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THE

# BRITISH CRITIC,

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## A NEW REVIEW,

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER,  
NOVEMBER, AND DECEMBER.

M DCC XCVI.

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Be thou the first true merit to befriend ;  
His praise is lost, who stays 'till all commend.      *POPE.*

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# P R E F A C E.

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**W**ITH the recurrence of the seasons recurs our task of enumerating their best productions, which, in the literary world, contrary to the order of the natural, come forward chiefly in winter. We, however, as it is not practicable to keep pace entirely with the fertility of the country, are obliged to report our own progress, rather than that of our authors; and therefore, in the appearance of our harvest, little difference is found at one or the other solstice.

*Illius immensæ ruperunt horrea messes,*

will always be applicable to a Review, while there are so many writers, and so many readers as the present age affords. We might wish perhaps to be allowed the privilege of selection, in reporting, as well as recapitulating, but such is not the custom of the country; and we must proceed onward in the path to which the public expectation points. To gratify the taste, assist the enquiries, confirm the good principles, and deserve the approbation of our countrymen, are, in both parts of our task, the constant objects of our effort and attention. We take the subjects of our Preface in their usual order.

## DIVINITY..

There can be no doubt that the greatest and most momentous work, in this class, which has required

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our notice, is the *Collation of the MSS. of the Septuagint Version*, by Dr. Holmes\*: a labour of which, after seven annual reports of its progress, the compiler has lately published two specimens. It has now entered into its ninth year; and whether from any reasons offered by us, or others that may have occurred to himself, the learned editor shall defer the publication till the whole may be completed, or shall adhere to his original design of publishing a part at a time, we have no doubt that he will satisfy the expectations of the learned, by the care and fidelity of his work. For ourselves, we felt it as a duty to give all the notoriety our pages could bestow, upon a design of such importance; since the more generally the public shall understand what is proposed, or has been executed in it, the more will they be able to afford assistance, or suggest improvements. May nothing be omitted that can contribute to its final perfection. Next to the words of Scripture itself, are the doctrines and principles of the church to which we belong; and those established in England by the Reformation, have received a valuable comment, in the sermons preached by Mr. Gray, at the *Bampton Lecture*†. The author there handles with skill and propriety, the topics most connected with the nature and character of the establishment; and has compressed within a narrow compass a great abundance of matter, the result of much reading and reflection. On a particular topic, of the highest moment to all who consider Christianity as something infinitely more sacred than a mere system of morality, Dr. Knox has written with ability, and collected with judgment, in his small volumes entitled *Christian Philosophy*‡. The subject is the internal evidence of the Spirit, or the present operation of divine Grace upon the minds of the faithful; a doctrine from which the errors of enthusiasts, or the fear of having them im-

\* No. III. p. 254.

† No. II. p. 112.

‡ No. III. p. 281.

puted, have lately too much averted the minds of many serious Christians. The *Advice to a young Clergyman*\*, by a member of the University of Oxford, is such as it well becomes a veteran of that body to address to one of less experience: and *Mr. Cleeve's* abridgment of Fleming's *Christology*†, is an useful substitute for a book now scarce, and of a nature to be improved by abridgment. The second part of *The Age of Infidelity*; by *Mr. Williams*‡, pursues the contest with *Paine*, not less prosperously than it had been commenced in the former pamphlet; and contains abundant proofs of the ignorance and insolence of that enemy to government divine and human. For the aid of younger minds in the acquisition of religious knowledge, *Mrs. Trimmer's Sacred History*§ is judiciously compiled: and the same motive of public utility which led us to give it our notice, in its third edition, induces us to revive the mention of it in this place. Among collections of Sermons which have lately appeared, we must distinguish, for their plain and instructive cast, those of *Sir Adam Gordon on the Fasts and Festivals*||; and of a very similar character are the posthumous *Sermons* of *Mr. Haggitt*¶. The *Discourses* of *Bishop Hinchliffe*\*\* , though they did not answer all the expectation we had formed from our knowledge of the writer, are such as, from a person of less fame, would have been received with pleasure; and such as, in this place, we cannot justly omit. Among the occasional discourses of Divines, we have not lately noticed any more remarkable than the *Two* of *Bishop Watson*, which are printed with a Charge to the Clergy of his Diocese††; the *Charge* of *Archdeacon Pott* to the Clergy at *St. Alban's*‡‡; *Dr. Rennel's* Sermon for *Addenbroke's Hospital* at *Cambridge*§§; and that of *Dr. Holmes* on the *Fast*,

\* No. V. p. 550.

§ No. V. p. 499.

\*\* No. II. p. 173.

§§ No. II. p. 181.

† No. V. p. 552.

|| No. IV. p. 397.

†† No. V. p. 549.

‡ No. IV. p. 425.

¶ No. I. p. 71.

‡‡ No. I. p. 86.

before the House of Commons\*. These very properly close an account, creditable on the whole to the state of theological studies. Morality and Metaphysics, classes usually subjoined by us to this, have not, during the present half year, afforded us any employment. We therefore proceed to

### HISTORY.

Abundantly supplied with materials by the original writers of French History and Memoirs, and very diligent in employing and digesting those materials, *Mr. Wrayall* has presented to his countrymen the delineation of an important period in the monarchy of France†, commencing with the accession of Henry III., and extending to the death of Louis XIV. This work forms three volumes in quarto, of which the first contains a general view of the state of Europe at the period when the history commences. Nothing appeared to us to be wanting to it, but a more correct and finished style; and where every other quality of genuine history is found, the studious reader, whose chief objects are the matter and arrangement, will only regret the difficulty of finding perfection, and will pronounce a general commendation. We found in *Mr. Heron's* first volumes of his *History of Scotland*‡ much curious dissertation, and some erroneous theory; and we perceived, on the whole, the marks of a mind rather formed for ingenious speculation, than for the labour of collecting and verifying dispersed and scanty notices. When he shall advance to more known periods, this defect will not be so apparent. *Mr. Pauw's Dissertations on the Egyptians and Chinese*§, now first presented to the English reader in the language of his country, are certainly

\* No. VI. p. 674.  
 this Vol. No. III. p. 289.  
 § No. I. p. 12.

† See Vol. VII. pp. 341 and 531; and  
 ‡ No. I. p. 6; and II. p. 123.



historical as to their subject, though professedly philosophical, as to the manner of treating it. They form a book not wanted here, nor likely to find extensive circulation; but which, with due allowance for the presumption and precipitance of the author, will be read by curious people, with some interest and advantage.

## BIOGRAPHY.

In the first ranks of this class, not only in a half-yearly account, but in the estimate of many years, will stand *The Life of Lorenzo de' Medici*, by Mr. Roscoe\*. The feelings of the public respecting the merit of this work, have been decisively expressed by the rapidity of its sale: nor are we at all inclined to dissent from the general voice. Amidst a variety of literary merit, we have seen nothing to regret, but a little want of distinctness in chronological notices, a defect easily remedied, in any new edition, of which we hope there may be many. As an historical document illustrative of his drama on the same subject, *Count Lally's Life of Lord Strafford*† appears to have been compiled; it has come, however, from the hands of its author, a finished and important piece of history; valuable, not only for the account it gives of that nobleman, but for a general and accurate view of the turbulent and miserable time in which he lived. To a foreigner who has witnessed scenes but too similar in his own country, and who has suffered, like Strafford (not death indeed, but banishment) for his principles, let us not blush to owe such a picture of our past delusions. In writing *the Life of Mr. John Wesley*, the first volume of which we noticed long ago‡, *Dr. Whitehead*§ has performed

\* See Vol. VII. p. 582; and this Vol. No. I. p. 75. † *Essai sur la Vie de T. Wentworth, &c.* No. VI. p. 647. ‡ Vol. II. p. 265. § No. VI. p. 632.

an acceptable service, chiefly indeed to those who hold the same opinions, and look up to the venerable preacher as a Saint; but in some degree also to the world at large, which owes him some respect as a writer; and cannot justly withhold its praise from so much piety, though tinged with many errors. The second and third volumes of *Biographia Navalis*, by *Mr. Charnock*\*, form a suitable continuation of a work particularly interesting to persons connected with the sea service; who, equally estimating its fidelity, will be gratified by that minute accuracy, and copiousness of research, which to some other readers might appear superfluous.

#### ANTIQUITIES.

A set of general Tables of Genealogy, which should, at the same time, retrench the superfluities, and supply the deficiencies of those published by *Anderfon*, was certainly a work to be desired. To supply this want has been the attempt of the *Rev. William Betham*, in his *Genealogical Tables*† of the sovereigns of the world; and he has not been unsuccessful in it. The work is magnificent in form, comprehensive in its plan, and of easy reference. The price indeed is formidable, but we doubt not that it will be received as a useful book for libraries. The Society of Antiquaries, who spare no expence in fulfilling the objects of their institution, have issued an elegant publication, on the remains of *St. Stephen's Chapel* at Westminster. The account drawn up by *Mr. Topham*‡ is executed with judgment, and the plates are in the highest style of magnificence. These two works are all we can at present assign to the class of Antiquities; but they are not of a common kind, and our readers must, in this instance, accept of value instead of number.

\* No. I. p. 44.

† No. III. p. 217.

‡ No. V. p. 457.

## GEOGRAPHY.

The comparison of ancient and modern Geography, and the connection of both with history, are points which every scholar must consider, in the progress of his studies. To facilitate and ensure the acquisition of this knowledge, was the object of *Dr. Adam* (well known for his judicious work on Roman Antiquities) in composing a work, which he has entitled *a Summary of Geography and History*\*. By executing this task, in a manner worthy of himself, he has supplied another admirable book for schools, and has again deserved the thanks of those who learn, and those who teach. In compiling his *Geographical Extracts*, *Mr. Payne* † has taken another method. From various books of travels, and accounts of countries, he has selected descriptions of remarkable objects, natural and artificial, which he has digested under proper heads: affording thus the means of knowing and comparing the same things in different countries, with equal pleasure and advantage. The abridged edition of *Brooke's Gazetteer* ‡ is recommended by the convenience of its size.

## TOPOGRAPHY

Will afford a handsome report, uniting both number and value. We begin with the splendid *History of the Rivers of Great Britain*, published by *Mr. Boydell*§. Of this the second volume, which completes the *History of the Thames*, commenced our labours for the present half year. Whether the design will be continued, as at first intended, to the other great Rivers of this island, must depend, we presume, upon the degree of patronage which this first speci-

\* No. II. p. 150. † No. V. p. 565. ‡ No. II. p. 108.  
§ No. I. p. 1.

men shall obtain. Of this we are at present uninformed; but should the work proceed, which we believe is not to be doubted, we cannot but suggest that in the views a lighter *Aquatinta* would do much greater justice to the designs of the artist. The black shade of the present ground can never be illuminated by colour; even where it is the lightest it pervades too much, and gives a dingy cast to all the scenery. With this improvement, nothing could be more delightful than such a set of views: and if the expence were something more, the difference, in a work of literary luxury, would probably be disregarded. *Mr. Pennant*, in his account of *the Parishes of Whiteford and Holywell\**, has surpassed his usual style of ornament, and has given engravings of some merit. His narrative of matters, *not of the first importance*, is in his own peculiar style of frankness, and will please at least as much as it will instruct. If *Mr. D. Williams*, in his *History† of Monmouthshire*, had transfused into his style that simplicity of nature which was presented to him in the scenery of that country, he would have produced a work of greater value. Yet he has collected industriously; and with the aid of plates, by the Rev. Mr. Gardner, the book will surely make its way, and find its place established in that class of publications. *Worcester* has obtained, in *Mr. Valentine Green‡*, an historian of diligence and merit. The book is handsomely printed, and the engravings peculiarly good. Notwithstanding the satisfactory publication of Sir R. Worsley, no less than three rival publishers have lately given us accounts of the *Isle of Wight*. Those of *Mr. Albin§*, and *Mr. Warner||*, are rather historical than picturesque. That of *Mr. Tomkins¶* is chiefly a vehicle for its views, which render it an expensive work. This indeed is published as a tour,

\* No. III. p. 168.      † No. III. p. 269.      ‡ No. V. p. 481.  
 § No. II. p. 207.      || *Ibid.*      ¶ No. IV. p. 391.

but

but we are not disposed to separate it from works so nearly allied.

## T R A V E L S.

The idea of a north-west passage through America being still held by many speculators, *Mr. Hearne*, in 1769, and the two succeeding years, undertook the arduous task of ascertaining the fact, by means of journeys by land; in which he was also employed to enquire into the existence of some reputed copper-mines. His *Journey*\* (or rather Journeys) from *Prince of Wales's Fort in Hudson's Bay*, appeared to him decisive upon the subject, as he travelled across the whole tract, through which such a passage was expected to be found. The circumstances of his expedition are often curious, and afford some striking pictures of the manners of the native savages. A very different country is delineated by *Captain Stedman*†, who, in a military expedition of five years, commencing in 1772, collected such an account of the inhabitants, customs, and natural productions of *Surinam*, as forms two entertaining volumes in quarto. A scientific account, calculated to satisfy the wishes of the naturalist, will not be expected from a soldier; but a popular account, assisted by drawings taken on the spot, must have attractions and value. Of a more learned cast, with respect to the science of Natural History, are the Italian Travels of a German author, *Ulysses de Salis*‡, lately translated; which, though they are comprised within a moderate volume in octavo, contain several curious particulars, deduced partly from observation, and partly from other authorities. They are made up, nearly in an equal proportion, of general remarks and observa-

\* No. I. p. 54. † No. V. p. 536. ‡ No. IV. p. 381.

tions on natural productions, accompanied with plates\*.

POLITICS.

