guarded as well by a wall and baſtions as by ſeven ſtone gate-ways, placed at certain diſtances from each other. The area contains noble buildings, reſervoirs of water, wells and cultivated fields, ſo that it is a little diſtrict within itſelf. (Rennel. 234). It was taken by the Engliſh in 1780. The rock Aornus, deſcribed by Alexander's hiſtorians, is another of theſe ſtrong Aſiatic holds. The ſituation of Dellam-cotta, of which a ſlight view is ſubjoined to the advertiſement, is thus deſcribed.—The Southernmoſt ridge of the Bootan mountains, riſes near a mile and half perpendicular above the plains of Bengal; it attains this elevation within 15 miles of horizontal diſtance. From the ſummit, the aſtoniſhed traveller looks back on the plains, as on an extenſive Ocean beneath him. There are not many paſſes through this ridge: Dellam-cotta, which commands the principal, was taken by ſtorm by Capt. I. Jones in 1773, an exploit which induced the natives of Thibet to ſue for peace. The road between Bengal and Taſſaſudon lies chiefly over the ſummits of ſtupendous mountains, or craggy precipices. Between Taſſaſudon and Paridrong, is a chain of mountains ſtill higher. They are viſible from the plains of Bengal, at the diſtance of 150 miles, and are generally covered with ſnow (Rennel 302. and Bengal Atlas No. 17. Hodges Views in India Nos. I. II. and III.)

V. 291. &c. In conſequence of the difference of colour, cuſtoms, religious creed or rather title of their religion, the European Soldiers have little or no fellow-feeling with the natives of theſe regions; and they will, of courſe, take every opportunity

Alike on proſtrate foes and plighted friends
The ceaſeleſs fury of the blade deſcends.

of giving a looſe to their rapacity, cruelty and caprice. Of this a late Madras newſpaper affords a recent inſtance of unqueſtionable authenticity; here are the words in which Gen. Abercrombie expreſſes his juſt indignation at ſome ſhocking enormities of this nature:

" Since the Commander in Chief has had the honour of being at the head of the " Bombay army, there is nothing which has given him ſo much uneaſineſs, and that " he has ſo much reaſon to be diſpleaſed at, as the reports that have been made of " the licentious behaviour of ſome of the ſoldiers and followers of the advanced " corps."

" Plundering the women and children of defenceleſs villages muſt in every coun- " try be a diſcredit to the Commander, and diſhonour to the troops; but in the " preſent inſtance he feels it materially injurious to himſelf and diſgraceful to his " army.

" The villages that have been plundered and burnt belonging to one of the moſt " active, gallant and ſteady allies the Company have" (the Corgar Rajah?) " an ally " who has invited us to his Country, without whoſe aid we could not have ad- " vanced ſo far, or proceed any farther.

" The villages that have been deſtroyed too were left defenceleſs, from a confi- " dence of ſecurity in our protection, and from a zeal in the owners to advance and " engage the common enemy.

" The General is ſorry to remark that at the time they were rejoicing at the bril- " liant victory which they gained, the news muſt have reached them that their ha- " bitations were in flames and their families diſperſed, and that the outrage had " been committed, not by the enemy, but by thoſe whom they invited into their " country and conſidered as their friends.——March 2, 1791." See obſervations at the end.

—One

—One heap unites the ſubject and the king.— 295

On female helpleſſneſs the ruffians ſpring;
The ſtill Zenana's ſacred glooms profane;
The ſhrieking inmates claſp their ſeats in vain;
No reſcuer hears the ſhrill, diſtreſsful cry
And Death's cold hand has cloſed each pitying eye; 300
Whelmed by Deſpair's deep wave, the quivering throngs
Endure all Rapine's and all Inſult's wrongs.

On the meek race each plague of guilt is poured;
Gaunt Famine gleans the relics of the ſword:

V. 304. *Famine.* "When the effects of the ſcarcity became more and more viſi-
"ble, the natives complained to the Nabob....that the Engliſh had engroſſed all
"the rice.....This complaint was laid before the preſident and council by the
"Nabob's miniſter who reſides in Calcutta; but the intereſt of the Gentlemen con-
"cerned was too powerful at the board; ſo that the complaint was only laughed at
"and thrown out." It is probable theſe gentlemen were thoroughly convinced of the futility of the principle, that the conſent of the people governed is neceſſary to conſtitute a juſt government, and therefore very conſiſtently diſregarded their complaints.

"By the time the famine had been about a fortnight over the land, we were
"greatly affected at Calcutta; many thouſands falling daily in the ſtreets and fields,
"whoſe bodies, mangled by jackalls, dogs and vultures, in that hot ſeaſon when at
"beſt the air is very infectious, made us dread the conſequences of a plague. We

For food their fruitleſs cries thy infants raiſe, 305
The gaſping parents choak thy ſpacious ways:

" had 100 people employed upon the Cutchevry lift, on the company's account,
" with doolys, fledges and bearers, to carry the dead, and throw them into the
" river Ganges. I have counted from my bed-chamber window in the Morning
" when I got up, forty dead bodies lying within twenty yards of the wall, beſides
" many hundreds lying in the agonies of death for want, bending double, with their
" ſtomachs quite cloſe contracted to their back bones. I have ſent my ſervant to
" deſire thoſe who had ſtrength to remove farther off: whilſt the poor creatures look-
" ing up with arms extended, have cried out, Baba, Baba, my father, my father, this
" affliction comes from the hand of your countrymen, and I am come here to die, if
" it pleaſe God, in your preſence. I cannot move, do what you will with me."

" At this time we could not touch fifh, the river was ſo full of carcaſes."....

...." After one had ſucked the bones quite dry, and thrown them away, I have
" ſeen another take them up, ſand and all upon them, and do the ſame, and ſo by a
" third, and ſo on.

.....I cannot help, although with the greateſt reverence, enquiring from our nobility and gentry who are ſo ſtrenuous for puniſhing the perfidious French, till they have amply atoned for all their crimes, particularly from the R. H. L. North, who has expatiated upon that idea with ſo much energy and eloquence, whether theſe facts are true? and if true, what atonement either the Britiſh nation, or the Britiſh government have offered to the manes of theſe victims, or to their ſurviving friends and relations? The marked paſſages are from Ann. Regiſt. 1771. p. 205. the others from Thomas Day, the premature loſs of whoſe genius, ſpirit and virtue the friends of mankind will long lament.—A remark, ſimilar to the laſt, is ſuggeſted by obvious circumſtances. We have heard loud exclamations againſt Tippoo Sultan. And aſſuredly Humanity muſt ſhudder at ſome of his actions. But how few have been the deſpots to whom this reflection will not apply; and if a wiſe and juſt tribunal were to decide between the Myſorean Tyrant

War,

Wan, ſhrivelled ſhapes, in lifeleſs langour laid,
Nor Morning's ray they bleſs, nor Evening's ſhade!
Where ſilent heaps abide their lingering fate,
And Pride diſguſted ſpurns them from her gate,
" Oh, Father, grant," the unmurmuring victims cry,
" 'Tis all we aſk—this little ſpace to die."—
Meanwhile the Buryer, with unheeding tread,
Cruſhes the dying, as he drags the dead.

—E'en now, inflamed with ravenous thirſt of ſpoil,
Wide-waſting legions ſcour thy hapleſs ſoil.
I hear, I hear the ravaged nations groan,
Their ſigh unpitied, and deſpairing moan.
I ſee the ſufferers ope their failing eyes,
And ſeek the bolt of Juſtice in the ſkies.
In quivering gore his beak the Vulture dips,
The glutted Panther licks his blood-ſtained lips,

and the perſon who has declaimed moſt vehemently againſt him, which would be condemned as the moſt atrocious enemy of his ſpecies? But now as of old—

Clodius accuſat mœchos, Catilina Cethegos.

O'er

Wide o'er thy realms funereal horror reigns,
And bones unburied whiten o'er thy plains.

O Thou! whoſe magic tones of burſting ſong
Rude Nature huſh'd, and charmed the ſavage throng—
—But ah! the Warrior raiſed thy youthful flame,
For him thy hand unbarred the gates of Fame:

V. 324. *Martial poetry.* 325. The ſpirit of antient poetry muſt undoubtedly have contributed to pervert the moral ſentiments of mankind, by eſtabliſhing a falſe ſtandard of excellence. The faſcinating power of the Iliad, we are told, induced Alexander to regard Achilles as a model; and the choice could not but debaſe his own ſuperior character. It may be worth while to conſider whether, in conſequence of the preſent abſurd mode of education, a ſimilar pernicious influence is not ſtill exerted upon the ardour of the youthful mind. We know what impreſſions the Roman poets and hiſtorians leave in favour of the Roman people, who ſurely are not more amiable, though they were more audacious and ſucceſsful, deprædators than the people of Algiers. For my part I conceive that *liberal* education, as we ſee it conducted, pretty much reſembles a practice common among ſportſmen, who, by way of encouraging them to the chace, beſmear the dewlaps of young hounds with the blood of the firſt animal they aſſiſt in running down.

Whenever, therefore, it ſhall become the buſineſs of inſtruction to inculcate juſt ſentiments, the ſpirit of a great part of the antient poetry will become diſguſting; juſt as we read ſome antient tragedies, at preſent, with worſe than indifference, on account of their abſurd and perverted morality.

Each

Each ſoftening Art and gentler Virtue pined;
Vain were their charms; nor moved the martial mind.

Again from Night ere radiant Science broke,
While Nature groaned beneath her feudal yoke,
Thy fires revive; thy ſoul-impelling breath,
With zeal miſguided, ſwells the trump of death.
Dire howls the din along the waſte of life,
As ſpurious Honour wakes inſatiate Strife,
And Madneſs bellows o'er his mangled foe,
And Folly hails the Tourney's brutal ſhow.
—With oozing wounds all faint, by toils oppreſſed,
At length the nations ſink to ſervile reſt;
High o'er the ruins Giant Robbers tower,
And graſp, with crimſon hand, tyrannic power;
For them thy lyre was ſtrung to venal praiſe,
Soft toned the chords, but abject flowed the lays:

Bland from thy lips, the vocal poiſon ſtole,
Lulled Guilt's ſharp pangs, benumbed the freeborn ſoul:
No more dread viſions haunt the Oppreſſor's night;
Inebriate crowds adore his ſacred right,
Kiſs the red ſcourge, outſtretch their willing hands,
In torture ſmile, and bleſs the galling bands.—
Now—while on high a purer morning breaks,
Gleams with mild light, and rays its ruddy ſtreaks,
Through torpid minds while kindling ardours dart,
And Terror vibrates to the Tyrant's heart;
—Oh ſkilled to win! adorn a worthier theme,
And bid the tear for harraſſed myriads ſtream;
Redeem the miſchiefs of thy thoughtleſs youth,
And tune to thy ſweet notes the lore of truth.—
With Freedom's crayon, on the patriot ſcroll,
Pourtray the paſſions of the Deſpot's ſoul:

V. 360. *the Deſpot's ſoul.* It would well become poetry, philoſophy, and all the powers propitious to mankind, to correct the prevailing ideas reſpecting the

O'er

O'er War's wild fury, Empire's fatal thirſt,
Of grief indignant pour the warning burſt—
So ſhall the Nations' long deluſions end,
So Peace o'er Earth her foſtering wing extend—
" Firſt o'er HIS breaſt dark fumes of vengeance riſe,
" Foul as the Typhon's terrors blot the ſkies;
" As dread Contagion, from her bone-ſtrewed cell,
" Aims the keen arrow, dipt in poiſon fell,
" So, deep immured, amid his dark divan,
" Deviſing evil, ſits the Foe of Man;

powerful. We may be ſure that the world will ever continue to be, as it has been heretofore, waſted by the unbridled paſſions of its rulers, till they are judged according to the plain rules and feelings of morality. As long as Nations ſhall indiſcriminately offer to every Sovereign the richeſt incenſe of flattery, they muſt expect to be frequently and ſeverely admoniſhed, how wantonly they toſs out of their hands the moſt effectual, yet the gentleſt, curb upon propenſities, ſo apt to ariſe in the minds of individuals, whoſe crimes and follies are viſited upon guiltleſs millions. And, indeed, what motive or reſtraint is left to him, who is taught to believe, that Public Opinion will obſequiouſly attend upon his footſteps, whatever path he purſues, and in whoſe ears *Regum Optime!* is for ever ringing? Perpetual abuſe, one might have hoped, would have brought this, as it has done ſo many other cant phraſes, into diſrepute. And if it be true that Sovereigns have ſeldom had heart or head to deſire the applauſe, or dread the tardy vengeance, of hiſtory, this will be a ſtrong additional reaſon, why men ſhould think, before they ſhout.

" The mandate iſſues, and unchained by Hate,
" Commiſſioned Murder moves in guilty State,
" And ſtrews, with impious arm, the human wreck
" O'er heaven-loved realms, which Peace and Plenty deck.
" With courtier glance, meanwhile, a fawning ring
" Of Prieſts and Nobles eyes the vengeful king,
" Liſts the ſhrill horn proclaim the ſpreading ill,
" And hymns, to Flattery's harp, his SOVEREIGN WILL.
" Secure the Coward, on his diſtant throne,
" Smiles as the ſmitten ſink, the tortured groan.

" As when of old, prophetic rage poſſeſſed
" The ſacred Maid, and ſtruggled in her breaſt
" With foamy lip awhile, and fiery glare,
" With viſage fluſhed, and wild diverging hair,
" She owns the fury of the o'er-powering God,
" Then ſinks, exhauſted, on the clay-cold ſod:

" Such

" Such the fierce toſſings of Ambition's dream,
" Thy fever, Glory, Conqueſt's frantic ſcheme;
" So war-ſpent Nations pine in ſcorned decay,
" Or fall Invaſion's unreſiſting prey."
Thus clear the gathered films of mortal ſight,
Thus ſhed, benignant Muſe, thy kindly light.—
And ſee! Philanthropy unfolds her charms,
And wooes thy footſteps to her tender arms?
Oh fly, embrace the heaven-deſcended gueſt,
And in the union let mankind be bleſt.
—Yet, ere the ſplendours of the dawning Age,
A dearer theme, thy fond regard engage,
A little on the GREEK's bold progreſs trace,
And bid the ſtrain reſpire thy winning grace.

Now, from the Indian Main, returning flow,
His white-winged galleys upwards point the prow,

Thy ſcenes, Futurity, before him lie,
Tinge his warm cheek, and fill his muſing eye;
And, quick intruding, many a mingling ſcheme
Plays o'er his thought, and weaves his wakeful dream;
"With idle wing no more," he deems, "the breeze
"Shall bruſh yon lone expanſe of deſert ſeas;
"Soon croſſing barks ſhall gleam with ſidelong ſail,
"Mount the broad billow, and perfume the gale."
Thus o'er untraverſed waves and trackleſs ſands
As on ſhe bears with ever-bounteous hands
Thy treaſures, Ganges, to the ſtrands of Nile,
Delighted Fancy prompts the unconſcious ſmile;
Poured from her urn, ſoft ſtreams of feeling flow,
Diffuſing purer bliſs than palms beſtow.

