

* The Arabs, like the new Zealanders, engage with a long strong spear.

* The Mahometans are in Africa what the Russians are in Siberia, a trading, enterprising, superstitious, warlike set of vagabonds; and wherever they are set upon going, they will, and do go; but they nei-

ther can nor do make voyages merely commercial, or merely religious, across Africa; and where we do not find them in commerce, we find them not at all. They cannot (however vehemently pushed on by religion) afford to cross the continent without trading by the way.*

ON LUXURY.

Animus imbutus malis artibus baud facile lubricibus carebat; eo profusus omnibus modis quæsiuit atque sumptui deditus erat.
SALLUST.

Their minds, habituated to dishonest arts, could not well be free from vicious appetites. They were therefore addicted with equal excess to gain and to profusion.

LUXURY has been a topick for censorious declamation and satire in all ages: but the universality of the censure is, to a reflecting mind, a sure proof that at least it has not been always just, since the most rigid foe to sensual felicity cannot seriously maintain that in all ages mankind have had too many gratifications. Every thing of which we can form an adequate opinion is considered by us comparatively with something else; and upon an attentive examination it will be found that those, who either from moroseness of temper, or an affectation of some kind of superiority, have found fault with the luxury of others; have not exercised their judgment to ascertain any standard of propriety by which to try them, but have railed merely because they saw them in possession of enjoyments, without which they might to be sure have lived, though not so agreeably.

It is related of two Scotch highlanders, who lay down to sleep all night upon a bleak heath, that one of them, finding himself not quite as he wished to be, rose up, and brought a stone from a little distance, which he placed under his head to serve as a pillow. His hardy companion, having observed this, upbraided his luxury: 'What, said he, man! are you so effeminate that you cannot sleep without a stone under your head?'

This story may serve as a very good illustration of the ideas of comparative luxury in different states of society, according to the different degrees of refinement in the progress of civilization.

In the last age it was the common practice in the best families for all the company to eat milk, or pudding, or any other dish that is eat with a spoon, not by distributing the contents of the dish into small plates round the table, but by every

person dipping his spoon into the large platter; and when the fashion of having a small plate for each guest was brought from the continent by a young gentleman returned from his travels, a good old inflexible neighbour in the country said, 'he did not see any thing he had learnt, but to take his broth twice.' Nay, in our own remembrance, the use of a carving knife was considered as a novelty; and a gentleman of ancient family and good literature used to rate his son, a friend of mine, for introducing such a foppish superfluity.

There is no doubt that there may be an excess of luxury by which the more solid properties of man will be weakened, if not annihilated. In observing individuals, we find that a keen gratification of appetites and tastes, as it produces exquisite pleasure of an inferior and slight kind, which can be repeated with frequency, indisposes them for steady, noble enjoyment; and to borrow an admirable metaphor from Goldsmith in his life of Nash, their minds shrink to the diminutive size of the objects with which they are occupied. A mind so shrunk and shrivelled, as to take in only petty delights, is averse from those extensive satisfactions which are suited to the dignity of human nature; in that state to which, amidst all our imperfections, it can at times be raised.

Yet when luxury is so managed by prudence and spirit that it is kept in its proper subordination to more important objects, when it is made to serve only as a quickener to the life of individuals, or a solace to them after labours and cares, there is no doubt that it is very beneficial even in a partial view; for in a general view we must all see that luxury is the great incitement to every thing great and elegant in society, to all our commerce, and to almost all our arts. Were men content