

time. It is probably the most valuable of all his works, and is certainly the most finished from a literary point of view. I shall not attempt an outline of its character, but would advise every young man who wishes to use his new power as a voter in a noble and independent way to procure and read the book. I believe that if one new voter out of a hundred took its teachings to heart the face of our politics would be changed for the better in ten years, and I believe that a much larger proportion than one in a hundred is capable of taking them to heart. J. C. S.

AN OLD-WORLD MAIDEN.

WHOLLY unconscious, tall, and fair,
An old-world maiden, with dead-gold hair
And a breath of some fragrance fresh and cool,
It seemed to cling to her hair and dress,
With a rare and subtle loveliness—
Though I hate all perfumes as a rule.
Each careless pose shows a subtle grace.
All is in keeping, the form, the face,
Each soft flesh tint, and each gracious curve.
Happy and good and on pleasure bent,
Sympathetic, intelligent,
Pleasant and kindly with some reserve.

—Bensley Thornhill.

THE FRENCH NAVY UNDER THE FIRST REPUBLIC.

All these [the confidential reports of the superintendents of the several dock-yards, of the officials at the naval ports, of the commanders of fleets or squadrons at sea] have hitherto been carefully kept out of sight; history has continued to be perverted as it was designedly perverted by Barrère or Napoleon; and Europe has been left to believe, as our blue-jackets of eighty or ninety years ago happily did believe, that the English sailor had a natural and innate superiority over the French, and that Britannia ruled the waves by "right divine." It was, indeed, perfectly well known that in the outburst of the Revolution the organisation of the old navy was destroyed—of that navy which, under the leading of such men as Guichen or Suffren, had contended on equal terms with the navy of England and with Rodney himself. It was known that the officers were displaced, even if they were not butchered; that the trained men were dispersed; that the corps of seamen-gunners was broken up. But it was not, we think, known how largely this was the work of the Assemblies and the Convention, which permitted and tacitly sanctioned it.

On March 9th, 1793, a squadron consisting of three ships of the line and some frigates put to sea from Brest, under the command of Vice-Admiral Morard de Galle. They met with bad weather, and in a heavy westerly gale on the night of the 17th lay to on the port tack. As a natural consequence, when the wind, in a violent squall flew round to the northward, they were all more or less dismasted. The danger was imminent; and the men, ignorant and undisciplined, sought for safety in the lower parts of the ship.

"Threats and entreaties," wrote the admiral, "were alike in vain, and I was not able to get more than thirty sailors on deck. The marine troops, artillery and infantry, behaved better, and did what they were ordered. . . . The spirit of the sailors is entirely lost, and until they change we can only expect reverses in any engagements even against an inferior force. The vaunted ardour which is attributed to them consists merely in such words as 'patriot,' 'patriotism,' which are for ever in their mouths, and in shouts of 'Vive la nation!' 'Vive la République!' when they have been buttered up (*flagorné*) enough; but there is no desire to do their work honestly and attend to their duty." By mere good fortune, the ships, in an almost sinking condition, got back to Brest, and orders were sent down for them to be refitted; but of the misconduct of their men and officers no notice was taken, it being considered that "at such a time it was important to avoid giving the sailors even momentary offence."

The officers, who had behaved as badly as the men, were themselves the children of the Revolution and of the edict of April 29th, 1791, which "destroyed the very base of the organisation of the commissioned officers of the navy"—an edict by which any one who had served four years at sea, in ships of war or merchant ships, might be advanced to a commission, and be capable of promotion to the highest ranks. The very pretence of instruction or training in seamanship, in naval discipline, or in the usages of war was abolished; and as the reign of misrule became confirmed, the promotion and appointment of officers were virtually, and sometimes actually, decided by the vote of the seamen. This system was warmly supported by Jean Bon Saint-André, a man who, although utterly ignorant of naval affairs, pushed himself to the front. It is interesting to note his qualifications, his pretensions, and his utterances. According to Jean Bon Saint-André, in 1793 naval war was on the point of changing its character. Courage and boldness were to be henceforth the only qualities required. The French impetuosity and the enthusiasm sprung from liberty were certain guarantees of victory. The exploits of the Jean Barts and the Duguay Trouins would be repeated; scientific evolutions would be scorned; and French sailors would astonish Europe with new prodigies of valour. It was this same man who, on January 28th, 1794, demanded the suppression of the regiments of marines and marine artillery—the soldiers who, according to Admiral Morard de Galle, were all that the ships had to trust to.

