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ART. I.—*The Life of Isaac Milner, D. D., F. R. S., Dean of Carlisle, President of Queen's College, and Professor of Mathematics in the University of Cambridge, &c.* By his niece, Mary Milner, author of the "Christian Mother." Second Edition abridged. London. 1844.

DR. JOHNSON once observed, in conversation, 'that no man is so important to society, that his death makes a chasm which cannot be filled up.' This sentiment is so far true, that affairs of the world never cease to go forward in some way, however many important persons are taken away; but it is not true that the space occupied by some men can immediately be filled by others. Dr. Johnson, himself, left no man behind him who entirely filled his place. The same may be said of our Washington and also of our Franklin. The same is true of Luther, Calvin, John Wesley, and others. Dr. Milner, we think, is another example of a man who left a great chasm in the literary and religious society, with which he was connected, which has not been filled to this day.

The writer of the life of this eminent man, makes an apology for the length of time which had elapsed after the death of her uncle, before this biography appeared; but she makes this sensible remark, "That the value which may be reasonably supposed to belong to a faithful Memoir of the Life and Character, of the late ISAAC MILNER, is by

millions of Ireland, and the education boards of New York and Philadelphia. The voice of history declares, in emphatic terms, that the Jesuitism of a former age was quite capable of such manifold and wide extended operations; of working under, and using all kinds of governments, the freest and the most despotic, for the attainment of its one grand end—the subjugation of the world to the triple crown. Jesuitism is now just what it ever was; the constitution of the order is unchanged; to reform it, is to destroy it; as M. St. Priest well remarks, “it is this very impossibility of reformation or of change, which has repeatedly brought the society into the agonies of death, and yet has saved it from absolute dissolution.” Rome cannot afford to do without it; the subjection of the world to Rome is the object for which it lives; and Jesuit morality, now as of old, teaches, that the end justifies the means.

Additions & Corrections

ART. IV.—*Pensées, Fragments, et Lettres de Blaise Pascal, publiés pour la première fois conformément aux manuscrits originaux en grand partie inédits*, par M. Prosper Faugère. Paris, 1844. 2 vols. 8vo.

It has long been known that the printed text of Pascal's thoughts was not in exact conformity to the author's manuscripts; but the extent of the discrepancy was first investigated and made public, by Victor Cousin, two years ago, in a report to the French Academy, on the necessity of a new edition. The result of this inquiry was to throw discredit even on those passages which had not been tampered with, and partially to remove from the list of French classics, one described by the new editor, and commonly regarded, as the first in date as well as genius. In relation even to the text of such a writer and of such a book, a little historical detail will not be unacceptable to many of our readers.

Among the papers left by Pascal at his death, were fragments and materials of a great work in defence of Christianity, a number of letters, essays, and detached thoughts, upon various subjects. The vivid recollection of the Provincial Letters, and the continued ascendancy of the Jesuits at court, seemed to render extreme caution necessary in the publication of any thing under the name of Pascal. His

friends, accordingly, including Arnauld, Nicole, and the Duke de Roannez, suppressed or modified whatever they supposed would prove offensive, or incur the opprobrium of heresy, or even of an orthodoxy too relaxed. These expurgations by the editors were carried still further by the ecclesiastical censors, to whom the manuscript was submitted, including three bishops, an arch-deacon, and thirteen doctors of the Sorbonne. A letter is given in the work before us, from one of these bishops, thanking the editor for having made the changes which his reverence had suggested; and the publisher, Desprez, expressly declares, in a letter still extant, that every change proposed by the censors, after repeated perusals for six months, had been actually made without a single exception. To these theological and prudential changes must be added others, which the author's friends and editors considered necessary in his style, a style which, as M. Faugère somewhat boldly says, his contemporaries were not able even to appreciate, much less to mend. The liberties thus strangely taken with the literary relics of so great a mind, extended not only to the manuscript copy, but to the printed proof-sheets, as appears from a letter of Arnauld, given in the work before us. It is worthy of record that, while Arnauld, Nicole, de Roannez, de Brienne, and la Chaise, were unanimously of opinion that the thoughts thus corrected were better than before, although really the same, the alterations were opposed, and adherence to the text insisted on, by Pascal's sister, Madame Perier. This judgment, although perhaps dictated by affection for the memory of Pascal, coincides remarkably with what is now the general opinion in such cases, as to the expediency of giving the *ipsissima verba* of the writer, however incomplete or incorrect they may appear. Madame Perier proposed to state, as any critical editor would now do as a matter of course, that the thoughts were found hastily and badly written upon scraps of paper, which the author had never even put in order, and which were now submitted to the public just as they were found. The superiority of this lady, as an editor of her brother's writings, to his most distinguished literary friends, has less the appearance of an accidental circumstance, than of a share in his peculiar elevation above the prejudices of his age and country.

