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—The suffrage of the wise,
The praise that's worth ambition, is attain'd
By sense alone, and dignity of mind.

ARMSTRONG.

PREFACE TO THE INTELLECTUAL COMPASS.

In the present revolutionary and awful crisis of the moral world, the fable of Hercules and the carters should be strongly impressed upon the recollection and attention of mankind, in which Jupiter, when called upon for his aid to extricate man from misery, declared that he had given to man competent powers for every purpose of his existence, and directed the carters to put his shoulders to the wheel, and lift it from the rut of impediment.

Modern authors, in their progress of science beyond the ancients, have made a most momentous discovery of a fact, of whose nature and consequences they seem to have had but a very obscure glimpse, which is the important distinction between *sense* and science. Pope says,

Good sense, the precious, fairest gift of Heaven,

Tho' no one science, fairly worth the seven.

Young calls it *the solar light of sense*, which fructifies with its heat of genius; and the *lunar light of science*, which shines in borrowed effulgence, without fructifying heat.

Many of the French authors take notice of the same important distinction of the *bel esprit* from *bon esprit*; but none of these have suggested any character of the distinction, or any of the momentous consequences to be drawn from it.

Reflecting upon the above circumstances, it occurred to my thoughts, that man had stopped short in the developement of his intellectual powers, and resembled nearly the low state of the developement of his physical powers, as when creeping on all fours like the brute; and if Jupiter in the fable was now to command him to use his understanding to extricate himself from the present awful moral catastrophe, he would be as in-

capable to use his mind, as in such a brutal state to have used his shoulder.

Sense appears to me to be the complete developement of the organ of thought or internal sense, as sight the developement of the eye, or language the developement of the innate faculty of speech; and if man was taught to think and to reason, as well as to know and remember the ideas and reasoning of others, the sense of thought would be as competent to direct his conduct to right action, as all the other senses: it would no doubt be liable to more mistakes; but these would be considerably lessened in number, if we would use it with the clue of experience like any of the other senses. No man pretends to see into things that are removed from the boundaries of vision, or employ any of his external senses beyond the powers of their organs: and if he would use his understanding with the same precaution, though liable to errors, it would be competent to all the purposes of human happiness, in such a degree as would be compatible with existing circumstances and progressive powers of perfectibility: to effect which purpose, I have composed the following compass; and if the navigator's compass was esteemed an inestimable discovery, to open an intercourse between the different nations of the world, how shall we estimate this moral compass, whose invention appears at a moment (when discord is threatening universal wreck to social life) to discipline the opinions, desires, and energies of mankind; when the mind, having no powers but the mere technical intellect of science,

is calling out for a *standard of sense*, or light of reason, truth, and nature, to save the world from a moral chaos.

The function of the technical intellect of science is to invent or remember the fixed qualities, and their absolute quantities, in the physical arts or sciences; while the high powers of essential intellect or sense, elaborate and calculate, in wide relations, subtle discriminations and comprehensive comparisons, the delicate shades and blending differences of moral ideas and their conclusions, in preponderant degrees of probability, to estimate the predicament and theory of well-being, in time and futurity, upon the standard of Epicurus; viz.

To tolerate a present evil, or lesser good, to avoid or obtain a greater in futurity. That is, how long war is to be borne to procure peace?—how much restraint is to be tolerated to procure civil liberty?—how much personal influence is to be tolerated to procure constitutional government?—and how much practical or conventional morality is to be employed to procure a state of virtue or happiness?

When man shall acquire the proper use and discipline of his internal sense of thought, according to the laws of its nature, he will no more misapply or forget the use of it, than he can the use of his external senses; and instead of retrograding, after the example of the modern Romans, Greeks, Egyptians, and other ancient nations, he will advance in a constant and retrogradable progress of sense, to the perfectible good of the whole sensitive and mundane system in time and futurity.

THE NATURE AND OPERATION OF THE COMPASS.

The intellectual compass of sense, or essential intellect, distinguished from the technical intellect of science, to discipline the will and the understanding according to the laws of sensation, founded on observation and experience of the physical laws of nature, as explained and discovered in the *opus maximum*.

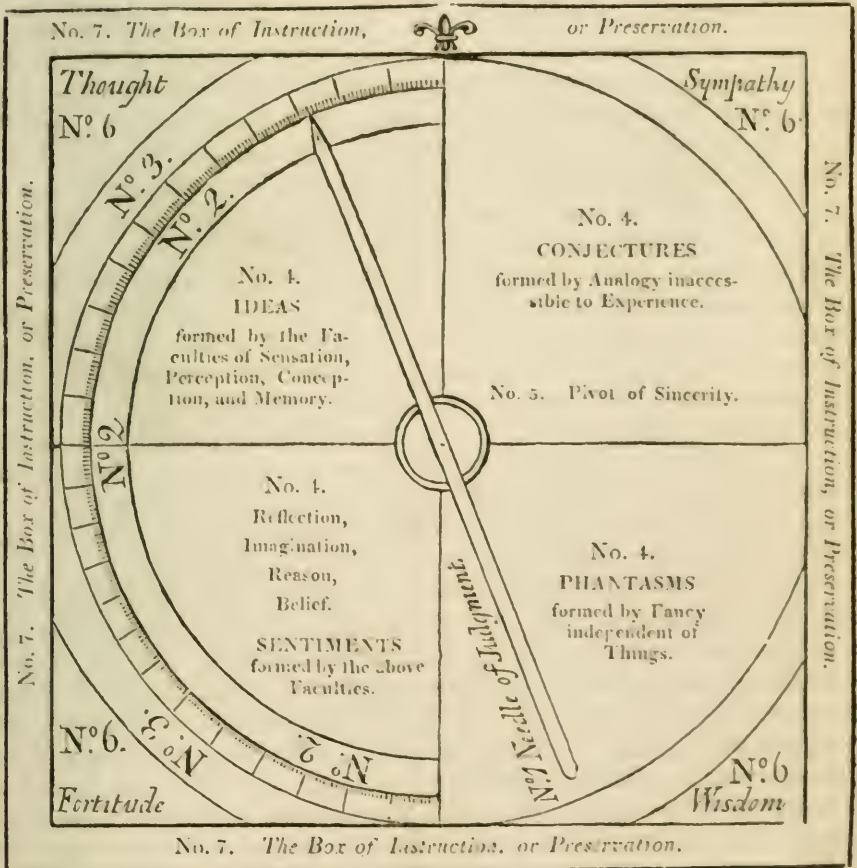
SYMPATHY THE MAGNETIC MEDIUM.

