

tion, which was published by him after his liberation from highly merited incarceration. That man who performed so conspicuous a part at the epoch now in review, and whose reputation has been so highly extolled owed his ephemereal success to the very peculiar talent of appropriating instantaneously to himself the ideas suggested by others, and to robe them on the spot with all the allurements of ready wit, the glittering tinsel of a forcible eloquence and the specious art with which he could give to the most glaring paradoxes, the appearance of sound arguments. Destitute of every moral virtue, self was the only idol worshiped by him, and equally wanting in principle, the gratification of his inordinate passions was the only end of his actions. Bold and daring without possessing the personal courage of a military hero, his audacious sallies against government, encouraged by impunity, commanded a kind of sentiment bordering on admiration, and which inspired confidence in the party which he had adopted. In a word he was endowed with those qualities, which in troublesome times, secure to him who possess them, at the least, a momentary success, and give him in the temple of fame, a seat with the Catilinas of old. As to Duclos, he never performed on the stage, but prudently acted merely as prompter. Judging from his literary production we find him very well calculated to plan atrocities, and to devise the means of putting them in execution.

When the *parliament of Paris* suggested the necessity of calling in the assistance of the general States, it was not the result of any preconceived views besides that already mentioned, namely the gratification of vengeance. But no sooner was the measure sanctioned, and supported by the public voice, than the members of that body began to investigate the means of deriving from it the greatest advantage for themselves. The *Parliament* in France was composed of men of the greatest respectability as well by their birth as by their professional knowledge. They were all either nobles by blood or by virtue of their commission. Nevertheless, there existed a galling distinction between the *Noblesse de robe*, as this was called, and the *Noblesse de cour*. This latter assumed, and was in real possession of a precedence, supported by that elegance and