In this line we shall give the precedence to the *Sketch of Democracy* by *Dr. Bisset* †, who, attacking the republicans in their strong holds of Greek and Roman history, has, in a clear and useful manner, pointed out the wretched consequences of democratic government, experienced by those very states, which are so often cited as examples for the present age. A more luminous illustration of these momentous truths cannot easily be given, than is presented in that book. Of *Mr. Burke's two Letters to a Member of Parliament* ‡, and *Mr. Brand's Essay on political Associations* §, both noticed in the last number of this volume, we shall not deem it necessary to reserve our opinion for the conclusion of our critiques upon them. Each has its decided character easily distinguishable on a first perusal; but these characters are such as must rather be contrasted than compared. *Mr. Burke's* tract, full of lively and seducing eloquence, with more beauty and variety than any other man could infuse into an equal number of pages, seems to us defective in some leading points of argument. That of *Mr. Brand* closely argumentative, and proceeding step by step upon historic document and proof, offers little to amuse the imagination, but much to inform the judgment. His distinction between *offensive* and *defensive* political associations, affords a general criterion for deciding on their tendencies, which must be found of the most extensive and permanent utility; and ought never to be absent from the minds of those who may be called upon to decide and act, according to

\* Since the article on this subject was written, we learn that there are stockings of the silk of the *Pinna Nobilis* in the *Leverian Collection*, and other specimens elsewhere.

† No. III. p. 241.    ‡ No. VI. p. 661.    § No. VI. p. 640.

the result of such considerations. We have little else that is important to notice in this line. The *Collection of State Papers*\* relative to the present war, begun and since continued by Mr. Debrett, cannot fail to be a valuable repository of public documents for the historian and politician. Among smaller tracts, the following seem best to deserve notice. *The Considerations on the present Crisis of Affairs, as it respects the West India Colonies* †, offer many useful and excellent remarks on the regulation of the Slave Trade. The pamphlet entitled, *The Origin of Duty and Right in Man considered* ‡, resumes with some success the much agitated topic of the natural rights of men; and *Lord Hawkesbury's Reflections on the State of the Resources of this Country* §, afford us reason to hope that we may yet be able to defend the rights which we know to be inestimable, against those which all the world has seen to be pernicious and destructive.

## LAW.

In turning from Politics to Law we hardly make a transition, especially where we have a book to consider of so very general a kind as that of *Mr. Ward on the Law of Nations* ||. This truly valuable work, taking up the consideration of the subject in an historical form, proves collaterally that such a law can only be said to subsist among nations which acknowledge similar principles of religion and morality; and, consequently, that to Christian nations, the inspired religion of Christ is the proper basis of their public law between each other. We repeat our recommendations of it to all who are engaged in studies of that nature: in which number politicians, and even divines, are certainly included, as well as those whose profession is law. With publications on the

\* No. III. p. 312.    † No. II. p. 186.    ‡ No. V. p. 512.  
§ No. VI. p. 680.    || No. I. p. 47.

subject of our national law, we are at present, from accidental circumstances, rather in arrear; and have, therefore, only to mention *Mr. Nolan's* improved edition of *Sir John Strange's Reports*\*, which the profession will, we doubt not, agree with us in pronouncing to be executed in a masterly manner.

### NATURAL PHILOSOPHY.

Considering Botany and Chemistry as only particular parts of this general science, we shall report them altogether. As containing the most comprehensive view of the whole subject, the first place in this enumeration will be due to *Dr. Gregory's Economy of Nature*†, a compilation which is the evident result of much labour and acuteness; and is admirably calculated to encourage and improve, in young or female readers, the taste for knowledge of this kind. To an historical account of the progress made by the learned, in each branch of natural science, is subjoined a clear and accurate representation of its present state. Such a work cannot fail to be received with pleasure by the public. The lovers of these sciences, and more particularly the adepts in them, will hardly require to be reminded of the *Philosophical Transactions*‡ of the Royal Society of London. Among the valuable matters contained in the part here noticed§, we were struck with the experiments and observations of *Dr. Pearson* on the East-Indian steel, called *Wootz*: we could, however, enumerate many other papers which forcibly attracted our attention, but we shall rather refer our readers to the volume. *Dr. Hutton's Theory of the Earth*|| we mention in this place, rather as a curious than a valuable work. That author deals in gratuitous sup-

\* No. III. p. 288. † No. VI. p. 651. ‡ No. II. p. 130.  
and III. p. 220. § Part ii. for the year 1795. || No. IV.  
p. 337. V. 466. and VI. 598.



positions, which he labours to render specious; and which we, on our parts, have endeavoured to refute. Which party has been most successful, the learned must decide. *Dr. Lorimer*, in his *Essay on Magnetism* \*, attempts also to establish a theory. He attributes magnetic variation to the sun's (or rather the earth's) motion; a doctrine which further observation must confirm or subvert. For those naturalists who are desirous of forming collections, *Mr. Donovan* has given very useful *Instructions* †, in a tract drawn up at the request of the subscribers to his other publications. By a few plain hints on these subjects, from an experienced person, many difficulties may undoubtedly be obviated, and in this view the desire was certainly judicious.

In the magnificent and beautiful publication on the *Plants of Coromandel*, from the designs and descriptions of *Dr. Roxburgh* ‡, *Botany* may undoubtedly triumph. It is a work well worthy of those by whom it is directed, and by whom it is patronized, and the continuation of it will be an object of expectation to all the lovers of that study. To the Chemist, the Dictionary of *Mr. Nicholson* § will be an acquisition of some value. A work more comprehensive is indeed projected by another author ||; but this, which occupies a narrower ground, will not, perhaps, be thrown aside when that shall appear; and, in the mean time, may certainly be used with much advantage,

#### MEDICINE, &c.

After endeavouring to found a new system of animal life, on a very fanciful hypothesis, the active principle of which is irritability, *Dr. Darwin* has proceeded, in the second volume of *Zoönomia* ¶, to build a medical superstructure on this precarious

\* No. III. p. 316.

† No. IV. p. 442.

‡ No. II. p. 106.

§ No. I. p. 69.

|| Mr. Keir.

¶ No. VI. p. 610.

ground.

ground. Upon his own principles he has formed a new classification of diseases, in which, if we do not admire the doctrines of the theorist, we must frequently be struck with the knowledge and acuteness of the physician. We have little else of magnitude or importance to mention in this class. The experiments of *Dr. C. Smyth*, on preventing *Contagion*\*, have been continued with success; *Mr. Somerville*, a surgeon in the army, has produced a sensible *Memoir on the medical Arrangements necessary to be observed in Camps* †; and *Mr. Sutton*, in asserting his own continuance in practice as an *Inoculator* ‡, has published the opinions which he has deduced from long experience. In the line of *Midwifery*, the two volumes of *Dr. Denman* § are of the first character and value; and will, we doubt not, contribute greatly to the extension of a safe and judicious practice.

#### POETRY.

An ample supply of amusement for the friends of this delightful art, has been pointed out in the course of our present volume. In the enumeration of these articles, the first place must be given to the posthumous *Poems* of *Mr. Bishop* ||, late master of Merchant Taylor's School. If the place of the writer cannot be assigned among the first poets of this country, it will surely be found among those that are truly original. A neatness and novelty of turn distinguishes both his light and serious pieces; and their variety will amuse, without fatiguing, almost every class of readers. We hope to see them speedily republished in octavo. The *Specimens of Arabic Poetry*, published by *Professor Carlyle* ¶, do no less honour to the taste and skill of the translator, than to the genius of the

\* No. I. p. 22. † No. V. p. 560. ‡ No. V. p. 517. § No. VI. p. 629. || No. V. p. 460. VI. 637. ¶ No. VI. p. 577; original

original authors. The introductions, by which the poems are accompanied, afford an illustration, which much augments the interest of the reader: nor can the publication fail to obtain applause and circulation. *The Sorrows of Sir Brook Boothby*\*, on the loss of an only daughter, will be felt by many to whom they are known only by his poems. If we were to calculate how large a portion of poetry has been extorted from the writers by affliction, the amount would be astonishing, and the consideration far from exhilarating. The singular plan of *Mrs. Robinson*, of relating the story of *Sappho* and *Phaon*†, in a series of connected sonnets, will not, probably, find so much commendation, as the manner in which it is executed; we would recommend the perusal rather than the imitation of her book. Among the first three rival candidates, for the praise of translating *Burger's Lenore*‡, we thought ourselves obliged in justice to give the palm to *Mr. Spencer*. Here the matter might in reason have rested; but a fashion once begun is not soon checked. We understand that we shall have more to say upon the subject, though possibly not in our prefatory accounts. The descriptive poem of *Beowulf*§, may be mentioned here as affording a good proof of improveable powers. Among poems of a light or satirical cast, *the Pursuits of Literature*|| may be allowed to take the lead; accompanied by a witty, but far too severe, *Epistle*¶ from the same pen. The first part of *the Pleader's Guide*\*\* must excite strong wishes in the admirers of humour for the promised continuation; which if it depends, as was hinted there, upon the approbation given to that specimen, will be in no danger of remaining unwritten or unpublished. The poetical *Narrative of the War*††, by an officer of

\* No. II. p. 128.      † No. VI. p. 627.      ‡ No. III. p. 276.  
 § No. VI. p. 669.      || Parts ii. and iii. No. IV. p. 353:  
 ¶ No. V. p. 554.      \*\* No. III. p. 300.      †† No. I. p. 84.

the Guards, has been sufficiently approved to attain a third, if not a fourth edition. The praise must be divided between the familiar ease of the account, and the accuracy of the circumstances related. We turn now to another branch of Poetry, the *Dramatic*, in which we shall mention only three pieces. The *Comte de Strafford*, by *Count Lally\**, an interesting part of English history, worked up with great ability in the form of a French drama, and strongly expressive of the feelings and just sentiments of the author. The drama of *The Days of Yore*, by *Mr. Cumberland†*, and the comedy of *Speculation*, by *Mr. Reynolds‡*, conclude our enumeration. If not entitled to the highest commendation, they are at least too good to be omitted. We proceed to the class of

### NOVELS;

In which our recollection first leads us to *Camilla§*, the work of a lady, long and justly a favourite author with the public. To the discordant opinions which we have heard respecting this performance, we shall say, that we are convinced the ingenious writer has suffered only by the exuberance of her fancy. Were the amount of one volume taken from *Camilla*, out of the burlesque parts of the novel, we have no doubt that it would be read with universal admiration. The skill of *Mrs. d'Arblay* in drawing characters, and imagining situations, must ever command applause. The novel entitled *Plain Sense||* received our warm commendations, which we are by no means disposed to withhold from such compositions, when they are executed with ingenuity, and directed to moral purposes. *Lodowick¶* presents rather a system of education than a regular novel. Nevertheless it is best classed in this place,

\* No. V. p. 505.

† No. II. p. 178.

‡ No. III. p. 305.

§ No. V. p. 527.

|| No. VI. p. 672.

¶ No. III. p. 233.

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and surely deserves mention. *The Pavillion\**, attributed to *Mrs. Crepigny*, and the *Knights of the Swan†*, translated from Mad. Genlis, accompanied each other in our first notice, and may here be commended together. In their different styles they both exhibit proofs of female ingenuity and skill in writing. The exact definition of a novel may not perhaps include the *Letters of a Hindoo Rajah‡*, by *Miss Hamilton*; but as a work of imagination, containing an ingenious series of fictitious adventures, we shall not scruple here to arrange them. They will be found to offer abundance of delicate satire, and many other qualities by no means of daily occurrence.

## CRITICISM.

A few pages of *Observations on Hamlet*, written by *Mr. Plumptre§*, though they did not convince us of the hypothesis assumed, satisfied us that the author possesses talents for such enquiries. *Three Essays*, from an anonymous writer, on *Dramatic Composition||*, and other subjects, deserve also to be mentioned with praise. But the largest critical work which has lately been before us, is the volume of *Observations on Pope¶*, into which *Mr. Wakefield* has collected the observations he had prepared for his intended edition of Pope's works. In this book, amidst many effusions which a cooler judgment would have repressed, are proofs of reading and recollection, with many useful remarks.

## LANGUAGES.

Respecting the Greek Language, there is no question which the learned have more anxiously discussed,

\* No. VI. p. 674. † Ibid. ‡ No. III. p. 237.  
 § No. II. p. 202. || No. III. p. 320. ¶ No. III. p. 249.  
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than that of the antiquity and use of its accentual marks. In an *Essay on the Profodies of the Greek and Latin Languages*\*, which we lately took occasion to notice, the former of these points is with great ability investigated, and the latter is attempted to be solved by ingenious and original conjectures. The diligence and ability with which the Latin Language has been dissected and arranged by *Mr. Salmon*, in his *Etymological Dictionary*, entitled *Stemmata Latinitatis*†, deserve the highest commendation; and we should be extremely sorry could we suppose it possible, that so much learning and application should not be rewarded with a permanent and extensive sale. Two Grammars of modern languages have lately been before us, both of which appeared to us to possess peculiar merits. These are, the Italian Grammar of *Mr. Peretti*‡, and the French Grammar of *M. Hamel*§: The former undertakes with boldness the task of censuring and correcting *Veneroni*; the latter has facilitated some part of the learner's task, by good and comprehensive rules.

## MISCELLANIES.

We advance towards the close of our account, and here shall unite those works which could not conveniently be arranged under the preceding heads. We cannot here omit to mention the *Miscellaneous Works* of the late *Mr. Gibbon*||: a publication which they who are studious of literary history, will not fail to examine. It displays much acuteness, accompanied by indefatigable diligence, with a minute and incessant attention in the writer to his own fame, which

\* No. V. p. 521.      † No. III. p. 264.      ‡ No. IV. p. 442.  
 § No. V. p. 564.      || No. IV. p. 403, and VI. 607.

cannot easily be paralleled. The amusing *Miscellanies* of *Mr. D'Israeli*\* will attract, we doubt not, many readers; they offer exactly what they profess, "Literary Recreations," and such recreations as none but the fastidious will reject. The mind of the author has now been long employed in speculating upon such subjects; and what he collects he disposes with a taste, and delivers with a vivacity, which ever must be pleasing. *Mr. Seward*, another gentleman who employs his literary leisure in providing amusement for the public, has added to his *Anecdotes of distinguished Persons*†, a fourth volume, containing many interesting particulars. This work, which has considerable reference to biography, we have sometimes mentioned under that head; wheresoever it may be classed, it will not often be omitted in any collection of entertaining books. *Three Dialogues on the Amusement of Clergymen*‡, contain a good specimen of that species of writing, and many valuable remarks. We have lately heard them ascribed to *Mr. Gilpin*, which with us accounts sufficiently for the merits they possess. For want of similar works, to accompany them under their proper heads, we shall here mention *Mr. Kollmann's Essay on Harmony*§, and *Mr. Chamberlayne's* publication from the designs of *Leonardo da Vinci*||; the former a very scientific treatise on musical composition; the latter a magnificent work of art, consisting chiefly of engravings, and well calculated to accompany the beautiful heads from the drawings of *Holbein*, which have been published by the same editor.