Self-love influenced and energized by sympathy (the great principle of harmony in the moral world, corresponding to gravitation in the physical world), to develope its ca-

pacities into its most just and general relations of energy, giving it a tendency to the pole of moral truth, or system of universal good, in time and futurity.

The pole of moral truth is formed by the identification of self-interest with universal good in the organization of the desires, powers, and interests of the whole human species into one system, combining its relations to all sensitive life and the whole of nature, to procure universal good to the mundane system in time and futurity.

INTELLECTUAL COMPASS.



Explanation of the Mechanism of the Compass.

No. 1. The needle of judgment touched or magnetized by sympathy, oscillating towards the pole of moral truth, with its temper of rational doubt; the definite qualities and quantities on the fixed index of science; and the indefinite, but distinguishable, characters and quantities of moral evidence upon the ungraduated index of sense; whose conclusions or angles of approximation to the pole are to be estimated, like the maritime longitude, by the accuracy of the instruments and observation, as these by the rectitude or accuracy of the compass of intellect.

No. 2. The exterior index of science, graduating the definite and specific quantities and qualities of things in the argumentation of knowledge, as fixed and absolute in its conclusions of system.

No. 3. The interior index of sense, with no graduations of definition, but only approximate distinctions of quality and quantity, whose angles of incidence with the pole of truth can be estimated only by the accuracy of the compass and the powers of ratiocination.

No. 4. The cardinal points of intellectual discipline, marked by the four classes of thought, called ideas, sentiments, conjectures, and phantasms: the two first carrying in their functions all the direction of human action, contain all the faculties in their points or compartments, whose operations are limited by observation and experience.—Conjectures founded on rational analogy, passing beyond experience, will have an influence on thought in proportion to the force of ana-

logy, and must in some measure influence human action, but it can give no rule or direction to it.

No. 5. The pivot of sincerity, which removes the action of the compass from all influence of the will, and all the influence of the moral elements, that intellect may take cognizance of a moral proposition, with all the indifference attaching to a physical proposition.

No. 6. The traversers or equipoises, formed by the virtues of thought, sympathy, fortitude, and wisdom, to preserve the compass on a just level and free vibrations against external impulses of passion, prejudice, custom, and instinct.

No. 7. The box or cover of the compass of mind, formed by liberal and philosophic conversation; lecture of free-thinkers on the all-important science of man and nature; and, above all, by travels or residence in various countries of savage, demi-civilized, and civic nations: these causes produce a temperament of sense and virtue that prevents the dust and influence of social intercourse befouling the mechanism of the compass, and secures it from the dogmatic habitudes of science, or the prejudices of local custom, law, and instinct.

Instructions for the Use of the Compass.

1st Rule.—To study the *opus maximum*, and all works of philosophy that can make us acquainted with the laws of sensation and the intelligible constitution of man and nature, framed on observation and experience, or conducted beyond it by rational and conceivable analogy, to excite human energy to develop itself into perfectibility,

2d Rule.—To develop the capacities of wise self-love into its energies, by absorbing all partial relations of locality, property, and instinct, in the universal relation of manhood; and to unite the powers, desires, and interests, of the whole human species, into one great capital or system of energy, in which the individual would acquire an infinite increase of energy, like globules in a torrent, one of which would not stop a feather, while together they would subvert the mountain from its base; and thus the systematized energies of the whole species would operate to produce universal good, and annihilate universal evil.

3d Rule.—To observe the immense difference and distance between the pole of abstract truth, or perfectable good, and the polarity of practical good, determined by the predicament of existing circumstances, and the Epicurean calculus of intermolded good and evil, conducting the line of improvable good according to the spherul diagram, revolving on the double center of a practical axis and theoretic vertex, making social institutions the means of intellectual improvement.

4th Rule.—To acquire that rare temperament of doubt in the needle or faculty of judgment which forms the eucrasis of intellect, and distinguishes the character of sense or essential intellect from the technical intellect of science, whose dogmatic habitudes destroy doubt, indispensable to the cognizance of moral evidence. I shall illustrate the character of rational doubt by citing the speculations of the Edinburgh reviewers, being men of the

most pre-eminent talent, or, what I call, technical intellect. They say they can have no distinct idea of matter: they might as well have said, they could form no distinct idea of man. They meant to say, they had no definite idea of matter; because absolute definition is unattainable in what relates to the essence of things: but distinction of both these terms is all that sense requires, or science can obtain. Mr. Cobbett, the author of the *Register*, a man of great natural talent, forms another instructive example of the difference between the technical intellect of science and the essential intellect of sense: he observes, that no six men can agree upon a definition of freedom and slavery. To which I reply, if six men cannot form an efficient and useful distinction of these words, independent of definition, as a rule of conduct or opinion, they must be six fools, that should be disfranchised in every country of constitutional order.

5th Rule.—To consider well the great difference between the demonstrations of physical science, made by other men's minds, and copied by the single faculty of memory into our own, and the nice and dubious shades of moral distinctions, and their degrees of probable conclusion, which must all be performed by the mind itself, and measured by no other standard than the accuracy of the intellectual compass, I must again cite the supreme judges of technical intellect, the Edinburgh reviewers, who say, in their review of Mr. Leekie's *Essay*, that England has tyranny in its government like all others, and that there is no other difference than the degree, which seems to them but a light

consideration. Let me ask these doctors of science what makes a man tall? the degree—what makes a man good? the degree—what makes a nation or government good or bad? the degree,—and such is the ratiocination of sense or comparing reason opposed to the argumentation of science. This example of the errors of technical intellect will sufficiently explain the distinct characters of sense and science; the latter applied to the trivial arts of the conveniences and luxuries of life, while sense can alone develop the energies of manhood in the moral science, into its true category of existence, as an instrumental member or part, to procure the good of its integral machine of nature in the mundane system (the locality of its competent power) in time and futurity.