The same authority, by which Madame Perier's plea for her brother's very words was rejected, excluded her own

memoir of his life from the original edition of the *Pensées*, which appeared in three distinct impressions, early in the year 1670. After what has been said, it will scarcely be believed, that the preface to this edition, written by Stephen Perier, Pascal's elder nephew, declares that the *Thoughts*, although selected from a greater number, had been given without addition or alteration (*sans y rien ajouter ni changer*); in opposition to which strange assertion, the present editor declares, as the result of the modern collation, that the editors not only broke up single fragments into many, and united many into one, but modified the style in numberless ways (*de mille facons*), constantly introducing expressions and even entire sentences, and substituting circumlocution and common place for the originality of genius, so that neither in this first edition nor in any which ensued, can twenty lines be found together, without an *alteration*, great or small, exclusive of omissions and suppressions, which are endless. This state of the case is certainly well suited not only to discredit all the previous editions, but to excite a very lively interest in that which now presents itself, as an exact exhibition of the author's manuscripts. In nothing has the general taste and judgment of the literary world experienced a greater revolution, than in the disposition to prefer even the carelessness and weaknesses of genius to the studied uniformity of editors and pedagogues. Where the substance only is of value, or where nothing more is promised, to insist upon the adherence to the autograph may be absurd enough; but where the very mode of thought and of expression becomes interesting from association with a great name, we believe the reading world would rather see the author violate the rules of grammar than the editor make free with the integrity of the text. The change of sentiment on this point, which we have asserted, is apparent from the numerous editions of familiar works, without the mutilations which disfigured them, as in the case of Clarendon's history, and from the prodigious care bestowed upon the text of new collections, as in De Wette's excellent edition of Luther's letters.

The fourth edition, that of 1678, was licensed as containing a life of Pascal and many additional thoughts. But the life was eventually again excluded, in order to avoid the necessity of stating Pascal's true relation to the Jansenists, by publishing his death-bed retractation, as required by the archbishop of Paris, or the retractation of that retractation by

the confessor who at first attested it. The life, which was the work of Madame Perier, did not appear till 1687. The new thoughts given in the fourth edition are said to have been few and unimportant, but still more freely handled by the editors than those which were originally published. Some additional remains of Pascal were published by Desmolets in 1728, and a new édition of his posthumous works by Condorcet in 1776, a little more than a century after the date of their original appearance. M. Faugère draws a striking contrast between the spirit of the two éditions, that of the Jansenists and that of the philosophers, the one excluding what might seem too lax for Rome, the other what might seem too strict for Ferney, the one rejecting gospel truths as heresy, the other devout sentiments as superstition. To use our author's lively image, Condorcet made a new Pascal (refit un Pascal) for the use of his own age. For example, while he added some new fragments, chiefly mathematical, he left out the sublime comparison between intellectual and spiritual greatness. With all these characteristic differences of the two éditions, there appears to have been none as to the treatment of the text; for besides the additions which have been already mentioned, Condorcet curtailed some of the passages added by himself, and omitted a full account of the manuscripts from which he had derived them. He appears to have consulted the autograph of the *Pensées*, but made no alteration in the previous text. This édition was reprinted two years later with the addition of notes by Voltaire, exhibiting none of his characteristic qualities except levity and malice. The first collection of the works of Pascal was published by the Abbé Bossut in 1779, and under a false name and imprint, by the advice of Malesherbes, although the Jesuits had been banished from the kingdom seventeen years before. In the second volume of this édition, several new articles are given, some of which are not now to be found in the autograph or any known copies. Bossut, like Condorcet, not only left the text without correction, but made arbitrary changes in the new additions, besides arranging the whole according to an ill-judged division of his own into thoughts relating directly to religion and those relating to other subjects. This édition has furnished the *textus receptus* of Pascal's Thoughts for more than sixty years, having been copied, with a few additions, by Renouard in 1803, by Lefevre in 1819, and even by

André in 1783 and Frantin in 1835, although these last adopt a different arrangement.