Our account must here be closed. Unlike the discontented traveller, who goes from Dan to Beer-sheba, and pronounces all barren, we have ranged

\* No. II. p. 157. † No. VI. p. 593. ‡ No. IV. p. 441.  
 § No. III. p. 322. In our article on this subject, p. 323, l. 11. we observe a remarkable erratum, of *fictions* for *sections*. || No. IV. p. 419.

through the principal departments of literature, and found them all productive. Such, we doubt not, will always, be our lot. The produce of the soil may fail more easily than the produce of the mind: and when we lately felt a scarcity of corn, we neither perceived nor apprehended a scarcity of books.

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THE

BRITISH CRITIC;

For JULY, 1796.

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Εἰ μὲν πονηρὸς μὴ πρότερον—  
Εἰ δ' ἔσσι κηρύκος τε, καὶ παρὰ Κρησῶν  
Θαρσέων καθίζου.

THEOCRIT.

The bad we court not.—To the good we say,  
Approach with boldness, and with pleasure stay.

---

ART. I. *The History of the principal Rivers of Great Britain*  
Vol. II. Folio. 4l. 4s. Boydell. 1796.

THIS truly magnificent work, as far as it regards the river Thames, is here brought to a conclusion; and, if the subscribers and the public had cause to be satisfied with the first volume, in our opinion, they have much greater reason to be so with the second. The metropolis and its vicinity, as connected with the Thames, if it gave greater scope to the skill and genius of the artist, was, at the same time, from the multitude of objects necessarily comprehended, attended with extraordinary difficulty, and far more exposed to every kind of criticism. But the scenes here represented are well chosen and happily executed, and if any objection shall be made to their being less agreeable than might be expected by some readers,

A

they

BRIT. CRIT. VOL. VIII. JULY, 1796.

they will be found by all in the minutest degree, faithful, and thus, like those of Hollar, will, at future periods, be eagerly sought and deservedly admired. The plan of this is the same with that of the preceding volume. The more important places and more interesting scenery in the vicinity of the river, are described by the writer, and delineated by the artist. It commences with Strawberry Hill, the seat of the venerable Lord Orford, of which, if we had not already presented our readers with the account, by Mr. Lysons, we should willingly have inserted the agreeable representation exhibited in the work before us. We shall, therefore, select the descriptions of Sion House, which, though universally admired by the passengers on the river, is, with regard to its history and interior, but little known; and of Penhurst, the seat of the gallant Sir Philip Sidney.

“ Sion House was originally a convent, founded by Henry the Fifth, in the year 1414, for sixty nuns, of the order of Saint Bridget of Zion, thirteen priests, four deacons, and eight lay brethren. It was endowed, on its foundation, with a revenue of one thousand marks, which was afterwards increased to one thousand seven hundred and thirty-one pounds per annum. An abbess and nuns were resident there in the time of Philip and Mary, but were sent away in the first year of Queen Elizabeth. At the dissolution, the revenues of this religious house amounted to one thousand, nine hundred, and forty-four pounds, eleven shillings, and eight-pence per annum, after which period the abbots, nuns, lay sisters, &c. to the number of seventy-three, received pensions during their lives. The last abbess was interred at Denham Church, near Uxbridge; and a great part of the inscription on the grave stone is still legible. This monastery was granted by Edward the Sixth, in the first year of his reign, to the protector, Edward, Duke of Somerset, who built a superb palace out of its ruins, the shell of which still remains in its primitive state. After the fall of that potent nobleman, it reverted to the crown. In the seventh year of Edward the Sixth, it was granted to John, Duke of Northumberland; and, on his attainder, James the First gave it to Henry Percy, ninth Earl of Northumberland. In 1646, the Dukes of York and Gloucester, and the Princess Elizabeth, were sent hither by order of parliament, and were treated with such kind attention by the Earl and Countess of Northumberland, that their unfortunate father, when he visited them in the following year, received no small consolation, on finding his children under such friendly care and protection. From this period it continued to be the residence of the Earls of Northumberland. In the year 1682, Charles, Duke of Somerset, married the Lady Elizabeth Percy, the only daughter and heiress of Josceline, Earl of Northumberland, by which alliance Sion became the property of that nobleman, who lent it to the Princess of Denmark, during the time that a coolness subsisted between her royal highness and her sister, Queen Mary. On the death of Charles, Duke of Somerset, in 1748, Algernon, Earl of Hertford,

Hertford, his only surviving son, succeeded to the title and immense property of his father, and soon after gave *Sion* to his daughter and son-in-law, the late Duke and Dutchess of Northumberland, to whose magnificent taste it owes its present grandeur and beauty. The house occupies the site of the monastic church, and is a large and majestic structure. It is a square edifice of stone, built round a quadrangle; every front is embattled and ornamented at the angles with embattled turrets: the eastern elevation, which faces the Thames, is supported by arches, that form a grand piazza. The original gardens were made by the protector, Somerset, in a style of great magnificence; and, according to the fashion of the age, enclosed within high walls and elevated by terraces; but these were destroyed and levelled by the late noble possessor; and the lower apartments of the house now look upon the beautiful scene, which was excluded by the fastidious pride of former times. The western lawn, enriched with stately trees, is intersected by a serpentine water, and divided by flourishing plantations from the eastern part of the grounds, which slopes towards the river. The flower garden contains a large collection of curious trees and exotic plants, and a lofty Doric column rises in it and dignifies the spot. A part of the walls, that enclose the kitchen garden, forms the only remains of the ancient monastery. The interior part of this noble edifice is said to have received considerable alterations from the skill of Inigo Jones, in the early part of last century; but it was the sumptuous taste of the late Duke of Northumberland which completed and furnished it, in its present state of unrivalled splendour. Among its spacious apartments, where the antique style of decorations has been employed with peculiar felicity, is a spacious anti-chamber of unique magnificence. The floor is of scaglioli and the walls in fine relief, with gilded trophies: but its distinguishing ornaments are twelve large columns and sixteen pilasters of verde antique, containing a greater quantity of this scarce and precious marble than is now, perhaps, to be found in any building in the world. The great gallery, which serves for the library and museum, is one hundred and thirty feet in length. The book cases are formed in recesses in the wall, and receive the books in such a manner, as to make them a part of the general finishing of the room. The whole is finished with the utmost lightness and elegance; in the most beautiful style of the antique, and afforded the first example of stucco-work, finished in England, after the fine remains of antiquity. The ceiling is richly adorned with paintings and other ornaments, that harmonize with the beautiful decorations that pervade the other parts of this superb apartment. Beneath the ceiling runs a series of large medallion paintings, exhibiting the portraits of all the Earls of Northumberland in succession, with other distinguished personages of the noble houses of Percy and Seymour, most of which are copied from original pictures. At the west end is a pair of folding doors, that open into the garden, which the general uniformity of the library required to represent a book-case; and here, by a very happy thought, are exhibited the titles of the Greek and Roman authors, which not only form a very pleasing deception; but, at the same time, afford a curious catalogue of the *authores deperditi*. The other apartments

are answerable in taste and magnificence to those of which we have given a cursory description."

The following is the description of Penhurst.

"Penhurst, which possesses somewhat of historical character, and never fails, from the incidental circumstances attached to it, to inspire a sentimental interest, derives its name from the British word pen, signifying summit, and hurst, a wood. In several ancient records it is called Peneestre, probably from some fortrefs which may have been erected on the spot. It is a village that derives all its distinction from the ancient, stately, and dignified mansion, called Penshurst Place. In the reign of the conqueror, it was the residence of a family who took its name; and, in the time of Edward the First, we find that it belonged to Sir Stephen de Peneshurste, or Peneestre, who was knighted, and made constable of Dover Castle, and warden of the Cinque Ports, by Henry the Third. It was afterwards, in the reign of Edward the Second, conveyed to John de Pulteney, who, under Edward the Third, was four times Lord Mayor of London, and is mentioned by Stow, as pre-eminent for his piety, wisdom, great wealth, and magnificent hospitality. After being possessed by many noble and distinguished persons, it was at length forfeited to the crown, in the reign of Edward the sixth, by the attainder of Sir Ralph Fane, and was granted by that king to Sir William Sidney, Knight, and his heirs; a very distinguished person, and who had acquired great military reputation in the preceding reign. On his death, the estate devolved to his son, Sir Henry Sidney, who had been bred up with Edward the Sixth from his infancy; by whom, as well as by Queen Elizabeth, he was very much cherished and advanced. On his death, Penshurst Place devolved to his eldest son, Sir Philip Sidney, the most gallant and accomplished gentleman of his age, and whose extraordinary qualities were not only the universal admiration of his own times, but will command an enthusiastic homage, as long as great talents, superior learning, undaunted courage, and unblemished virtue, are venerated by mankind. The house is a large irregular pile, ornamented with towers and embattled parapets. Its principal entrance is through a large portal, with a tower over it, and, above the gate, an inscription records that the manor of Penshurst, &c. was given by Edward the Sixth to Sir William Sidney, Knight Banneret, Chamberlain of his Household; and that the tower was built in the year 1585, by Sir Henry Sidney, Knight of the Garter, as a grateful memorial of his sovereign's bounty. The principal buildings form a spacious, irregular, and gloomy quadrangle. The great hall, though apparently neglected, is one of the most curious parts of this edifice, and has a remarkable roof raised on the shoulders of some large images, in a manner equally singular and grotesque. From the hall there is an ascent to a spacious vaulted gallery, having at the upper end a Gothic arch with three steps, each formed of a single piece of timber, much worn; from whence a flight of stairs leads, on either hand, to the principal apartments, which is now closed. Many of the rooms were fitted up by the late Mr. Perry, who possessed this estate by marriage with the Honourable Elizabeth Sidney, niece

to the late Earl of Leicester. In one wing of the house is a large picture gallery, in which is seen the portrait of Lady Dorothy Sidney, the Sacharissa of Waller; but it does not display those charms, which may be supposed to have awakened the lyre of that tender and elegant poet. The environs of this ancient mansion, though somewhat diminished, still appear in a fine park of six miles in circumference, which is washed by the Medway, and rises behind the house in sylvan grandeur. Among its native ornaments is still seen the oak, which tradition represents as having been planted at the birth of Sir Philip Sidney, and which Ben Johnson represents as

That taller tree, which of a nut was set,  
At his great birth, where all the muses met :

But its state and condition seem to establish it of an earlier age. This venerable tree is a grand and picturesque object: at three feet from the ground it measures twenty-five feet, eleven inches, in the general circumference; and its longest branch projects thirty-six feet from the trunk. Though it has been so far excavated by time, as to possess a feat in its hollow which will hold three or four persons, it is, with the exception of a few branches, well covered with foliage. In this park (a mark of great antiquity, as well as of pious respect to the place, in the long succession of its possessors) there still exists an heronry, and, perhaps, the only one in the kingdom. In Popish times the breed of herons was very much encouraged, and a colony of them was generally an appendage to the seats of persons of wealth and distinction; as this bird, which feeds only on fish, is allowed as canonical food, on the days of abstinence from flesh, in the Roman Catholic Church. In a deep hole in the Medway, called Jupner's Hole, near the lower end of Penshurst Park, there rises a spring, which produces a visible and strong ebullition on the surface of the river. The son of Mr. Shelly, of Horsham, in Sussex, by the surviving daughter of Mr. Perry, and who has taken the name of Sidney, is the present possessor of this fine place and ancient property."

Our concluding remarks are necessarily similar to those made on the former volume. We are highly pleased with what has been done already, and we sincerely wish to see the successful accomplishment of the great object in view. The purchasers of this work are presented by the publishers with a most perfect map of the Thames, from the source to the sea, as well as of an engraving of the Thames Head, the work of Mrs. Damer, which were not promised in the proposals. The plates, with which we were most impressed, were these, Plate I. the seat of Lord Orford, is remarkably well chosen—The effect of the representation of Sion House is certainly very pleasing; they who view it more minutely will, perhaps, complain that it is somewhat hard—The view of Battersea, Chelsea, and London, from Mr. Rucker's villa, is particularly pleasing, and greatly in the manner of Rembrandt—The view up the river, from Millbank, is very agreeable; but that of  
London,

London, from Lambeth, is entitled to the highest commendation. It comprehends and forcibly delineates all the great features of the metropolis and the adjoining hills. It is indeed finely executed, and, as we said above, will be fought and referred to for its fidelity—London Bridge and the Tower, Tunbridge Castle and Maidstone, are excellent, and, in general it may be observed, that where there is an opportunity of representing *force*, the effect is the most happy—The view of London from Greenwich is very impressive, though, perhaps, too green. Of the whole of the plates, perhaps, it may be true, that they are not highly finished, but they are delightfully tinted, and certainly better calculated to represent nature than black and white.

We understand that the next undertaking of the publishers will be the river Severn.

ART. II. *History of Scotland. Book First, in Two Sections, containing the History of the Romans, the Caledonians, the Britons, the Picts, the Scots, the Anglo-Saxons, and the Danes, in Scotland. From the earliest Times to the Accession of King Malcolm Canmore. With Notes.* Or, as the Title more properly runs at the Head of the second Part, *A new general History of Scotland, from the earliest Times to the Era of the Abolition of the hereditary Jurisdiction of Subjects in Scotland, in the Year 1748.* By Robert Heron. Volume 1. 8vo. 449 pp. 6s. Vernor and Hood, London.