Science has all its terms and quantities, specific and definite, and their conclusions fixed and absolute. Sense requires only distinction of terms, without definition, and probable degrees, not fixed and positive quantities in its conclusions. Science conducts its process in argumentation, which takes its premises for granted. Sense forms its process with ratiocination, taking nothing for granted, but analyzing things into their elements.

6th Rule.—To observe in the four classes of thought, as the cardinal points of the compass, that the laws of nature have made self-love and sympathy in ideas and sentiments of observation and experience, competent to all the direction of human conduct, through moral evidence in the sensations of good and evil. Yet the constitution of nature exhibits a strong physical fact in the

science of animal chemistry, which is, the constant transmutation of matter from one mode or person into all surrounding modes or persons, to retribute, in a multiply ratio, the agency of good or evil, in a diffused and multiplied state of patency, which fact aids the moral science, and must excite man to advance towards perfectibility, which develops self-interest into its incalculable relations of matter throughout the whole sensitive system in time and futurity.

7th Rule.—To take impressive notice, that though the class of thought, called conjectures, can be of no use to guide or direct the mode of human conduct, yet that they carry in them an irresistible influence on the imagination to advance in perfectibility, when their analogies are conducted with any degree of conceivability and reason. *E. g.* If it is a fact of experience that the indestructible atoms of a human body transmute every moment into innumerable bodies in its vicinity or neighbourhood, it is a clear analogical conjecture, that they transmute into a nation, and also into every nation over the whole surface of the globe, which unites the interests of all sensitive life, and thus excites to the development of manhood into its energies of universal good. Conjecture also may form the analogy of universal transmutation into all the planets and systems of nature in the laws of chemical affinity; and thus man is elevated, in thought, into a consolatory co-existence, and unity of interest, essence, and power, with all nature, according to Pope. We must observe, however, that as the circle of this compartment or

cardinal point has no marked degrees, and the needle of judgment no operation, but in the compartment of ideas and sentiments, the influence of conjectures have no standard but analogy.

8th Rule.—To consider the class of phantasms operated on by the faculty of fancy, as useful only in the sportive recreations of fable and poetry, as a source of intellectual pleasure. They may be sometimes useful auxiliaries to instruction, or become the clue of social order in religious mysteries, to support, as with leading-strings, the infantile reason of improvable manhood.

9th Rule.—For the conduct of the virtues. To exercise thought in forming the greatest number of ideas, of the greatest importance in the moral science, in our own minds (instead of remembering those of other minds in the physical sciences), which produces mental sensibility, the main-spring of moral energy. To exercise sympathy so as to receive the most intimate and impressive notice of the pains and pleasures of sensitive life, without their causing too much pain or regret in our own minds. To exercise the virtue of sincerity, so as to create the most ardent love of truth, that may prevent the will from all influence upon ratiocination, and that we may take cognizance of moral propositions with all the indifference of physical truths. To exercise fortitude, so as to enable us to triumph over custom, and instinct, and prejudice, and to surrender life, when death holds out more advantage to individual and universal good. To exercise wisdom in the discipline of the will

and the understanding, so as to unite and identify the predicament and theory of self-interest in its widest relations of universal good in time and futurity.

10th Rule.—For the conduct of thought in discipline, as exhibited by the compass.

Ideas to be formed from existing or past facts, exhibited to the experience of our own sensations.

Sentiments to be formed by projecting such ideas into their experimental improbability.

Conjectures to be formed by conceivable and rational analogies, to produce a beneficent influence on thought, but no guidance for conduct.

Phantasms to be regarded as absurd actions of thought, without any relations to things; as mere intellectual amusement, and sometimes commendable deception, where any utility is proposed.

11th Rule.—For the conduct of the faculties.

The faculty of sensation to be screwed up by the exercise of thought, like a musical chord, to its highest degree of tensivity, to produce the exquisite tact of sense distinguished from the technical memory of science.

The faculty of perception to derive all its acumen of discernment of the nice distinctions and dubious probabilities of the moral science, from its degrees of mental sensibility.

The faculty of conception, when used as a directory to human conduct, it must have its powers bounded by fact and experience, or ideas and sentiments; and when used to excite a useful or consolatory influ-

ence in thought, it must be conducted by close and conceivable analogy, as the habitation of the planets, the dissolution of the globe, and the transmutation of matter into extramundane systems.

The faculty of memory has two departments or functions; the one to record ideas of our own, or other minds, and which belongs to technical intellect; and the function of recollecting or restoring, simultaneously, the fleeting combinations of thought, in reasoning a question, or deliberating upon conduct: this belongs to essential intellect, and appears to be the faculty which constitutes the high character of intellect, called sense, as distinguished from that of science; and the excellence of mental power seems to be determined by the greatest quantity of important ideas that the mind can seize upon and contemplate in one instantaneous view, like the portrait-painter, who strikes the best likeness of a subject in proportion to the quantity of features he can carry together in his imagination.

The faculty of reflection is to be disciplined by remodifying the operations of the sense of thought in its organ, the brain, into the whole circle of relations in the moral science of man and nature, contrasted with physical science, which moves on the single radii of one system, and forms the function of technical intellect.

The faculty of imagination to be employed as an indagator of nature's powers, to develop the capacities of things into their energies, as a sculptor is said to invent a statue from a stone, which existed in ca-

capacity, and was only detected or discovered in its energies.