The autograph of Pascal's *Thoughts* would appear from the description in the work before us, to be one of the most curious manuscripts in existence. It consists of innumerable scraps of paper, pasted or otherwise inserted into a large folio volume, with so little regard to order or attempt at arrangement, that two pieces which belong together, and even the two halves of one of the same piece, are sometimes found in different parts of the book. The incorporation of the fragments is of course the work of his surviving friends, and seems to have been primarily intended merely to preserve the precious fragments from dispersion or destruction. With very few exceptions, they are written in Pascal's own hand, which is described as bold but rapid and careless in the last degree. It is illustrative of his intellectual character and habits, that these fragments, now so highly valued and admired, were all jotted down under sudden impulse, as if to secure the passing thought, or to relieve the teeming mind of an oppressive accumulation, insomuch that the same scrap of paper frequently exhibits, without any other separation than a stroke of the pen, thoughts on the most remote and dissimilar subjects. It is also an interesting fact, that scarcely any of these papers exhibit marks of revision or correction, and that some of the most admired passages remain precisely as they were first hastily, and we had almost said convulsively, consigned to paper. The curious volume which we have described is happily preserved in the Royal Library at Paris, and is authenticated by an attestation in its first leaves, bearing date September 25, 1711, and signed by the Abbé Perier, one of Pascal's nephews. Of this autograph there are two copies extant, preserved in public libraries, written by the same hand, and with an attempt at arrangement. One of these is the copy from which the work was originally printed, and contains the notes and corrections made by Nicole, Arnauld, and Stephen Perier. These copies also contain some fragments, the originals of which are not found in the autograph, and are probably no longer in existence. The transcription of the whole is careless and confused, the fragments being continuously written without interval or marks of distinction. In addition to these manuscript copies of the *Thoughts*, M. Faugère has brought to light, by his own personal exertions, an extensive correspondence between Pascal and his friends, the

originals of which he supposes to have perished in the Revolution, a circumstance which gives peculiar value to the copies made with great care by Father Guerrier, a priest of the oratory and a grand nephew of Pascal himself. A part of this collection has for many years been lying in the Royal Library; but a much larger portion was obtained, within the last two years, by M. Faugère from an aged Jansenist lately deceased, who had previously refused to show them even to his nearest friends.

In determining the order to be given to the posthumous fragments of Pascal in this new edition, the editor resolved to disregard all previous arrangements, as being not only without authority, but suited rather to embarrass than to aid him. His own arrangement rests upon a general division of the matter into two great classes, one of which includes all the fragments belonging to the projected work upon the truth of Christianity. As a secondary principle of distribution for the other and more miscellaneous fragments, he has wisely chosen the order of time, not only as affording a simple, easy, and intelligible method, but as exhibiting the real progress of the author's views and of his very mind. With respect to the apologetic fragments, he has made a bold and arduous attempt to carry out the author's own design, so as to give these scattered materials, as nearly as possible, the place which they would have occupied in the complete structure. This attempt is really less hazardous than might be thought, because, although the form and the minute divisions of the work were never fixed by Pascal himself, or at most were variously fixed on various occasions, yet the general course of argument and grand divisions of the subject may be clearly ascertained from incidental statements of his own, as well as from recorded conversations with his friends. Setting out, therefore, from the author's own division into the evil and its remedy, man's natural condition and the change which Christianity produces, he has classified the fragments under heads or arguments, some of them in the very words of Pascal, others furnished by himself but carefully distinguished from the former. These interesting remains or rather materials of a work forever lost to the world, compose the second volume of the book before us, while the first is occupied by the more miscellaneous fragments.