From the broad deck the placid Chief deſcends,
To Perſia's plains his courſe triumphant bends;

And

And oft with joy-illumined mien ſurveys
Their fair extent, and oft the march delays;
And dreadleſs now of force or ambuſhed wile,
Relaxing hoſts the weary way beguile;
Sweet breathes the Dorian mood, and Grecian ſongs
Rehearſe the heartfelt tale of Grecia's wrongs:
" At Eve's calm hour" they tell, " how ſavage yells
" Her hallowed groves alarmed, and peaceful dells;
" With ruffian gripe how Aſian rovers tore
" The ſtruggling virgin from her natal ſhore;
" Stripped the rich mantle from her ſunny rocks,
" Strewed o'er the thymy turf her browſing flocks,
" In ſpires aſcending through the waſte of night
" From ſhrieking hamlets reared the ghaſtly light;

V. 422—423. *Relaxing files and Grecian ſongs.* According to an account quoted by Arrian (p. 432.), Alexander cauſed two cars to be joined together, upon which he with his friends reclined to the ſound of Muſic during the march through Carmania: the army, crowned with garlands and ſporting, followed, the Carmanians every where offering by the way both proviſions and luxuries.

" Stamped

" Stamped with wild foot o'er Autumn's amber pride,
" Her powerleſs Gods and paſſive States defied;
" Paſſive too long, till Inſult's maddening ſting
" Tranſpierced the boſom of the Spartan King.
" Then keen Revenge, and Honour breathing high,
" Lift every breaſt, and flaſh from every eye,
" The willing matron gives her youth to bleed,
" The plighted virgin prompts her lover's ſpeed;
" Through waſte diſpeopled realms till Silence reigns
" And ſlighted Ceres flies the ſorrowing plains.

" Yet what avails, that armed in Virtue's cauſe,
" Valour's ſtrong arm the blade of Juſtice draws?
" That Grecia's galleys, o'er the darkened Main,
" Her thronging nations waft, and Hero-train?
" That fiery Youth combines with wily Age,
" And Neſtor's counſels guide Pelides' rage?

" Too

" Too long, thou darling of the Muſe, in vain
" Thy proweſs thundered o'er Scamander's plain;
" With Fate in vain maternal fondneſs ſtrove;
" In vain the Goddeſs ſeeks the throne of Jove,
" In ſuppliant woe outſpreads her ſoftened charms,
" And ſheaths her Boy in heavenly-tempered arms.
" Lo! Coward Fraud conſpires thy early doom,
" And yon unſhaken turrets mock thy tomb.
" Each mightieſt comrade lays his helmet low,
" And falling Troy inflicts the deadlier blow.

" Twice with a whirlwind's rage the Eaſtern World
" Againſt the ſhores of ſhrinking Greece is hurled:—
" Swoln with the Deſpot's ſcorn of human kind,
" From power obdurate, and from flattery blind;
—" While boundleſs Empires bend the adoring knee,
—" Shall you inſulting corner dare be free?"

" Darius

" Darius cries, convokes his gorgeous bands,
" Equips his navies, and exhausts his lands.
" His courtier-bards preluding praises breathe,
" And for his brows prepare the Victor's wreathe:
—" Those reeking brows, thou baffled Tyrant, hide;
" Rise, silken Satraps, soothe his wounded pride;
" For Freedom's spear has gored his vaunting hosts,
" And Havoc dogs them to his slave-trod coasts.
—" With grim delight the Power of carnage mounts
" His scythed car, his gaudy victims counts;
" Wide o'er rude steeps, fair plains and plashy meads,
" His spreading swarms as furious Xerxes leads,
" And bids his streamers to the Skies displayed,
" O'er Earth and Ocean wave their awful shade.
" Then shares the haughtier Son the Sire's disgrace,
" And decks with richer palms an hated race.
" The rock unmoved of SPARTA'S SAVIOUR-BAND
" Checks the rude storm on Malea's narrow strand;

" Thy

" Thy Genius, Greece, wide o'er Platœa's plain
" Spreads his bright plumes, and numbers o'er the ſlain,
" Then lifts his wreathed front, and ſmites his ſhield,
" And calls his Heroes to the foreign-field:
" No Hero heard; no Patriot Chieftain roſe
" To roll ſwift Vengeance o'er his country's foes;
—" Her torch o'er Greece infernal Diſcord ſhakes,
" Strains her wild eye, and rouſes all her ſnakes;
" In vain joint Honour binds, joint toils endear!
" Their hoſtile banners kindred Nations rear;
" Nor Prudence checks, nor Nature's cry withſtands;
" Each in a Siſter's blood embrues her hands,
" Far round her venomed breath the Fury ſpreads,
" And rears a direr creſt of Hydra-heads.

" What new-born glory, from the brightening ſky
" Deſcends ſerene, and clears the clouded eye!

" And

" And hark! with muttered curſes Diſcord flies,
" Scared Peace returns, and guilty Rancour dies;
" He comes! the Youth! deputed from above,
" Rejoins the wide-rent bonds of Grecian love,
" With pious arms appeaſes yon ſad ghoſts,
" Whoſe pale troops flit along her moaning coaſts.
" The new Pelides Perſia's pride o'erwhelms!
" And Aſia trembles through her thouſand realms!
" Bards of my Country! wake the ſlumbering lyre,
" And wing the ſong with his own Homer's fire;
" Behold! his bright-eyed dawn of martial days
" Of old renown obſcures the noon-tide blaze."

So ſtreamed the ſtrains, till high imperial towers
Spring from the boſom of enclaſping bowers.

Then

Then to the clamours of barbarian tongues
Yields the glad ſymphony, and choral ſongs;
With zeal impatient as they hail from far,
High towering mid the hoſts, the Conqueror's car.
Still from her crowded gates the CITY-train
Guſh ſtruggling on, and deluge o'er the plain,
Where ſtreamers chequer o'er the martial blaze
With wildly-devions eye at firſt they gaze,
And Joy and Wonder mix their throbbing tides;
At length the tumult of the ſoul ſubſides;
Then with collected thought, and ſteadier glance,
They mark the leaders of the war advance,
With reverent awe ſurvey the ſons of fame,
And buſy whiſpers buzz each honoured name.
As nearer now the car-imperial draws,
Huſhed Expectation holds her ſtilleſt pauſe;
And, as the world's young Victor paſſes by,
The pageant kindles Hope's prophetic eye;

Fair mid the ſunny plain of future years
The glittering ſtructure of his Fame appears,
In bright gradation loftier ſplendours riſe
Till the proud Summit pierce his kindred ſkies.

Its penſile garlands now the ringing arch
Shakes o'er the footſteps of the cloſing march.
With long reſounding tones and waving hands
The Chiefs diſmiſs the quick ſucceeding bands;
And crowds officious lead each weary gueſt,
Where Silence guards the ſhadowy bowers of Reſt;
On turgid ſilk his limbs the Veteran throws,
And owns the grateful numbneſs of repoſe;
Or, mid the luxury of parting pain,
With unfelt ardours fires the liſtening train.

Fluſhed

Fluſhed by the tale, they hail the Soldier bleſt,
Spurn daſtard ſloth, and hate ignoble reſt,
Fierce burns the rapture; quick the warrior-flame
Darts through each throbbing heart and glowing frame;
And nerves unſtrung the ponderous faulchion wield,
And trembling arms eſſay the maſſive ſhield,
And little boſoms pant for martial toils,
Pierce the ſtern foe, and ſtrip his blood-ſtained ſpoils.

The feaſt reſounds in Suſa's ſtately halls,
And gorgeous trophies deck her echoing walls;
From horns reverſed as Plenty pours her hoard,
And piles his bleſſings on the Vintage board:
With mellow luſtre, on each feſtive mien,
The light of Pleaſure's ſparkling glance is ſeen;

To kindled breaſts applauding hymns reſtore
Each high deſign that ſwelled the ſoul before,
And Beauty's ſmile, the Warrior's deareſt meed,
Repays the paſt, and prompts the future deed.

I.

1. *Obſervations on the Hindoo auſterieſties and on ceremonious devotion; and*
2. *On the indolence of the Aſiatic character.*

THE antient hiſtorians have preſerved an anecdote, which ſeems to me extremely well calculated to ſhew the ſpirit of the Hindoo devotees. PORUS, king, as he ſtyled himſelf, of ſix hundred kings, was induced by the reputation of the Roman name, to ſend an Embaſſy to Auguſtus Cæſar. To prevent miſapprehenſion, the reader muſt obſerve that the Hindoos did not, at this period, live to the age of 100,000 years as in the Suttee Yogue, when their ſtature alſo reached 21 cubits; nor of 10,000 years, as during the Tirtah Yogue, nor ſo long as in the Dwapaav Yogue, when the duration of life was almoſt contracted to the paltry ſpan of Methuſalem. They were now—for it was the Collee Yogue, or iron age—reduced to the ordinary dimenſions of life and ſtature. Hence the reader will conclude, that

this King Porus was not the celebrated adverſary of Alexander, though he might be one of his deſcendants. The Monarch of the Eaſt profeſſes for the Monarch of the Weſt that tender regard, which potentates, perfect ſtrangers to each other, ſo naturally felt and ſo warmly avowed, as well in antient as in modern times. After exhibiting their preſents, which conſiſted of an Hermes, or a man born without arms, whom Strabo, the geographer ſaw, ſeveral ſnakes, a ſerpent 10 cubits long, a freſh-water tortoiſe of 3 cubits, a partridge larger than a vulture and ſome tygers, an animal which the Romans are then ſaid to have beheld for the firſt time; the ambaſſadors, we may ſuppoſe, took their leave in good order, charged with many fair profeſſions from the Emperor to his ſwarthy brother. On their way home they paſſed through Athens, even then, perhaps, the brighteſt eye of the world, however tarniſhed might be its luſtre. Here one of the train cauſed a tall and handſome funeral pile to be erected, upon which, being firſt duly anointed and otherwiſe properly equipped, he took his ſeat with great compoſure. We may conclude, ſince the contrary is not related, that as long as the ſmoke ſuffered him to be ſeen, he betrayed no ſymptom of human frailty. On his monument there was engraved this inſcription. HERE LIES ZARMENOCHEGAS, THE INDIAN, WHO PUT HIMSELF TO DEATH ACCORDING TO THE CUSTOM OF HIS COUNTRY.(a).

Now, What could be the motive that prompted this action? What ideas occupied the mind of this volunteer victim? He might, equally, one would ſuppoſe, have enjoyed at home the ſimple ſatisfaction of broiling alive, either before his departure or after his return. Was it to barter his temporal ſufferings for an eternal recompenſe? could he really ſuppoſe that an all-wiſe Being was to be duped into ſo diſadvantageous a bargain? or, according to the *candour* of Strabo's ſtoical interpretation, had he in view to prevent a reverſe of proſperous fortune, or to eſcape from preſent afflictions? But why then pitch upon this theatre of elegance and philoſophy? Why, but to be conſpicuous? For my part, I cannot help fancying Saint Zarmenochegas looking around from his combuſtible throne, in a firm perſuaſion that the public eye was intent upon an example of fortitude, unprecedented in the Weſtern world. This is a comfortable idea, and has ſuſtained many a martyr in the hour of his extremity. In every kind of theatre, as much depends on the ſpectators as upon the actors.

(a) Strabo (p. 1084. B. XV). Dion Caſſius calls him Zarmarus. The modern geographer and hiſtorian has every day to lament the inaccuracy of the antients with regard to barbarous names.

Such

Such is, I ſuppoſe, the original principle of the auſterities of Faquirs, Bonzes, Talapcins, Pillar-ſaints, Flagellants, Monks and public Penitents of all denominations. That exemplary tormentor of himſelf, Simeon Stylites I dare ſay, acknowledged the full recompenſe of his weather-beaten exiſtence, in the ſummons which called him to be the arbitrator between an Emperor and a Patriarch. If our ladies were groſsly ſuperſtitious enough to offer the premium of their reſpect and attendance, I doubt not but their irreſiſtable influence would very ſoon people our woods and waſtes with Faquirs and Pillar-ſaints. The different ſorts of devotees may, perhaps, be diſcriminated in ſome degree by the livery of the climate, and their numbers may depend on the productive powers of the ſoil; otherwiſe their practices are purely the effect of moral cauſes; and when theſe cauſes operate, it is pretty much a matter of chance what particular form the practices aſſume.

It is, I think, eaſy to trace theſe wild extravagances gradually dwindling, into the common manæuvres of devotion. And, if there are caſes to which this ſuppoſition does not apply, ſtill both the one and the other are the offspring of a common parent—vanity recommending herſelf to the admiration of minds, that entertain unworthy notions of the Supreme Being. It has been ſaid that a law which ſhould oblige the Gentoo widows to burn themſelves in the preſence of their chambermaid alone, could the knowledge of the fact at the ſame time be confined to the witneſs, would effectually check theſe demonſtrations of conjugal tenderneſs. Few perſons, I ſuppoſe, by themſelves would go through the various poſtures of what is called, but is not piety, as few would pronounce an animated oration, unleſs for exerciſe, to the walls of an apartment. It is not therefore to the eye of heaven, but of the world that theſe ceremonies are addreſſed. "Yes, and very properly for the ſake of example." I am much afraid this vague phraſe will ſhelter every abſurdity alike. The various genuflexions, inclinations, proſtrations, ſupinations, which any man or ſet of men may chooſe to recommend as indications of proper reſpect to the deity, are juſt as much the reſult of taſte or caprice as the varieties of dreſs: And do we not daily ſee the pageantry which attracted the veneration of a ſavage or ſuperſtitious age, degenerating into a contemptible farce? The proceſſions of guilds, monks, and univerſities were once reſpectable ſhows. Beſides, it is not eaſy to conceive, only I ought to recommend to my neighbour by hypocritical grimace what I feel, in my own caſe, to be inſignificant. And ſuch is the narrowneſs of human capacity, that in any matter it refuſes to admit more than one or a few points as eſſential. The whole ſtreſs, therefore, of example and precept ought to be directed to points

really eſſential. Hence ſuperſtitious obſervances as well as dogmas weaken or deſtroy the ſenſe of moral obligation; it is ſo eaſy and often ſo convenient to ſubſtitute the phraſes of a creed, and the manæuvres of a rubrick in the place of heart-felt piety and active virtue! In religions overloaded with prieſts, there is another abundant ſource of forms and ceremonies; for, unleſs they cut out work for themſelves. the profane ſagacity of the laity will ſoon diſcover, that there can be no reaſon for maintaining a numerous order in idleneſs, though it be even for the glory of God. The Prieſthood, for the ſake of ſuſtaining the credit of their functions, neceſſarily inſiſt upon the importance of ceremonies and dogmas. To eſtabliſh a multiplicity of obſervances, that many hands may ſeem requiſite to perform the labour of the Lord, is indeed the great ſecret of Prieſt-craft. As it is more and more divulged, it will, like the publication of other ſecrets, leſſen the credit of the performance; and it may not, perhaps, be long before it is generally perceived that the intereſts of virtue and piety no more enjoin ſtates to maintain a ſet of men for the purpoſe of reading prolix prayers and practiſing fanciful ceremonies, than for that of howling at midnight for the ſouls of the departed. As to the great object of public inſtruction, it muſt be attempted, if we would effectually attain it, by means very different from church eſtabliſhments. The wheat of morality will otherwiſe be in danger of ſuffocation from the tares of theology.