The faculty of reason. The ratiocination of essential intellect, or sense, is to be distinguished from the argumentation of science: the latter is employed to draw positive conclusion from positive premises. Reason, or ratiocination of sense, takes nothing for granted but what can be proved, and calculates every thing in dubious distinctions and probabilities, upon the double scale of practice and theory, to estimate the predicamental action combined with perfectable theory.

The faculty of belief. This faculty is of no use in the intellectual compass, in the cognizance of doctrines or science, but only as a guide to desultory action.—*E. g.* If I am told there are robbers upon the road, I may believe the testimony, and decline my journey; but if the same testimony should propose to my mind, through authority, the utility of robbery, or its contrary, honesty, I must ratiocinate these subjects with the evidence of my own sensations; and the testimony of another man's sensations are inapplicable to doctrines or science.

This intellectual compass is devoted and presented to the whole human species, in its remote nations and generations, as the most beneficent and most energetic discovery of the human mind, by John Stewart, the universal traveller, as the great object of all his researches and the only true means of developing human energy, and to give the mind an irretrogradable progress in sense, which science has never been able to effect.

DISTINCTIONS which form the two different characters of the essential power of intellect called **SENSE**, and the mere technical intellect called **SCIENCE**.

SENSE

is that action of mind which takes cognizance of the moral relations of man to all sensitive life, or the whole of intelligible nature, in order to procure the development of his sensations into the best state or system of well-being in time and futurity.

SCIENCE

is that operation of intellect which takes cognizance of all the physical relation of things that constitute the arts and sciences, or the universal knowledge of the physical systems of nature in their laws or harmonies, conducive to the conveniences, luxuries, and pleasures, and applied by sense to the knowledge of self and nature.

SENSE

requires only distinctions of character in its ideas or notions, and not definition.

For example, when I speak of a good or a bad man, the idea of sense is only relative or comparative with those qualities in other men; and when sense compares such ideas in its ratiocination, viz. that Peter is a better man than John, or that England is a better country than France, its conclusions are only an estimate of preponderant degrees of probability, and not absolute, like the axioms of science.

SCIENCE

demands positive definition, and more distinction would be of no avail in its process.

For example, when science treats of number, quantity, or quality of any kind, as a circle, an angle, a

power, a series, they are all identical and positive ideas, independent of any comparison; when science argumentates such fixed ideas of qualities and quantities, as that two is the half of four, the angle of 90° the quarter of a circle, or the force of an ounce the sixteenth part of the power of a pound: these are all absolute, specific, and fixed in their terms and conclusions.

SENSE

in its process of reason ratiocinates, that is, takes nothing for granted, but analyzes moral characters and relations into the most remote and conceivable elements of perfectibility.

For example, when sense ratiocinates the conduct of John, and finds it better than that of Peter, it must go far beyond the vulgar idea of morality on a local standard, or to the ultimate standard of virtue in the category of natural man, living in a unity of interest and energy of the whole species to procure the greatest sum of self-interest, identified with universal good.

SCIENCE

having all its elements or data fixed, has only to argumentate its topical series of inductions from granted premises to absolute conclusions.

For example, when the science of astronomy is to be argumentated, the laws of motion in the rates of density and distance, become the fixed principle or first topic, from whence the whole series of topical inductions are drawn in regular succession, to form an absolute conclusion of system.

SENSE.

The ratiocination of sense requires for its process an exquisite degree of mental sensibility, generated by the frequent and profound study of the

moral science, which gives that nice tact of discernment to form the various and delicate distinctions which characterize ideas, and the amplitude of propositions or comparisons, which complete the evidence of a subject. The great exercise of thought in the moral science, procures a strong recollective power in meditative memory, to present in deliberation; and keep in one view, all the fleeting relations that constitute an idea, and all the ideas that constitute a question; which, like the camelion's colour, is formed by the general attitude of surrounding objects, as this of the same aspect of relations, one of which being changed or left out, the whole process of ratiocination would be deranged; and the approximation of thought to the probability of conclusion, bears an exact ratio to the strength of meditative memory, the only standard of the excellence of the understanding, which is the capacity of mind to form and hold together in one simultaneous contemplation or comparison the greatest number of ideas that constitute the consummate evidence of a question, and by comparing them in their complicate intermodifications and wide comparisons, of good producing evil and evil producing good, to determine that happy mean which solves the golden problem of Epicurus:

To tolerate a present evil or lesser good,

To avoid or obtain a greater in futurity.

The standard of truth and action in the moral science of policy, morality, and the philosophy of human perfectuability or universal good.

To solve this important problem

according to the Epicurean standard, the ratiocination of sense must take a wide range of comparison: and when self is lamenting the loss of some luxurious convenience, we should compare our state with that of thousands who are wanting all the necessaries of life; and when our country suffers from the inevitable corruptions of human policy, we should compare its defective excellence with the deplorable despotism and loss of civil order in all surrounding countries, not to arrest the temperate correction of abuses, but to guard against fanatical innovations and disastrous revolutions.

This defective comparison of sense has betrayed the universal imbecility of science, which has supposed the triumph of France to be owing to the corruption of governments, while it was caused by an impudent and stale trick of feigned assault, exposed by Cæsar, by Machiavel, by Marshal Saxe, and recently, beyond all possibility of doubt, by British bayonets in a long series of easy and bloodless victories, where the want of embodiment, and selfish levity of French soldiers, never opposed the resistance of a moment to British manual conflict cemented by sympathy.

Notwithstanding this historical evidence of the trick of French feigned assault, and the constant detection of it by British real assault, the besotted, technical, or scientific intellect of Europe does not see it, and attributes the triumph of France and its horrid despotism, to the bad governments of all other countries, where time and usage have attempered arbitrary power to the practical and improvable happiness of ignorant and super-

stitious people, whose condition can be improved only in slow and imperceptible degrees, by the discoveries and influence of reason, truth, and nature, originating from the freedom of the press in those countries of constitutional government where the will can be restrained without arresting the energies of the understanding.