Besides the textual restitutions and critical labours which give value to this new edition, there is another circumstance

which adds not a little to its interest. It is a curious fact that all the portraits of Pascal heretofore published in his works or separately, were derived from a painting executed after his decease by Quesnel the brother of the theologian. A few years since, on the death of a Mademoiselle Domat, the last descendant of Domat the civilian, an intimate friend of Pascal, and a partner in many of his studies and experiments, there was found, at the bottom of a chest, an old law-book, containing many marginal marks and references made with a red pencil, and on the inner cover of the volume, a fine head sketched with the same red pencil, and beneath it this inscription, *Portrait of M. Pascal by my father*. Of this sketch, made, as the editor supposes, when Pascal was about twenty-five years of age, the present owner has allowed a fac-simile to be prefixed to the second volume of the work before us.

The editor professes, no doubt truly, to have done his work without regard to the interest of any sect or any school, and with the simple purpose of exhibiting Pascal precisely as he is, and of furnishing the reader with a complete substitute for the author's manuscript, which, for this purpose, he has studied page by page, line by line, syllable by syllable, from the beginning to the end, and printed without even an omission, except in the case of a few words which he was finally unable to decipher, and which are indicated in their proper places. We have already spoken of this method of proceeding as the product of a great change in the views and habits of the literary world with respect to the text of celebrated writers. We have also spoken of the changes made by the first editors as arising partly from an error of literary judgment, and partly from a dread of ecclesiastical censure. This is no doubt true; but it would be unjust, as well to the first editors as to the last, not to repeat the candid and ingenious apology which he has made for them, even in the act of supplying their deficiencies, by reminding the reader that however highly Pascal's powers were rated by his contemporaries and surviving friends, he was not and could not be a classic and an ancient, to that generation as he is to this, so that a mode of treatment which is now due to his established fame might then have hurt or hindered its establishment. Another observation of the editor which merits repetition, is that this complete reproduction of the very words of Pascal, without any attempt at the correction which he

would himself have given them before publication, is best adapted, on the whole, and in the long run, to correct the extreme opinions and false estimates which have been founded upon partial exhibitions or detached parts of his writings. Among these he quotes his own forerunner in the critical investigation which produced the work before us, Victor Cousin, as having accused Pascal of 'a convulsive and ridiculous devotion,' an absurd effrontery which Faugère quietly but keenly castigates by simply saying, 'Pascal ridiculous! Why Voltaire was contented with describing him as a sublime madman.' His own opinion of his author seems to be that he united in himself the three extreme characters which he describes as necessary in a fragment hitherto unpublished, to wit, those of a skeptic, a mathematician, and a Christian, one who knows how to doubt, to prove, and to believe, each in its place and season.*

The specimens which we have already given of the editor's ingenuity, candour, taste and judgment, may excite a feeling of regret, that he has not undertaken a complete view of the life, character, and works of Pascal, instead of limiting himself to a few incidental observations, and apologizing even for these, as out of place in an introduction meant to be simply bibliographical. We have seen no certain indication, in the volumes, of his being either a protestant or catholic; but that he is a Christian in opinion, to say the least, seems clear from the whole tenor of his criticisms, and more especially from certain passages, as when he sums up the results of his recent and laborious study of Pascal, in the declaration, that whatever else he may have doubted, he certainly believed in the supernatural and divine pre-eminence of Christianity, and in Jesus Christ as a necessary mediator between God and man, the regenerator of the human soul, the Saviour of the human race, from the knowledge of whom, a perfect knowledge of God, of truth, of goodness, and of happiness, is wholly inseparable. With great simplicity and brevity, he vindicates Pascal against Cousin's charge of having first declared war against Cartesianism and all philosophy, by showing that, although not a follower of Descartes,† he did him justice,

* 'Il faut avoir ees trois qualités; pyrrhonien, géomètre, chrétien soumis: et elles s'accordent et se tempèrent en doutant où il faut, en assurant où il faut, en se soumettant où il faut.' Vol. ii. p. 347.