So oſtentatious is the ſpirit of devotion, and ſo ſtrongly do theſe other principles co-operate with it, that neither evident propriety, nor injunctions, expreſsly laid down by the very founders of religion, have been able to prevent or correct vain repetitions and phariſaical length of liturgies. And yet, if it be aſked, which is it that you diſtruſt in the Deity whom you addreſs, his equity, or his intelligence, that you cry to him ſo long and ſo loud? a ſatisfactory anſwer does not ſeem extremely obvious.

This train of thought naturally terminates in a melancholy reflection. I know not whether it be for millions, or only for tens of thouſands of years, that pious Brachmans and Brahmins have been commenting the Bedes of the Shaſter. Go into a public library in Europe, you will ſee innumerable volumes, from the gigantic Folio to the dwarfiſh duodecimo, marſhalled under the Banner of THEOLOGY. Theology means the ſcience of God, or of things appertaining to God. Now what has been the fruit of theſe immenſe labours? what knowledge of God have they either produced or diſſeminated? Obſerve the practice, and attend to the converſation of mankind. You will not find one in many thouſands, who entertains for the

Supreme

Supreme Being ſo rational a reſpect as for a mere mortal of ſenſe and virtue. A man of underſtanding, ſhould he be able to refrain from laughter, would be offended at any application ſimilar to our ordinary modes of propitiating and ſupplicating the Omniſcient Deity, as at an inſult offered to his judgment or integrity. And they are, in fact, derived from thoſe times, when the imagination of men had placed in heaven a phantom revengeful, capricious, and unprincipled, like themſelves. Were it poſſible to doubt the infallibility of our Doctors, one might ſuſpect that the ſtudy of divine things has hitherto been conducted as prepoſterouſly as that of human things before Bacon. It is ſcarce for want of ſermons and diſſertations, that men entertain theſe degrading notions. Is it then that the maſſes of theology contain nothing luminous? and that they partake of the nature of clouds rather than ſtars, and intercept inſtead of giving light? for I will not ſuppoſe that lay minds are incapable of receiving the divine light. For I cannot conſent to give up the greater part of our ſpecies, as incurably ſtupid, till every different mode of inſtruction ſhall have been eſſayed in vain: and it is eaſy to imagine modes that have not yet been tried.

In all moral diſquiſitions it muſt carefully be remembered, that human actions may be compared to bodies propelled by an infinite variety of forces, operating in all directions; of theſe forces it is ſufficient to trace the principal and prevailing; otherwiſe I might have mentioned indolence among the generating cauſes of Monks and Faquirs. There have always in every country exiſted numbers who prefer penury and idleneſs to induſtry with her horn of plenty. Numbers alſo would aſſume the tonſure or the ſtaff, from mere blind imitation. Numbers alſo, in the ſimplicity of their heart, would believe their mortification and penance to be really acceptable to God. The reader may, if he chooſes, apply theſe conſiderations to religious forms alſo; but ſhould it ſuit his inclination or intereſt more, he may indulge his indignation at an attempt however weak, to expel from the conſciences of men, thoſe vile intruders, which have uſurped the place of univerſal charity of thought and action; and he may point the artillery of heaven at that temerity, which dares to queſtion the ſanctifying virtue of forms and phraſes.—" *Ces hommes ſont donc bien devots,*" *dira le lecteur?* *Oui, ſans etre meilleurs.* Says a late philoſophical traveller of the natives of Syria and Egypt. Did theſe Orientals attach any ſort of merit to their obſervances, I ſhould have thought it very high praiſe, if he could have remarked of them generally.—*Oui, ſans en etre plus mechans.* I know indeed, and God forbid that I ſhould inſinuate any thing to the contrary, that in all countries

there

there are individuals, who ſcrupulouſly obſerve, whatever their prieſts have preſcribed under the title of devotion, without any apparent diminution of their ſocial virtues. But the comprehenſion of mind and general juſtneſs of intellect, neceſſary to this equal aſſociation of diſcordant qualities, are far from being common; and then devotion ſtands partly or altogether in the place of the ſocial virtues.

2. Few, perhaps, of the auſterities, which the Hindoo devotees endure, will preſent themſelves to our imaginations in ſuch forbidding colours, as the continued torpor of mind and body in which they ſeem to wear away their weariſome exiſtence. Nor is there any thing in the contraſt, which the character of the Aſiatic, compared with that of the European exhibits, and which may be traced through all the minutiæ of dreſs and behaviour, ſo ſtriking as the habitual indolence and indifference of the former. It is perhaps ſuperfluous to illuſtrate a point ſo generally admitted by examples; but I have two or three before me which are not likely to occur to every reader, though they appear to be worthy of notice.—

During the reſidence of Mr. Nichbuhr at Beit-el-Fakih in Arabia Felix, almoſt the whole town was deſtroyed by fire. In that hot climate, during the ſeaſon of drought, the houſes or huts burned with the violence of dried furze. Yet no outcry or lamentation was heard in the ſtreets; "when we condoled with them on their calamity, they replied; "it is the will of God." A poor man of letters (Fakih), after he had put his ſcanty furniture in a place of ſafety, came to us, and, with the greateſt unconcern, pointed out, when the conflagration reached his own houſe. What an Arab loſes on ſuch occaſions is indeed a trifle, compared with the loſs of an European. He can ſecure his furniture by taking it on his back: and his hut is replaced with little coſt and trouble. Nevertheleſs to a poor man the loſs is ſtill conſiderable." (Nichbuhr Reiſe, I. p. 355.) —The term "*Opadhee*" in the Shanſcrit language has no European Synonym. It expreſſes "a kind of obſtinately ſtupid lethargy, or perverſe abſence of mind, in which the will is not altogether paſſive. *It ſeems to be a weakneſs peculiar to Aſia*: for we cannot find a term by which to expreſs the preciſe idea in the European languages; it operates ſomewhat like the violent impulſe of fear, under which men will utter falſehoods totally incompatible with each other, and utterly contrary to their own opinion, knowledge, and conviction; and it may be added alſo, their inclination and intention. A very remarkable inſtance of this temporary frenzy happened lately at Calcutta, where a man, not an idiot, ſwore upon a trial, that he was no kind of relation to his own brother who was then in court, and who had conſtantly ſupported him

him from his infancy; and that he lived in a houſe by himſelf, for which he paid the rent from his own pocket, when it was proved that he was not worth a rupee, and when the perſon, in whoſe houſe he had always reſided, ſtood at the bar cloſe to him." See the obſervations of Mr. Halhed, or perhaps, as one may infer from Mr. Halhed's, the modeſt inſinuations of Mr. Haſtings, in the elegant and philoſophical preface to the code of Gentoo laws (p. xlix).

As far as one may judge from this account, it would have been better to tranſlate OPADHEE *infatuation* than *folly*.—It appears from the conciſe view of the Hindoo Cyclopædia, for which the world is indebted to the ſame gentlemen, that their pſcychology enumerates three modes of exiſtence, 1. to be awake. 2. to be aſleep. 3. to be abſorbed in a ſtate of unconſciouſneſs—in a kind of trance, as if the human mind was as liable to this mixed and middle condition, as to either of the others. (ib. p. xxxiv).

Monteſquieu imputes this habitual liſtleſſneſs to the relaxing power of an hot climate. And his ſhallow, but ſpecious theory, has been eagerly adopted; for there are multitudes who deſire to poſſeſs, or to be thought to poſſeſs, an inſight into human nature without the trouble of obſervation and reflection. The theory of Monteſquieu has indeed been amply refuted both by Voltaire and Volney. But ſuperſtition has laid her interdict upon the immortal works of Voltaire; and ſhe cannot but regard thoſe of Volney with an evil eye. Beſides theſe philoſophers have by no means exhauſted the ſubject, and attention is, on every account, due to the opinions and facts of ſuch writers as Mr. Halhed and Mr. Haſtings: nor is it a matter of ſmall conſequence to entertain juſt ideas on this point.

It may, in the firſt place, be obſerved, that the courts of Great Britain preſent inſtances of infatuation, as remarkable as that of Bengal. There occurred one in particular at the ſpring aſſizes of 1792, for the county of Salop, which perhaps deſerves to be preſerved as a document towards the hiſtory of the human underſtanding, and as a problem for the ſolution of philoſophers. A woman accuſed a perſon of throwing her maliciouſly into the river Severn, from a great height. Her own evidence moſt completely acquitted him. For ſhe either atteſted glaring falſehoods and contradictions, or elſe a ſucceſſion of miracles had been wrought in her favour, a ſuppoſition, according to which a court of juſtice ought ſeldom to decide. What deſerves attention is, that you could not eaſily refer her conduct or her evidence to any denomination of ordinary motives. It was not confuſion or terror; it was not idiotiſm, or inſanity under any common ſhape. She was cool, collected, and ſeem-

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ed to have full poſſeſſion of her mind. A falſe accuſation implies malice undoubtedly; but it was allied with a ſpecies of infatuation or wrongheadedneſs, equal at leaſt to the Aſiatic example; ſimilar in its operation to another cauſe, which, according to the Italian poet, fa traudir and traveder ciaſcuno; as if the organs were moved by a foreign agent and the will of the individual ſuperſeded, as in witch-craft or enchantment.

By taking into the account what we may daily ſee at home, it will be evident that the Aſiatic *faineantiſe* is at moſt but a higher term in the general ſeries of human indolence; and this is perhaps too large a conceſſion. Even in the flouriſhing countries of Europe, where there is ſo much to ſtimulate, and ſo little to check activity, we ſee inſtances of that torpid indolence, which takes no concern in the affairs of this world; and which ſometimes, without actual incapacity, borrowing ſomething from infanity and ſomething from idiotiſm, conſtitutes an unhappy compound of inert perverſeneſs; ſuch characters ſeldom move but at the ſuggeſtion of malice, entertain no ſuſpicion of their own inferiority and ignorance, adopt the moſt circuitous means to attain the ſimpleſt ends, feel no charm in Art or Nature, no obligation in truth or virtue, and are whatever an Hindoo deprecates, when he entreats Brama the Supreme God, his Son Burmha or Brimha, Narrayna the ſpirit of God, or Brimha, and Sheevah, Viſtnou, the Three in One, to deliver him from Opadhee.

If we enlarge our views to more extenſive conſiderations, we ſhall find that a ſultry climate is by no means an efficient cauſe of indolence. From Japan to Syria, in Phœnicia, in Egypt, in Arabia, in Aſſyria, in Perſia, in Hindoſtan, in China, and in the Japaneſe iſlands, where Thunberg, the ſucceſſor of Linneus, could hardly diſcover a weed in the corn fields—ſuch is the induſtry of the cultivators of the land—human activity either has been, or is practiſed under every form of ſudden effort, or continued labour. Mr. Townſhend, a traveller ſo judicious in every thing that concerns political œconomy, alone furniſhes facts enough to ſhew the futility of this opinion. I will content myſelf with referring to his account of Catalonian induſtry; but a paſſage relating to a more torrid region, deſerves to be quoted. "When it is conſidered that thoſe vineyards (thoſe near Malaga) are on the declivity of hills, inclined towards the ſcorching ſun, it may be readily conceived that the labour is ſevere;.....the peaſants of no country upon earth are more patient of heat, of hunger, and of thirſt, or capable of greater exertions, than this very people who have been accuſed of indolence. For my part, from what I have obſerved, and have been able to collect, I am ſatisfied, that if the Spaniards of the interior pro-

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vinces are unemployed, it is to be attributed neither to the climate, nor to their conſtitutions, but either to the *neglects*" (*neglect* is not the proper term) "of government, or to other accidental cauſes already noticed and explained" (Journey through Spain, III, 28,). Warmth is indeed the great animating principle of nature; and we may borrow even from our own climate ſome illuſtration of this important doctrine, for the warmeſt part of our year is the period, during which not only moſt labour is actually performed, but that in which there is the greateſt diſpoſition to labour. If the reader find a refutation of this latter aſſertion in his own feelings during the dog days, let him pauſe a moment, and conſider whether his own effeminacy or debauchery be not the cauſe of his oppreſſion, rather than the temperature of the atmoſphere. If he ſhould object that no concluſion will hold from the temperate to the torrid zone, let him recollect that our feelings depend upon habit, and not upon any poſitive temperature. A native of Africa can baſk in the ſun upon the ſands of the deſert of Barca. Laſt of all, let him conſider whether an order of things which ſhould have eſtabliſhed, in the relation between the temperature of the faireſt regions of the globe, and the conſtitution of the human frame, a degradation of the human character, would have been entitled either to his admiration or his gratitude.

What then are the real cauſes of an indiſputable phœnomenon? 1. The ready ſupply of the moſt urgent neceſſities in the fertility of the countries in queſtion. Doubtleſs, energy of character both in nations and individuals is originally determined by their wants, and the urgency of the feelings ariſing from them. Could we ſtretch forth our hands and graſp every thing we deſire, we ſhould not often change our place, and but ſeldom perhaps our poſture. We ſhould paſs our lives with few deſires and as little enjoyment.

Leſt there ſhould ſeem here any thing inconſiſtent with the concluſion of the paragraph before the laſt, it will be neceſſary to offer a conſideration of ſome importance in the hiſtory of mankind. Our moſt antient hiſtorical documents agree in placing the original ſtock of the human race in thoſe countries, where our neceſſities are feweſt and moſt eaſily ſupplied. The helpleſs condition of man, before he could have acquired power from knowledge, and prudence from experience, required ſuch a nurſery. Here the ſpecies would go on increaſing, till it equalled the natural and ſpontaneous reſources of the ſoil. Very ſimple arts would afford new ſupplies in great abundance. By degrees ſocieties would be formed, and great empires eſtabliſhed. This order of things would have ſecured all the happineſs of which man

ſeems

ſeems capable, a perpetual and unlimited extenſion of deſires and gratifications, a boundleſs activity of mind and body: But in this promiſing progreſs he was arreſted by the riſe of monarchies and hierarchies: and it appears that he is every where doomed to learn the value of his natural rights by long experience of the ſufferings which attend their privation or infringement. The energy of human nature being repreſſed on all ſides by the tyranny of prieſts and deſpots, the primitive nations ſunk into langour; *that* activity, which had ariſen in the progreſs of ſociety, continued from habit, rather than from any generous impulſe of the mind; and it could find no field of exertion, but in the arts of frivolity and corruption. In the mean time, other nations were more ſlowly formed in leſs fortunate climates; and then the former, having endured all the evils of domeſtic ſervitude, became ſubject to the relentleſs oppreſſion of foreign tyrants. One reflection conſoles us, while we contemplate the paſt or preſent calamities of Aſia. The poſterity of the oppreſſed will at laſt, receive from the poſterity of their oppreſſors the doctrines and the example of freedom; Faquirs and Bramins, indolence and ſervitude, whether of mind or body, will at length diſappear from the face of Hindoſtan.

In theſe reflections I have anticipated the other comprehenſive cauſes of Aſiatic indolence, viz. temporal and eccleſiaſtical deſpotiſm. The great ſource of activity lies in the mind: the idiots, the faineans, and the ſavages of every quarter of the globe equally exemplify this truth. It is indifferent whether the organs of thought be imperfect, the habit not acquired, or the faculty ſuppreſſed. Theſe cauſes will only be more or leſs extenſive in their operation.

II.

Obſervations on the manufactures of the Hindoos.