If corruption was the cause of subjection, how is it possible that the most corrupt and odious military oppression of France should triumph over the mild governments of all other nations? No; the true cause is terror, unrestrained by any law or principle, which drives forward their conscript children to a gasconading assault, which throws disciplined Germans into confusion and panic, by boys that an Austrian grenadier would carry a dozen of upon his back, 20,000 of whom were defeated and dispersed by three troops of British cavalry on the plains of Landrecy; and this trick of assault, which Bonaparte calls his secret of victory, has reduced the moral world to the same state of contingency that the physical world would be subject to, if shadows could assume the powers of substances; and proves to demonstration, that the human mind is totally ignorant of the laws of intellectual power in the discipline of sense, which makes the happiness of the whole human species, through millions of generations, as liable to the contingency of the physical elements as the product of the earth; and if a drought, a mill-dew, a blight, or a corn-fly, should destroy, for one season, the harvest of Great Britain, the triumph of France would be certain, and universal bar-

barism would deluge the world. Thus the mind of man, whose end and purport is to give system to the moral world, for want of the discipline of sense, leaves society as much exposed to the contingency of the physical elements, as a West India plantation to a hurricane, or the territory of China to a famine.

SCIENCE.

The argumentation of science requires for its process nothing but the operation of reminiscent, or recording memory; no exquisite tact of discernment is necessary, because its ideas and propositions are all gross, palpable, and fixed, and may be reasoned or compared in successive induction, without any effort of meditative memory to keep them in one attitude or aspect, like the fleeting relations and customs of moral science.

The various faculties are called into no operation; for if we remember the demonstration of any problem, we have no occasion to judge, to reflect, or to reason; and therefore a man may possess all the arts and sciences without the least capacity of sense, of which Sir Isaac Newton is a lamentable example, according to Voltaire, who said of him, that he consoled the envy of mankind for his great pre-eminence in science, by the total absence of sense.

Too much science is hostile to sense, because it oppresses the memory, and leaves no album for the energy of meditative memory in deliberation; and by accustoming the faculties of judgment and imagination to gross, narrow, and fixed conceptions, contracts and obtunds the fine tact of discernment requisite for sense, in its complicate,

new, and multiplied comparisons, in the moral science of man and nature.

SENSE

has another most important and peculiar distinction from science; which is, to conduct the principles of virtue invariably to the same end, through means or rules that are apparently in contradiction to them. — *E. g.* A statesman may preserve the most rigid principles of freedom, and yet direct the suspension of the Habeas Corpus, its great palladium, when circumstances make the rule, though opposite, still consistent with the principle; or he may violate the neutrality of an ally, if national safety demands the seizure of a fortress or a fleet.

At the present awful crisis, I am very apprehensive if the democratic branch of the constitution was rendered more numerous or more independent by reform, the country would enjoy less liberty and less foreign security: opinion would fluctuate in the House of Commons so frequently, that no minister, without risking an impeachment, would dare to save his country by any bold enterprize of personal responsibility, and the country would be alternately endangered by men without sense, and by ***** without principle, who would dupe the people, and betray them by their own passions, in a cry of—no taxes—no influence—no wars—no slavery—till at last, without order, without energy, without government, the tyrant would invade and conquer them, and transport them, as he has declared, to the coast of Africa, in order to people this country with obedient con-

tinental slaves. America would fall in consequence, and its sovereign people would be sent to join their English progenitors, and to bewail, in mutual recrimination, their bestial policy, in spite of the example of destructive jealousy of all the other subjugated nations that quarrelled for the dirty interests of commerce, while the arch enemy of mankind was endeavouring and intending their total extirpation, both national and individual, from the face of the earth.

SCIENCE

gives to the mind that inflexible habit of dogma that fixes rules as permanent as principles, and the needle of judgment has no power to oscilate on the index of technical intellect, the conciliation of opposite rules to opposite principles; and if danger or safety should bring the needle of judgment to shake, conscience takes refuge in the most drivelling idiotism, as was instanced upon the Copenhagen question, when papers were demanded to prove the intentions of Denmark, instead of the expediency of the measure, which directs all the plans of the continental tyrant.

SENSE.

I must again cite the scientific argumentation of the Edinburgh reviewers as paragons of the technical intellect of science, but tyros in essential intellect or sense. In their criticism on Mr. Leckie, they say it is necessary to discover some regular force or fixed institutions of policy, that may prevent the aristocratic branch of the constitution preponderating over the popular branch of the House of Commons.

This single instance of scientific dogma discovers at one view the true

nature of sense, as distinguished from science. We observe here, that the reviewers treat the moral science of policy with all the fixed accuracy of a physical machine, and demand, in moral evidence, a fixed and specific quality and quantity, which is contrary to its nature.

The problem of moral force to preserve the equilibrium of constitutional system, must have its solution in the good sense of the nation to form such institutions of policy as may tend to the improvement of intellectual power in sense, as distinguished from science, with which to compute the probable quantity and quality of action and re-action of the different branches of civil power, to preserve the nearest and more durable equilibrium of constitutional system, and guard it, as much as possible, from contingency, through the most powerful and supreme agency of sense, in the unconstituted mass, or, what is called, the yeomanry of the nation: and it is highly probable, that if a greater proportion of this mass was added to the constituted and popular branch of government, the people would have less liberty and security, as the experience of all ancient and modern republics attest, from Athens to the United States of America; and while the unconstituted yeomanry have sense and virtue, their remonstrances in county meetings cannot fail to effect every purpose necessary to the prosperity of the state; as the peace with America, the rejection of Mr. Fox's India bill, and many other similar occurrences, verify, beyond all possible doubt, or necessity of elucidation.

