A SHORT ACCOUNT

OF THE

LIFE AND WRITINGS

OF

THE BARON D' HOLBACH:

COMPILED FROM

Saint-Surin's article in the "Biographie Universelle," tom. 20, *p.* 460—467, *printed in* 1817—*From Barbier's "Dictionnaire des Ouvrages Anonymes," edit.* 1806—1808—*And from the Preface to the Paris edition of the "Systeme de la Nature,"* 4 *vols.* 18*mo.*

PAUL THYRY, BARON D' HOLBACH, was born in January 1723, at Heidelsheim, in the Palatinate. His father, after making a considerable fortune, brought him to Paris, and died while his son was still a youth.

Young D' Holbach, distinguished from all his school companions by his studious habits, was so remarkable for his retentive faculties, that he obtained all the prizes which were open to the competition of his fellow students; and after studying Roman and Grecian literature, he gave much time to mathematics, chemistry, botany, natural history, and modern languages. The large fortune, left him by his father, enabled him to perform many acts of generosity. He was also hospitable: during forty years he every Sunday received his literary friends at dinner; hence the Abbe Galiagni addressed him as the *maitre d' hotel* of philosophy.

D' Holbach married when very young, and his wife dying within a year, he obtained a dispensation from the Pope to marry her sister. This lady, Charlotte-Susan D' Aine, (who died on the 16th June,

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1814, aged 81,) bore him four children: two sons and two daughters. The eldest son became a counsellor in the *parlement*, the younger son a captain of dragoons. Of the daughters: one married the Marquis de Chartenay, and the other, the Comte de Nolivos. Barbier mentions a translation of Wieland's Oberon, by one of the sons of Baron d' Holbach.

We do not read of D' Holbach's having travelled. It seems certain, that his secrets being faithfully kept, he was never persecuted; and we have not been favoured with any account of his death-bed horrors, probably because, at the time of his death, the priests were despised. He paid the debt of Nature on the 21st of January, 1789, aged 66. J. A. Naigeon, who had been his most intimate friend for thirty years, wrote a panegyric of him in the "Journal de Paris," of February the 9th, 1789. Previously, viz. in 1778, Naigeon had declared his admiration of D' Holbach, in the Preface to the Works of Seneca, translated by Lagrange, who had lately died, and who had been the preceptor of D' Holbach's children. It is useless to give the opinion of a panegyrist; and no man has said anything *against* D' Holbach, except the unfortunate misanthropist J. J. Rousseau, who complains, in a vague manner, that D' Holbach was rude to him. At the same time, Jean Jacques allows, that his imaginary enemy "made a noble use of his fortune, and was of equal learning to the many literary personages to whom his house was open." D' Holbach was not an austere pedant, but an amiable man of the world, fond of all sorts of amusement, and wholly without pretension. Naigeon says it was of *D' Holbach*, (but Grimm says it was of Malesherbes,) that Madame Geoffrin said, "I never knew a man of more natural, or simple, simplicity." At all events, however, D' Holbach had sufficient prudence *never* to reveal, that *he* was the author of most of the antichristian works, which scandalized the bigots subsequently

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to the year 1766. Indeed all D'Holbach's works, even of those of *mere* harmless science, seem to have been anonymous, or pseudonymous. The following list was obtained by Monsieur Barbier, from Naigeon: who himself died in 1810. I shall translate, from the original French, the beginning of the titles of the more important works. I follow the order in which the books are enumerated by Saint-Surin, and by the editor of the "Systeme de la Nature," of 1822, although that order is not always conformable to chronology.

1—2. Two pamphlets upon the Controversy about French and Italian Music. Paris, 1752, 8vo. and 12mo. Barbier Nos. 353, and 3500.

3. On Metallurgical Chemistry, translated from the German of Christlieb Ehregott Gellert, (who wrote in 1750, and 1755, and died in 1795.) Paris 1758, 2 vols. 12mo. Barbier, No. 721.

4. On Mineralogy, translated from the German of John Gottschalk Wallerius (who died in 1785.) Paris 1759, 2 vols. 12mo. Barbier, No. 4559. But Wallerius seems to have written in Latin. The German translation of this work was made by Denso, in 1750. Vid. Biogr. Univ. tom. 50, p. 127, b.