THE reaſoning of Dr. Robertſon in the cauſe, which has carried the ornamental wares of India to ſo great a degree of perfection, does not ſeem better calculated, than his palliative ſtatement of the conduct of the Spaniards towards the native Americans, to conſole the friends of humanity. Fortunately, however, the principle on which he proceeds, as well as his inference, are liable to weighty objections. He deduces the proficiency of the Hindoos in weaving, embroidery and ſuch arts, from a particular regulation in their laws. In deducing this inference, he advances a ſingular opinion on the ſpirit of thoſe laws: "The object, he tells us, "of the firſt Indian legiſlators, was to employ the moſt effectual means of providing

"for

" for the ſubſiſtence, the ſecurity, and *happineſs* of all the members of the communi-
" ty, over which they preſided. *With this view* they ſet apart certain racts of men
" for each of the profeſſions and arts neceſſary in a well-ordered ſociety, and ap-
" pointed the exerciſe of them to be tranſmitted from father to ſon in ſucceſſi-
" on (p. 260)." He adds, that this ſyſtem will be found more effectually to attain *the end in view* than may at firſt ſight be ſuppoſed. He allows, indeed, that ſuch a regulation muſt, at times, check genius and repreſs talents. He has, however, a ſaving clauſe. For, ſays he, the arrangements of civil government are made, not for what is extraordinary, but what is common; not for the few, but the many. Notwithſtanding our boaſted advances in the ſcience of politics, the author of theſe diſcoveries might reaſonably expect that they would aſtoniſh us. Why did he not propoſe the introduction of regulations in the ſame ſpirit here? Since the majority of every nation conſiſts not of what is extraordinary, but what is common, not of the few, but the many, one would think the analogy ought to hold in ſome degree throughout: eſpecially as we are told (p. 261,) that " the early diſtribution of " the people into claſſes attached to particular kinds of labour, ſecured ſuch abun-
" dance of the more common and uſeful commodities, as not only ſupplied their
" own wants, but miniſtered to the countries around them." I know not what more a nation can want as the baſis of its proſperity. Perhaps, however, the double and triple crops, which the ſoil is capable of producing in the ſame year, may claim a ſmall ſhare of what is here excluſively aſcribed to political regulations. Perhaps, there is an energy in nature and in man, which Deſpotiſm itſelf finds it difficult to ſtifle. Where has Dr. Robertſon diſcovered the indications of thoſe pure motives, which he aſcribes to the Hindoo legiſlators? The high authority, for inſtance, and excluſive privileges of the Brahmins—which do they betray? the liberal ſpirit of legiſlators holding in view the happineſs of a whole community, or ſelfiſh craft, abuſing the pernicious influence of ſuperſtion? Is it to attain the ſacred end of general felicity, that no individual of this caſt can be put to death for any, the moſt enormous crime? that the property of a Brahmin is conſidered as too ſacred to fall into profane hands? that a ſovereign is liable to be depoſed for ſlighting the remonſtrances of a Brahmin? was it humanity that dictated ſuch laws as theſe? " If a Sooder (ſuch is the denomination of the loweſt and moſt numerous of the 4 caſts) give much and frequent moleſtation to a Brahmin, the magiſtrate ſhall inſtantly put him to death.—If a Sooder ſits upon the carpet of a Brahmin, in that caſe, the magiſtrate, having thruſt a hot iron into his buttock, ſhall baniſh him

the kingdom; or elſe, he ſhall cut off his buttock (Centoo Code, p. 207.)." Was it a deſire of promoting the welfare of ſociety, or of rendering Brahmins of importance, that life was condemned by the Indian laws to be harraſſed by a conſtant ſucceſſion of minute ſuperſtitious obſervances? Is not this the perpetual burden of their odious ſong " there are now freſh ceremonies to be performed, and preſents given to the Brahmins—(Sketches, p. 257)." Of the many ſimilar ſyſtems of prieſt-craft, which Hiſtory preſents to our indignation, if no memorials relative to their fabrication had been preſerved, their ſpirit would have betrayed their origin. Nor let the morality of the Hindoo ſyſtem be adduced in praiſe or in excuſe of the framers of its laws. The founder of every ſuperſtition has invariably attempted to ennoble that baſe material, by the addition of the beſt morality he could make or find.

I cannot but conjecture that Dr. Robertſon, who does not often write from the fund of his own reflections, has followed the tranſlator of the Gentoo code, pp. 54, 55, and 63. And, acute and ingenious as the writer of that preface moſt aſſuredly is, his remarks ſometimes betray the weakneſs, to which tranſlators are liable. He praiſes the Brahmins for moderation in reſigning the executive power to another caſt; but it is natural for a prieſthood, to ſeek to inveſt itſelf in this manner with an air of greater ſanctity.

It has been a very common practice with the prieſthood to withdraw themſelves from worldly affairs; juſt as according to Milton

——————" Oft amidſt
" Thick clouds and dark, doth Heaven's all-ruling Sire
" Chooſe to reſide, his glory unobſcured,
" And with the Majeſty of darkneſs round
" Covers his throne"——

Nor is there a ſhadow of moderation in this conduct, ſince they retain the power of cenſuring and even of depoſing the civil magiſtrate.

" Whatever order the Brahmins ſhall iſſue, conformably to the Shaſter, the ma-
" giſtrate ſhall take his meaſures accordingly." (Code, p. cxvii). Obſerve that the Brahmins are the depoſitaries and interpreters of the Shaſter, that a Sooder is liable to a very ſevere puniſhment for reading or liſtening to the Beids; and to death, for getting them by heart. (p. 261—2). A Brahmin is polluted by eating with his Sovereign! exemplary ſelf-denial! that of the Chief Druid in his conteſt with Caractacus, is not more praiſe-worthy;——

" Nam

" I am a Prieſt, a ſervant of the Gods,
" Thou art a King, a Sovereign o'er frail man,
" Such Service is above ſuch Sovereignity."

The tranſlator thinks, the penalties for theft committed by the Brahmin tribe leave them but a ſlender ſatisfaction in their exemption from capital puniſhment. But who does not perceive that ſuch ſeverities are an immediate conſequence of their corporation ſpirit, which will always rage againſt crimes derogatory to the body? Mr. Halhed even believes that the exemption from capital puniſhment itſelf " is really founded upon a *reverential regard to the ſanctity of their function and character*, rather than upon the *unjuſt preference of ſelf-intereſted partiality.*" I ſee not wherein the meaning of theſe two phraſes differs.—The ſubject would ſupply many more obſervations; but theſe would be too many, if to expoſe wolves, whenever they appear in ſheep's cloathing, were not a duty more ſacred than the functions of the Brahmins: if there were not danger, leſt the falſe views, preſented by a popular writer ſhould ſpread or perpetuate pernicious prejudices. Dr. Robertſon, having, as we have ſeen, paſſed his ſentence of unmerited panegyric upon the general tenour of the Hindoo laws, and endeavoured to defend that particular proviſion, by which the ſon is devoted to the occupation of the father, proceeds to the application of his principle. " The human mind bends to the law of neceſſity, and acquieſces in eſtabliſhed inſtitutions." A moſt encouraging maxim for oppreſſors! Provided their vexations do not produce a general mortality or ſuicide, they may it ſeems, be continued without any great harm. But do the fetters of Indian policy impede the operations of the hands and of the underſtanding? and in proportion as they ſhackle induſtry, diminiſh happineſs? This is the only queſtion worth conſideration. Let us hear how our hiſtorian goes on to illuſtrate it. " An Indian knows the functions, to which he is deſtined by his birth, ...; from his earlieſt years, he is trained to the habit of doing with eaſe and pleaſure that which he muſt continue to do through life. To this may be aſcribed that high degree of perfection, conſpicuous in many of the Indian manufactures." Now, in order to ſhew the imperfection of this account, it is neceſſary to obſerve, that beyond the mere neceſſity of procuring ſuſtenance, men are impelled by two diſtinct general motives to employ themſelves. One is the eager deſire of fame or wealth: this motive is felt in commercial ſtates; it is felt alſo powerfully by the philoſopher as well as the merchant; and it adds to mere preſent occupation the animating ardour of hope. This only deſerves the title of activity and exertion. The other motive is of a much more lan-

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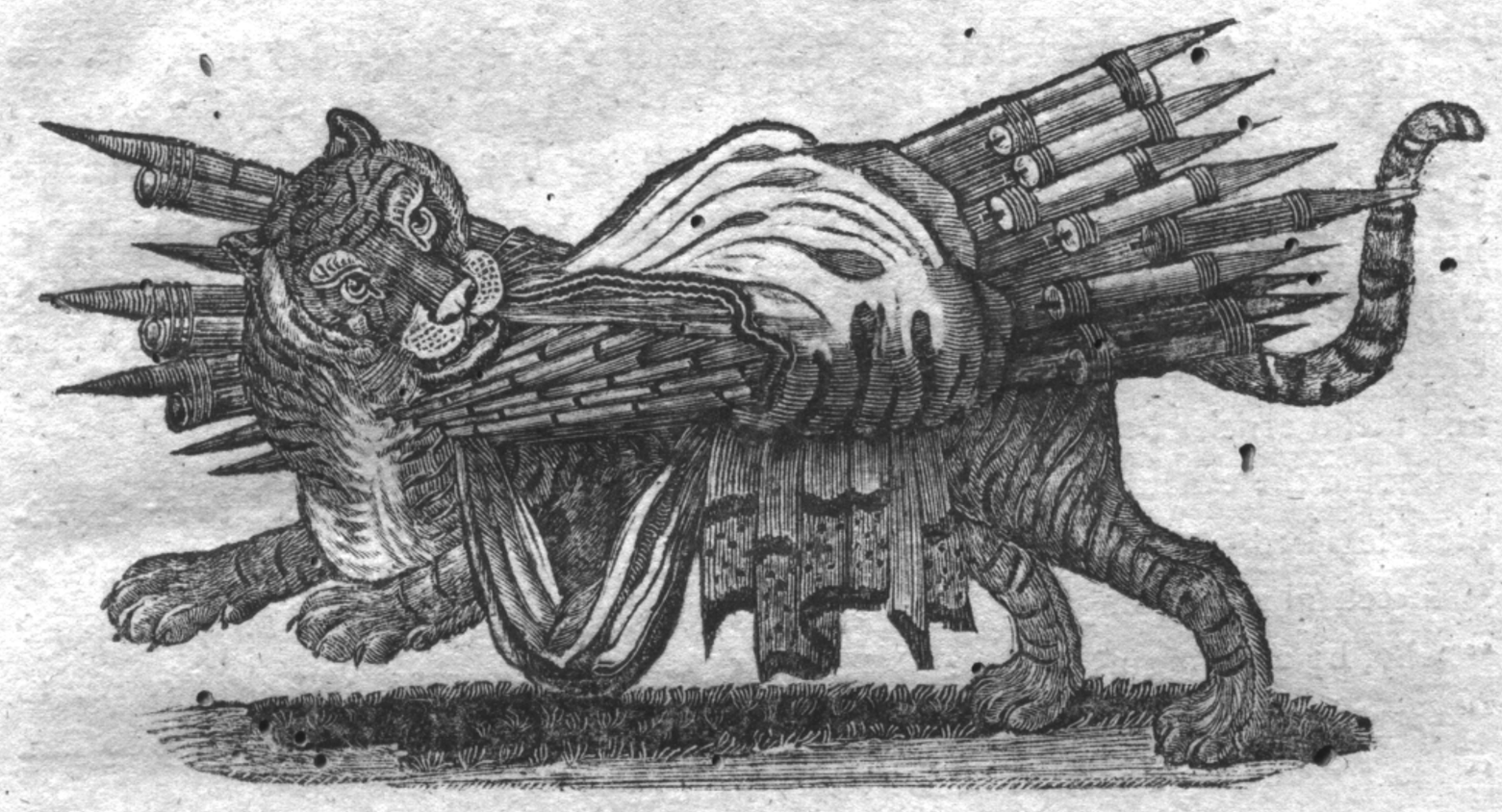
guid and ſluggiſh complexion, and affords very well with that lethargic indolence, which is ſuppoſed to characterize the Aſiatic diſpoſition. Thoſe who are under its independant influence are conſcious of none of thoſe ſenſations, which the Italians deſign, when they ſay a purſuit is followed *con amore*. They look not beyond the preſent moment. They wiſh only to eſcape from the vacancy of their own minds. They employ themſelves upon toys of nice and difficult execution. Almoſt every muſeum has to exhibit ſome device of uſeleſs curioſity, fabricated by the hand of the criminal or the captive. Nuns and monks, who properly rank under the denomination of priſoners, and who have no object of exiſtence, nothing to do but *kill time*, excel in ſuch devices and in the manufacture of frivolous ornaments. This *labor ineptiarum*, this ſort of trifling dexterity, if favoured by circumſtances, will naturally flouriſh moſt in countries where but a comparatively ſmall portion of labour is neceſſary to ſecure ſubſiſtence. Here much leiſure will be enjoyed, and the hands will be at liberty to execute the ſuggeſtions of the fancy. In ſuch countries either a deſpot may erect ſepulchral pyramids, that his corpſe may enjoy the diſtinction of putrifying in ſtate, a fanatical people may be led to conſecrate the moſt ſtupendous monuments to ſuperſtition, or individuals may apply themſelves to the moſt exquiſite works of the loom or the needle, taking but little note of the time they employ. The firſt known invaders of India found the natives in poſſeſſion of their elegant arts; and among the Greeks and Romans, as Dr. Robertſon has acutely obſerved, there could be no extenſive demand for cotton cloths. The manufactures were not therefore originally, nor very early in any conſiderable degree, encouraged by external traffick: nor was there, perhaps, any great activity of internal barter.

This kind of elegant induſtry will ariſe, in certain ſituations, where theſe cauſes have little operation;—for I do not pretend to ſay that they never had any ſort of influence in India—The iſlands in the Southern Hemiſphere afford a remarkable example in point. Every perſon muſt have ſeen articles, conceived and executed with the utmoſt elegance, by the natives of thoſe iſlands. Some of their female ornaments, to ſay nothing of their canoes, nets, cordage, would do honour to the taſte of the moſt ingenious of our European Belles. We are frequently aſtoniſhed at the labour beſtowed by our forefathers on their carvings, and on the conſtruction and decorations of their maſſive monkiſh piles. This univerſal where there is an exceſs of manual power above the demands of neceſſary labour, during the period which precedes the activity of profitable commerce. The Indian manufactures, therefore, when we aſcend to their ultimate cauſe, appear to have been

been the fruit of plenty, leiſure and a ſportive fancy. Their Induſtry it is true, has been limited in its objects by the inſtitution of caſts and the perpetuation of trades in families; and this reſtriction may have operated like the diviſion of labour in conferring dexterity. But if the legiſlators had not exerted that wiſdom and beneficence, for which the hiſtorian gives them ſo much unneceſſary credit, they would ſtill have fabricated delicate wares in equal abundance, and by virtue of a freer exertion of genius, their manufactures would have extended to a thouſand elegant and uſeful articles beſides.

Should the exhauſted patience of afflicted millions at laſt demand of their bramical legiſlators; " why deprive us of thoſe ſenſations, which the ſelf-applauſe of " ſucceſsful genius inſpires? why rob us of hope, the common patrimony of man? " why, by arreſting us in the childhood of ſociety, deliver us over, defenceleſs, to " an uninterrupted ſucceſſion of oppreſſors, who had not even a Deſpot's, who had " but a plunderer's intereſt in us?"