† One of the little fragments now first published (vol. i. p. 235) is to this effect: 'To write against those who make the sciences too profound. Des-

and by vindicating the superior wisdom of Pascal in resting the defence of Christianity, not on a system of metaphysics, but on proofs accessible to men in general; a course which few will ascribe to incapacity or ignorance, in one who might probably have equalled or surpassed the greatest of his predecessors in any field of speculation that he chose. There is equal truth and beauty in the brief description which our author gives of Pascal's eminent originality, as springing from the rare conjunction of a geometrical reason and a Christian faith. Hence, his position in the eyes of men, at once so exalted and so popular. Hence, too, the secret of his style, lofty without inflation, lively without violence, at once excited and subdued, majestic and modest, the most perfect even in an age of perfect writers. The secret of his eloquence was in the ascendancy of such a heart over the movements of such a mind. The acknowledgments which M. Faugère makes of aid received from M. Villemain, whose official license to print from the manuscripts of the royal library precedes the introduction, derives a melancholy interest at present from the fearful calamity which has since overtaken that distinguished writer and minister of state, overthrowing, in a moment, and perhaps forever, one of the most gifted and accomplished minds of France or Europe.

We have already described, in general, the arrangement of the text in this new edition. We may add, that the fidelity of the impression is guaranteed, and comparison facilitated, by marginal references to the pages of the autograph preserved in the king's library, and of Didot's edition published in 1843. Where either reference is wanting, it is because the passage is not found in the autograph, or has never before appeared.

The collection opens with a number of letters, chiefly to his sisters, and Mademoiselle de Roannez, only a few passages of which had been previously published. They are among the least interesting remains of Pascal, being chiefly occupied with arguments in favour of a religious i. e. a monastic life. After several tracts and fragments previously known, we have a discourse on the passion of love, which had never appeared before, except in a periodical work, and is here printed from the manuscript in the Royal Library.

cartes.' But the editor observes that this sentence is found only in the transcript, not in the autograph. In another fragment, Pascal observes that the famous argument *cogito ergo sum* was used by Augustin twelve hundred years before Descartes.

The editor has no doubt of its genuineness, and its connection with an obscure period of Pascal's biography. Another fragment, never before included in his works, is one of some length on the art of persuasion.

We have then eighty pages of miscellaneous Thoughts (*Pensées Diverses*), printed exactly from the manuscripts, those which appear for the first time being distinguished by an asterisk. The exactness of the copy is carried so far as to retain defective and unfinished sentences. The new thoughts, as might be supposed, are generally not so striking as the old. We give a few which are recommended by their brevity.

"We know so little of ourselves, that many think they are going to die when they are well, and many think they are well when they are near to death, insensible of the approaching fever, or the abscess just about to form."

"Nature copies herself. A seed cast into good soil bears. A principle cast into a good mind bears."

"Nature acts progressively: *itus et reditus*. She goes and comes; then goes further, then not half so far, then more than ever, etc." To this last is added another sentence respecting the motion of the tides and of the sun, accompanied by a curious diagram, or zigzag stroke of the pen, copied in this edition from the manuscript.

"It is not the nature of man to be always going on. It has its goes and comes (*ses allées et venues*.) Fever has its chills and its heats. The cold shows the strength of the fever as well as the heat itself."

Sometimes the fragment seems to be a reflection upon something heard in conversation. E. g., "When men are accustomed to employ bad reasons to account for natural effects, they are unwilling to receive the true ones, even when they are discovered. *The example given was the circulation of the blood, to explain why the vein swells below the bandage.*"

The rectitude of his judgment, leading him to shun extremes, is often shown by the very succession of these hasty thoughts. "Admiration spoils all, even from infancy. O how well that was said! O how well he did it! O how sensible he is! etc. The Port Royal children, to whom this stimulus of envy and glory is not applied, fall into non-chalance."

"Reasons which seen from far appear to bound our view, bound it no longer when we get there (*quand on y est arrivé*); we begin to see beyond."

“Nobody tires of daily food and sleep, because hunger and drowsiness are daily reproduced. Otherwise men would tire even of these, and so they will of spiritual things without a spiritual appetite.”

Curious additions are occasionally made, to thoughts already known. E. g. “Chance gives ideas, chance takes them away: no art to preserve or to obtain them.” To this singular reflexion is now added from the manuscript—“Thought escaped. I meant to write it down, and had to write instead that it was gone.”