5. "Antiquity Unveiled, a posthumus work of N. A. Boulanger," (who had died in 1759, aged 37.) Amsterdam 1766, 4to, and 3 vols. 12mo. Barbier (No. 288) says, that D'Holbach rearranged this work from the original manuscript.

6. "Christianity Unveiled." London (i. e. Nancy) 1767, 8vo, and 12mo. Laharpe is positive, that this work was composed from the ideas of Diderot, by Damilaville, (who died Dec. 13, 1768.) Barbier No. 735.

7. "The Sacred Contagion, or Natural History of Superstition." London (i. e. Amsterdam) 1767. [Barbier No. 936, says 1768,] 2 parts, 12mo. This work, attributed by D'Holbach (the real author), to Trenchard and Gordon, was condemned by a decree of the parliament (of Paris), August 8, 1770. The Sacred Contagion forms the first and only volume of the "Bibliothique Philosophique," 1797, 8vo.

8. "Spirit of the Clergy, or Primitive Christianity defended against Modern Priests, translated from the English of John Trenchard and Thomas Gordon" (and partly re-written by D'Holbach). London (i. e. Amsterdam) 1767, 2 vols. 12mo Barbier No. 1860. Perhaps this may be a translation of

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Gordon's work, entitled "The Pillars of Priestcraft and Orthodoxy shaken." 2 vols.

9. "On Priestly Imposture, a collection of tracts upon the clergy, translated from the English." London (i. e. Amsterdam) 1767, 12mo. Barbier No. 3196.
10. "The History of David, the Man after God's own Heart, translated from the English." (Amsterdam) 1768, 12mo, and 1778. But, Barbier, who gives the title at No. 1047, seems to say, at p. 508, that 1778 is a false print for 1768. Annett's tract was probably published in 1760, or 1761.
11. The last chapter of "the Military Philosopher; or Difficulties of Religion, proposed to Father Mallebranche." London (i. e. Amsterdam) 1768, 12mo. Barbier No. 4551, does *not* tell us who wrote the original manuscript of this work, but the greater part of it was re-written by Naigeon. D' Holbach wrote the last chapter.
12. "A critical Examination of the Prophecies, translated from the English of Anthony Collins." London (i. e. Amsterdam) 1768, 12mo. Barbier No. 2177. Collins published his "Discourse" in 1724.
13. "The Ancient History of Russia," by Michel Vasilivetch Lomonosoff [who died in 1765] translated into French (by Marc-Antoine Eidous,) from the German version" (of D' Holbach) ——, 1768, 8vo. Barbier No. 2559. Paris 1769, 12mo. according to the Biogr. Univ. tom. 24, p 661, b.
14. "Letters to Eugenia, or a Preservation against Prejudices." London (i. e. Amsterdam) 1768, 2 vols. 12mo. These letters are falsely attributed to Nicolas Freret (who died in 1749). Barbier (No. 3627) says, that Naigeon wrote the preface and notes.
15. "Philosophical Letters, on the Immortality of the Soul, &c. translated from the English" (of John Toland, who addressed them "to Serena" [i. e. the Queen of Russia] in 1704). London (i. e. Amsterdam) 1768, 12mo. D' Holbach translated the work. The notes were written by Naigeon. Barbier No. 3826.
16. "The Pleasures of the Imagination, a poem in three cantos, translated from the English of Dr. Mark Akenside." Amsterdam and Paris, 1769, 12mo. Barbier No. 5481.
17. "Priests Unmasked, or the Intrigues of the Christian Clergy," translated from the English, and re-arranged. London (i. e, Amsterdam) 1768, 12mo. Barbier No. 5648.
18. "Portable Theology, or an abridged Dictionary of the Christian Religion, by the Abbe Bernier," (but really written by D' Holbach.) London (i. e. Amsterdam) 1768, 12mo. Barbier No. 6840,) republished in 1802.
19. On Religious Cruelty, translated from the English. London (i. e. Amsterdam) 1769, 8vo. Barbier No. 1026.