Dr. Robertſon will perhaps kindly attempt to conſole them, by ſaying, that " the human mind bends to the law of neceſſity." I know not, if they would be more benefited by his attentions than a man about to be ſuſpended at the gallows, or ſtretched upon the wheel. But I know that it is grateful to oppoſe writers, who are led, by whatever motives, to palliate the crimes of the moſt cruel enemies of mankind; and I feel it difficult altogether to repreſs the warmth which ſo great an intereſt inſpires.



III.

Conjectures on explosive compositions.

"IT will no doubt strike the reader with wonder, to find a prohibition of fire-arms in records of such unfathomable antiquity; and he will probably from hence renew the suspicion which has been deemed absurd, that Alexander the Great did absolutely meet with some weapons of that kind in India, as a passage in Quintus Curtius seems to ascertain. Gunpowder has been known in China as well as in Hindostan, far beyond all periods of investigation.—The word fire-arms is literally in Shanscrit *Agnee-aster*, a weapon of fire: they describe the first species of it to have been a kind of dart or arrow tipt with fire, and discharged upon the enemy from a bamboo. Among several extraordinary properties of this weapon, one was, that after it had taken its flight, it divided into several darts or streams of flame, each of which took effect, and which, when once kindled, could not be extinguished (b). But this kind of Agnee-aster is now lost.—Cannon in the Shanscrit idiom is called *Shet Agnee*, or the weapon that kills an

(b) "It seems exactly to agree with the Feu Gregeois of the Crusades."

" hundred men at once..... The Pooran Shaſters," (the hiſtorical part of their ſcriptures) " aſcribe the invention of theſe deſtructive weapons to Bee-" ſhookerma, who is related to have forged all the weapons for the war which was " maintained in the Sutte Jogue between Dewta and Oſſoor, or the good and bad " ſpirits, for the ſpace of one hundred years." Such is the tranſlator's commentary upon a paſſage of the Gentoo code which prohibits war from being waged " with " any deceitful machine, or with poiſoned weapons, or with cannon and guns, or " any other kind of fire-arms.

The circumſtance in the hiſtory of the middle ages, which, as the tranſlator juſtly obſerves, bears ſome reſemblance to this paſſage, muſt, I ſhould ſuppoſe, ſolicit the curioſity of every reader; though no writer will afford him any conſiderable gratification. Yet, by the application of modern ſcience, the principal circumſtances, relating to this curious invention, may perhaps be elucidated with ſome degree of preciſion, and all regret on account of our ignorance of the reſt be diſſipated. The authorities, which have been collected by the induſtry of Ducange, if criticized with minuteneſs, would furniſh a treatiſe of ſome bulk: The following obſervations are all that ſeem to me to be eſſential, and, all of courſe that can be properly introduced into a popular eſſay.

The liquid, inextinguiſhable, maritime, Greek fire is ſaid to have delayed the fate of the Greek empire; and from the latter end of the ſeventh to the middle of the fourteenth century, great effects are aſcribed to it by the writers, who have recorded the tranſactions of thoſe dark and calamitous ages.

We cannot however reaſonably expect genuine information from any quarter. The Byzantine receipts are juſtly ſuſpected of deliberate falſehood. The Greeks had a very ſtrong intereſt in preſerving the ſecret, and this intereſt was ſtrengthened by ſuperſtitious motives. In the relation of the moſt obvious phœnomena, by terrified ſpectators, circumſtances are introduced which cannot poſſibly be admitted as matters of fact. Theſe and other ſuch conſiderations afford a ſtrong inducement to prefer the probabilities ariſing from our preſent knowledge of chemiſtry to the teſtimony of fear and intereſt, of which the former inevitably would be confuſed and exaggerated, while the latter was partial and calculated to miſlead.

From the concurrence of the witneſſes, which ſo far there is nothing to invalidate, we may conclude, that it could burn without the acceſs of atmoſpheric air and was occaſionally explosive, and that it had a power of motion within itſelf. It is ſaid to have traverſed the air with the report of thunder, and is ſometimes compared to a

whirlwind on account of its violence. Oil, bitumens, wax, pitch entered into its compoſition. But no combination of mere inflammable materials can poſſibly produce effects, nearly reſembling the pieces in ſome of our artificial fire-works, and which amount, as I imagine, to an hiſſing noiſe, with occaſional exploſions and reports. But though ſand, vinegar and other ſaline liquids would extinguiſh it, it is related to have burned under water. Here utter ignorance renders me ſceptical, or elſe I muſt impute to the ancients the want of power to obſerve the moſt evident phœnomena; and indeed perſons unacquainted as they were with natural philoſophy, even ſo much as in our time, has imperceptibly made its way even to thoſe who never profeſſedly paid any attention to it, will always be found incompetent reporters of ſuch phœnomena. I ſhall therefore embrace that alternative which is moſt flattering to my vanity, and believe in oppoſition to teſtimony, that, all circumſtances being alike, the Greek fire would no more burn under water, than under vinegar or ſand. The error in the obſervation may, I think, be accounted for. From the oilineſs of its compoſition one may infer, that it was at once lighter than water and immixable with that liquid. It was very much uſed in ſea engagements. It is therefore obvious to ſuppoſe that it might have floated and continued to burn for a time on the ſurface of ſo denſe a medium. As to any paticular contrivance for enabling it to burn under water, ſuch as we ſee in water-rockets, I conceive this to be entirely out of the queſtion.

One may therefore venture confidently to aſſert that, beſides oils and reſins, mentioned by Anna Comena and other writers, the Greek fire muſt have contained nitre, or ſome equivalent ingredient. I am much inclined to ſuppoſe that the whole ſecret conſiſted in the admixture of this material. We know from the Roman hiſtory that the Alchemiſts had been extremely buſy long before this period. They perhaps had become acquainted with this remarkable ſubſtance, and with ſome of its effects in mixture. I find no indication of the time or the manner, in which nitre became an article of commerce or of experiment: whether it was firſt imported from the Eaſt, or diſcovered within the precincts of the Roman world.

Calliurcus, according to one hiſtorian, a native of Heliopolis in Syria, and according to another, in Heliopolis in Egypt, is ſaid to have taught the Greeks how to compound and manage this ſpecies of fire-arms. It is however utterly incredible that one man ſhould both have diſcovered the compoſition and conceived the application. So many combinations exceed the powers of any ſingle mind, how-

ever

ever ſtimulated. Where our information is both ſo ſcanty and inconſiſtent, it is ſurely allowable to hazard a conjecture. It may be ſuppoſed that the rapid progreſs of the Arabian arms, ſharpened the ingenuity of the Greeks; and that in the urgency of need, a lucky thought drew forth this compound from the caverns of Alchemy, where it had perhaps long been known as exhibiting a ſpectacle to idle admiration. It is poſſible that, during this eventful period, when the moſt diſtant things and perſons were thrown into colliſion, the natives of Conſtantinople might acquire abundant ſupplies of nitre, or become acquainted with the Indian mixtures of nitre and combuſtibles. When Amrou had added Egypt to the provinces of the Caliph Omar, the commerce between Europe and India was obliged to ſeek a different channel. The ſilks of China were tranſported by a tedious journey of 100 days to the Oxus, and after traverſing the Caſpian ſea, aſcended the river Cyrus. From the Cyrus the cargo was conveyed to the Phaſis, and then along the Euxine, by Conſtantinople. The wares of India were alſo conveyed over land to the Oxus or the Caſpian. One may ſuſpect that the merchants, having their attention awakened to theſe objects, would eagerly convey to their trembling countrymen, any new means of defence. In the interval that took place between the conqueſt of Egypt and the two ſieges of Conſtantinople, it is probable that ſeveral inhabitants of the latter city muſt have traverſed the interior parts of Aſia for the ſake of exploring or arranging the new route. But it would be imprudent to lay any ſtreſs upon a conjecture that has no other foundation than poſſibility ariſing from the commercial relations between ſuch remote countries.

The exiſtence of rockets and fire-works in India long before Alexander, ſeems perfectly well eſtabliſhed; and yet that neither he nor Megaſthenes, who penetrated ſo much further eaſtward, ſhould have introduced ſo ſtriking an invention into Europe. Had the younger Porus known that the Weſtern world was unacquainted with phœnomena, which are amuſing, when no longer new, and ſo much aſtoniſh thoſe who behold them for the firſt time, he would have thought a bundle of ſky-rockets the moſt acceptable preſent he could have offered to Auguſtus. It is remarkable that the vanity of the ambaſſadors did not impart to the Romans ſome idea of this wonder of India.

Upon the whole, I conſider it as probable, that the Greek fire was an invention originally due to the Grecian Alchemiſts: and as certain, ſince it burned independantly of the atmoſphere, that it contained oxygene, or that ſubſtance which in the ſtate of an elaſtic fluid, has been called *dephlogiſticated air*. Competent judges will, I think,

I think, admit this principle muſt have been ſupplied by nitre. For what equivalent ſubſtance was ſo likely to be known? Or, ſhall we give them credit for having poſſeſſed ſome ſalt or calx, with which we are unacquainted?

Thus the invention of gunpowder is reduced to the common law of human diſcoveries, which are always progreſſive, and generally ſlowly progreſſive. It is not extraordinary that between the end of the ſeventh and the middle of the fourteenth century nitre, if frequently compounded with other inflammable ſubſtances, ſhould at laſt be mixed in ſuch proportions with ſulphur and charcoal as to be capable of exploding ſuddenly; nor that an accident in the fiery workſhops of the Alchemiſts, ſhould produce the exploſion. Then the Greek fire retreated before a ſuperior engine of deſtruction, and the receipt for its compoſition, being diſuſed, was at length loſt. The invention of gunpowder, whatever is its preciſe date, was not long poſterior to the laſt cruſade, when the Greek fire was in the hands of the Saracens, and its effects proved ſo terrible to the ſenſes, or the imagination, of thoſe Weſtern Barbarians, who invaded the Holy Land, as that barren and rocky diſtrict of Syria is called. After this period, it obtains but little, if any, notice from hiſtory.

IV.

Antiquity of the Hindoos.

THE Hindoos, Chineſe and Tartars lay claim to an antiquity, which equally ſurprizes and ſcandalizes the followers of the Jewiſh mythology. By a very natural, but pernicious error, all theſe nations aſcribe to their remote anceſtors long life, uninterrupted happineſs, and unſullied innocence. According to the fabulous doctrine of Hindoſtan, the Principle of truth, or ſole omnipotent God, produced a being called Burmha for the creation of all beings. He had, firſt, himſelf formed the earth, heavens, water, fire and air. Then Burmha, the agent of Supreme Power, created the Brahmin(c), from his mouth—the Chehtercé, or magiſtrate and ſoldier, from his arms,—the Bice, or merchant and huſbandman, from his belly,—

(c) All Prieſts are Brahmins, but all Brahmins are not Prieſts. The Brahmin Caſt, being allowed to marry, multiplied beyond the demands of their ſuperſtition, however encumbered with ceremonies.

and

and the Sooder, or ſervile caſt, from his feet. For ſome time after the creation of the world, there was neither magiſtrate nor puniſhment; and no man was guilty of injuſtice or oppreſſion, or of any other crime. The ſucceſſive degeneration of mankind took place, as follows:

The Suttee Jogue, or pure age, laſted - - -	3, 200, 000 years.
Human life - - - - - - - -	100, 000
Human ſtature was - - - - - -	21 cubits
The Tirtah Jogue, when $\frac{1}{3}$ of men were depraved -	2, 400, 000
Human life - - - - - - - -	10, 000
The Dwapaar Jogue, when $\frac{1}{2}$ of men were depraved	1, 600, 000
Human life - - - - - - - -	1, 000
The Collee Jogue, when all men are *leſſened*, will laſt	400, 000
Human life does not exceed - - - - - -	100

At the expiration of the Collee Jogue, another Suttee Jogue is to commence and ſo on——

Magnus ab integro ſæclorum naſcitur ordo:
O—Redit et Virgo, redeunt Saturnia regna—

The happieſt, ſurely, and moſt philoſophical turn, ever given to a fable of this ſort! For, it ſhould be obſerved that retribution is not forgotten, though Burmha has not been ſo inexorable, as to damn ſinners everlaſtingly.

According to the Chineſe 130 millions of years elapſed before the firſt dynaſty, I neglect ſome fractions, which do not affect the ſum total, more than ſo many miles do the diſtance between the earth and the ſun.

Tien-hoam-ti (auguſt family of Heaven) reigned -	1, 800, 000 years
Ti-hoam-chi (auguſt family of earth) - -	1, 800, 000 alſo

Yu or Tigu, the founder of the firſt dynaſty, reigned 2198 years before our æra. One day as his mother was walking out, ſhe was ſtruck by a ſtar and became pregnant. Prodigies always attend the birth or conception of all the remarkable Chineſe characters; but this ſort of credulity by no means diſtinguiſhes this people from the reſt of the world. To diſſeminate the knowledge of their traditions may, however, have a very happy moral effect, if Chineſe, Hindoos and Europeans, by comparing their ſeveral mythologies, ſhould trace them to their common parent, the human imagination, or if they ſhould reſpectfully allow each other to cheriſh their ſeveral creeds undiſturbed by the rage of perſecution, or the ambition of proſelytiſm, a ſpecies of humanity which indeed, the Aſiatics both profeſs and practice.

Dr. Pallas,

Dr. Pallas, whoſe obſervations take in a wider range of phyſical and moral objects than thoſe of perhaps any other traveller, and whoſe travels it is a reproach to our language not to poſſeſs, gives a curious account of the mythology and religious ceremonies of the Calmuck Tartars. Theſe Tartars acknowledge the ſupremacy of the Dulai Lama. According to their doctrine, there originally exiſted a ſpace, or chaos extending in breadth and depth 6,116,000 of their miles. In this ſpace clouds of the colour of gold collected, and diſcharged rain enough to form a boundleſs ocean. There aroſe, by degrees, upon this ſea, a ſcum, like cream upon milk; out of which men and all living creatures, as alſo their inferior divinities were produced. Then ſtorms burſt from ten quarters of the ſky over the ſea, by which there was formed a pillar in the firmament above, that deſcended below the bottom of the primitive ſea. They eſtimate the circumference of the pillar at ſeveral thouſand miles. All the inhabited worlds, as alſo the ſun revolve round this pillar..... which has 4 ſides, one of the colour of ſilver, another azure blue, a third of gold, and a fourth of a dark red. When the ſilver ſide is illuminated, we have day-break, when the blue, it is towards mid-day, when the golden, it is high noon, when the ſun moves towards the dark-red ſide, we have the red evening ſky, till at laſt it diſappears behind this pillar, and then night comes on.

Immediately after the origin of our world, men lived to be 80,000 years old. They were full of righteouſneſs, nouriſhed with inviſible gifts of grace, and had the wonderful talent of aſcending up into heaven. In this age the metempſychoſis was general; at preſent it is a privilege confined to the prieſts and the ariſtocracy. The thouſand Burchans, or ſaints adored by the Kalmuchs, aſcended to heaven during this age.

An unhappy period followed. The earth brought forth a certain herb, that had the taſte of honey: and there came a gluttonous man, and taſted of this herb, and made it known to others. Hence all their ancient ſanctity and the power of riſing up to heaven diſappeared from among men: the duration of life began to ſhorten, and their gigantic ſize to diminiſh.....