In the present tremendous state of

France, whose government having no law but expediency, or the capricious will of a million of tyrants, the agents of one arch tyrant, the people are totally deprived of a social state of existence; and the comparison of sense makes the old bastille of France, the inquisition of Spain, and the serfage system of the north, a blissful freedom, compared with the military despotism of revolutionary France. What then must be the present inestimable condition of England, where, if a prince's mistress should advance a single individual by intrigue, the whole country rise in a mass to cure the evil, even at the risk of destroying their happy system of government; while, in all foreign countries, justice, law, power, are all administered by the favour of women! O! Britons! Britons! you want nothing but sense to teach you to estimate and compare your invaluable constitution, and to correct its partial evils with temperate remedies of sense and virtue; and if you lose, or do not possess these qualities, it is of little consequence what form of government controuls or aggregates a herd of human beasts.

The following appears to me an irrefutable axiom of constitutional policy in Europe, where the population is placed in a confined territory, viz. that property must constitute the basis of legislative power, and intelligence the basis of supreme directive power in the yeomanry; and whatever may be the oppression or sufferings of the un-informed mass of the people, which the energy of all such organization will tend to produce in the ratio of improbability, it becomes the universal interest of all mankind to ap-

plaud and support it; because it must generate thought, sympathy, and sense, to develop the perfectibility of human nature into universal good, in time and futurity; of which England has furnished an unique and illustrious example, in its fraternal societies, its colonies, and the philosophy of sense, as exhibited in this intellectual compass, and the *opus maximum*, its origin.

Sense exhibits, not an accurate or fixed, but only a probable and computable, tariff of good and evil, in all the concerns of life; which prevents man, with a subtle and discerning comparison, from forfeiting a valuable friendship for a momentary offence; a valuable mastership or servitude for capricious anger; or a valuable system of government for administrative error. Sense teaches him to correct all evils, by remedies commensurate with their magnitude, not to endanger life for the cure of a toothache, or risk a revolution in a state of great, comparative national or individual happiness, to remove some little inconvenience which attaches to, and may be as necessary to preserve the welfare of the body politic, as troublesome and offensive excrement is indispensable to the health of the human body.

SCIENCE.

Argumentation, which forms the process of physical science, carries in its easy comparisons specific, fixed, and gross differences, which require no very delicate or subtle tact of sense, to estimate their degrees of preponderancy and proportions of difference to each other; and this process of scientific argumentation generates such powerful habitudes of dogmatic decision, that disqua-

lifies the mind from calculating those nice and doubtful or probable equations of the moral science, and to acquire that oscillation of the needle of judgment under the influence of moral evidence, to approximate the polarity of truth, which guides to thought and action with the same utility, but incertitude of decision, as the doubtful longitude guides the mariner to his harbour.

Science, with its dogmatic habitudes of definite quality and absolute decision, has reduced the human mind to a complete state of imbecility, terminating in insanity.

The man of science demands a mathematical demonstration of his own existence, and not finding it, he declares with Berkley, avows and determines, there is no existence of matter, but only of power or mind, which he calls spirit or action, without any body to support it (a downright contradiction in sense), founded on the futile argument, that our sensations do not resemble the action of objects; without considering that the sense of sight is nothing but a conformity of internal consciousness to external matter, in its mode, colour, action, &c. &c.

In metaphysics the scientific man demands a proof of the freedom of his will, and refuses the evidence of that consciousness on which he admits the existence of mind.

In theological mysteries, or useful phantasms, he takes words for ideas, and reasons them with analogies, that are void of all similitude of cause and effect. He argues, that as intellect makes a watch, it must also make a tree, an animal, or a world; which effects, the one of mechanism, the other of germination, having no possible relation

or similitude, their causes must have the same remote differences; and thus confounding all the discipline of sense in the dogma of science, he invites his fellow-being to the study of mind, and wonders at its universal abandonment, while he exhibits in his own example the terrible result of the most consummate and incurable folly and insanity.

Man, in his wars, diseases, vices, ignorance, discord, and disorganization, wanting the use of his understanding in sense, seems precisely in the predicament of the fish (supposing instinct could be guilty of the follies of reason) that might have no knowledge of the use of their fins: they would run against one another, rise in the air, sink in the mud; incapable of seizing food, or executing their instincts, they would live, like man, through painful existence, and dissolve into premature dissolution; and as that would be called the first fish that should discover the use of the fins, so he will be the first man who shall discover the proper use of the understanding. The most prominent and infallible distinction of sense from science.

SENSE

diversifies, and even places in contradiction, the double scale of truth in theory and practice, making that which is true in theory, false in practice; as when exercise, so beneficial to health, is recommended to a person in an exhausted state of sickness; or a system of liberty to a nation in a deplorable state of ignorance and superstition: and the most exquisite tact of discernment is required to find the point of coincidence between theory and practice, or that golden mean of truth, beyond, or short of which,

lie error and falshood, the *utile punctum ultra utraque nequit consistere rectum.*

SCIENCE

unites and identifies, in one and the same proposition, the truth of theory, and that of practice, and has no difficult compromise or reconciliation to accommodate between the practical parts and their theoretic result; which process of learning, or science, is effected without the aid of any exquisite tact of discernment, or even the efforts of any other faculty than memory alone.

SENSE

resembles the exquisite tact of the spider, feeling through all the lines of its web, as sense the complicate and multiplied relations of the moral science, comparing them with competent distinction of character, and useful computation of degrees of probability, instead of absolute conclusion, which belongs to and characterizes physical science.

SCIENCE

resembles the gross tact of the mechanic's hand, that measures simple objects by yard and rule, and compares or reasons them on fixed definition and positive conclusion; and by such habitudes of judging gross, and fixed, and simple differences, the mind is disqualified for the doubtful ratiocination and delicate tact of sense in the moral science.

Paradigm of the ratiocination of sense, according to the discipline of the compass, upon the question of the *summum bonum*, or universal good.

The first action of the process of disciplined reason corresponds to the setting of the compass; that is, to see that all its traverses, pivot,

and card, are free from all external contact and influence, as thought is free from every impulse of the will, leaving the needle judgment oscillating, under the influence of evidence alone, towards the polarity of moral truth, considering moral propositions with all the impartiality of physical propositions.