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20. "Hell Destroyed, or an Examination into the Dogma of Eternal Punishments, a work translated from the English," (but really written by D'Holbach.) London (i. e. Amsterdam) 1769, 12mo. Barbier No. 1738. [I know not why English publishers attribute this awfully sounding work to the cautious (not to say: timid) D'Alembert.]
21. "Intolerance convicted of Crime and Folly, translated from the English," (but really composed by D'Holbach.) London (i. e. Amsterdam) 1769, 12mo. Barbier No. 6874. The work is preceded, in the same volume, by the treatise "On Tolerance in Religion," by Johannes Crellius, three years after whose death it was first published, viz. in 1637, and again in 1650, under the title of "Junii Bruti, Poloni, Vindiciæ pro Religionis Libertati." Naigeon has corrected and improved the French translation published by Le Cene in 1687.
22. "The Spirit of Judaism," translated from the English of Anthony Collins. London (i. e. Amsterdam) 1770, in 12mo. Barbier No. 1861. (I do not know of any work written by Anthony Collins, under the above title.)
23. "An Essay on Prejudices, a work containing the Apology of Philosophy by M. Du M * * *" i. e. Dumarsais, (who died in 1756.) London (i. e. Amsterdam) 1770, 8vo. with notes (by Naigeon.) Barbier No. 2011. Saint-Surin says, that it was republished at Paris, 1795, 2 vols. 8vo.; and, with other anti-christian tracts, in the works of Dumarsais, edited by Messrs. Duchosal and Millon. These editors reproach Laharpe, for having affirmed, in the "Quotidienne" of 13th May, 1797, that this celebrated grammarian had *not* "vomited such blasphemies."
24. "Critical Examination of the Life and Works of St. Paul," (by D'Holbach) with a "Dissertation upon St. Peter," (by N. A Boulanger.) London (i. e. Amsterdam) 1770, 12mo. Barbier No. 2174. But it appears, from Barbier No. 5920, that these treatises had already been published in 1766, at the end of (Boulanger's) "Researches into the Origin of Oriental Despotism."
25. "Critical History of Jesus Christ," with the motto "Ecce Homo," no date. (Amsterdam, about 1770,) small 8vo. Barbier No. 2258.
26. Five Tracts, in the "Recueil Philosophique by various authors," (published by Naigeon.) London 1770, 2 vols. 12mo, viz.: 1st. "Reflections on the fear of death." 2nd. "Is Religion necessary to morality and good policy?—a problem by Mirabaud," (but really written by D'Holbach.) 3rd. and 4th. "On the Immortality of the Soul," and "On Suicide," from the English of David Hume. 5th. "Christianity as old as the Creation," an extract from Matthew Tindal's work. Bar-

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bier, who, (at No. 6037,) gives the titles of the other ten treatises contained in these two volumes, places "the Problem" *after* the translations from Hume.

27. "THE SYSTEM OF NATURE, or of the Laws of the Physical and Moral World, by Mirabaud, perpetual secretary, and one of the forty, of the French Academy." London (i. e. Amsterdam) 1770, 2 vols. 8vo., reprinted (with additions) in 1774, (2 vols. 8vo.) Barbier No. 6687. Of this most important work I shall speak when I have finished the present catalogue.
28. "A Picture of the Saints, or an Examination of the Persons whom Christianity proposes as Models." London (i. e. Amsterdam) 1770, 2 vols. 12mo. Barbier No. 6733.
29. "On Human Nature, or an exposition of the Faculties of the Soul and of their Causes, translated from the English" of Thomas Hobbes. London (i. e. Amsterdam) 1772, 12mo. Barbier No. 4688. Reprinted in Sorbieres' translation of Hobbes' works. Neuchatel (i. e. Paris) 1787, 2 vols. 8vo. Barbier No. 5183.
30. "Good Sense, or Natural Ideas opposed to Supernatural." London (i. e. Amsterdam) 1772, 12mo. Barbier No. 576. A very well made abridgment of the "System of Nature."
31. "Natural Politics, or a Discourse on the true principles of Government, by a retired Magistrate." London (i. e. Amsterdam) 1773, 2 vols. 8vo Barbier No. 5565.
32. "The Social System, or Natural Principles of Morals and Politics, with an examination into the influence of Government upon Morality." London (i. e. Amsterdam) 1773, 2 vols. 8vo. [3 vols. 8vo according to Barbier, No. 6696 and 10512.] This work was republished the same year, at London (i. e. Rouen), 3 vols. 12mo. under the title of "Natural Principles of," &c. merely leaving out the words "Social System."
33. On Agriculture, translated from the Latin of F. G. Wallerius, with many notes from the German translation. Paris 1774, 12mo. (Barbier No. 84,) and An. II, 8vo.
34. "Ethocracy, or the Government founded upon Morals." (Amsterdam) 1776, 8vo. Barbier No. 2137.
35. "Universal Morality, or the Duties of Man founded upon Nature." Amsterdam, M. M. Rey, 1776, in 4to., or 3 vols. 8vo. Paris, Smith, An. VI. (1798); and Tours, Le Tourmi, 1792, 3 vols. 8vo. Barbier No. 4633.
36. "On the Art of making Glass, from the works of Neri, Merret, &c. Kunckel. Paris 1752, 4to. Barbier No. 371.
37. Introduction to Mineralogy, translated from the German of John Frederick Henkel, (who died in 1744.) Paris 1756, 2 vols. 12mo. Barbier No. 3274.
38. On the Strata of the Earth, translated from the German of