THE name prefixed to this work naturally suggested an idea, that he who had once assumed the name for the conveyance of infidelity to the nation, was here adopting it again for the same or similar purposes; and that the work of delusion was now to be attempted again in the field of history. But we soon found ourselves undeceived, by information, that this Robert Heron is no shadow, but a real personage; no Hardicuple the Second in the clouds, but an inhabitant, an author by profession, actually living in Edinburgh. Accordingly, though the first part had only the name of R. Heron, "Edinburgh, December 2, 1793," and therefore left a fair opinion, for suspicion still; yet the second, published in 1794, is inscribed by the author under his full name of "Robert Heron," to Sir John Sinclair, and expressly "with his permission." Having thus stated, in justice to the author, who he is *not*, and who he is, we proceed to revise his work.

Three chapters, in the beginning, are employed in detailing the history to the accession of Malcolm Canmore. In this narration, we observe many mistakes of facts, many inaccuracies of language, and many extravagancies of opinion. But we shall not specify them, as we hasten to exhibit one for all; remarking only that every author like the present, who keeps his fancy more active than his judgment, and exerts his powers of speculation more frequently than he employs his stores of knowledge, is sure to ensnare himself in extravagance, inaccuracies, and mistakes, by an indolent, vague, and general mode of reference. Edward, the son of Alfred, and King of West Saxony, is related, in the Saxon Chronicle, to have progressively recovered the kingdoms of Mercia and Northumbria, with the principalities of Wales, &c. to the supremacy of West-Saxony. In 918, Edward, it is said, went to *Buckingham* with his army, there staid four weeks, and built two castles, one upon either side of the water, before he departed; and Earl Thurcytel fought him to be his lord; and all the military officers, and almost all the higher nobles, that belonged to Bedford, fought too. In 919, Edward went with his army to *Bedford*, and took the castle, and to him returned almost all the castellans that submitted to him before; he was there four weeks, and built a castle on the south-side of the water before he departed. In 920, Edward went to *Maldon*, and built the castle, and garrisoned it, before he departed. In 920, Edward ordered a march to the castle at *Tocester*, and built it; the same year he went with an army to *Colchester*, and repaired the castle, and renewed it where it was broken; and to him submitted much people of East-Angles, or of East-Saxons, who were under Danish government; and all the army of the East-Angles swore to be one with him, and would all do what he would. In 922, Edward went with an army to *Stamford*, and ordered a castle to be built on the south-side of the water, and all the people who belonged to the northern castle submitted to him, and fought him for their lord. In 923, Edward marched with an army to *Thehwall* (on the Cheshire side of the Mersey, near Warrington) ordered a castle to be built there, to be fortified, to be garrisoned. In 924, Edward marched with an army to *Nottingham*, ordered a castle to be built on the south-side of the river, opposite the other, with a bridge over the Trent between both; "marched thence into *Peuc-land* to *Badecanwyllan*, and ordered a castle to be erected and garrisoned in its neighbourhood; and then the Scottish king, and all the Scottish people, and Regwald and Eadulph's son, and all who dwelt in Northumbria, whether English, Danish, Norwegians, or others, and the king of the Strath-cluyd Welch, with all the Strath-cluyd Welch, chose him for their father and their lord." We have

have carried on the regular detail of proceedings so particularly, from 918 to 924; in order to show, in the clearest light of narration, and with the full blaze of historical irradiation, that the Peac-land and the Badecanwyllan of the last year are, what indeed the critics have hitherto understood them to be, *Bakewell* in the *Peak* of Derbyshire. Yet, to the astonishment of all history, and to the confusion of all criticism, we find Mr. Heron, in p. 48, relating, that “Edward advanced to a place named Badecanwyllan in *Pielland*; thither the princes of Cambria and Strath-Clyde, with Constantine king of the Scots, repaired to pay Edward—homage.” This is one of those mistakes, which come forward to every eye. Here, however, it was probably inadvertently made. But the same strange misapplication of the Saxon Chronicle had been made before, and wilfully made, in the Antiquarian Transactions of Scotland, 1792. There, in c. i. 412, says Dr. Geddes, “this peace between the *Piēts* and English appears to have been of long duration, and not to have been grossly violated until the reign of Edward the Elder, who, in 924 (says the Saxon Chronicle) entered into *Pielland* as far as Badecanwyllan.” A note adds thus, just to show the Dr. was determined to make the mistake: “Badecanwyllan is supposed by Gibson, to be Bakewell in Derbyshire; but this is altogether incredible; it must have been a place, *I think*,” in the heart of the *Piēts* territories, where there had been no town or garrison before this period, but which was now necessary to keep the Scots in awe.” All this is merely the wanton surmise of a mind, that wishes to deceive itself. The chain of facts which we have given above, in the very language nearly of the Chronicle itself, at once precludes the whole. The line of operations extends only to Mercia, but the incidental effects reach into Northumbria, Strath-cluyd; and Scotland. Thus the king marched to Buckingham, Bedford, Maldon, Tocester, and Colchester, to Stamford, Thelwell, Nottingham, and Bakewell, all in Mercia. But the effect of his march to Colchester was, that many of the East-Angles, many of the East-Saxons, and all the army of the East-Angles, offered him their allegiance. And the effect of his march to Nottingham and Bakewell was, that Northumbria, Strath-cluyd, and Scotland submitted. The effect of both marches was merely incidental; just as incidental as another in the same Chronicle, concerning the same king, under 922; when Edward rode to *Tamworth*, on the death of his sister Ethelfleda there, and “all Mercia, that had been under her, turned to him, and the king of North-Wales, with all the North-Welsh, fought him for their lord.” We might just as reasonably, from this event,



fix Tamworth in North-Wales, as place Badecanwyllan in Picotland. We may as well indeed transplant both to the moon, yet he, who could undertake a new translation of the Old Testament for Christians of the Romish communion, but in his very preface to deny the *inspiration* of it, and even degrade the *antiquity* of the five earliest books in it, and surmising them to be drawn up *about* the days of David, from some ancient writings, *he knows not what or whence*, may be allowed to turn the Peak of Derbyshire into the reign of the Picts, and transform the Saxon Bakewell into some town or other with a Pictish appellation.

Mr. Heron's *History*, as it is called, consists in the first part of sixty pages of narrative, and a hundred and seventy eight of dissertation. In the latter is the excellence of the work: Mr. Heron's mind seems particularly fitted for the business of dissertation; and, unfettered by the manacles of facts, expatiates with dignity and grace on this kind of fairy ground.

"History," he says in p. 61, "performs but half her task, when she records only the public transactions of a nation. The events are comparatively few, which relate at once to the common interests of a whole people. It is private life, that exhibits the most interesting and most instructive scenes. Human character, unmarked by circumstance or habit, is too general to be clearly and discriminately comprehended by the intellect. To impress the imagination, feeling and action must be displayed in their minute modifications. How little is to be known of the energies and capacities of human nature, by surveying only the combats of army with army, or the negotiations of state with state. The domestic labours, enquiries, discoveries, opinions, and enjoyments of a people, *are, therefore, not less worthy*\* to be commemorated in history, than their wars and political transactions. That would undoubtedly be the most perfect form of historical composition, in which the historian should, with the art of the epic poet, intermingle the history of manners with that of policy, so as to work them up together into one beautiful and orderly whole. But the history of familiar life consists of so great a multitude of detached particulars; as to be hardly susceptible of such curious perfection of structure: and, in the distribution of parts, it is the taste of the age rather to subdivide than to combine."

On this principle Mr. Heron sets out in dissertations. We shall select some passages from them, in order to do full justice to his work. "The animals of these forests and morasses were not numerous. Several were ferocious; and they were almost all wild," as *all* the inhabitants of *forests* and

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\* Mr. Heron's argument required him rather to have said, *are not less necessary*.

*morasses* were certain to be. "Wolves and foxes lurked among the thickets, in caves, on the mountains, and in the depth of the woods; and preyed almost as rapaciously as their human neighbours;" (a suggestion, even against the rude state of society in Britain, as outrageous as it is novel) "on the gentler animals of which these had not yet assumed the care." This is another stroke of wild sublimity, in describing what Mr. Heron calls, a few lines preceding, "the first period" of the Scotch history, the period prior to the Roman invasion of the isle. Then, as we are positively informed, concerning every part of the island, the interior as well as the maritime, the northern equally with the southern, the inhabitants had a great number of cattle; "*Britanniæ pars interior ab iis incolitur, quos natos in insulâ ipsâ memoriâ proditum dicunt; maritima pars ab iis, qui—ex Belgis transferant;—pecoris magnus numerus*" (Cæsar v. 12). And, as to the rude state of society among them, "ex his omnibus longe sunt humanissimi, qui Cantium incolunt;—interiores plerique," not all even of them, "frumenta non ferunt, sed lacte et carne vivunt." Nay, we even find that *leporem et gallinam et anserem gustare fas non putant, hæc tamen alunt animi voluptatisque causâ.*" (v. 14, 12). So very civilized, and so thoroughly domesticated, were even the northern Britons at that period! But let us proceed with Mr. Heron.

"The *Aurocks*, whose bones and horns are yet often found buried under many layers of earth, were the largest of the ancient Caledonian quadrupeds; although not nourished by carnage, yet the slightest provocation was, at any time, enough to exasperate them to rage; and their rage was death, to almost every other inhabitant of the forest."

These *aurocks*, of which we remember not to have ever heard before, are either the mere creatures of romancing fiction, like the *rocks* and the *hipps-griffins* of other regions, and should not have been mentioned at all; or are the *moose-deer* of our whole isle and of Ireland, noticed particularly by one of our local antiquaries, and should, therefore, have been mentioned as deer\*. But let us descend from this higher region with our author, and bring him down to the very invasion of the Romans.

"Hunting and fishing appear to have been the chief means by which the *Mæatæ* and Caledonians procured their subsistence; at a time when they were invaded by *Agricola*. In such a country as that which they inhabited, there could be little agriculture, and hardly any regular pasturage of flocks or herds of domestic animals. Caves

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\* Whitaker's Hist. of Manchester, octavo, 11, 92—94.

in the rocks; round huts wrought of wattles and daubed with clay; and, perhaps, logs of wood, or loose stones piled in artificially together, and covered on the roof with ferns or brambles, were the only habitations in which they knew to shelter themselves."

We have already shown from Cæsar, that all the Britons except the southern "lived upon milk and flesh meat," and bred "a large quantity of cattle." The most northerly indeed were so far from having "little agriculture," that they had none at all: and, therefore, lived upon flesh-meat and milk alone. But they must have had, for that very reason, a large "pasturage of flocks;" and numerous "herds of domestic animal." Their houses too were not such as this caricature-painter, in mere unthinking spleen, delineates them. They were, as Cæsar tells us, expressly of those in the north as well as the south of the isle, *nearly similar to the houses in Gaul*; "hominum est infinita multitudo, creberrimaque ædificia fere Gallicis consimilia." (v. 12). So utterly untrue is Mr. Heron's account! He afterwards allows, indeed, that "they had horses and chariots of war;" and, by the allowance annihilates his prior account. The nation must have arrived at no small degree of skill in the manual arts, that could fabricate a chariot for war. But Mr. Heron endeavours to take off the consequence of the British chariot in battle, by alledging, "it seems, to have been rather for the sake of the terror which their horses and carriages produced, by their very appearance, for the confusion which they occasioned by their march, and for the convenience of flight, than for any advantage in actual combat, that they brought them to the field of battle." This is equally in the same strain of degrading falsity as the rest. The very chariots in this battle with Agricola are acknowledged by Tacitus to have *struck a terror* into the Romans at first, "recentem terrorem intulerant." (Agric. Vit. 36.) In their operations against Cæsar also, they engaged his horse with so much activity and success, that Cæsar was obliged to keep his horse close to the foot during his march; "magno cum periculo nostrorum equitum, cum iis conflegebat, atque hoc metu latius vagari prohibebat." (v. 19.) Even in Agricola's battle, the chariots were so little used merely "for the convenience of flight," that, when the horse, to whom they were attached, had fled, they fled not themselves, but moved and attached themselves to the foot; "equitum turmæ fugare, covinarii peditum se prælio miscuere;" So thoroughly is untruth incorporated into every part of a work, which has, however, many ingenious; many striking passages.

(To be continued.)

ART. III. *Philosophical Dissertations on the Egyptians and Chinese. Translated from the French of M. De Pauw, private Reader to Frederic II. King of Prussia. In two Volumes. 8vo. 12s. Chapman. 1795.*

ABOUT thirty or forty years ago a doctrine, which originated in the French Academy of Sciences, was attempted to be established in the world of literary antiquaries, which occasioned considerable debates among that order of scholars. It was affirmed, in consequence of a supposed similitude existing in the ancient hieroglyphic character, features, and national habits of the Egyptians and Chinese, that the latter people were a colony of the former, and the statues, and even their very mummies, whose faces, from the removal of the cartilages (constantly taken away by the embalmers, for the extraction of the brain through the nostrils) became, in some degree, flattened like those of the Chinese, were compelled to bear evidence to that romantic fiction. The period at which this dispute was at its height, has now been past some time, but we well remember to have perused an elaborate effort, in Latin, of Mr. Turberville Needham, a member of our Royal Society, to demonstrate the reality of this wild chimera, founded on actual observation of the features of, and the inscription engraved on, an imagined statue of Isis, of black Egyptian marble, dug up at Turin. A native of Pekin, whom Mr. Needham met with at Rome, recognized the character for ancient Chinese, and translated it for that antiquary, who exultingly published the translation, with a *fac simile* of the original character. The famous Edward Wortley Montague being shortly after at Turin, attentively examined this ancient statue, and, in a letter addressed to the Earl of Macclesfield, then president of the Royal Society\*, controverted the assertions of Mr. Needham; contended that the statue in question was not of proper Egyptian marble; was no genuine antique; and that the inscription engraved on it, neither resembled the Chinese character, nor even Mr. Needham's plate of it †. The opinion of the celebrated Winckelman being decidedly in favour of Mr. Montagu's assertions, and published in that letter, put an end to the contest, so far, at least, as the bust in question was concerned; though the argument, in regard to the affinity

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\* Transactions for 1760.