We must observe, that the needle of judgment has no operation whatever over two quarters of the compass marked by the cardinal classes of thought, called conjecture and phantasm: which shews that the powers of ratiocination are limited to ideas and sentiments; that is, the observation of positive facts and their projected improved ability on the scale of experience, beyond which human conduct has no guide, and no intelligible interest.

The intellectual compass being thus preparatorily set, the faculties commence their operation, to develope the question. Sensation, screwed up to its highest degree of tensity by profound, wide, and original exercise of thought, enables the faculty of perception to give as clear a distinction of character to moral ideas, as will enable judgment to compare, meditative memory to recollect, and hold in one view, imagination to invent, reflection to multiply, and reason to calculate their preponderancy of probabilities; and to decide upon the index of sense the least possible declension of the needle of judgment from the polarity of moral truth, and to determine in thought and language, that the idea or object of sensation called existing *summum bonum*, imports the highest comparative degree of personal freedom, property, sense, and safety, ac-

companied with a joyful expectancy and gradual efforts of their improvability in future, and that such is the condition of an English subject or citizen under the British practical constitution.

We next project this idea into its second class of thought, called sentiment, and carrying it on to the highest climax of experience, we discover the ultimate theory of perfectuability in the organism of the energy of the whole human species into one society, placing the highest interest of self in its universal relation to the species and all sensitive life; because self would thereby increase its will, its intellect, its powers, and its good, in the ratio of united numbers, whose organism should be to supersede the individual will by that of a family of one hundred associates, this by a community of thousands, this again by an assembly of 100,000 of thousands, that by a nation, and this by a union of all nations or world, as the unitary head to regulate the system.

This ultimate theory, to suit with human action, as guided by human intellect, must be brought to the test of practical experience in fraternal societies and colonies, to try every experiment of social institutions, graduating human perfectuability to the predicament of human intellect and human life, improving through sense and the study of man and nature, and producing the practical *summum bonum* united or qualified with the rational expectancy and temperate effort of future perfectuability; and this theory, tempered with practice, forms the second class of thought, called improvable sentiment of the *summum*

bonum, as the ultimate guide of human conduct.

The laws of sensation develop fully the nature of human conduct to effect human happiness through the virtues of sympathy, thought, fortitude, and wisdom. If we wish to be free, we must communicate and participate freedom with our fellow sensitive beings; if we want personal security, we must do the same; if we want moral or physical powers, we can increase them only by a union of the species; and if we desire perfectibility, we must have the virtue of fortitude to change our habitudes of locality, custom, and education, into improvable systems.

The physical laws of nature offer strong auxiliary influence to support the moral laws of sensation in the science of animal chemistry, which exhibits the clear idea, or positive fact, that all human matter is constantly transmuting from a single agency of person, into the multiplied patency of the whole sensitive system, which proves an incalculable retribution of all good or evil agency of person, and must aid the moral laws of sensation by exciting us to change our habitudes, however agreeable they may have become by usage and example; and in this instance, the moral and physical laws of nature combine and terminate the guidance and direction of all human conduct.

Thought is not, however, limited in its action or influence by the process of the intellectual compass, though deprived of the needle of judgment and all the direction of experience to guide human conduct. The faculty of imagination soars through rational analogy, and pro-

jects the sentiment of the circulation of atoms from terrestrial modes and systems, on to the celestial bodies and the whole universe, which induces the mind to form conjectures of universal transmutation and circulation, from the central mode to the circumferential modes of all nature, and makes man or human matter co-essential, co-eternal, and co-interested, in all the planets, worlds, and systems, and brings the highest degree of dignity, worth, and energy, to intellectualized atoms, as indestructible, constituent parts, and co-equal with the great whole of matter or nature.

The last class of thought, called phantasms, are treated by reason, in its process of the intellectual compass, as the sportive recreations of fancy, useful to promote intellectual pleasure, or to become a clue of human ignorance in theological mysteries, according to the universal practice of all mankind.

The intellectual compass, though it is obliged to treat these respectable and useful mysteries as phantasms to reason, and compatible only with the mysterious faculty of faith (differing from belief, which belongs to reason alone), said to be a gift of supernatural power to induce man, through fear, to give his assent to propositions or creeds which he has no power to conceive, because they contradict all the laws of intelligence. The rules of the compass, though it cannot take cognizance of such mysteries, yet arranges them in such a happy manner, that they may be a useful clue to ignorance, without becoming an impediment to the progress and discipline of reason; in which the author has followed the example of

Sir Isaac Newton, who declared that the light of the fixed stars could not arrive at the earth in as many years as religious mystery announces days for their creation. He suffered reason to go straight forward to knowledge, without any impediment by faith, and permitted not any reciprocal interruption between them, by separating the two provinces of faith and reason, so that mankind will in future be relieved from the awful alternative of being either fools or knaves; that is, the ignorant part of mankind will have their will restrained in the exact ratio of their imbecility, and the thoughtful and intelligent part of mankind will have their reason emancipated, in proportion to its strength, from the shackles of superstitious mystery, to study and discover those laws of nature which can alone guide man to the *summum bonum*, or purport of his existence, the universal good of identified self and nature in the whole sensitive system, in time and futurity.