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John Gottlieb Lehmann, (who died in 1767.) ——, 1769, 12mo. Barbier No. 1894.

39—40. Treatises on the Art of making Mines, &c., translated from J. G. Lehmann, 1759, 3 vols. 12mo. (including the last mentioned work "On the Strata.") Barbier No. 388 & 7150.

41. Treatises on Metallurgy, translated from John Christian Orschall. Paris 1760, 12mo. Barbier No. 5179.

42. The works of J. F. Henkel, from the German, translated by D' Holbach and Charas, and revised by Augustin Roux. Paris 1760, 2 vols. or parts, 4to. Barbier No. 5128 and 5799.

43. "Collection of Memoirs, upon Chemistry and Natural History, by the Academies of Upsala and Stockholm," translated from the German of Augustin Roux, [who died in 1776.] Paris 1764, 2 vols. 12mo. Barbier No. 6008.

Saint-Surin tells us, that M. Ersch [probably in his "France Litteraire,"] attributes to D' Holbach, the four following works:

44. "A Treatise on Sulphur, translated from the German of Stahl." Paris 1766, 12mo. Barbier No. 7112.

45. Observations upon "the Treatise on Crimes and Punishments," (published in 1764, by the Marchese di' Beccaria; but I have heard it doubted whether it was really written by him.) Amsterdam 1767, 8vo.

46. "Principles of Universal Legislation." Amsterdam 1776, 2 vols. 8vo.

47. "Elements of Politics." London 1773, 6 vols. 8vo.

Saint-Surin says, that these two last works may very possibly be some of the before-mentioned works, reproduced under new titles.

D' Holbach also wrote a great many articles upon natural history, politics, and philosophy, in the first French Encyclopedia. The article on the "Pronunciation of Languages" (which he furnished to the "Dictionary of Grammar and Literature," in the "Encyclopedie Methodique,") is, according to Saint-Surin, the most exact and complete treatise which had, till then, been written in French upon that subject. In the "Varietes Litteraires" we find, under the name of the Baron d'Holbach, the translation, in prose, of a "Hymn to the Sun," (probably written by D' Holbach himself,) and likewise the translation of an "Ode on Human Life."

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Barbier, (at No. 3063,) says, that in the *philosophical* part of the celebrated work on the Indies, (published in 1714,) the Abbe Raynal was assisted by Diderot, Pechmeja, and D' Holbach.

In 1790, there appeared a book, entitled "Elements of Universal Morality, or Catechism of Nature, by the late Baron D' Holbach." Paris, G. De Bure, 18mo. The bookseller says, in his advertisement, that this work was printed from the original manuscript, written in 1765. This little "Catechism of Nature" is remarkable for its conciseness. It is a summary of the same principles as are contained in in D' Holbach's other works; but religion and priests are not even named. Barbier, (No. 9531,) says, that this work had been re-written, or at least re-arranged, by Naigeon, who published it.

And now let us speak of that work, among the fifty, which is more immediately before us. Let us, in a *philosophical* manner, cast its nativity, and observe its horoscope. It was published in 1770. In that year, D' Holbach was aged 47, Naigeon 32, Diderot 58, D' Alembert 53, J. J. Rousseau 58, Helvetius 55, Voltaire 76, Turgot 43, Buffon 63, Condorcet 27, Raynal 59, Grimm 47, Frederick II. of Prussia 58 years. It was *five* years after the death of Montesquieu; *four* years after the martyrdom of Lefevre de la Barre; and *three* years after the death of Fontelle and Deslandes. In this year, among us, Chatterton and Akenside died; and Hume, Gibbon, Adam Smith, Franklin, and Darwin presided above the horizon of our philosophy. It may be considered, therefore, that the work appeared at an important epoch.