After men had long fed upon this plant, it began to fail; then they took to a ſort of butter of the earth; and then of a kind of flag; which at laſt alſo diſappeared, and now all the virtues took their departure from the earth, and all manner of crimes were introduced. They began to cultivate the ground; and ſet over them the moſt prudent to divide the land and other goods, and at laſt became Chan.

During this long period of degradation, many of their Burchans have appeared upon

upon the earth, in order to mend mankind; their kind intentions were however of ſmall avail. The obſtinate race gradually became more and more wicked and ſhort-lived: When the ſpan was contracted to 100 years, *Shadſhimmuni*, the laſt and greateſt Burchan and founder of the preſent religion of the Lama, came down from heaven, and preached to ſixty-one nations. Unfortunately each nation heard the doctrine with different organs and underſtood it in a different ſenſe: Hence the variety of religions and languages.

I paſs over their doctrine of a future ſtate, of the Devil who is an extremely reſpectable perſonage, and of the privileges enjoyed by the ſouls of the prieſts over thoſe of the laity. But I think it worth while to tranſlate Dr. Pallas's account of their ſabbatical inſtitution.

" The Kalmucks celebrate three days every month, the 8th, 15th, and 30th, after the full moon. No devout Kalmuck eats any thing either of theſe three days, except milk and preparations of milk. They ſpend moſt of the day at the tent of their prieſt, whither they are ſummoned in the morning by drums and trumpets. The principal only and the learned enter the tent. The undiſtinguiſhed multitude ſits on the outſide; the men and women drop a bead from their roſary, every time they pronounce certain ſix words with their eyes cloſed and repeat to themſelves another ſhort formula, which they have got by rote without underſtanding it. The prieſts perform their part in a very obſtreperous manner. They beſides hoiſt ſtrips of cotton upon tall poles. On the ſtrips are inſcribed prayers in the Tangut language: it is their opinion that the fluttering of theſe prayers in the wind, is juſt as efficacious as the repetition of them would be" (Pallas Reiſe, I. 334. &c.).

It is remarkable that they have a ſpiritual language, not underſtood by the common people, as every prieſthood has had, or would deſire to have.

The compariſon of theſe and other ſyſtems of mythology affords one general reflection. Their reſemblance ſhews them to have been derived from that vanity, and thoſe hopes, fears, and moral ſentiments, which are common to all mankind; while their differences warrant us in concluding that they were not copied from one another. Reſervoirs, hidden within the bowels of the earth, ſupply alike in every region of the globe, ſources of freſh water to the neceſſities of man, though each particular water may receive a ſlight impregnation from the minerals with which it has come in contact: In like manner the imagination univerſally ſupplies fables to aſſuage the thirſt of credulity. The happineſs of our progenitors, of which theſe fables preſent ſo romantic an idea, charms our preſent wretchedneſs, as poverty

and

and neglect ſuſtain themſelves by looking back upon the ſplendor of an illuſtrious anceſtor: we eaſily learn to derive a better conſolation from the time to come than the paſt, by oppoſing to the diſquieting conſciouſneſs of a frail and periſhable exiſtence here, the proſpect of an immortal futurity. But in both theſe pictures though the outlines be ſimilar, a difference of colouring will ariſe from a difference of climate, of ſurrounding objects, of accidents that have occurred to different tribes.

If we enquire for a moment concerning the ſubjects of the ſacred writings of theſe ancient nations, we ſhall find them to be very miſcellaneous: beſides fables, they conſiſt of laws, precepts, chronicles, and poetry or prophecy. Where there was a regular prieſthood, as among the Hindoos, Chineſe, Tartars, Egyptians and Jews, who exerciſed ſo horrible a tyranny over opinion, and in order to maintain their authority, guarded what knowledge they poſſeſſed with all the vigilance of jealouſy, that ſentiment of reverence, which the term *ſacred* expreſſes, would attach itſelf to literature and ſcience of every ſpecies. The firſt imperfect opinions concerning natural appearances, which are never true, and frequently directly oppoſite to the truth, would be ſanctioned. Succeeding prieſts would neither dare nor deſire to correct them. The mind would remain in eternal infancy; all accumulation of national as well as individual power would ceaſe, for collective can only be the ſum of ſingle ability; and the ſtate would be perpetually liable to all thoſe dreadful evils, which hang over political imbecillity. The great reaſon why the genius of Greece ſoared ſo high and ſo rapidly was the abſence of controul over thought; and the ſame cauſe muſt have eſſentially contributed to the vigour of Rome. Exactly in proportion to the exiſtence of ſuch controul, exactly in that proportion will man fall ſhort of his capability, and fail to fulfil his high deſtination.

There is no occaſion to refute theſe fables in any other way than to ſhew the ſtrong tendency of the imagination to fabricate them. Nor indeed have we any other means of refuting them, unleſs we chooſe to oppoſe other fables to them. Nevertheleſs, the claim of the Hindoos to a very remote, though indefinite antiquity, remain unimpeached. In the firſt place, the ſyſtem of ſubterranean Nature, which is beginning to be underſtood, and which exhibits, as well as the ſyſtem of the heavens, an arrangement highly worthy of admiration, proves the earth to have exiſted for millions of years, perhaps of ages. For I cannot ſcruple to apply a rule, ſimilar to one of Newton's rules for philoſophiſing, to this ſubject and to take it for granted that the ſame cauſes operate in the ſame manner and in the ſame time now, as they ever did. Secondly, nothing in art oppoſes this reſult from nature. It has indeed

been

been pretended that the ſmall progreſs of mankind in arts and ſciences argues the recent origin of the ſpecies. But where is the certain or even probable ſtandard of this progreſs? How is it ſhewn that we muſt advance ſo far in ſuch a time? It will coſt us a conſiderable effort of abſtraction to conceive the extreme ſlowneſs of the firſt ſteps. Some writers endeavour to eſcape from the inſuperable objection to the ſyſtem of a recent origin, which ariſes from the difficult formation of language, by the contrivance which clumſy poets employ to bring an ill-conſtructed plot to a concluſion; as if it were not a more worthy ſuppoſition to conceive that his Creator endowed man with a capacity to invent the means of conveying his thoughts by ſounds, and as if language did not bear certain ſigns of its human origin and gradual advancement. But was man taught to write as well as to ſpeak? If even the hardineſs of orthodoxy will not maintain this aſſertion, what period ſhall we allow for an attainment which the moſt civilized ſtates in America had not reached?

The enquiries of the moderns have produced a particular proof of the great antiquity of Indian ſcience; and this proof is of the moſt preciſe and determinate nature. It appears from the reſearches of the celebrated philoſophical patriot, Mr. Bailly, that, 4894 years ago, the Hindoo aſtronomers had attained a degree of perfection in calculation, at which the European philoſophers have but juſt arrived. The ſtricteſt ſcrutiny has ſerved but to confirm the pretenſions of the tables to this antiquity. There exiſts no reaſon to ſuppoſe that theſe tables could have been forged at any recent period, or at any period poſterior to their date. Science has ſo much declined among the Brahmins in conſequence of the evils attending foreign dominion, that they now are only able to uſe the tables empirically, and without underſtanding the principles on which they are conſtructed: and ſo perfect is their accuracy, that only the modern European aſtronomers would be equal to their fabrication(d).—How many thouſands or tens of thouſands of years will the reader allow a native of Chriſtmas Sound, or even of Otaheite to make ſuch an advance in ſcience? He muſt either ſuppoſe the Hindoos to have been inſpired aſtronomers, or elſe he muſt allow them time to invent language and letters, to make aſtronomical obſervations, cultivate the ſcience of quantity, and combine the two

(d)How does this proficiency in a laborious ſcience agree with the indolence ſuppoſed to be natural to an hot Climate?

latter materials into this perfect aſtronomical edifice. Then let him add the period he may chooſe to aſſign for theſe purpoſes to almoſt 5000 years.

It deſerves to be remarked that Mr. Bailly, having compared the Hindoo with the Tartar, Perſian, and Greek ſyſtems, has found that the one could not be copied from the other. This independence of their ſcience would afford a very ſtrong preſumption of the independence of their mythology, even if Sir W. Jones had offered any tolerable evidence of his hypotheſis of the derivation of the Gods of Greece from the Gods of India.

Dr. Robertſon ſpeaks at large of the "early and high civilization" of the natives of India; and the writer of the preface to the Gentoo Code ſays "It is certain that theſe two nations (the Hindoos and Chineſe) have been acquainted with letters from the *very earlieſt* period." Theſe phraſes are uſed with relation to other ſtates, whoſe merchants from the firſt dawn of Weſtern Hiſtory are found importing the natural and artificial productions of India. All the obſervations, to which either commerce or conqueſt gave occaſion, tend to confirm the pretenſions of the Hindoos themſelves. A ſociety thoroughly regulated, the inſtitution of caſts, the minuteneſs of the proviſions of their laws, which could only have ariſen from long experience and multiplied relations, their public works, and their literature, have extorted from the hiſtorian whom I have ſo often quoted, this confeſſion, "What now is in India, always was there;" an exaggeration undoubtedly, but at the ſame time one that is abundantly expreſſive. All theſe conſiderations afford as ſtrong evidence as can be deſired, and more preciſe than could be expected of the great antiquity of the Hindoos, and of the human race in general. We may be ſure that the period, preceding monuments, muſt very far exceed the time that has elapſed ſince. The infancy of the ſpecies would very much ſurpaſs in propoſtional duration the infancy of the individual. And how diſtant is even yet the maturity of any part of the ſpecies?

It has been remarked that the number of Gentoo converts to Chriſtianity has been too trifling to be noticed; and that the few proſelytes have been almoſt univerſally *outcaſts*, Chandalas, Parias, or men expelled from one of the 4 caſts and held in a degree of contempt, of which nothing but the deadly animoſity of rival ſects in Europe can ſuggeſt to us an adequate conception. If miſſionaries and their employers had been capable of a ſhort proceſs of liberal reaſoning, they muſt have anticipated the diſappointment of their endeavours. In traditions of an age of innocence, of a fall, of incarnate deities, of a divine founder of their ſyſtem, in the

doctrine

doctrine of future retribution, in metaphyfical dogmas, in pure maxims of morality, they already poſſeſs all that can be offered them. Pride, faith, and reaſon conſpire to rear round their creed a Rampart impregnable to the attacks of a rival religion. Nor is there any appearance that the ſlower operations of philoſophy will ſpeedily undermine its authority, and the deſpotiſm of the Brahmins of India, the ultimate cauſe of all the calamities of a country ſo favoured by Nature.

The following quotations will furniſh an idea of the Hindoo-doctrines, relative to the Deity, to piety and morality. They may be agreeable, and they may be uſeful as a leſſon of diffidence and moderation to many readers. I know of nothing that would ſo much contribute to ſoften the hard heart of blind credulity, and to diffuſe peace and good will among mankind, as a work which ſhould exhibit an impartial compariſon of the religious dogmas and morality of different nations; and we have lately acquired ſome precious materials for ſuch a work.

The Supreme Being ſays: " I am the creator of all things, and all things pro-
" ceed from me. Thoſe who are endued with ſpiritual wiſdom know this, and
" worſhip me."

" I am the ſoul, which is in the bodies of all things. I am the beginning and
" the end. I am time; I am all-graſping death; and I am the reſurrection. I am
" the ſeed of all things in nature, and there is not any thing animate or inanimate
" without me.

" I am the myſtic figure Oom, the Reek, the Sam, and the Yayoor Veds. I am
" the witneſs, the comforter, the aſylum, the friend. I am generation, and diſſo-
" lution: in me all things are repoſited.

" The whole univerſe was ſpread abroad by me.

" The fooliſh are unacquainted with my ſupreme and divine nature. They are
" of vain hope, of vain endeavours, and void of reaſon; whilſt thoſe of true wiſdom
" ſerve me in their hearts, undiverted by other gods.

" Thoſe who worſhip other gods, worſhip me. I am in the ſacrifice, in the
" ſpices, in the invocation, in the fire, and in the victim."

It is ſaid to the Supreme Being: " Thou art the prime Creator—Eternal God!
" Thou art the Supreme! By thee the univerſe was ſpread abroad! Thou art
" Vayoo, the god of the winds; Agnee, the god of fire; Varoon, the god of the
" oceans, &c.

" Reverence be unto thee; again and again reverence, O thou, who art all in
" all! Great is thy power, and great thy glory! Thou art the father of all things;

" wherefore I bow down, and with my body proſtrate on the ground, crave thy
" mercy. Lord, worthy to be adored! bear with me as a father with a ſon; a
" friend with a friend; a lover with the beloved."

Of piety the Deity ſays: " They who delighting in the welfare of all nature,
" ſerve me in my incorruptible, ineffable, and inviſible form; omnipotent, incom-
" prehenſible, ſtanding on high, fixed, and immoveable, with ſubdued paſſions, and
" who are the ſame in all things, ſhall come unto me.

" Thoſe whoſe minds are attached to my inviſible nature, have the greater la-
" bour, becauſe an inviſible path is difficult to corporeal beings. Place thy heart
" on me, and penetrate me with thy underſtanding, and thou ſhalt hereafter enter
" unto me. But if thou ſhouldſt be unable at once ſtedfaſtly to fix thy mind on
" me, endeavour to find me by means of conſtant practice.

" He, my ſervant, is dear to me, who is free from enmity; merciful, and exempt
" from pride and ſelfiſhneſs; who is the ſame in pain and in pleaſure; patient of
" wrongs; contented; and whoſe mind is fixed on me alone.

" He is my beloved, of whom mankind is not afraid, and who is not afraid of
" mankind; who is unſolicitous about events; to whom praiſe and blame are as
" one; who is of little ſpeech; who is pleaſed with whatever cometh to paſs; who
" has no particular home, and is of a ſteady mind."

Of good works, he ſays: " Both the deſertion and practice of works, are the
" means of happineſs. But of the two, the practice is to be diſtinguiſhed above
" the deſertion.

" The man, who, performing the duties of life, and quitting all intereſt in them,
" placeth them upon Brahm, the ſupreme, is not tainted with ſin, but remaineth
" like the leaf of the lotus unaffected by the waters.

" Let not the motive be in the event: be not one of thoſe, whoſe motive for
" action is in the hope of reward.

" Let not thy life be ſpent in inaction: perform thy duty, and abandon all
" thoughts of the conſequence. The miſerable and unhappy are ſo about the
" event of things; but men, who are endued with true wiſdom, are unmindful
" of them."

Of benevolent maxims this may ſerve as a ſpecimen: " Hoſpitality is command-
" ed to be exerciſed even towards an enemy, when he cometh into thine houſe:
" the tree doth not withdraw its ſhade even from the wood-cutter.

" Good

" Good men extend their charity unto the vileſt animals. The moon doth not " withhold her light even from the cottage of the Chandala.

" Is this one of us or is he a ſtranger?—Such is the reaſoning of the ungenerous: " but to thoſe, by whom liberality is practiſed, the whole world is but as one " family."

Taken from the Baghvat-Geeta, an epiſode in an ancient Epic Poem, called Mahabarat; See Mr. Wilkins's tranſlation of this epiſode: it is highly worthy of curioſity.

V.

On the complexion of the natives of hot countries, and the varieties of the human race.

IT is ſaid either by Arrian or Strabo, that the Indians are the blackeſt of all men except the Ethiopians. And, from other expreſſions of the former writer, we may collect that the ancients had made this obſervation upon the natives of Sindy, as well as upon thoſe of the more eaſterly diſtricts of Hindoſtan.