As a singular example of departure from the autograph in previous editions, accidental or intentional, we quote the sentence, “Atheism lacks strength of mind, but only to a certain degree.” For *manque de force* the present editor restores *marque de force* (i. e. shows strength of mind), which he says is legibly written in the manuscript, and explains the aphorism as a reflection upon Charron’s statement that the absolute denial of a God can find place only in a mind extremely strong and bold.

We wonder that the following epigrammatic point should have been so long overlooked. “There are but two sorts of men, the righteous who think themselves sinners, and sinners who think themselves righteous.”

With this may be contrasted the simplicity of such hints as the following.

“It is not good to be too free. It is not good to have everything necessary.”

“Memory is necessary to all the operations of the mind.”

“There is a universal and essential difference between the acts of the will and all other acts.”

“How far it is from knowing God to loving him !”

Some of these hitherto unpublished thoughts rise to the height of that peculiar eloquence by which the author is especially distinguished, reaching at once the understanding, the imagination, and the heart. “When I consider the short duration of my life, absorbed in the eternity that goes before and follows; the little space which I fill, and even that swallowed up in the infinite immensity of spaces which I know not and which know not me, I am frightened and astonished to find myself here rather than there; for there is no reason why here rather than there, why now rather than then. Who put me here? By whose order and direction has this place and this time been appointed to me?” On the margin of this striking fragment was found written

memoria hospitis unius diei praetereuntis. What is here expressed is elsewhere hinted, scarcely less impressively. Another scrap of paper has these words: "how many kingdoms know nothing of us!" And one of the manuscript copies has this sentence, not now in the autograph: "the eternal silence of these infinite spaces scares me."

It was this peculiar habit of jotting down the very 'seeds of thought,' that makes the manuscript remains of Pascal singularly interesting, even when they merely serve to tantalize instead of satisfying curiosity.

"First Degree: to be blamed in doing ill and praised in doing well. Second Degree: to be neither praised nor blamed." Upon this text a dozen men might make a dozen different discourses, without hitting upon that which was in the writer's mind.

"Every one is a whole to himself; for when he is dead, the whole is dead for him. Hence every one believes that he is all to all. We must not judge nature by ourselves but by itself.

The following new paragraphs might be detected anywhere as Pascal's. "Men in general have the power of not thinking about that which they do not choose to think about. Do not think of the passages concerning the Messiah, said the Jew to his son. And our people often do the same. It is thus that false religions are kept up, and even the true religion in the case of many. But there are some who have not the power thus to govern their own thoughts, and who think the more, the more they are forbidden. These soon get rid of false religions, and of the true likewise, if they do not meet with sound instruction."

"As we cannot know the whole of everything, it is best to know a little of every thing. It is a much finer thing to know something of every thing than the whole of one thing. If we could have both, so much the better; but if we must choose, we must choose the former; and the world knows it and does it, for the world is often a good judge."

This last might seem almost to be ironical. Not so the following:

"My fancy makes me dislike one who breathes while eating. Fancy has great weight. How will you profit by it? By yielding to its influence, because it is natural? No, but by resisting it."

Besides the miscellaneous Thoughts, the editor has brought together, with great judgment, those which relate

to style and eloquence, a subject upon which Pascal is universally allowed to speak with authority. By far the greater number of these Thoughts are already well known, particularly those in which he pleads against elaborate and artificial writing, and for that noble simplicity in which he so remarkably excelled. The soundness of his judgment and his superiority to petty rules are well exemplified by his remark, that where the repetition of the same word in a sentence, though inelegant, cannot be avoided without weakening or obscuring the sense, it is absurd to regard the repetition as a fault, in that case, even of expression. As samples of the new Thoughts on this subject, we shall merely quote two sentences. "Words differently arranged express a different idea, and ideas differently arranged produce a different effect." "I cannot judge my work while doing it. I must do as painters do, and stand far off, but not too far. How far then? Guess."

