

in the character of Hamlet to a crowded audience, and received the utmost applause. The same success attended most of his principal characters, but, though he brought the celebrated dancers from the opera in London, Rugiani and Maraneti, to perform that season at a great price, yet the audiences began to slacken for want of a capital female actress. Having been disappointed in the expected abilities of a young lady new to the stage, whom he had engaged in London, and also of the assistance he hoped to have found in Mr. Lee, he was obliged to call in every auxiliary that offered to help a failing season. At the end of it, Mr. Foote came to Dublin, and contributed, in some measure, to conclude the year in a better manner than was looked for, though still unprofitably.

(To be continued.)

MANNERS and CHARACTER of the INHABITANTS of SYRIA.

[Extracted from the Second Volume of Volney's Travels through Syria and Egypt.]

OF all the subjects of observation any country affords, the moral character of its inhabitants is unquestionably the most important; but it must likewise be acknowledged, it is at the same time the most difficult: For it is not sufficient to make a barren enquiry into facts; the essential object is to investigate their various causes and relations; to discover the open or secret, the remote or immediate springs, which produce in men those habits of action we call manners, and that uniform disposition of mind we name character. Now, to succeed in such an enquiry, it is necessary to communicate with the men we wish to know; we must place ourselves in their situations, in order to feel by what agents they are influenced, and the consequences which result; we must live in their country, learn their language, and adopt their customs; conditions seldom complied with by travellers; and which, even when they are, still leave to be surmounted numerous difficulties, which arise from the nature of the thing itself; for we have not only to combat the prejudices we may meet in our way, but to overcome our own; against which we never can be sufficiently on our guard; habits are powerful, facts liable to be mistaken, and error easy. The observer, then, should be circumspect though not timid, and the reader, obliged to see with the eyes of o-

thers, should watch attentively both the reasoning of his guide, and the deductions he may be inclined to draw himself.

When an European arrives in Syria, or indeed in any part of the eastern world, what appears most extraordinary to him, in the exterior of the inhabitants, is the almost total opposition of their manners to our own: It seems as if some premeditated design had determined to produce an infinity of the most striking contrasts between the people of Asia and those of Europe. We wear short and close dresses; theirs are long and ample. We suffer our hair to grow and shave the beard; they let their beard grow and shave the head. With us, to uncover the head is a mark of respect; with them a naked head is a sign of folly. We salute in an inclined posture; they upright. We pass our lives erect; they are almost continually seated. They sit and eat upon the ground; we upon raised seats. With respect to language, likewise, their manner of writing is directly contrary to ours, and the greatest part of our masculine nouns are feminine with them. To the bulk of travellers these contrasts only appear whimsical; but it may be interesting to philosophers, to enquire into the causes of so great diversity of habits, in men who have the same wants, and in nations which appear to have one common origin.

Another distinguishing characteristic, no less remarkable, is that religious exterior observable in the countenances, conversation, and gestures of the inhabitants of Turkey. In the streets, every one appears with his string of beads. We hear nothing but emphatical exclamations of *Ya Allah!* O God! *Allah akbar!* God most great! *Allah taala,* God most high! Every instant the ear is struck with a profound sigh, or noisy exultation which follows the pronouncing of some one of the ninety-nine epithets of God; such as, *Tahran!* Source of riches! *Ya sabban!* O most to be praised! *Ya masfir!* O impenetrable! If a man sells bread in the streets, he does not cry bread, but exclaims *Allah Ketur,* God is liberal. If he sells water, he cries, *Allah djawad,* God is generous; and so of other articles. The usual form of salutation is, *God preserve thee;* and of thanks, *God protect thee:* In a word God is in every thing, and every where. These men then are very devout; says the reader? Yes, but without being the better in consequence of this devotion, for I have already observed, their zeal is no other than a spirit of jealousy, and contradiction arising from the diversity of religions; since in a Christian a profession of his faith is a bravado, an act of independence; and in the