When I formerly contemplated man, deprived of all intellectual discipline of sense, ignorant of all his relations, personal, social, and natural, eating, lodging, and clothing himself, into the most dreadful chronic diseases, with no knowledge of remedy, and no fortitude to break his mould of torture, the policy that should protect, diffusing over all the world famine, misery, ignorance, and slavery, I viewed his existence as a tremendous mould of torture, and was disposed to imprecate the access of a comet to swallow up the world in its vortex; but since I have discovered the laws of intellectual power in the *opus maximum*, and founded thereon the discipline of sense, I feel the most

ineffable consolation, that I have been able to present to mankind the remedy for all evil, and the instrument of all good, at a moment when social life was threatened with universal barbarism, and the progress of all intellectual power to be extinguished in the arduous efforts of obtaining a mere physical existence in the anarchy of warfare, ignorance, and military despotism, over all the world, by the revolutionary insanity of a nation, whose technical intellect of science had broken down the factitious restraints of social order before the mind had acquired the least capacity of sense; and I never met with, or read of, a man upon the whole continent of Europe, that knew, or could support, the intellectual temperament of doubt that forms the eucrisis of mind and the hinge of all sense or wisdom. Rousseau exclaimed—“*Le doute me tue*,” doubt kills me; and Le Maitre, Condorcet, Voltaire, and all the continental philosophers demanded *quelque chose fixé*; and could never imagine that moral truth, like maritime longitude, though doubtful, afforded a computable and efficient evidence that led the mariner to his port, and the moralist to utility of thought and action, in the practice and theory of human life.

The beneficent intent of this intellectual compass is to render the mind a skilful instrument of sense, instead of an over-stuffed sack of science, to economize memory in its most important function of meditation, as a well arranged and light repository of such select and useful materials of knowledge, as may direct the mind in the study of man and nature, and apply it to the cultivation of universal good

to all sensitive life, in the practice of time and the perfectibility of futurity; and its awful importance is impressed upon the attention of all mankind by an intelligent, not mysterious terror, of the unpardonable and tremendous multiplied sufferance of all human matter or nature, transmuting from a single mode of agency or person, into a whole system of patience through all sensitive life, in time and futurity.

Regulator to set the intellectual compass, and to estimate the parallax of the polarity of moral truth.

To effect this purpose, we have no other standard than the evidence of sense; and as this is liable to a very small quantity of error in physics, but a very great quantity of error in morals, the ignorant part of mankind have substituted the false standard of superstition, and believe whatever is contradictory to their senses, while philosophers have rejected all standard, and refuse to acknowledge even the existence of self, unless accompanied with mathematical demonstration: thus the very great majority of mankind are become fools, and the small remnant of learned men have renounced their reason, and fallen into a complete state of insanity, and this at a crisis of the most awful revolution or convulsion of opinions that ever was recorded by human history.

The physical standard of truth, though not perfect, possesses all the competency and efficiency of certitude useful to human intelligence. I may see a straight stick in the water crooked; I may feel one ball to be two, by having my fingers crossed; I may taste bitter what is sweet, in a fever; I may

lose my sense of feeling in the palsy, and may sometimes hear sounds that proceed from no external bodies: but these errors of the five external senses happen so seldom, and are so easily corrected by the other senses, or the testimony of persons, that whenever we are conscious of their corrected evidence, it is a million to one in their favour, which excess of chances makes sense a useful and competent standard of knowledge or certitude.

In the operations of the internal, or first sense of thought in its organ the brain, there is indeed, in the present state of human ignorance of self in its relations to all surrounding nature, so many flagrant and outrageous errors, that it requires the invention of a double standard of theory and practice to form a directory of reason and action. Man must first divest himself of all prejudices of custom, education, and instinct; and studying the true constitution of things in nature, he must then consider under what institutions of social organism the greater degrees of pleasure, power, wisdom, and happiness, would be procured to the whole human species, and then participated, communicated, and multiplied, to the individual throughout the whole mundane system, in time and futurity.

When such a theory or parallax of moral truth shall have been discovered, it must then be contrived to elevate the practical institutions of society, to advance, in slow and safe progression of improving intellect, colonies and small societies, towards the high characteristic of perfectibility, the sole distinction of man from his fellow-being, the brute. From these sentiments results the mechanism of my proposed

regulator, which may be defined the union of reflection and experience, in the simple maxim of, *act with man, and think with nature*; and that mind which possesses the greatest quantity of disciplined intellect, offers the best standard of thought and action. No man refuses confidence to his lawyer, his physician,

or his artist; and whenever the moralist shall become a real philosopher, he will govern mankind with more universal confidence than either, because he can make his clients as wise as himself, and co-equal judges of the moral science of universal good, in time and futurity.

OBSERVATIONS ON PAINTING AND DRAWING.—BY JUNINUS.

(Continuation of Letter II. from page 353.)

MR. EDITOR,

Feb. 14, 1809.

A PAINTER of the fourth class has availed himself of the advantages of a liberal education; is well acquainted with ancient and modern history, the poets, and many other books, particularly the mythology of the ancients; also chemistry, optics, perspective, modelling, and other such arts, are familiar to him, and a knowledge of the human mind, its affections, &c.; and he is in the habit of conversing with scientific men. He takes great liberties with the productions of antiquity: he copies their figures, coins, medals, by a sort of scientific parody. By thus introducing them into his own performances, he obtains beauty, grace, simplicity, majesty, &c. at an easy rate. The true elegance that is to be found in these venerable remains, has given fame to many an artist that has copied them, who otherwise, probably, would never have attained it. He also takes great liberties with the works of the moderns, his predecessors, in every department of the art, and copies their manner of telling a story. He parodies general structures, the harmony of lines, length of lines, and other arrangements from the Italian masters; and from Titian, Giorgione, Tintoret, Paul Veronese,

Bassano, Holbein, Rubens, Rembrandt, and other great colourists, he copies effects, the value of colours, and other machinery, which he introduces into his own performances, and then in a manner makes the universe tributary, but in such a way that the means by which he does it not being generally known, to many it appears entirely the effect of his own mind, unassisted by adventitious help. As Reynolds observes, he is always copying, always original. Many have been kept very low in the art for want of knowing how to study. The man who invents only from the barrenness of his own mind (and every mind unassisted is barren), compared with this man of the fourth class, is like one who has to knock down a wall, for which he only uses his fist, whilst the other avails himself of sledge-hammers, pick-axes, levers, cannon, and other engines fit for the purpose. He not only practices what is done by men in the three inferior classes, but he extends these advantages, which enable him to copy with more art, delicacy, and secrecy. He avails himself of the inventions of inferior artists, maturing what they have only aimed at; and makes sketches from almost every thing he