"There exists," he said before the Convention, "in the navy, an abuse which, through me, the Committee of Public Safety demands to have removed. There are in the navy certain troops which bear the name of marine regiments. Is it right that this corps should have the exclusive privilege of defending the republic by sea? Are we not all called to fight for liberty? Why should not the conquerors of Landau or of Toulon be allowed to go on board our ships, to show their courage to Pitt, and to lower the flag of George? Their right cannot be contested; they would claim it in person, were it not that their arms are serving their country elsewhere." By such rubbish the Convention was guided, and decreed the abolition of the marine regiments, by which the Assembly had replaced the old corps of seamen-gunners. The one had done good service in the War of American Independence. The other had not, indeed, the same training or skill, but might in time have proved themselves no unworthy successors. The soldiers of the National Guard, who were now to take their place on board the ships of the republic, were without either discipline or training; as gunners they were without skill, and they never attained it. The battle of the 1st of June was a consequence of the change. There were, indeed, other causes conducing to the result, such as the want of evolutionary skill in the officers, and of trained seamanship in the men; but the most direct was the comparative harmlessness of the French fire. From this point of view the result was due to Jean Bon Saint-André on the one side quite as much as to Lord Howe on the other. The victory was, in fact, owing not to any exceptional display of tactical genius, but to the vast difference in the fighting qualities of the two fleets; and Howe's chief contribution to it was his passing through the enemy's line, and by engaging to leeward, preventing their retreat as soon as they found themselves getting the worst of it. But it was mainly the bad gunnery of the French which permitted the English ships to pass through their line as well as to engage at close quarters with such unequal results. The loss of the Queen Charlotte in killed and wounded was forty-two, that of the Montagne was three hundred; and the total loss in the two fleets was in about the same ratio.—*The Athenæum*.

READINGS FROM CURRENT LITERATURE.

ANCIENT RHODES.*

THE Island of Rhodes, from the accident of its position, has been important in many ages, but its most brilliant epoch was during the transitional period between the ascendancy of Greece and that of Rome.

. . . Her ships, like those of the Venetians and Genoese in the Middle Ages, did most of the carrying trade between East and West; her pottery has been found all over the Mediterranean; her maritime law was adopted by Rome, as evidenced by Antoninus Pius, who said, "I rule the land, but the law rules the sea. Let the matter be judged by the naval law of Rhodes, in so far as any of our own laws do not conflict with that." Her skill in seamanship was acknowledged as much by Romans as by Greeks; her dockyards were supported at an enormous cost; and the Rhodians not only built for themselves, but for others. Antigonos ordered ships from them, and Herod of Judæa had a large trireme built by them. Intruders into these dockyards were punished with death, and once in time of need it is said that the Rhodian ladies cut off their hair and gave it for making ropes. Hence we do not wonder at the proverb which stated that the Rhodians were worth ten ships, since their skill at sea and their commercial wealth had earned for them the position which in after ages has been held by the Venetians, the Portuguese, the Dutch, and the English.

Such was the external position of Rhodes, and in like manner her situation and her policy of consistent neutrality made her an important centre of art and learning. To this subject Mr. Torr has devoted two interesting chapters [of the work under review], and in perusing them the reader is at once struck by two salient points, namely, the assistance given by Rhodes to the introduction of Egyptian art and Egyptian theology into Greece, and secondly, the assistance given by Rhodes to the introduction of Greek art and Greek philosophy into Rome, proving how the island had been in two distinct epochs a veritable stepping-stone of ideas from East to West. Rhodes was too open to all the world to allow of her developing a great local school, hence Rhodian names are not so familiar to us as those of Athens, Alexandria, or Rome; but as an example of Rhodian influence may be taken the Stoic philosopher Panætius. He was instrumental at home in modifying much that the Rhodians found objectionable in Stoicism; he it was who softened the rigid Stoic standard of virtue to meet the necessities of trade, and gave it as his opinion that a merchant coming to Rhodes with a cargo of corn in time of scarcity was not morally bound, before getting rid of his cargo at the famine price, to disclose the fact that other ships were on their way from Egypt. Panætius, as everybody knows, was the companion of the younger Scipio Africanus when he went to the East on an embassy in 143 B.C. With Scipio, Panætius returned to Rome, lived in his patron's house, and made his version of Stoicism the fashionable philosophy of the Roman world. He did more than this, for he introduced to the Romans the *jus gentium*. Cicero based his "De Officiis" on a treatise by Panætius, and in the train of this Stoic philosopher followed many of his disciples from Rhodes, whose influence was paramount in moulding the thought and literature of the Latin world.

No place in Greece yielded richer treasures in art to Roman vandals than Rhodes. In Strabo's opinion the city of Rhodes, "in harbours, in streets, in walls, and in other buildings, so surpasses all other cities that we cannot call any its equal, much less its superior"; and Pliny speaks of no fewer than a hundred colossal statues in the great city, smaller than

**Rhodes in Ancient Times*: By Cecil Torr, M.A.