

faithful to the purest principles, he stood *alone*, his fortitude assailed in vain, his name unstained.

The character of each of these illustrious men is thus briefly described by Mr. Headley:—"Ney, simple and austere in his habits, reminds one of an old Greek or Roman hero. The vacillation of feeling which caused him to commit the great error of his life, adds to our sympathy for him, while it injures the perfection of his character. He was a kind yet fearless commander, an untiring and skilful leader, and a warm-hearted and noble man." Of Macdonald he says,—"no ferocity marked his battles,—no indiscriminate slaughter, made in moments of excitement, stained any part of his career."

Murat was the representative of a class of men in all respects different from these last,—a class which may be characterized as governed by impulses rather than reason,—as dazzled by imposing pageants and fascinated by a brilliant fame. Distinguished by his noble form, his eagle glance and kingly tread, "*le preux chevalier*," was no less great than magnificent. We cannot, however, at all agree with Mr. Headley, in regarding his extravagant theatrical costume, and effeminate vanity, as in keeping with his real character. Though not a "man of deep thought and compact mind," he still was fitted to be something more than a Parisian dandy. The story of his passion for Polish dresses, embroidered pantaloons, and heron plumes, is but the revelation of his baser nature. In spite of all this foppery, he well deserved to be the idol of his friends, the terror of his enemies, the pride of his age, and the admiration of posterity.

Lannes and Massena, are much less interesting characters to us, than Ney, Macdonald or Murat. In the former, there appears nothing very remarkable, except that they rose, through ambition, bravery and endurance, from obscurity to distinction and command. We find no pleasure in the history of battles, however valiantly and skilfully they may have been fought. The pure spirit of the Christian religion, and the genius of the age, both stand opposed to the shedding of man's blood. But from the exploits of Napoleon and his Marshals, many profitable lessons may be learned. They may teach us how inflexibility of purpose overpowers all obstacles, how freedom is subverted by ambition, and how crime is visited with punishment.

With respect to the manner in which Mr. Headley has executed his task, we have a word to say. The work now before us is among the earliest, and certainly is not the best, of his productions. We offer no complaint because it lacks

originality of thought, for that the nature of the subject, in a great degree, excluded. But its style is too elaborate, and its monotony, though artistic, is painful. Every sentence exhibits the marks of being written for effect. Still there are many highly eloquent and impressive passages, and many valuable philosophical reflections. The descriptive writings of Mr. Headley have been very much and very justly admired. His talent for this is remarkably exhibited in the glowing sketch of Macdonald's passage of the Splügen,—that memorable exploit, before which the achievements of Hannibal and Napoleon dwindle into insignificance. "We never," says our author, "in imagination see that long straggling line, winding itself like a huge anaconda over the lofty snow-peak of the Splügen, with the indomitable Macdonald feeling his way in front, covered with snow, while ever and anon huge *avalanches* sweep by him, and the blinding storm covers his men and the path from his sight, and hear his stern, calm, clear voice, directing the way, without feelings of supreme wonder. There is nothing like it in modern history, unless it be Suwarrow's passage of the Glarus in the midst of a superior enemy. Bonaparte's passage of the St. Bernard—so world renowned, is as mere child's play compared to it."\*

## II. LUTHER.

This is a short work in six chapters. The author introduces his subject by observing that throughout the whole history of society, Revolution has been indispensable to Progress. He is a warm progressist, and hence his opinions must be taken with caution. If by "Revolution" he means the sudden and tumultuous overturning of existing institutions, accompanied by bloodshed and disorder, we dissent from his conclusion, that "constituted as governments and society are, they are necessary." This seems, indeed, to be the sense in which he uses the expression; for, in the sentence following, he quotes, with singular misconception of its import, the figurative language of our Saviour,—"*I come not to send peace, but a sword; to set a man at variance against his father.*" &c.

"The world," says Mr. Headley, "is full of oppressive systems, whose adherents will not yield without a fierce struggle, and the iron framework of which will not crumble without heavy blows." The truth of this is obvious. But the heavy

\* We believe there is an edition of "Napoleon and his Marshals," more extensive than that which we have noticed above, but it is not now in our possession. The one before us, however, is sufficient to exhibit the characteristics of the entire work. The former appears to be an amplification of the latter.