† A cast of this bust is preserved in the British Museum.

asserted, was by no means given up by those who wished to have it established.

Among the most strenuous advocates of this hypothesis, was the historian M. de Guignes, whose knowledge of Asiatic affairs should have taught him better. This gentleman, in various *memoirs*, published in the Transactions of the \* Royal Academy of Inscriptions and Belles Lettres, at Paris, has endeavoured to delineate the peculiar features of this affinity, and has urged, as one proof of such *descent*, the great conformity between the ancient Chinese system of philosophy, and that of the Egyptians and early Greeks, of whom the latter were the masters. Another proof he finds in the great antiquity of their astronomy, the similarity of their astronomical periods, and their early knowledge of the true length of the year; which the three hundred and sixty-five degrees marked on the great golden circle, that encompassed the tomb of Osymandes, demonstrates to have been known to the Thebans. Of all these assertions, Mr. de Pauw, in the work now presented to the public in an English dress, stood forth the decided opponent. He forcibly ridiculed the idea of founding any argument on the supposed resemblance between the old Egyptians and the Chinese, in consequence of an inspection of their mummies, not only from the circumstance of the removal of the cartilage of the nose, but because more substantial existing authority, may be consulted, which entirely subverts it. The modern Copts, at present inhabiting Egypt, are the lineal descendants of the ancient Egyptians, and these Copts have scarcely one single feature resembling those of the Chinese; whose thin beards, small eyes, and flat noses, prove their original descent from the ancient Scythian or Tartar hordes, who, in ancient periods, poured down from the high northern regions in the neighbourhood of the Caucasus, and deluged, with their innumerable bands, the finest countries of Asia. The great Sexagenary cycle was so well known, and so much used over all the oriental world, that no proof, he is of opinion, can possibly be deduced from the use of that cycle, of the original affinity of any nation; but a most decided one may be brought, that the Chinese are not descended from the Egyptians, in consequence of the former being entire strangers, in their calculations, to the use of the celebrated Egyptian Sothiacal period, or canicular year, which formed the general basis of the astronomical computations of the latter. Be-

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\* Particularly a long memoir in their 38th volume, published at Paris in 1777.

sides, he insists that the knowledge of the principles of astronomy in China, is by no means of an ancient date, notwithstanding all Mr. Bailli's boasted assertions on that head; he particularly insists that, under the dynasty of *Hans*, they were ignorant of the true figure of the earth, obstinately maintaining that the earth was *square*, which must necessarily be the occasion of endless absurdities in astronomical theories; and that, even so late as in 1505, they had no idea whatever either of the latitude or longitude of their chief towns. P. 5 of the Preliminary Discourse.

Although we believe this latter opinion, like some others in this publication, not to be quite exact; and conceive that the author has not done entire justice to the claims of the Chinese, we are far from acceding to the romantic statements of the Jesuits, in favour of the antiquity of science in China. Their descent from the barbarous Scythians, which argument we are inclined decidedly to espouse, in opposition to that which aims to derive them from the Egyptians, forbid them, prior to their connection with the people of the western empire of Asia, to enter deeply into the abstract speculative sciences; but agriculture, the mechanical arts, and those connected with commerce, were, undoubtedly, very early cultivated in China. Of genius and invention they possess but a small share; industry seems to be the leading feature of the nation. Hence the rich variety of their manufactures in silk and cotton, and the elegance of the cabinet and porcelain, which are thence exported to every nation of the world. The intercourse which the Arabians, Persians, and Indians, induced by the valuable productions of their country, assiduously kept up with this reluctant race, on the eastern verge of Asia, tended to improve them in the nobler walks of science; but their miserable ideas of the geography of the globe, and of their relative situation upon it, afford unanswerable proof of the slender progress made by them in those sciences which are intimately connected with astronomy. In our opinion, the principal argument against the proposition of De Guignes may be derived from that very circumstance which led Mr. Needham to consider the inhabitants of China, as allied to the Egyptians; we mean that of their language, which, notwithstanding his strange mistake, is essentially different. For the language of the Chinese is wholly *monosyllabic*, while that of the Egyptians consisted of *many syllables*; the latter had an alphabetic character\*, the former had not.

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\* See Ludolphi Comment. Copt. p. 73.

Amidst much self-sufficiency; opinions very hastily, if not falsely, adopted; and great pretensions to profound knowledge, on subjects where profound knowledge cannot possibly, at this remote period; be expected, or acquired, the researches of Mr. De Pauw have the merit of great ingenuity and acuteness: but bear the stamp of a mind more replete with the fire of genius, than the coolness of deliberate investigation and matured judgment. One apology, and that not a trifling or weak one, may be urged for the errors of this work, which is, that the original publication, of which an English version is here presented to the reader by Captain Thomson, was edited, at Paris, in 1773; for such is the date of our French edition, since which period a more immediate connection, in the way of commerce, as well as more extensive enquiry, have made us better acquainted with the real history of that secluded empire, than Europeans were before. Though this book has long been known to readers of French, we shall take the opportunity of this translation to notice some curious particulars.

The first volume is divided into two parts, and various subordinate sections. They treat *concerning the condition of the women, and the population of Egypt and China; concerning the diet of those two nations, the state of painting and sculpture among them, and the Orientals in general; and their advance in chemistry.* In the first part, after proving that nothing can be more dissimilar than the treatment of women in the two countries, the author introduces the following account of the general practice of infanticide in China, which, we hope, for the honour of human nature, has no foundation in truth.

“ The Chinese have been very far from finding the just bounds of parental authority; and it does not appear, indeed, that they ever made it the object of any researches. Besides the right of selling, they are invested by their legislators with the power of life and death over their children, to authorise the different modes of committing infanticide.

“ Sometimes the new-born children are dispatched by the midwives in a basin of warm water, and something is always paid for this execution; at others they are thrown into the river, tied to an empty gourd, which keeps them floating for a considerable time without expiring. Their cries are then sufficient to make human nature shudder; but such scenes are too frequent in China to occasion the smallest impression. According to a third mode, they are exposed in the streets, where, every morning, particularly at Pekin, numbers of dirt-carts are ready to convey them away. They are then thrown on dung-hills, and left uncovered, that the Mahometans, if they think fit, may preserve some of their lives. But before the arrival of the machines destined for their removal, it frequently happens that many  
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have been devoured by dogs, and still more by the numerous herds of swine, so common in all the towns of China.

“No example of such atrocity is to be found among all the anthropophagi of America. The Jesuits prétend, that, in three years, they counted nine thousand seven hundred and two children, thrown on the lay-stalls in this manner. But they did not include such as had been trodden to death by horses and mules, nor those drowned in the canals, nor those devoured in the streets, nor those strangled at their birth, nor those saved by the Mahometans, nor those who had no Jesuits present to count them.” P. 62.

Concerning the population of the Chinese, he observes,

“If China were regularly inhabited, without having either so many thieves, begging monks, eunuchs, or slaves, the human species must soon increase astonishingly, from the fecundity of the women in the southern provinces, and the nature of the climate in general. So many inconveniencies, and some of them far from trifling, have not prevented population from amounting, according to some calculators, to eighty-two millions. This estimate most probably is exaggerated; but supposing it to be just, China is still much less peopled, in proportion to its size, than Germany. It would be absurd not to pay attention to the difference of extent in the two countries, when the one does not in reality exceed the sixth part of the other. As in China nothing is used for fuel but fossil coal, called *mo-w-y*, it seems natural to suppose that such a country might admit of more inhabitants than others, where wood alone is employed, and consequently much soil covered with forests. In Scotland, and round Liège, the fields are tilled above the very coal-pits; but this advantage does not seem to have influenced the population of China, where, in almost all the governments, vast districts, of more than sixty miles in length, remain totally uncultivated; and a smaller extent might more than suffice for wood, if nothing besides could be found for fuel.” P. 84.

Concerning the extent and population of Egypt, we believe him in the right when he asserts it to have been greatly magnified by the ancients.

“Mr. D’Anville, in his Memoirs on ancient and modern Egypt, assures us, that by a calculation made on his maps, he finds that all the surface of that country capable of tillage, never exceeded two thousand, or at most twenty-one hundred square leagues, of twenty-five to a degree; and thus, in his opinion, Egypt was only equivalent to the twelfth part of France. But every reasonable person will allow, that this supposition is not at all just; because it admits only of the fertile part of Egypt, and includes the whole of France in general. The forests, the heaths, the sand-hills, and barren wilds near Bourdeaux, should at least have been excepted, as they are in no respect preferable to the higher parts of Thebais, where the Bedouin Arabs find some scanty pasturage for their horses.

“From all these facts we perceive how prodigiously the extent and population of Egypt have been exaggerated; but more particularly



by Mr. Goguet, who supposes it to have contained twenty-seven millions of inhabitants under the Pharaohs. Ancient and modern history are full of such extravagancies; and, in proportion as they are destroyed, new truths spring up in their stead.

“ By the utmost efforts of industry, the ancient Egyptians rendered nearly two thousand two hundred and fifty square leagues productive; including the *Oasis* and some elevated spots, like those around *Alabastranopolis*, sixty miles distant from the Nile, where the ruins of that place are still visible: from this must be deducted the sites of towns, the fields sown with flax, and other secondary objects of tillage; but the maintenance of the sacred animals does not appear of sufficient consequence to be mentioned. Yet, as in warm countries the earth produces much, and people eat little, one square league may suffice for a greater number than in cold climates, where the soil is less fertile, and the inhabitants require more food. Thus Egypt might anciently have contained four millions of inhabitants; and we must consider as inadmissible all that has been advanced on that matter by Diodorus Siculus, and the Jew Flavius Josephus. Population diminished there under the Persians, who governed always with a rod of iron; and still more when the latter Ptolemies ruined, in one day, what had cost years of care to the three first Lagidæ, who indeed deserved to be called kings. But all their successors were robbers, or idiots, who neglected every thing, even to keep in repair the canals of the Nile, which the Romans, as soon as they conquered Egypt, restored to their former state, and rendered the country more fertile than it had been under the reign of Cleopatra, or her father Auletes, who was the model of bad princes.” P. 95.

From the dissertation on the diet of the two nations, much curious information may be gleaned, proving how religiously attentive the Orientals, the priesthood especially, were to purity, both in their persons, and the regimen observed by them. From the rigid laws of the Egyptians in this respect, he derives those of the Levitical code and of Pythagoras. We must here observe, that this sceptical author, through his whole work, invariably considers the Jews as far more indebted to the Egyptians than to any rays of divine information, for their sacred and civil institutions. He, in particular, instances their dread of the leprosy, and their abhorrence of swine, as congenial, and proceeding from the same source. Again the great esteem for pigeons, entertained by the Jews, is asserted, p. 105, to have sprung from the constant use of that bird at the table of the Pharaohs, as a preservative against leprosy; and the fast of forty days, alike observed by Hebrew and Coptic devotees, are explained by reference to the like number of days observed by the votaries of Isis. We merely notice these things to guard our readers against the effects of our philosopher's prejudiced statements. Not less in their food, than in every other

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article before recited, do the Chinese differ from the ancient Egyptians. The following paragraph is so decisive on this point, that we shall take leave of the subject by citing it.

“ The Chinese never had any dietetic regimen prescribed by law, and consecrated by religion. With them, the flesh of no animal was ever prohibited, and they are ignorant of all distinction relative to fish with or without scales. They seem to have neither repugnance nor horror for any kind of food: they eat rats, bats, owls, storks, cats, badgers, dogs, and cows, which were considered as an abomination among the Egyptians. Rice, indeed, is the principal food of the common people, in the greater part of the provinces. The other aliments most used are fruits, herbs, fish, ducks, and, above all, swine. The latter are different from those of Europe, and the rest of Asia, if we except the kingdom of Siam, where the Chinese breed has multiplied greatly, and whence it has been transported into some islands of the Indian Archipelago, and even to America. Although these animals are less inclined than ours to wallow constantly in the mire, their great number would certainly infect the Chinese towns, where they run about in herds, if the cultivators in the neighbourhood did not take care to clean the flocks. As they are fed chiefly with fish in the maritime provinces, their flesh becomes frequently oily, and is supposed to increase the disorders of the eyes among the Chinese. Thus a regimen could not have been without good effects, particularly as both men and women were subject to a species of contagious leprosy, considered by the laws as one of the causes sufficient to dissolve legitimate matrimony. This proves that their physicians have never been capable of curing that indisposition; otherwise they would not have considered a transient evil as sufficient to destroy what was intended to be a perpetual union.” P. 164.

We come now to consider the remaining subjects treated of in this volume, the state of *painting*, *sculpture*, and *chemistry*, among these two nations, and the Orientals, in general. To form any judgment of their proficiency in these arts, we must turn back the eye of observation over a dreary desert of two thousand years, and contemplate with attention and wonder the few remaining monuments, in those lines of genius which still survive the wrecks of time. 'Tis in the lofty temples and grottos of the Thebais, where the air is infected with no foggy corroding vapours producing nitre, where little or no rain falls to penetrate the fissures which time has made in those prodigies of human labour, and where earthquakes and tempests seldom desolate the country, that those monuments principally remain, and those vivid colours still glow. The red, the blue, and the golden tints which adorn those roofs, appear to travellers as bright as ever. The peculiar brilliancy of those colours, after the lapse of so many centuries, our author conceives to arise from their being applied to the edifices, in all their natural purity,

city, and adds, "That the fewer mixtures are admitted in colours termed native, and appertaining neither to the vegetable nor animal reign, the less they are subject to change, where the rays of the sun do not penetrate." P. 189.