The queſtion concerning the varieties of mankind has ſeldom been approached without prejudice. It has generally been treated as ſubordinate to another queſtion, which was already decided in a different manner in the minds of the diſputants, who had therefore no other view than to obtain ſome confirmation of their preconceived opinions.

If it be conſidered purely and ſimply as a point of Natural Hiſtory, we ſhall perhaps find ourſelves enabled, by the modern progreſs of ſcience to add ſomething to former analogies and probabilities: but we ſhall fall ſo far ſhort of cogent proof, that thoſe whoſe views are not limited to the deciſion of this one queſtion, may continue to accumulate words, on which ever ſide they ſhall judge moſt convenient.

Much depends on the ideas, of which the term *ſpecies* is made the ſign. If thoſe animals be ſaid to belong to the ſame ſpecies, of which the progeny is fertile, experience has decided this once in favour of orthodoxy. But this definition is little better than an aſſumption of the diſputed point: nor will Natural Hiſtory ever inſtruct us, whether in hating, oppreſſing or butchering the inhabitants of another zone or hemiſphere, the ſin is committed againſt aliens or kindred. Though a colony of Negroes had been tranſported to Circaſſia, and a number of Circaſſians had

had been brought to occupy the place they had left, and though it had been found after a thouſand generations, that a reciprocal change had taken place, this would prove nothing in favour of a common origin, but to thoſe who had previouſly yielded to authority. Others might ſay; "It is true; man is every where the ſame, "allowing for circumſtances, but as we muſt judge of the paſt from the preſent, and "ſuppoſe that he was always equally expoſed to the power of accident, it would be "neceſſary to plant many individuals of ſo tender a ſpecies, leſt it ſhould have be-"come extinct before it had borne fruit; beſides, if the earth was to be repleniſhed, "why chooſe preciſely the moſt tedious method of effecting this purpoſe?" To conſiderations ſuch as theſe, it might be anſwered that the guardian care of him who produced, could protect, his helpleſs creatures; and that an almighty arm could conduct them either over extenſive oceans, or by way of thoſe iſlands which are placed like ſo many ſtepping ſtones between the old and the new continents; and that the plan of unerring wiſdom could never have been to people the earth as ſoon as poſſible, otherwiſe it would have been accompliſhed by the firſt effort of creative power. To this the objector might oppoſe a reply equally vague and inconcluſive with the anſwer.

The naturaliſt, meanwhile diſcovers few direct probabilities on either ſide. Obſervation has certainly not aſcertained any adequate power in climate to convert the varieties mutually; but if we conſider how much more ſlowly the generations of men ſucceed each other than thoſe of moſt other animals, we may reaſonably ſuſpect time to have been wanting to effect any conſiderable change, even if our nature were equally plaſtic. As to any inſtances of change, for certain changes are mentioned, it is either ſo ſlight and ſuperficial, or the circumſtances are ſo ambiguous, that no perſon accuſtomed accurately to compare concluſions with facts, can draw any inference from them.

The Hindoo offers to the phyſiologiſt a much more ſimple problem than the African. The former is but a diſcoloured European; and thoſe naturaliſts who have attempted to reduce the human race to a few varieties, place them together(e). The Negro has many different external characters beſides the colour; and his internal differences, as we ſhall ſoon ſee, are perhaps more important than the external.

The colour of the Hindoo ſeems ſimply to depend on the heat and light of the climate. This appears not only, (as I have been informed by perſons that have re-

(e) As Blumenback de generis humani varietate nativa. Ed. 2nda. Goetting. 1781.

fided

ſided in India) from the compariſon of thoſe who are carefully ſecluded from the direct rays of the ſun with others; but a very probable cauſe may be aſſigned for the phœnomenon. It has long been known that heat and light have ſeparately and jointly the power of cauſing an extrication of elaſtic fluids from many different bodies. There are no experiments more curious in themſelves or more important in their conſequences, than thoſe by which the effect of light in ſlowly diſengaging oxygen air from vegetables has been diſcovered. Light has the ſame effect on other ſubſtances; it turns the combination of nitrous acid and ſilver black by diſengaging oxygen air; and we need not wonder that an alteration of the compoſition of any body ſhould change the relation of its particles to the particles of light, and conſequently alter its colour.

Theſe conſiderations led me to conjecture that the black complexion of certain races of men is owing to the diſcharge of the elaſtic fluid abovementioned, an operation I ſuppoſe owing to the power of the Sun in the countries they inhabit. I have ſought for an opportunity of trying this conjecture by its proper teſt, but in ſome ſituations it is not eaſy to procure a Negro, who will ſubmit to become the ſubject of experiment; and I have not ſucceeded to my wiſh. Something however I have attempted; and I relate it here that others more favourably ſituated may confirm or correct my opinion.

I put a lock of Negro's hair recently cut from his head, into a bottle full of oxygenated marine acid air, a ſubſtance which is well known to natural philoſophers to have the power of diſcharging a great variety of colours. The hair in a ſhort time became white with ſcarce any tinge of yellow.

At another time I prevailed upon a Negro to introduce his arm into a large jar full of the ſame elaſtic fluid, at the bottom of which there lay a ſmall quantity of water impregnated with it. The back of the fore finger and part of the ſecond lay in this water. Knowing the prodigious efficacy of this air, I deſired the man to withdraw his arm as ſoon as he ſhould be ſenſible of any pain. The ſkin was broken in ſeveral parts; and in about 12 minutes he complained that the ſore places ſmarted. The arm being now withdrawn and examined, there appeared over its whole ſurface ſomething of a greyiſh caſt, like the colour of ointment of quickſilver. But the two fingers, where they had lain in the water, were remarkably changed. They had acquired very much the colour of white lead paint, but they did not retain this colour for many days. Some inflammation enſued, but it ſoon abated. It was however ſufficiently evident that this would not have been the

caſe,

eaſe, if the ſkin had been entire before the experiment. The man did not chooſe to riſque any more pain.

If ſuch experiments were to be repeated, it might be prudent to give the impregnated water a full trial, before the air is employed, which ſhould be done with the utmoſt caution; and perhaps the water, from its action on the epidermis, will be more efficacious.

Theſe experimeuts proceed upon this ſuppoſition; if the Negro's complexion be black, becauſe the *rete mucoſum* has too ſmall a proportion of oxygen, it may be whitened by combining with it an additional quantity of this principle. It remains to be decided 1. how far this is true, and 2. whether if the ſkin can be bleached, whether it will retain the oxygen or continue in the habit of diſcharging it. It is not ſo obvious to make the converſe of this experiment, but a careful conſideration of the reſources of chemiſtry would, I believe, furniſh the European with the means of turning his ſkin black; and we know that by keeping the light excluded, it may be rendered more delicately white. It is poſſible that a proſecution of theſe ideas might found the *coſmetic art* upon fixed principles. In the mean time I may recall an analogous fact to the reader's memory. There are ſome animals, born black or dark-coloured, which after-wards, when they come to be covered with cloſe hair, acquire a ſkin of the moſt delicate whiteneſs. Could an infant Negro be prevented from changing colour by any application to his ſkin?—May the extricated oxygen contribute to the fœtor of the Negro's perſpiration, as phoſphorus, ſulphur and other acidifiable baſes acquire a ſtrong ſmell from a certain proportion of oxygen?

By applying oxygenated muriatic gas to his ſkin, without much care or precaution, the European will find it to be turned yellower. This ſeems to be the effect of oxygen applied to moſt animal ſubſtances in large quantities; nitrous acid produces a deep yellow upon the ſkin and blood; (when mixed with blood, the taſte alſo becomes intenſely bitter; a fact which perhaps may afford ſome illuſtration of the biliary ſecretion.) It is no wonder that it ſhould produce diſcolouration either in exceſs or defect.

Camper, who united taſte and philoſophy to nice anatomical ſkill, obſerves that the great painters have delineated black European men inſtead of negroes. Several anatomiſts on the continent, have beſtowed much attention on the differences between the African and European. Dr. Soemmerring, one of the moſt accurate, has diſſected a great number of Negroes; his obſervations have been extended even to the Fetus, and both in the hard and ſoft parts, he has pointed out many important

diſtinctions.

diſtinctions. The angle, formed by a line drawn from the projection of the frontal bone above the noſe, to the moſt projecting part of the upper jaw-bone, (Bonn expreſſes it, *a fronte ad naſi mucronem, aut ad commiſſuram labiorum,*) and another line, drawn through the meatus auditorius externus to the bottom of the noſe, *(fundus naſi)* is much leſs in the Negro Skeleton, viz as 70° to 80°;—in the antient ideal heads it is 100°; and this is Campers teſt of beauty. The heads muſt be viewed in profile. There is leſs room for brain, not only on account of the truncation of the forehead, but alſo of the hind-head, and the compreſſion of the ſides, the parietal bones being ſmaller.—In the Aſiatic, the cavity of the Cranium is ſtill larger than in the European.—In and about the Eye, there are ſeveral little circumſtances, in which the negro approaches more to the ape-kind: the choroid coat is covered with a darker and tougher mucus; the retina is firmer; the noſe flatt, even in the fetus; yet the noſtrils being broader, receive more odoriferous particles, and as they come almoſt over the mouth, this conformation indicates a cloſer connection between the organs of ſmell and taſte. The ethmoidal bone is ſo conſtructed, as to afford the olfactory nerve greater expanſion.—The bony compages, deſtined for the maſtication of food, as well as for the protection of the organs of ſenſe, is more firmly put together, and each ſeparate bone is ſtronger. The temporal muſcle makes a deeper impreſſion on the ſide of the ſkull, and reaches higher up towards the ſagittal ſuture. " The orbits," ſays Bonn, ſpeaking of a negreſs, " lie in the ſame vertical plane, *quod ſimiis proprium.*" The well known protuberance of the jaws, is the moſt obvious, and perhaps the moſt eſſential character of the negro's head. Dr. Soemmerring was ſtruck in three inſtances, by the ſtrength of the lower jaw-bone, and by the ſmallneſs of its angle, which is occaſioned by the breadth of that part, to which the prodigiouſly powerful maſſeter muſcle is attached; " *fere ut in ſimus*" ſays he; yet he adds, that in a negro ſkeleton belonging to Dr. Blumenbach, the angle is 130°, i. e. about the uſual ſize.—The nerves of ſmell and ſight, as alſo the fifth pair, ſeemed to Dr. S. exceedingly large.——*Man* he moreover obſerves, has not (as ſo often ſuppoſed) the largeſt brain, in proportion to the weight of his body; birds, apes, and ſome ſmall quadrupeds much exceed him; but in proportion to the ſize of his nerves, he has the largeſt brain. He adds, that probably, only a ſmall portion of brain is neceſſary to maintain the animal functions; conſequently, where there is moſt exceſs above this neceſſary quantity, there will be moſt intellectual power; thus ſuppoſe the optic nerve in any animal to contain ſix hundred fibres, and in another animal of half the ſize, three hundred equal fibres; let

the

the brain in the larger, weigh ſeven, and in the ſmaller five ounces; now reckon one ounce of brain to every hundred fibres, and the ſmaller animal will have twice as much ſuperfluous brain to retain and combine ideas. The anatomiſt obſerves, that in this point of view, the negro's brain is ſmaller than that of the European. None of the negro ſubjects exhibited the ſmalleſt veſtige of the Os intermaxillare, a bone occurring in all animals, man excepted.

I extract theſe particulars, ſolely for the ſake of the curious and the ſpeculative. I hope it is unneceſſary to proteſt againſt all attempts to wreſt them to a palliation of that criminal commerce, which is as diſgraceful to a nation, as robbery and murder to an individual. At the time I am writing, it has been ſentenced to abolition by one branch of our legiſlature; and another will not ſurely refuſe to an innocent and oppreſſed people, that juſtice, which it is accuſtomed ſo impartially to adminiſter in the laſt reſort, to the natives of Great Britain. At all events, to whatever differences of conformation, moral and phyſical cauſes may have given riſe, they can never repeal the great law of ſympathy, nor confer upon us the right of doing, that which we ſhould be unwilling under the ſame circumſtances to ſuffer.

VI.

On the poſſeſſions of the Britiſh in Hindoſtan.

THE very phraſe "OUR FOREIGN POSSESSIONS IN THE EAST," by appealing at once to our pride and avarice, prejudges a queſtion which involves too great an intereſt both at home and abroad to be ſlightly diſmiſſed. The influence of falſe analogy, which has miſled mankind in every age and on every ſubject, is alſo clearly diſcernible here. We are ready to imagine that Bahar, Bengal, and Oriſſa are to the Nation at large, what an eſtate, ſituated in a diſtant county, is to an individual. It would be much nearer the truth, if we were to conſider ourſelves as mere nominal proprietors of an eſtate, which yields no rent, but of which we are obliged to keep the buildings and fences in repair.

Theſe poſſeſſions undoubtedly enable miniſters to enliſt more recruits under the banners of Corruption; and they have enriched a number of private adventurers. Theſe queſtionable advantages are all that ſeem to belong to the favourable ſide of the

the account. If we reckon up the diſadvantages, we ſhall find them to preſs ſenſibly upon this country; already we ſhall ſee reaſon to apprehend a perpetually increaſing burden; and upon India we ſhall find them weighing with a load that bears down preſent happineſs and virtue; and together with indigenous oppreſſion, totally cruſhing thoſe powers, which his Maker implanted in Man, in order that he might gradually exalt himſelf towards the perfection of Superior Natures.

I. The commerce and manufactures of this country are not benefited by theſe poſſeſſions. This truth has been ſo amply demonſtrated in general by the modern political philoſophers, particularly by Dr. Adam Smith, that it muſt very ſoon be placed among thoſe univerſally received maxims, which ſeem the ſelf-evident dictates of common ſenſe. The caſe of America, one would think, muſt inſtantly decide the queſtion even for thoſe, who are unwilling or unable to enter into ſpeculations of any extent. From that country our traders derive their full profits: nor is there any demand upon the nation for keeping poſſeſſion. Indirectly foreign territory is injurious to our trade, and will every day render us leſs able to ſtand the competition of other manufacturing countries: and it is capable of creating rivals in branches of trade, where none exiſted before.

II. For perpetual wars muſt increaſe our taxes perpetually.—Since the Engliſh have gained any conſiderable footing in India, there has been no ſecure or permanent peace. Thoſe who are beſt acquainted with the country give us plainly to underſtand that there is no proſpect of any ſuch peace in India. Mr. Haſtings, in his laſt ſpeech before the Lords, inſiſts upon the neceſſity of keeping an army in readineſs to march at a moment's warning; and he adds that the reſources in India can never be equal to the expences of a war in India. Captain Broome, whoſe opinion ſeems to be entitled to the higheſt reſpect, confirms this encouraging proſpect. Speaking of the extreme diſtreſs of the Calcutta Preſidency during the laſt war, he ſays, "I ſee but one way of avoiding ſimilar caſes of difficulty, nor am I "quite certain whether it would anſwer or not. It is that of permitting the go- "vernment of India to draw bills on the Company in time of war and real diſtreſs, "for the payment of which the BRITISH PARLIAMENT ſhould become ſecurity." (Broome's *Elucidations of the charges againſt Mr. Haſtings).* That is, I ſuppoſe, upon a fair interpretation, that the Preſidency ſhould have unlimited credit upon the purſe of every man in Britain.