Perhaps the most interesting portion of the work is the collection of fragments on the Jesuit controversy, including a series of hints and notes for the Provincial Letters, now printed for the first time from the writer's autograph, with the same scrupulous adherence to the text as in the other parts of this edition. Besides the literary interest attaching to these hasty and imperfect memoranda, the editor refers to their historical importance, as refuting the assertion that Pascal, in writing his celebrated letters, was merely the instrument of others. These fragments, he thinks, show how carefully he studied the doctrines which he combated, although furnished with materials from Port Royal, as appears from a paper here produced, containing a list of references and quotations in the hand-writing of Arnauld, with remarks in a parallel column by Pascal himself. The literary interest of these remains is naturally greater in France than it can be elsewhere, because the Provincial Letters are there looked upon, not simply as a master-piece of controversial writing, but as a model and a standard of French style, received and idolized as such by men of every sect and school, both infidel and Christian.

Under the title of Pascal's Conversations, the editor has brought together several reports of his remarks on various subjects, more or less extended, not recorded by himself but by those who heard them. Most if not all of these have been published before. The most important is the conversation, in which, at the urgent request of his friends, he de-

veloped the plan of his projected work upon the truth of Christianity. All that remains of the materials collected and created for that purpose, being the great mass of what are usually called Pascal's Thoughts, are presented in the second volume of the work before us, on a plan which has already been described, approaching probably as near to the author's own conception of the subject as the circumstances of the case admit. Into this part of the work we shall not attempt to enter, having furnished from the more miscellaneous contents of the first volume, a sufficient specimen of the additions made by M. Faugère to the previous collectanea of Pascal's Thoughts.

We have still less inclination or inducement to attempt a general estimate of Pascal, either as a writer or a man. He is too generally known and too justly appreciated. A singular concurrence of circumstances has procured for him a more universal admiration than has fallen to the lot of many who have done more for the world. We have already spoken of the pre-eminence which he enjoys, not only as a classical French writer, but as a standard of the language, as one who has materially contributed to make it what it is. This circumstance makes his name and writings familiar to all who learn the language or feel an interest in the literature of his country. This renders him an object of attention and of admiration to many who would not be attracted by the subject-matter of his writings. Many who would care nothing for his physical researches, his metaphysical speculations, his religious contemplations, or his controversial conflicts, learn to revere him as a master of language and of style.

Another circumstance, which has contributed to this result, is the historical interest of the controversy which called forth his only finished work. The origin and progress of the Jesuits, their influence, the mystery which shrouded them, their downfall, their restoration, all have tended to revive or rather to perpetuate the public interest in Pascal as their great antagonist, whose opposition they have felt more deeply, and have more reason to remember, than that of the most powerful states or of the church itself. The intense interest felt at this moment in the character and history of that society, in Pascal's native country, gives to his book a new assurance of immortality, and one which could scarcely have been foreseen half a century ago, at the date of the brief *Dominus ac Redemptor Noster*. But of these things we have spoken in a previous article.

The two circumstances which have now been mentioned, Pascal's eminent rank as a classical French writer, and the growing importance of the subject of his principal or rather only work, increase the interest which would be felt at any rate in the most marked occurrence of his personal history, his retirement from the world. Such a proceeding on the part of any man, at all conspicuous for rank or talent, draws attention, even where the sacrifice is only that of worldly pleasure or commonplace advantages. But here we have the case of one withdrawing not merely from the usual distinctions, which his family connexions and his social position placed within his reach, but from the prospect of a rare intellectual distinction in the fields both of science and of letters. However strongly we may censure or lament the mistaken sense of duty which led such an intellect to forego the very means by which it might most successfully have honoured God and benefited man, it cannot be denied that there is something in the act partaking of the quality of heroism. Even in the case of an inferior man, the deliberate sacrifice of intellectual distinction even to an error of conscience would be striking; how much more when the promise of eminence was great almost beyond comparison from early childhood. Whatever allowances are made for parental partiality and friendly exaggeration, the accounts of Pascal's early promise must remain sufficient to place him in the first rank of extraordinary children. It might indeed have passed for an instance of that early bloom which bears no fruit, if we had nothing of a later date by which to try the value of these indications. But such a judgment would be utterly precluded by the very fragments of his conversation and his hasty thoughts which have been so happily preserved. The decisive fact, however, is, that when this mind, so early developed, and then arrested, as it were, in the progress of improvement, was accidentally called forth to make a single sustained effort, the result of that exertion was a master-piece of style, of wit, of controversial reasoning. These qualities, together with its known effects, set the seal of genuineness on the promises of Pascal's youth; and thus the little that he did, and the great things that he might have done, combine to magnify the ideal estimate of that religious principle which led him to abandon all for God. And this effect is heightened by the peculiar character of his religious exercises after this extraordinary act of self-denial. The very strictness of his