In regard to the sculptures of the Egyptians, which are more massy than graceful, whether we consider the buildings of Egypt, the enormous sphynx, and the stupendous statue of Memnon, described by Pöcocké, he contends, we think with justice, that in regard to statues, the failure of that race in accuracy of expression, and the graces of proportion, could not be imputed, as has been imagined, to their ignorance of anatomy, because a nation, immemorably accustomed to *embalm their dead*, must have advanced nearer to the knowledge of that science than any other of the Oriental nations. The Egyptians, therefore, by this custom of embalming, annihilated the principal obstacle to the study of anatomy reigning in warm countries, where the sudden corruption of dead bodies inspires horror for researches of this nature, from the dread of death by the contagion of putrid infection. But, in truth, the ancient Egyptians, like the modern Copts, were an ill-favoured and ungraceful people; their women had few of the charms of the Grecian ladies, and the Egyptian sculptors, who know no other beauties than those of their own country, are not to be blamed for copying only the models constantly before them. The sacred edifices of Egypt were formed with grandeur and elevation, conformable to their lofty and exalted notions of the divinity; their other buildings, being raised by ambitious and powerful princes, were intended to be indestructible monuments of their power, and to eternize their glory.

With respect to the progress made by the Asiatics in general, and the Egyptians in particular, in the science of chemistry, M. de Pauw affirms their knowledge in that science to be greatly exaggerated. That the Thebais had furnaces, in which various kinds of chemical experiments were tried on metals and earths; and in which many curious compositions of glass and porcelain were fabricated, the precious remains of which are sometimes to be met with in the cabinets of the curious, he readily allows; and that also they understood the art of fixing colours on glass, and of enamelling, p. 103. Allowing them this merit, however, he flatly denies them that boasted proficiency in the knowledge of the wonderful effect of fire granted them by Kircher, and other admirers of the Hermetic philosophy of Egypt. He contends, that all their knowledge in this way consisted on observations merely, like their astronomy, and that this knowledge was never digested into any regular theoretical system, p. 312.

ras of the author of the *Œdipus Ægyptiacus*, we are still inclined to think, that the race who made Vulcan, or *elementary fire*, their first and most ancient deity, possessed deeper knowledge of its properties than is here granted them by M. Pauw; or Moses (an instance frequently cited) who was profoundly skilled in the wisdom of Egypt, could never have rendered potable the golden calf, adored by the infatuated Israelites.

Having gone through these subjects, as alluding to the Egyptians, the author compares their progress in elegant science, with that of the other Oriental nations, particularly the Chinese, whose style of sculpture, if copied from Egypt, would assuredly show us their various and complicated mythology, and all the monstrous combinations that marked the sacred animals of Egypt. But nothing of this kind is to be traced either on the walls of their edifices, or on their statues. Those statues indeed are sometimes gigantic, like those of Egypt; but their edifices are built of materials that, so far from being indestructible, must of necessity tend rapidly to decay. Their paintings, too, like those of all the nations of Southern Asia, are beautiful with respect to the vivid colours which they display; but in regard to design, whether figures or landscapes, are the merest daubings that can be conceived. China, he insists, possesses no real chemists, although he allows that they, as well as many other Oriental nations, had the knowledge of *fire-arms* very early. Their vast manufactories of pottery and porcelaine ware, may indeed, by inconsiderate judges, be brought as proof of their advance in the chemical art; and yet he contends that they afford no proofs at all of it, "for it is impossible to conceive any thing more simple than their manner of preparing them. The red species alone, which is extracted from a kind of copperas, is produced by means of two crucibles; for all the other colours, like the azure, require nothing more than to be torrifed, or calcined in common furnaces." P. 333.

Having taken this comprehensive survey of the former part of this ingenious work, because we deemed it most curious and interesting to our readers, we must be very brief with respect to its two remaining divisions, which engross the second volume. They contain strictures, first on the *architecture*; secondly on the *religion*; and, thirdly, on the *government* of the two nations. The first of these dissertations might well have been spared, for whosoever has seen the drawing or picture of a Chinese pagoda, and Poccocke's, or Norden's designs of the stupendous edifices of Egypt, must be convinced, without the affected display of our author's talents for architectural discussion, that the style of their buildings is essentially and fundamentally different; the one being light, airy, and abounding with gaudy deco-

decorations ; the other distinguished by a feature of ponderous magnificence, sublime in elevation, and solemn as the mysterious rites anciently celebrated in them.

The second of these dissertations, discussing the religions of the two countries, contains indeed some curious facts and learned observations, but is in many parts, and indeed unavoidably, from the intimate combination of physics and philosophy with the theology of the east, a repetition of what occurs in the first volume ; since even the civil institutions of Asiatic countries have, for the most part, a religious reference and connection, from the strict attention necessary to be paid by legislators and priests, to the preservation of health in climates where, as in Egypt, a burning sun and stagnant lakes scatter around the seeds of pestilence and death. Hence their innumerable ablutions ; hence their anxious efforts to avoid personal defilement, by a thousand ceremonious observances, that to us appear unnecessary and ridiculous ; hence probably the purifying flames that perpetually blaze on their altars ; and the profusion of incense, the quintessence of the most costly gums, wasted from the censers of officiating priests, not less versed in medical, than theological science. The result of this dissertation also is, that no people could ever resemble each other less, in religious rites, than the Indians and Chinese.

Still less, however, did they resemble each other in point of government ; the laws of China being the laws of their Tartar ancestors, while the genius, habits, and commerce of the people, are of a stamp totally different.

Such are the philosophical investigations of M. de Pauw, on a subject which, among judges of Asiatic literature and manners, has long since ceased to be debated ; yet his book may still be read with advantage and pleasure by those who, in the acuteness of his remarks, may be inclined to forget the vanity and desultory volatility of the writer. The translator, Captain Thompson, who before published a translation of the same author's *Dissertations on the Greeks*, has been, in general, faithful to his original ; but both editions would have been more valuable, had proper references been made, at the bottom of the page, to the various authors cited in the text. In books of remote enquiry, and especially on disputable points, those references are indispensable, and the omission of them will ever be considered as the effect either of unpardonable negligence, or superficial investigation.

ART. IV. *An Account of the Experiment made at the Desire of the Lords Commissioners of the Admiralty, on board the Union hospital Ship, to determine the Effect of the nitrous Acid in destroying Contagion, and the Safety with which it may be employed. In a Letter addressed to the Right Honourable Earl Spencer, &c. &c. &c. By James Carmichael Smyth, M. D. F. R. S. Fellow of the Royal College of Physicians, and Physician Extraordinary to his Majesty. Published with the Approbation of the Lords Commissioners of the Admiralty. 8vo. 75 pp. 1s. 6d. Johnson. 1796.*

AT the desire of the Admiralty, the Doctor made a further trial of the method he had used for destroying contagion at the hospital at Winchester, in the year 1780\*. A fever, said to be of an infectious nature, had, for some time, prevailed in the Russian fleet. It does not appear that the mortality had been considerable, but it was thought to be increasing, and some of the nurses and attendants had caught the infection. The care of carrying on the process recommended by the Doctor was entrusted to Messrs. Menzies and Bassan, surgeons, and the publication before us consists principally of the reports they made of the success of the experiments. The principal trials were made on board the Union hospital ship, to which the sick from the fleet were generally sent. The process consists in fumigating the vessel, with the vapour arising from a mixture of the concentrated vitriolic acid, and nitre. The immediate effect was an alteration in the air of the wards, which, from being extremely offensive, became very pleasant and agreeable to respire. The operation was directed to be performed twice in the day. The sick were thought to recover sooner, and the patients who were afterwards brought into the hospital, are said to have had the disease in a milder manner than the former. Not more than two or three persons were thought to have taken the infection from communicating with the sick, after the fumigation had commenced. Several of the Russian ships that had been infected, were fumigated with advantage, as we learn from the testimony of the commanding officer, which is here published. A more particular account, however, of the rise and nature of the fever, of the state of the hospital, and of the methods of treating the patients, seems necessary to be given, before we can allow the deduction which the author draws, that

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\* See British Critic for the month of February last.

the power of the nitrous vapour in destroying contagion, is established by these experiments, as some of the vessels got clear of the infection, at the same time, where the fumigation was not used. "I waited," Mr. Menzies says, p. 42, "on Captain Chechagoff and Captain Sinavan, and found that their vessels were not yet cleared of their stores, so that I could not go on with either. Indeed the *Raivezan* was pretty healthy, her commander, Captain Chechagoff, being very attentive to every means of purifying his vessel by ventilation and cleanliness, and by destroying the shubs (skins worn by the sailors) as far as he possibly could."

Two circumstances are distinctly established by these experiments. That the vapour of nitre elicited by this process, is perfectly safe; and that it manifestly corrects foul air. As the process is easy, and may be performed in any part of a ship, without hazard from fire, it cannot fail to be advantageously practised, in vessels crowded with seamen, in long voyages, and in rainy and tempestuous weather, where it may be difficult to ventilate and purify the interior parts of ships. Subjoined are two letters from Mr. Keir, the celebrated chymist, who speaks of the process in high terms of approbation. This testimony is the more valuable, as some writers had suspected the vapour to be extremely noxious. This opinion arose, Mr. Keir says, from their confounding the red vapour arising from nitre, when iron or any other metal is mixed with it, which is highly phlogistigated and noxious. But the vapour arising in this process, which must not be performed in an iron vessel, or the mixture stirred with a metal spatula (Dr. S. recommends a glass one) is white, and is a highly dephlogistigated or oxygenated nitrous vapour. Although the account, as we mentioned before, is not sufficiently detailed to enable us to determine with certainty, that the nitrous vapour will destroy the infectious matter which occasions fever, yet it manifests sufficiently salutary properties, to justify our recommending trials with it, to be made in hospitals, whenever dangerous fevers prevail, particularly in lying-inn hospitals infected with the puerperal fever, and, indeed, in private families, similarly circumstanced. The materials are cheap, the process easy, and the vapour salutary. Some benefit will certainly arise, though not, perhaps, to the full extent that the benevolence of the author may have led him to expect.

ART. V. *The Progress of civil Society. A didactic Poem. In Six Books. By Richard Payne Knight. 4to. 10s. 6d. G. Nicol. 1796.*

WHEN this gentleman published his poem entitled *the Landscape*, desirous, as we ever shall be, to encourage liberal studies and amusements in men of fortune, we spoke of the performance with the utmost tenderness. We said rather more in its praise than rigid justice would have allowed; and did *not* say that much of it was dull, and almost the whole affected; that the controversial, or rather satirical passages, were extremely illiberal to the memory of a man far superior in genius to the author of them, and the versification by no means excellent or sufficiently polished. Instead of these things, which in private conversation we should have said, from our just feelings of the truth, we thought it more adviseable, in addressing the public, to give the author every gratification, and the composition every chance we could, by selecting the best parts we could find, with the utmost praise we could allow; and touching, as lightly as possible, on the numerous defects, which every where forced themselves on our observation. But since this irritable author, instead of feeling grateful for the indulgence he experienced, has thought proper to declare hostilities, in no very liberal manner, against us, we have no longer any such measures to keep; and shall listen only to the voice of Justice. We say and mean Justice, not resentment; for we feel rather compassion than anger for a man who thus imprudently rejects a service of which he stands so much in need; and much more in this poem than the former.

In a very vain and egotistical preface, Mr. Knight endeavours to conciliate the good opinion of his reader to himself, and to remove it from the *professed critic*. Like many other angry authors, he seems to form to himself a monstrous image of all that a critic *should not be*, without the least consideration of the fact; and then to persuade himself, and endeavour to communicate the opinion to others, that such is the real character of all public critics. He says that professed critics *hunt for faults*. How does that appear, in the instance which most nearly touches him, his former poem? No hunting was necessary to find the faults of that composition; they were as obvious as game, where the laws are most vigorously enforced: yet few, if any, were objected to it. "There is one fault," he says, with still more rashness, "which the generality of common readers never excuse, and which *professed critics* rarely discover, and still more rarely condemn:—that is *dulness*." Alas!



Alas! alas! that we discover it, and feel its wearisome effects but too frequently, is to us a melancholy truth: that we condemn it not so often as we find occasion, is the effect of mere compassion. Dulness is, in general, an inoffensive well-meaning creature, in regard for whose intentions we are frequently desirous to pardon or conceal, if possible, the defects of execution: but where dulness is pert and pragmatistical, there is an end of pity; and the lash for which it calls ought not to be withheld. With the affectation of connoisseurship, which so much pervades the writings of this author, we are then told of poetic images being *spotty*, and of their having *breadth*; terms which the pretended judge of painting throws out, right or wrong, when gazing with solemn coxcomby at a picture, of which perhaps he knows as much as Mr. K. of the *Belvidere Apollo*\*, and which, when applied to poetry, can convey no ideas; except to those sickly minds that have thought of little else among the finest works of art. In his opinion that there is still abundant room for poetic fame, this author is undoubtedly right; but, in his rage against critics, he even here is led to give an implied misrepresentation of a fact. Speaking of Goldsmith's two poems, the Traveller and the Deserted Village, which, as he justly says, "prove incontestibly, that had he exerted his faculties in that species of composition, with the unremitting diligence and activity of Pope, he would have held a place equally honourable and conspicuous in the temple of Fame," he adds, "the malignity of envy might indeed have precluded him from it while living; but the moment that death had placed him out of the reach of that passion, the *sarling of the critics* would have been drowned in the acclamations of the multitude." It is evident that the sole design of this passage is to introduce "*the sarling of critics*," and to imply a tacit parallel between the author and Goldsmith. But the undoubted fact is contrary to the apparent supposition of the passage; namely, that, without the aid of many more exertions than these, Goldsmith did in his life achieve the fame and celebrity of a poet; not disturbed by malignity, nor contested by critics: and it is very absurd to suppose that if he had written more, with equal spirit, his fame would have been less; or would have been entirely postponed to posthumous acquirement.

Towards the end of this curious preface appears the secret cause of this author's violent rage against critics, in an attempt to justify his own unpublished work on the worship of the phallus.

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\* See Tresham's Sea-sick Minstrel, Brit. Crit. vol. vii. p. 601.