If we conſider the character of the ſurrounding people, a ſucceſſion of wars with little interruption will appear inevitable. Poliſhed ſtates are ready enough to take advantage

advantage of the diſtreſs of their neighbours. But the *levis Barbarorum fides* ought to have become long ſince proverbial. And the Mahrattas neither want cunning to perceive an advantage, nor pretexts to begin a quarrel. Perhaps however we ſhall go on exterminating nation after nation, till our victorious banners wave over the banks of the Indus, or, if neceſſary, even of the Euphrates. Another comfortable proſpect for politicians and for men of humanity.

Poſſibly however, before we get quite ſo far, Fortune will ſerve us as ſhe has ſerved all the commercial Conquerors, our predeceſſors. And with Portugal, Spain and Holland, we may exhibit another melancholy example of that imbecillity, to which diſtant poſſeſſions and diſtant wars muſt inevitably reduce every ſtate. Poſſibly in that forlorn condition, ſome future maritime power may conſpire with ſome future military Deſpot, to dragoon us into proper ſubmiſſion to our ſuperiors.

That the Nation pay the future and even the preſent expences of war in India, is I fear, too melancholy a truth. Nor is it probable, as was once hoped in the diſpatches, that plunder enough will be found to pay the enormous charges of the campaigns. The opinion of Engliſh invincibility which Capt. Broome tells us, "is every day growing weaker," and conſidering our efforts, allies, and the tedious progreſs of the war, final ſucceſs cannot again impreſs the natives with any great awe of us.

III. "But we ſhall derive a revenue from India ſoon." Doubtleſs, if a total revolution ſhould take place in human nature, and if the ſame cauſes ſhould ceaſe to produce the ſame effects, together with a few other equally probable contingencies. If we are not ſhocked at the horrible injuſtice of ſuch a project, we ought to be warned by the fate of the ſame prediction reſpecting America. I am ſure our paſt experience of the Prophet ought not to inſpire us with any confidence in the oracles he delivers.

IV. The late general interpoſitions in behalf of the Africans, beſpeak the diffuſion of a liberality, to which the people of every country have too long been ſtrangers, and afford an example of diſintereſted virtue, that has hitherto been wanting to the annals of mankind. No ſuch idea ever originated in a conclave or a cabinet; and it is entirely to be aſcribed to the humane principles of the modern political philoſophers, diffuſed partly by their writings, and partly by converſation(f). And one

(f) Dr. Smith's treatiſe on the Wealth of Nations will alone convince any man, that it is not leſs the intereſt than the duty of every people to do as they would be done by.

may

may augur, that if ever a LAS CASAS or a CLARKSON ſhall ariſe in behalf of the Hindoos, his appeal to humanity will not be in vain: Though whatever might be the eloquence or the zeal of their advocate, he would never be able to diſcover and delineate all the evils that neceſſarily flow from ſubjection to ſo diſtant a ſtate.

The deplorable condition of the human ſpecies has never more forcibly ſtruck me than in reading various publications relative to the ſtate of a conſiderable portion of Hindoſtan for ſome years paſt. The ſufferings of Africans may have been as acute, but ſuch numbers have not ſuffered. I wiſh I could excite the reader to reflect upon this ſubject by a few of the paſſages which have left this general impreſſion upon my mind; and I wiſh ſtill more earneſtly that ſome perſon of wider information would offer to the public a ſummary view of all the facts, of which we have obtained poſſeſſion, and apply to them the plain principles of morality.

The ſpirit of the Government is exactly ſtated in this paſſage. "I cannot "help commenting a little upon one ſtriking abſurdity which exiſts in the Bengal "government. The Company require two millions ſterling annually to be drawn "from Bengal by way of inveſtment, or to be ſent to Madraſs and Bombay: Yet "after all theſe exactions, they expect the country to flouriſh and wonder it does "not. Neither the Directors nor the Managers ſeem to conſider the difference that "muſt unavoidably take place in the ſtate of two countries governed on diametri-"cally oppoſite principles. This kingdom is governed with an eye to its own "proſperity and advantage. But Bengal is governed with an eye not to its own "proſperity, but to the proſperity and advantage of Great Britain. It is in my "opinion extremely abſurd to expect the ſame effect from two cauſes ſo totally "different." (Broome, p. 120). Let the intelligent or humane reader reflect upon this paſſage; he cannot have a more prolific text. I find in the ſame writer a diſtinct account of a tranſaction where injuſtice and oppreſſion alternately put on the appearance of ridicule and horror. The company's ſervants interfered to prevent Sujah Dowla from enforcing a demand of five lacks of rupees upon the celebrated Cheyt Sing, his vaſſal. The interference of the company, obſerves the author, was unconſtitutional, not in one inſtance only, but in every ſtage of the buſineſs. It is, he adds, reconcileable only to the *jus fortioris*: Their policy he proceeds, was not to ſerve Cheyt Sing, but to weaken the power of Sujah Dowla ... . their idea was *divide et impera*; and in effecting their views, they conſidered not the legality of the means. One is ſurprized to find him repreſenting this conduct as juſtifiable, becauſe "perfectly reconcileable to what they thought their duty, "namely

"namely to advance the intereſt of their maſters." I hope the reader's morality will reſiſt this doctrine of advancing a Maſter's intereſt *per fas et neſas*. But this is a trifle in compariſon with the remainder of the Oude tranſaction. The ſupreme council demanded, ſoon after the acceſſion of Aſoph Ul Dowla, the ceſſion of Benares and Gazipour: upon what grounds Mr. Broome could never learn. Mr. Haſtings remonſtrated againſt the meaſure as a flagrant violation of a late treaty. The Council perſiſted and obtained the ceſſion. The Court of Directors thought it a violation of the treaty too, but as they obtained 23 lacks of rupees additional revenue, they did not expreſs much diſſatisfaction; nor did they order reſtitution to be made. "Their demand," ſays Mr. B. to whoſe narrative I ſcrupulouſly adhere, "is not juſtifiable by the law of nations, nor by the laws of the empire, "nor by the plea of neceſſity.....Aſoph Ul Dowla was robbed of provinces "worth . a year." This is not all; the Company, as Superior, make the demand which they had prevented the Superior immediately proceeding from enforcing. They demand from Cheyt Sing an increaſe of rent or tribute, for the nature of his tenure is doubted. Diſputes, bloodſhed and the expulſion of Cheyt Sing are the conſequences. And having thus diſpoſed of Cheyt Sing, Aſoph Ul Dowla has gradually been reduced to dependance, for an army of the Company's is maintained at his expence in his own dominions. Mr. Broome, p. 134. compares the encroachments on A. U. Dowla's authority to the partition of Poland; and if it be condemned as immoral, he thinks the accuſation will be againſt human nature, "as there is not, nor ever was, nor probably ever will be that ſtate which "would not take advantage of a weaker one" (p. 135). Would it not be much more accurate to ſay there is not, nor ever was, nor probably ever will be a Deſpot or a ſmall governing Junto, who would not ſacrifice the people of their own, or any other country to their avarice and ambition? I believe however this holds more univerſally of Juntos, as far as their power extends, than even of Deſpots, as the Triumvirs were more bloody than the Emperors. Mr. B.'s obſervation then is either not generally true of ſtates where the will of the people has a preponderating influence, or it will not long be ſo.

Acts of groſs injuſtice, involving provinces and ſtates, do not affect the mind ſo ſenſibly as the recital of the ſufferings of individuals; yet they muſt generally involve the ruin and diſtreſs of multitudes.—Of the famines that ſo frequently ſweep thouſands and tens of thouſands from the face of India, I ſhall only ſay, that if not occaſioned, it ſhould ſeem they muſt be commonly aggravated by the European

Strangers,

Strangers; ſince they will conſume much, and produce nothing. If Mr. Haſtings, by his exertions and foreſight, once alleviated this calamity, his merit is probably as ſingular, as his talents.

Thoſe who reſerve their ſympathy for the great, will read, with deep concern, Mr. B.'s account (p. 161. 162.) of the harſh treatment experienced by a lady of the higheſt rank in Bengal. She was not ſuſpected or accuſed of any crime of miſconduct. An inquiſitor was ſent to extort from her, an account of the ſum ſhe had expended in entertaining Mr. Haſtings. "She hinted that there were courts of "Juſtice at Calcutta to redreſs the injured, upon which the agent propoſes to the "board that the confinement of her ſervants ſhould be in the Nabob's name, in "order that he might avoid perſonal reſponſibility for the oppreſſions he was "about to commit." One may imagine the tenderneſs with which the bulk of the people are treated, where authority to impriſon the ſervants, &c. "abſolute "power over the perſon of a lady of the firſt rank," is delegated (as it would appear) contrary to the laws.

Mr. Bolts and Colonel Dow concur in their repreſentation of the treatment the manufacturers frequently experience. "The aſſent of the poor weaver (Bolts "*India Affairs*, 1772. *p.* 193. 194.) is in general not deemed neceſſary (to the "bargain), for the Gomaſtahs (or agents), when employed in the Company's in-"veſtment, frequently make them ſign what they pleaſe, and upon the weavers "refuſing to take the money offered, it has been known that they have had it tied "in their girdles, and they have been ſent away with a flogging.....A number "of theſe weavers are alſo generally regiſtered in the books of the Company's "Gomaſtahs, and not permitted to work for any others, being transferred from "one to another like ſo many ſlaves, and ſubject to the roguery of every ſucceed-"ing Gomaſtah.....The winders of raw ſilk have been treated alſo "with ſuch injuſtice, that inſtances have been known of their cutting off their "thumbs, to prevent their being forced to wind ſilk." Verelſt, the very unſatisfactory anſwerer of Bolts, admits (*View*, *p.* 38. 1772.) the exiſtence of the oppreſſion, but charges Bolts with endeavouring to "prevent any effectual protection from being given to the natives." The protection on both ſides, is ſuch as contending wolves afford to the lamb. Mr. Dow (p. 113.) aſſerts that the fruit of their labours is taken from the ſilk-winders, ſpinners and weavers at an arbitrary price.

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I will only add to theſe examples of horrors, from which I have ſo often turned away in ſorrow and diſguſt, that Colonel Fullarton(g) draws a moſt melancholy picture of the famine, and of the cruel method of collecting rents in the Carnatic; and I have been aſſured by perſons acquainted with the manufacturing parts of the country that this oppreſſion in detail has continued. And it cannot well be otherwiſe. It is in human nature that the inſolence of office ſhould be moſt ſeverely exerted by thoſe, whoſe diſcretionary power is confined to a few.

A people under a foreign commercial tyranny, can leaſt of all people, attain an erect and independant mind, that baſe of all excellence. It is no more poſſible for them to advance in ſcience or in virtue, than for the brutes who draw our ploughs and carts, to become rational. Some individuals will indeed be leſs ſeverely flogged and more plentifully fed than others. And in this will conſiſt the whole difference. A ſtrange, but it is true, that men are but juſt beginning to feel that the natives of other countries and climates are human beings.

Nor, when we ſee that Tyburn and Newgate have not repreſſed crimes here, can we hope that any dread of diſtant and uncertain puniſhment, will deter the wholeſale or retail oppreſſors of the Hindoos.—It has been diſputed whether the European or Mahometan governments were moſt favourable to the natives. If the queſtion be concerning ſome Emperors, ſuch as Acbar, or men much inferior to Acbar, there can exiſt no doubt: and it affords but little edification to diſpute whether the Indians have ſuffered as ſeverely under Europeans as under the worſt of their domeſtic tyrants.

Poſſibly if we had a fair and full deſcription of the adminiſtration of Tippoo Saib, it might appear that Aſia will have to lament in him the loſs of a great benefactor. We cannot found any ſafe judgment upon the facts reported by fear and hatred, and circulated for no other purpoſe than to render him odious. By ſuch a ſelection, a Peter or a Frederic might be made to rank with the Neros or Caracallas. The imperfect relations we ſometimes receive of his inſtitutions, give us a glimpſe

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(g)It would be rendering a great ſervice to humanity, to extricate the more recent facts relating to the treatment of the natives from the maſs of parliamentary inveſtigations. Rhetorical exaggeration has done much miſchief during theſe diſcuſſions. For it is a very common fallacy with the defenders of abuſes to take advantage from ſome ſlight inaccuracy, or the too high flights of an Orator's imagination. If they can make it probable that oppreſſion has not been exactly carried on, according to the ſtatement, they infer that the whole account is falſe.

of a Deſpot, who being deeply ſenſible of the inſeparable connection between his own intereſt and the improvment of his people, has the will and the ability to introduce unknown arts among them, and to animate them to induſtry. In the preſent moſt unequal conteſt, there has appeared none of that diſaffection, which when ſuch an opportunity was afforded, would be ſhewn by an oppreſſed people againſt one of thoſe inhuman monſters, that have at times been the ſcourge of the Eaſt and of the Weſt. In the eſtimation of a Deſpot it is true, the life of a man is of ſmall eſtimation; and if this obſervation is more particularly true of Aſiatic Deſpots, it is only becauſe their power is more uncontrolled. Let us therefore join in execrating deſpotiſm in all its forms and degrees, whether mercantile or monarchical, but if we would be at all equitable, we cannot wonder, that an Aſiatic deſpot ſhould as little reſpect the lives and perſons of Europeans as of Aſiatics: though doubtleſs every ſtate ought to protect its citizens againſt his capricious or deliberate injuries.

Both as a Man and as an Engliſhman one may therefore lament the extenſion of territory in India as an heavy calamity. The inſane ſhouts of a deluded populace ſoon ceaſe, and the burleſque gravity of a gazette is ſpeedily forgotten. Nor do I ſee what the ſplendid victories of an Albuquerque or an Olive leave behind them but weakneſs or ruin to their reſpective countries. And indeed as to bold enterprizes and ſucceſsful ſtratagems in war, every nation can equally boaſt of them: and none therefore derive from them any credit to itſelf. Should the promiſed revenue ever arrive, and that without wringing out the blood of the natives, the example of Spain affords no favourable omen of its effects. The melancholy decline of Portugal, and Holland as well as of Spain, has at leaſt been principally effected by the drain of foreign poſſeſſions, and the debilitating efforts occaſioned by diſtant wars; muſt not England, if ſhe treads in their footſteps, arrive at the ſame fate? Or ſhall we vainly flatter ourſelves that Commerce can be ſo doatingly fond of one particular country, that no outrage ſhall expel her? She and her attendant Proſperity have never yet fixed their reſidence long in the tents of the rapacious and the bloodthirſty. There would have been an inexcuſable blemiſh in the conſtitution of the things of this world, if they could long have remained in ſuch a ſituation.

Nor let the cauſe of a few individuals, in place and out of place, be confounded with the cauſe of the people at large. However contrary to the general welfare, *they* will continue their efforts to retain and extend foreign poſſeſſions, until avarice and ambition ſhall ceaſe to be inſatiable paſſions.

It would be curious to inveſtigate, how far the ſudden fortunes imported from India into England differ, and how far they agree, in their operation with that ſudden influx of wealth which ruined Spain. One viſible effect is the great increaſe of menial ſervants, which is not only pernicious as it augments the unproductive proportion of the community; but inaſmuch as the converſation, idleneſs, and gaudy finery tends powerfully to corrupt the lower orders of citizens. And however rapidly their numbers have increaſed, the increaſe of their profligacy has I am afraid, been much more rapid.