ascetic principles and practice, strikes the imagination even of those who most sincerely disapprove it, as a token of sincerity and strength of mind. The intellectual character of his religion, the enlargement, elevation, and profound reach of his pious speculations, so unlike the narrowness and weakness of the cloister, deepens the impression. To see such a genius, wearing itself away under self-imposed restraints, and withheld from the most daring and transcendent flights only by perfect submission to the teachings of the church, is a rare and moving spectacle, and in the view of those at all like-minded, makes the abdication and retirement of a Pascal more impressive than the vaunted abdication and retirement of Charles the Fifth.

But perhaps after all, the circumstance which has most contributed to the universal recognition of this writer's claim to admiration, is the fact, exemplified in no case so remarkably, that there is scarcely any class of persons who can be supposed to have a voice or suffrage in determining the rank of genius, that may not claim Pascal as in some sense their own, while none of them can claim him altogether; nay, to every one of them he is, in some respect, an object of disapprobation, not to say contempt. As a mere mathematician, metaphysician, theologian, controvertist, satirist, critic, or fine writer, he might have enjoyed the applause of his own order, but at the expense of being despised or overlooked by all the rest. But it is Voltaire, who hated Pascal's Christianity, that gives him his place at the very head of French prose writers. It is Cousin, who sneers at his 'convulsive devotion,' that insists upon a new edition of his posthumous works, and laboriously prepares the way for it. The very Jansenists, who gloried in the name of Pascal, were afraid of him, disapproved some of his notions, and disfigured his remains. Some of his most enthusiastic admirers are Protestants, who never can approve his popish principles and practices, and on whom he has showered condemnation and contempt. Thus we might go on to show that every sect and school and party in the republic of letters has a quarrel against Pascal, and yet all read and admire him. The drawback or exception seems to give more vigour to the general admiration. Hence the vast circle to which he is known familiarly and personally, not by hearsay or at second hand, as Newton or Montesquieu or Kant may be admired by proxy. As long as the French language and the Society of

Jesus continue to be known and remembered, not only the writings but the history of Pascal may expect to live. These crude suggestions, while they may possibly afford a partial explanation of the high rank universally accorded to that celebrated name, must also furnish our apology for filling a few pages with a notice of this new and creditable effort to rescue his remains from the confused and mutilated state to which the kindness of mistaken friends and the ignorance or negligence of others had consigned them.

Chas. F. Dodge.

ART. V.—*The Arguments of Romanists from the Infallibility of the Church and Testimony of the Fathers in behalf of the Apocrypha, discussed and refuted*, By James H. Thornwell, Professor of Sacred Literature and Evidences of Christianity in the South Carolina College. New York: Leavitt, Trow & Company. Robert Carter. Boston: Charles Tappan, &c. &c. &c., 1845. pp. 417

IN 1841, Mr. Thornwell published in the "Spirit of the Nineteenth Century," an essay on the claims of the Apocrypha to divine inspiration. In reply to that essay the Rev. Dr. Lynch, a Romish clergyman of Charleston, S. C., addressed to him a series of letters, to which the present volume is an answer, and a very complete one. It is, as to its form and manner, as well as to thoroughness, a specimen of the old fashioned mode of controversy. The arguments of his opponent are given at length, and then submitted to the torture of a remorseless logic, until the confession of unsoundness is extorted. In this way Dr. Lynch is tracked step by step until he is hunted out of every hiding place, and is seen by others, however he may regard himself, to be completely run down. As a refutation, this work of Mr. Thornwell, is complete. There is much in this book that reminds us of Chillingworth. There is a good deal of the acumen, the perspicuity, and logic of that great master of sentences. There is the same untiring following up of an opponent, giving him the benefit first of one then of another hypothesis, until he has nothing left on which to hang an argument. This mode of discussion, while it has many advantages, has some inconveniences. It is difficult, in such cases, for the respondent to prevent his book assuming more