Without condescending to answer his idle assertion that we never heard of Themistius\*, we shall reply in few words to all the sophistry he spins in defence of that tract, that it is one of the most flagitious performances we have seen; false in its principles, detestable in its design, and insidious in its mode of execution. With the unfair duplicity, so common in the enemies of religion, the writer there (as here in his preface) pretends to respect Christianity, while he is secretly endeavouring to subvert it; and labours to justify a most lamentable, though indeed, a very widely extended depravity of mankind, on a principle which cannot be admitted. His pretence is, that the obscene idols, so common in various nations, were innocent symbols of generative and productive power; whereas the truth is, which we would undertake to evince if called upon, that they were the depraved deifications of lust, allegorized afterwards by reasoners, less gross, though perhaps not more virtuous than the inventors. Mr. Knight thinks himself able to prove that he has never printed or written any opinion on the subject of Christianity, "which is not consistent with the duties of a good subject, a good citizen, and a good man—;" and we believe he may prove it, just as well as he proves his book in question not to be *obscene* or *impious*; but such a kind of proof will not, we will venture to say, lessen the abhorrence for it, which must be felt by every well disposed or regulated mind. He subjoins to the sentence just cited, with a sneer well worthy of the part he condescends to act;

"I might, perhaps, add, *of a good Christian, did I understand the meaning of the term, or know the duties it implies*; but having found, by some little reading and observation, that it has not only had a different signification in every age and country, but in the mouth of almost every individual who has ever used it, I will not pretend to it, till its meaning is so far determined, that I may know whether I can justly pretend to it or not."

The disposition of the writer towards Christianity is sufficiently displayed in this passage; where, because men differ in some particulars, as they must for ever, except in matters of fact or demonstration (and sometimes even with respect to them) he would insinuate that a good Christian is a thing undefinable and unintelligible. To assist him in this difficulty

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\* We are contented to be thought ignorant by a writer who has the courage to pronounce the author of *Literary Pursuits* dull. Whatever Mr. K. might think of the powers of critics; it was not wise in him to insult a satirist.

(which,

(which, if it were fairly and sincerely alledged, would denote a pitiable infirmity) we shall tell him, that, in spite of accidental differences, to be a good Christian is *to receive the Scriptures implicitly, to interpret them honestly*\*, and *to obey them conscientiously*; which, if he cannot understand, he ought not to write books, and might as well leave off reading them. The reply of "that excellent pope and most worthy man," Benedict XIV. respecting the obscene ΣΩΤΗΡ ΚΟΣΜΟΥ, though so much applauded by Mr. Knight, is, in our opinion, nothing less than a shameless and atrocious blasphemy; and we doubt not that it is also one of those imputed speeches fabricated by licentious wits, which are believed only because they ought not to be true; and circulated with a view to disgrace both religion and her ministers. Having dwelt thus much upon the preface, which the singular vanity and irritability of the author have induced him to prefix to his publication, we shall more briefly give the outlines of the work itself, and our opinion of it.

In proceeding to deliver our sentiments on this didactic composition, we feel placed in a kind of dilemma. We would gladly prove that whatever we might for a moment have felt from an uncivil, as well as unjust attack, we are entirely above sacrificing even generosity, much less justice, to that sensation. We would therefore select impartially the beauties, as well as the faults, for the information of our readers. But this is not like the former poem, where some commendable passages might be found; the whole, as it lies before us, presents so barren a waste, that we are obliged to seem severe, if we do not deviate from the truth. We would very willingly take the advice of the author, given in these elegant lines, from a most elegant passage:

"Why not unnoticed let poor dulness rot,  
And be, like you, its enemies, forgot?"

But, unfortunately, we are pledged, before it rots, to say that it deserves to do so; after which the process will proceed with not the less rapidity for our notice, especially if we are, as the passage implies, to be *forgotten* too. Mr. K. cannot say, therefore, that we preserve his lines, as his savages do fish;

"Or their thin sides in icy shackles tie,  
And stop the progress of putridity."

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\* We cannot call it an honest interpretation of the Scriptures, where the reader is determined to force words, however reluctant, to express, not their natural sense, but what his fancied reason may be disposed to admit.

Literally speaking, it is matter of the most just astonishment that a writer, so very imperfectly acquainted with the artifices of verse as this appears to be, should have the vanity and imprudence to censure Pope, or even to mention his name. Juvenal could say,

“ Si natura negat facit indignatio versum,”

And abundantly proved that nature nobly assisted his indignation in the effort; but even the indignation of Mr. R. P. K., though much more coarse and violent than that of Juvenal, produces only such stuff as the following lines;

“ But drive, far hence, that wrangling, ribald race,  
That feed on faults, and flourish by disgrace;  
The spawn of malice, quicken'd in the slime  
Of mawkish follies, spun to filthy rhyme.  
Like maggots hatch'd in summer's noontide hour,  
The filth, which gave them being, they devour;  
Write nonsense on the nonsense which they read,  
Like fanish'd rats that on each other feed;  
Crawl out like bugs, conceal'd in shades of night,  
Unknown to all, but when they stink or bite;  
Till gorged at length, they in oblivion lie,  
And with the vermin that they fed on die;  
Then other swarms from those that perish rise,  
Buz, sing, and disappear like summer flies:  
Each with his folly feeds some scoffing brother,  
And his again still generates another:  
Thus Pindars, Pasquins, sketchers, and reviewers,  
Still rise in shops to set in common sewers.” P. 63.

The prudent, though awkward compliment, paid to the author of the Baviad, subsequent to this passage, may perhaps succeed in making the author's peace with that most formidable, because most able, satirist; and, if reviewers have done the writer any injury, his revenge is abundantly in his own power. As long as he can afford to publish three thousand dull lines together, without any just hope of selling them, so long he may severely punish all reviewers, who alone are doomed to read them. We do not in the least exaggerate when we declare that, without undertaking it as a task to be performed for duty's sake, we think it next to impossible for human patience to toil through the unharmonious barrenness of the present poem. But if, within the next seven years, ten credible persons, of poetical taste, shall be found, who will depose that they have willingly, and with pleasure, gone through the whole, we will confess our censure too harsh. It is impossible not to smile at the cant which one disappointed poetaster catches from another about reviewers, whom they affect to represent, and possibly

sibly persuade themselves to suppose, a race of beings, with properties and propensities peculiar to themselves, and all hostile to literature. In the mean time, what have reviewers been in truth? By turns all the literary men of the age in which they lived:—Smollet, Francklin, Goldsmith, Johnson, &c. &c. were reviewers in their day; and in every age wherein reviews are published, all literary men, who are either friends to the conductors of the work, or not too rich (which few such men have ever been) to lend their services for profit, will be occasional reviewers. Whatever Mr. K. may choose to think of the principal conductors of the *British Critic* (who, however, are neither ashamed nor afraid to avow their names, or appear in competition with much abler authors than he is) we are proud to say that, besides the persons regularly employed, there are few eminent scholars, friendly in their opinions to us, who have not sometimes contributed their assistance to this review. Even the censure, of which Mr. K. has complained, was not written by any professed reviewer, but by a scholar of great eminence, who kindly gave his pen to the employment. Let such self-sufficient authors, therefore, know, that when they fight the air, and raise such phantoms of reviewers, they are, perhaps, contending with the ablest scholars or critics of the age.

To return from this digression, and give a brief account of the work, for brief it shall be in mercy to the reader, who must already have had nearly sample enough of the performance. The author professes to follow the steps of Lucretius, particularly in the fifth book of his great Epicurean poem. Had he carefully tried to imitate the best passages of that sublime writer, his production had been much improved; but it is his philosophy which he chiefly aspires to imitate; and, imperfect as the Epicurean system is, his own is greatly worse. It is the rash impiety of the French school without its vivacity. It is the degrading system which claims kindred with the monkey (of which alliance let us give all the benefit to such writers) and attempts to derive all the powers of man from a few merely animal instincts. Within the first three hundred lines the author springs to hail his chattering relations, and, in the fifth book, more completely, and in very worthy terms, asserts the relationship.

There too the next gradations of his kind,  
 The links that to the whole his species bind,  
 Baboons and monkeys through the forest stray,  
 And all his native beastliness display;  
 The high pretensions of his pride disgrace,  
 In the unfinished models of his race;

And

And show God's image sunk into the shape  
Of a malignant, treacherous, filthy age.

Who likes the consanguinity, let him cherish the poet ! He begins his poem by telling us that it is folly and pride to seek whether matter was the universal cause, or whether one great all-pervading soul moves throughout the universe, &c. The lines that convey this assertion, are an unparalleled mass of cloudy obscurity, in which " motion springs to life from elemental war, and at once confines the mass inert in central chains, and sublimates matter into mind." Let us, however, he says, " less visionary themes pursue ;" he consequently undertakes to give the history of social order, and this he derives simply from the desire of pleasure, and the abhorrence of pain, which he attributes to plants as well as to animals. The connection afterwards becomes so dark, that it is not practicable to pursue it, even with the aid of the laboured arguments prefixed, nor is it worth pursuing ; since the result of the whole is, that man is a mere animal, that all ideas of religion are a delusion, though a delightful one, which it is the misfortune of philosophy to reject : but that all religions are equally good, so long as they do not dogmatize. With respect to the Heathen superstition, he says,

Hail happy errors of delusive thought,  
Unreal visions with true blessings fraught ;  
Once more from heav'n descend, to mortals kind,  
And cast your magic spells around' the mind ;  
Film o'er the sight of speculative eyes,  
Nor let us feel the curse to be too wise\*. P. 63.

Or, as he says in another place,

And through the magic-lantern of the mind,  
Display celestial glories to the blind ! P. 37.

Even society, he says, is founded on delusion, *as reason teaches nothing but selfishness.*

For still delusion must support the plan,  
Of social union which it first began ;  
If abstract reason only rule the mind,  
In fordid selfishness it lives confined ;  
Moves in one vortex, separate and alone,  
And feels no other interest than its own. P. 46.

Miserable, detestable philosophy ! which however is very happily delivered in such faulty versification, that it is next to

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\* Is it possible that the author should suffer so unjustly ?  
impossible

impossible for it to be read throughout\*. We will not attempt the painful task of specifying faults where they exceed all power of enumeration, and must be glaring to every eye, even in the specimens we are obliged to give for other purposes; but will bring forward the author's own account of himself, which, in truth, furnishes the only excuse that can be made, both for his poetry and his philosophy.

Unkill'd in verse to climb  
 The lofty summits of the great sublime;  
 A safer, but more toilsome path I choose,  
 Where pensive study courts a cover muse:  
*And though neglect my boyish years o'erspread,*  
*Nor early science dawning reason fed:*  
*Though no preceptor's care, or parent's love,*  
 To form and raise my infant genius strove;  
*But long, abandoned in the darksome way,*  
*Ungovern'd passions led my soul astray,*  
 And still where pleasure laid the bait for wealth,  
 Bought dear experience with the waste of health;  
 Consum'd in riot all that life adorn'd,  
 For joys unrelish'd, shared with those I scorn'd. P. 69.

If the author was uneducated, no wonder that he writes so ill; and if he set out with being a debauchee, his philosophy, has exactly the profundity and the tendency which such a preparation would give. We heartily pity him for both these misfortunes, and wish him only the prudence to know, that under such circumstances he cannot be qualified either to write or to philosophize.

If this article should appear to any reader more severe than our usual style of criticism, let him be assured that resentment has no part in it. That feeling might have been repressed, and would have been; had not a new, and we trust an honest indignation been kindled at every page of this publication, by seeing dulness assume the pride of talents, and sophistry endeavour to make the most pernicious tenets pass current, by a confidence almost beyond example. The only passages that have the least tincture of poetry, throughout the six books, are those that are inspired by sensuality, and therefore cannot be quoted. The mistakes in grammar are not a few; the faults in versification innumerable; offences against language, by the introduc-

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\* The poem (as it is called) is divided into six books, on the following subjects. 1. Hunting. 2. Pasturage. 3. Agriculture. 4. Arts, Manufactures, and Commerce. 5. Climate and Soil. 6. Government and Conquest.

tion of vulgar or improper terms, occur very frequently\*, and other errors are so abundant, that even to allude generally to them, would carry us beyond the limits we desire to observe. Let the author therefore take warning from this failure, and not fancy any more, that because he is a *virtuoso*, he must be a writer or a philosopher; and still more let him not defy criticism, till he has learned to criticize himself.

ART. VI. *Tithes indefensible: or Observations on the Origin and Effects of Tithes, with some Remarks on the Tithe-Laws, addressed to country Gentlemen. Second Edition, with Additions.* 8vo. 108 pp. 2s. Cadell, &c. 1795.

THE preface informs us, that this pamphlet was written by Mr. Thomas Thompson, a merchant of Hull. The various authors he has cited in the margin, show that he has read much upon the subject; but chiefly for the purpose of collecting *ex parte* evidence. Some instances, and of material consequence, will be given, in which he has not only done this, but, at the same time, suppressed the decisions of great writers to whom he refers, because they totally contradict the principal opinions he there, or in other places of his book, has laboured to establish. By some calculations, he attempts to show the great burthen of tithes: we think him as unfortunate upon the subject of calculation, on commercial principles, as he is in his quotations upon the principles of equity. There is another quality we have to observe in this essayist: Voltaire, Gibbon, and some other writers of the French school, have attacked religion and priests, and establishments, with a mixture of flippancy and buffoonery, which they varnished over with something like erudition: and all this they have set off with that portion of obscenity, which would recommend it to a certain set of readers. We have heard that a joint of veal, when it becomes putrid, becomes superficially glittering, and when you are in the dark shows phosphoric lights. To those who are disposed to call the style we are describing brilliant, if we do not dispute the term with them, we shall say that it is the glitter of mental putrescence and corruption. The relative rank of the disciples of this school is not

\* In p. 89, the author writes,

“ Like Gossamers, the *beings* of a day.”

mistaking the name of the web for the creature that spins it.



worth assigning; we therefore only say, that Mr. Thompson belongs to it.

He states the contributions of the primitive Christians to their ministers to have been voluntary: and we are to understand from him, that by a series of frauds and impositions, in later ages, when the corruptions of Christianity began, the clergy obtained tenths. As this writer, in the four following pages, quotes Selden's history of tithes, we will borrow an answer to this representation, from the same work. "The liberality formerly used had been such, that in respect thereof tenths were a small part\*." And with this, all these arguments against tithes, drawn from the supposed poverty of the ministers of the church in the first ages, must fall. It follows from what we have said in the review of the essay referred to above, that considering them and their followers as a separate community, the clergy then ranked higher, in point of opulence among them, even if they allotted half the contributions they received to the poor, than if they had received a full tithe for their own exclusive use.