Barbier, after telling us that the Editor's Advertisement was written by Naigeon, says, of the first edition, "We find, in some copies, a 'Preliminary Discourse by the Author,' which was really printed at London, under the superintendence of Naigeon,

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about six months after the publication of the work."

It seems that the French Government endeavoured immediately to suppress the book. The *avocat-general* Seguier, in his *requisitoire* against it, thinks proper to mix up religion with politics, saying: "The restless spirit of infidelity, inimical to all dependence, endeavours to overthrow all political constitutions. Its wishes will not be satisfied until it has destroyed the necessary inequality of rank and condition, and until it has degraded the majesty of kings, and rendered their authority subordinate to the caprices of the mob!" It is probable that Frederick II. of Prussia, may have agreed in this opinion of the lawyer Seguier's, for he himself wrote against it; and it was remarked, that he afterwards became gradually cooler towards his antichristian friends. So impossible is it for an absolute monarch to be a real patron of freedom of thought. Even Voltaire, who, though he hated absolutism, was nevertheless a thorough aristocrat, was horrified at the "System of Nature," and took every opportunity of decrying it: as, *ex. gr.* in the "Dictionnaire Philosophique," art. *Dieu* and *style*. He apologizes to Grimm, (in a letter, dated the 1st of November, 1770,) for having thus written *against* philosophy. Hereupon Grimm remarks: "The Patriarch will not give up his *remunerating* and *avenging* God. . . . . He argues upon this subject like a child, but like a delightful child as he is."

Nevertheless, when Voltaire came to Paris, in 1778, to triumph and to die, he received the Baron D'Holbach with the greatest politeness; saying, "I have long known you by reputation, sir; and you are one of the persons whose esteem and friendship I have most desired." Yet it may, I think, be doubted, whether Voltaire even then, knew that D'Holbach was the author of the "System of Na-

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ture." Very few persons seem to have been acquainted with the secret. Indeed, I should suppose D' Holbach would have passed the remainder of his days in the Bastille, if he had ever been denounced to the government, as the author of any atheistical works. Naigeon was generally the person who carried the manuscripts to Holland, where they were printed by Michel Rey, of Amsterdam. D' Holbach, either from modesty or from prudence, never talked of his literary productions; and it often happened, that the first account he received of the publication of his M. S. S. was from some one or other of his guests, who offered him a copy of the contraband treatise, without at all suspecting that his host was himself the author. The additional reputation which D' Holbach might have enjoyed among philosophical literati, by letting it be known that he had written this most famous work, the "System of Nature," never induced him to listen to the seductions of vanity.

The following authors are specified by the "new editor," as having written express answers, or intended refutations of the "System of Nature."

Nic. Sylv. Bergier, confessor to the aunts of Louis XVI. Died in 1790. Wrote in 1771, 2 vols. 12mo. He had previously written against the "Examen Critique," and the "Christianisme Devoite."* It was in redicule of Bergier's "Certainty of Christianism," (1768, 12mo,) that Anarcharsis Cloots wrote his "Certainty of the Proofs of Mahommedanism."

J. F. Salv. de Castillon, F. R. S., who died at Berlin, in 1791. The *date* of his work is not given, and I see no mention of the work in either Barbier or in the Biographie Universelle.

Guillaum ede Rochefort, who died in 1788. His

* *J. B. Duvoisin*, bishop of Nantes (under Bonaparte). died in 1813. He wrote some treatises, in 1775, 1776, and 1780; but none of them nominally against the Systeme de la Nature.

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"Pensees Diverses" was published in 1771. It appears, from the Biographie Universelle, that Rochefort attacks the "System of Nature," by appealing to sentimentalism!

Louis-Claude de Saint-Martin, who died in 1803 This translator of Jacob Bœhm's Works wrote an 8vo volume, entitled "Des Erreurs et de la Verite." Edinbourg (Lyons) 1775; but it was only in part to attack the System of Nature, that the "Unknown Philosopher" wrote this [Manichæan] treatise. He protested against a work (written by one of D' Holbach's followers) under the title of "Suite des Erreurs et de la Verite, &c." Salamonopolis (i. e. Paris), 1784, 8vo.*

I am not aware that any engraved portrait of Baron D' Holbach exists. The following description is apparently taken from Grimm's "Correspondence," August, 1789: "D' Holbach's features were, taken separately, regular, and even handsome, yet he was not a handsome man. His forehead, large and open, like that of Diderot, indicated a vast and capacious mind; but, this forehead, having fewer sinuosities, less roundness than Diderot's, announced less warmth, less energy, and less fecundity of ideas.† D' Holbach's countenance only indicated mildness and the habitual sincerity of his mind." He was incapable of personal hatred. Though he detested priests and jesuits, and all other supporters of despotism and superstition; and though when speaking of such people, his mildness and good temper were sometimes transformed into bitterness and irritability; yet it is

* The "new editor" (p. 14) here adds Denesle's "Prejuges;" but, this work was published in 1765 (instead of 1775); and the poor half-starved writer died in 1767, so that he *could not* have written against the "System of Nature."

† I suppose that a craniologist would say, that, in both D'Holbach and Diderot, the philosophical organs were largely developed, but that Diderot excelled in ideality.

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affirmed, that when the jesuits were expelled from France, D' Holbach regarded them only as objects of commiseration, and gave them every assistance in his power. In bestowing presents, he was not foolish enough to imagine, that all the persons he assisted would be *grateful* to him, merely because for his own intellectual gratification, to raise them more to a level with himself, and thus, as far as he could, to atone for the cruel effects of that state of social inequality, which we call civilization. The following was his very proper estimate of the effects of pecuniary generosity: "I content myself, said D' Holbach, with performing the disagreeable character of a benefactor, when I am forced to it. I do not wish to be repaid my money; but I am pleased when I meet with some little gratitude, if it be only as proving that the persons I have assisted, were such sort of men as I desired."

Most French critics, especially Voltaire, pronounce that the "Systeme de la Nature" is written in a dull and prolix style. Perhaps D' Holbach may have adopted a plain and circumstantial method of writing, from having translated so many works from the English, a language which seems to reject the exaggerations, the vivacity, the superficialness, and the sudden conclusions, remarkable in almost all French writers, since the Revocation of the Edict of the Nantes. Yet there are many pages in the "Systeme de la Nature, of which the style must please the French, as well as the English reader. These pages, and the whole of the "Abridgment of the code of Nature," were written by Diderot. This eloquent writer took *less* part in the "Systeme Social" and the "Morale Universelle;" and, consequently, the style of these two works is inferior, as also was the degree of success which they obtained. What an admirable, what an influential, man was poor Denys Diderot! Look at his portrait: his mouth seems to breathe inspiration. The works which he *wrote* are

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of little importance,* compared to those which he suggested, dictated, or improved. Most of the contemporary philosophers seem to have been indebted to the conversation of Diderot; whether they were *atheists*, like D' Holbach, Damilaville, Naigeon, St. Lambert, Grimm; *sceptics*, like D'Alembert and Condorcet,—or would-be Christians, like Rousseau, Marmontel, Raynal, Condillac, and the Abbe de Prades. Yet, if Diderot's argumentative powers, and fine flow of language, were useful to the style of D' Holbach, the Baron's very retentive memory, aided by his great collection of books, was necessary to supply food for the arguments of this enthusiastic Encyclopedist, the "Plato" of Voltaire's correspondence. "Whatever system I form in my imagination," said Diderot to Grimm, "I am sure that my friend D' Holbach will provide me with facts and authorities to support it."

The editor, of the edition of the "Systeme de la Nature" of 1822, tells us that he reprinted the work, not only because of its value in a commercial (as well as philosophical) sense, but also because he had met with, and borrowed, a copy which had belonged to Diderot. The "new editor" seems to say, that of the notes which had been added to this copy, he only made use of those which were indispensable; correcting the former notes, and also the text, accordingly as Diderot had indicated. It is to be regretted that the "new editor" did not think it worth while to put any distinguishing mark upon the additions thus made.

* Marmontel says, in his memoirs, that Diderot had written many fine *pages*, but was incapable of composing a *book*.

*** This Sketch terminates rather abruptly, and must be attributed to the want of revision, occasioned by the sudden death of the lamented compiler. Imperfect as it is, it is much too good to be wholly suppressed.
J. W.

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