The account of the establishment of tithes under Charlemagne, which Mr. Thompson professes to give from Montefquieu, is one of the most censurable quotations that we have ever examined. Of four paragraphs following each other, in that writer, Mr. T. takes the whole of the first, leaves out the second, which is decidedly against his principles, passes by the third, as much of the same tendency, and mutilates the fourth, that he may ascribe the origin of tithes, in modern Europe, to what is generally called a pious fraud, practised at the synod of Frankfort.

We shall translate these paragraphs; giving what is omitted in Italics, and prefixing a translation of the last five lines of the preceding:

"\*\*\* *The second Council of Mâcon, held in 585, which ordains the payment of tithes, says indeed, that they had been paid in ANCIENT TIMES†: but it says also, that at the time it was held, they were no longer paid.*

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\* See Essay on Revenues of the Church of England, p. 95.—Rivingtons, 1795.

† By these words the council seem to refer rather to the customs of their own country, Gaul, in the time of the Romans; or after their expulsion, than to those of Judæa: it, therefore, by no means proves, what M. concludes from it, in the following paragraph.

“ 1. No one questions, but that the clergy opened the Bible before Charlemagne’s time, and preached the gifts and offerings of the Leviticus (Levitical law) but I dare say (affirm) that before that prince’s reign, *the tithes* might have been preached up, but they were never established.

“ I have said, that the regulations made under King Pepin, had obliged those who possessed church lands\* in fee, to pay tithes, and repair the churches. It was a great step gained, to oblige the leading men of the nation, **BY A LAW, THE JUSTICE OF WHICH COULD NOT BE DISPUTED, TO SET THIS EXAMPLE.**

“ Charlemagne went further; we see by the Capitulary of Willis, that he subjected all his own lands to the payment of tithes: this was a second great example.

“ But no examples will win the lower people † to give up their interests. The synod of Frankfort, held under Charlemagne, in the year 794, furnished ——— a ——— cogent motive to pay the tithes. [the true reading, furnished THEM WITH A MORE cogent motive, &c.†.] A capitulary was made in that synod, wherein it is said, that in the last famine, the ears of corn were found to contain no seed, the infernal spirits having devoured it all; and that those spirits had been heard to reproach the people with not having paid tithes; in consequence of which, it was ordained, that all those who were seized of church lands, should pay the tithes; and the next consequence was, the obligation extended to all.”

Thus it appears, from the very authority this author quotes, that these tithes were not established by the synod of Frankfort. The clergy had obtained the grant before; and by a law, says Montesquieu, “ the justice of which no one could dispute:” and so long before, as in the reign of the grandfather of Charlemagne. It had been, indeed, indifferently obeyed; “ the lower people,” the tenants of the great lords on those lands, of which the clergy had been by violence deprived, continued to refuse tithes: it was the latter circumstance only (a fact Mr. T. keeps out of sight, by garbling his translation) that was redressed at that synod, as Montesquieu expressly informs us. There may be a charge of pious fraud, brought forward against the mode in which they secured this remainder of the just rights, vested in them by law before; but we shall not alledge any such charge against a writer, who, with all this evidence be-

\* It will be seen hereafter, that these were lands, from which the clergy had been expelled by force. It was a restoration of the tithe of the produce, in lieu of a restoration of the whole property.

† Who held church lands under those who had expelled the clergy.

‡ Le synode de Francfort lui (le bas peuple) presenta un motif plus pressant, pour payer les dîmes. L. 31, c. 12. edition, Amsterdam, 1764.

fore him, by cutting off two paragraphs, and the first period of a third, and garbling the second, that it may not seem to refer to any thing preceding, brings Montefquieu as an evidence, that the establishment of tithes originated in the synod of 794. The law of Pepin had been previously confirmed by Charlemagne; this Montefquieu informs us, in the very page where Mr. T.'s quotation begins: which leads us to another observation on his choice of citations. He appears to have read over Blackstone's general account of tithes with care; it begins v. ii. p. 24, and contains eight pages: he makes four quotations from it, the date of this confirmation by Charlemagne is there given, A. D. 778, sixteen years before the synod, in a note to page 26. The opposite page he has cited, in one part of his tract: but it would have overthrown the whole conclusion which he wished his readers to draw from his singular extract from Montefquieu, to have given this date. Is it to be doubted likewise, that he continued his perusal to the 19th line after the termination of that extract? and if he did, professing to give that philosophical Deist's account of the establishment of tithes, with what colours can his omission of his final decision thereon be varnished over? We quote them here. "The laws of Charlemagne, on the establishment of tithes, were the work of necessity, in which religion alone co-operated, and superstition bore no part\*.

Thus we have shown, what *was not* Montefquieu's account of the origin of tithes in modern Europe. We shall now go on, after a very brief introduction, to give a concise abstract of what it was. So much are some of the most valuable interests of society involved in this question, that we give it a consideration rather more extensive, than our limits generally permit us to allot to tracts of this size.

Contrary to what Mr. T. suggests†, the church had acquired some landed property before the accession of Constantine; he granted to it a legal power to receive and hold lands, which probably before had been held by trustees (*fidei commissarii*) and when the nations who overturned the Roman empire were converted to Christianity, they provided for the newly established religion by great donations in land. But among the Franks, the mayors of the palace of the different sovereigns who divided Gaul, after the fiefs became hereditary, and

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\* Les loix de Charlemagne sur l'établissement des dîmes, étoient l'ouvrage de la nécessité; la religion seule y eut part, et la superstition, n'en eut aucune. *Esp. des Loix*, l. 31. c. 12.

† Page 9.

all had been disposed of, found new troops could not be procured, without new grants of land; they were therefore paid from the possessions of the clergy. The estates of those who had arms to defend them, were safe from this plunder. The superstition or piety of dying men every day endowed the church, and the rapacity of their survivors plundered it. "The whole landed property of the realm, had several times passed through the hands of the clergy." "And the received opinions of the times\*, would have stripped the laity of all their property, if they had been honest men." We observe here, that this perpetual instability and revolution of landed property, if it had continued, must have plunged Europe deeper and deeper in barbarism. It must have become depopulated. For the legitimate owner being without defence of his estate, and the usurper without confidence of maintaining his new possession, till after a lapse of years, each of them would waste, and neither cultivate his lands. Thus Charlemagne found the greater part of the goods of the church in the possession of the military, and religion in danger of being annihilated, for want of ministers and churches. The tithes were then granted to the clergy, as a composition for their legal rights, and the transaction legalized the possession of the land-holders: so true is the conclusion of Montesquieu quoted above, that "it was a work of necessity†." Thus a great stop was put to the flux and reflux of property, though this state of violence did not disappear at once. The state of England, in the time of Offa, was doubtless as turbulent and barbarous as that of France, in the beginning of the reign of Charlemagne‡: and the landed property of the church had been, in all probability, subject to the same rapine, when Offa copied the measure his friend and ally, Charlemagne, had before applied to this evil; and the Saxon church received the grant of tithes§, to give up, in like manner, the claim to lands which had been by violence taken from it.

This writer contends that tithes, as they are at present claimed, were not meant to be conveyed by the original grant,

\* *Esp. des loix*, l. 31, c. 9, 10, 11, 12.

† The obligation to restore what we have taken from the legal owner by violence, belongs to the morality of all times.

‡ And it is most probable, that the same manners and necessities produced the same disorders and remedies.

§ The capitularies of Pepin, Charlemagne, and their successors, are preserved; the Saxon codes are lost; the ravages of the Danes and Normans have destroyed them.

because,

because, at that time, the produce of the land amounted to very little more than its spontaneous fruits, little else therefore could be included in it. If we were to admit the fact he lays down, it would be easily shown that the conclusion is false\*. But the statement is itself erroneous, although we believe the error to be common. In the Essay on the Revenues of the Church of England, there is a passage quoted from Campbell, which proves this. In the times of the heptarchy, "our harvest not only fed them (the Saxons) plentifully, but supplied also a very large exportation: hence it was that the emperor, Charles the Great, called Britain the granary of the western world†."

Mr. Thompson represents the predial tithes to have been granted to the clergy under a trust, which has once varied in its conditions. Under the terms at first established, two-fourths of the tithe, or a twentieth of the produce, went to the support of the bishop and his clerks, one-fourth to the poor, and the remainder to the repairs of the church: by the second regulation, they were divided into three parts only; one of which was for the use of the parish priest, the second for the poor, and the third for repairs. Thus one thirtieth of the product only was for the maintenance of the incumbent, to this he has a right, under the latter trust: but we conceive him not to be justly liable to make a division of the remaining two thirtieths of the product, before he receives them. There are few people but will admit, that the titheable produce of the land of England, was, at the breaking out of the present war, 70 millions, the thirtieth part of which amount is 2,333,333l. Now the highest sum at which the tithes can be estimated, is 1,727,000l. and even from this is to be deducted the value of all the lay impropriations of the kingdom, or about 256,000l. Such, therefore, are the amounts of exemptions and subtractions of tithe, that the income of the whole order of the clergy hence arising, falls considerably short of two-thirds of what that division appropriates to them; amounting barely to 1,471,000l. The argument here opposed has colour of justice, *primâ facie*; but we believe, that substantial justice cannot demand any further

\* The writer should have proved it to have been then intended, that the clergy should not receive their proportionable part of the contingent increase of produce.

† Essay, p. 306.

sacrifices on the part of the clergy, much less of two-thirds of their intended income, which now remains to them\*.

We cannot go into a consideration of every thing we had marked exceptionable in this tract; and, while we transgress the ordinary limits of such critiques, we are compelled, in order to preserve any regard to them, to exceed our ordinary forbearance in specifying errors: but the author, doubtless, will not think his work fairly treated, if we do not consider those parts of it, in which he seems to place most confidence. The establishment of tithes is attacked in this essay on the principles of political œconomy; “the farmer, it is urged, pays tithe every year of the capital which he employs, as well as of the gain by the employment of it.” We should not have expected the word capital to have been used in an equivocal sense, by a mercantile writer, who has read the works of Dr. Adam Smith. He will there find that capital is of two kinds, fixed, which a man keeps for his profit; as machines of all sorts, animals bought for labour, or for gain made by their product and increase from feeding them: and the second species he calls circulating capital; from the alienation of which his profit results. The inference from the passage is, that the total value of both are annually titheable, as well as the amount of his gain. This distinction may be thought not so material, as in fact it is; we shall, therefore, lay down in numbers, the magnitude of the error, to which the position here censured leads. Mr. Young, in his political arithmetic, shows that a farmer’s rent is to his stock, in proportion of nineteen one fifth to one hundred and twenty-two, on an average, or, that to occupy a farm of one hundred pounds a year, a capital of six hundred and thirty-one pounds is required. Let us take with Mr. T. the farmer’s profit to be ten per cent. on his capital; in which he nearly concurs with Mr. Young. We may now estimate the tithe according to the principle laid down by him. The farmer’s gain will be sixty-three pounds two shillings, the tenth of which will be six pounds, six shillings, and two-pence: to which, if we add the tenth of his capital, sixty-three

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\* When these divisions were established, all gain in trade was titheable: this Mr. T. seems to admit, p. 47. The national annual income of England had progressively increased to one hundred millions, in 1774: it went on with no decreasing celerity in the last peace: according to the law of augmentation, which had obtained for a century, this income, at the commencement of the war, was 119,980,000*l.*, the tenth of which is twelve millions, very nearly: the first rule of distribution gives six millions to the bishops and clergy, the second four millions to the officiating clergy.

pounds two shillings; we obtain the sum of the tithe, sixty-nine pounds, eight shillings, and two-pence; but the total value of his annual product, according to this writer, is three rents, or three hundred pounds; and of the tithe, thirty pounds only\*. But Mr. Thompson has another error here. He has omitted to inform his readers, that the capital so advanced, is replaced completely to the farmer, by the sale of his nine tenths. For he might have collected from the writings of Dr. A. Smith, that the sale of the product, that is, what the farmer ultimately has to sell for his exclusive benefit, must completely replace the whole capital advanced by him; and afford him beside, the ordinary profits of stock; or agriculture must have been deserted centuries ago. We go further and ask, whether, if the tithes had been abolished many years ago, any considerable part of additional profit of cultivation would have remained with the farmer? We will venture to say, upon the very principle of capital and the profits thereon, that the farmer would, at this time, have made the same profit upon his stock he does now, and no more. At first the profits of farming would have risen (*per saltum*) with a jerk, as Sir J. Stewart calls it, much above its relative par. Capitals would have been attracted on all sides, in competition with old farming capital, into this lucrative branch of employment: and the competition would have terminated in a short time, by the reduction of the farmer's absolute profit to its relative par. The established farmers would make, indeed, in such a case, great temporary gains for a certain period, which might subsist long enough to relax their industry and assiduity, and to increase their habits of expence; they would then return to their old limited profits. The real interests of a class, and the constitution of an individual, are preserved or injured by analogous means. He who is to return to spend the remainder of his days in these northern climates, will not find his health improved by passing seven or eight years under the sultry suns, and by feasting on the highly exalted luxuries of the West Indies, or of the southern coasts of the Mediterranean.

All public services must, if paid for at all, be paid for by what is virtually a tax. Thus it is effectively true, that tithes are a tax of ten per cent. on product, if fully paid up: and the clergy must be paid either by voluntary collection (which this

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\* But the latter sum is much beyond the truth, as an average representation of the charge of tithes; stating it to be six shillings in the pound rent: so well do Mr. T.'s general principles concur with what he states, with exaggeration enough, as a general fact.

writer no where pleads for) or by a tax. Dr. A. Smith begins this consideration of taxes, by laying down the properties of the most perfect system of taxation; these are four in number. Now the tithe being an aliquot part of the farmer's product, if it be compared with his four canons, it will be found to agree in every particular with each. 1<sup>st</sup>. It is proportional to the farmer's ability, for it is a fixed part of his product: or if his capital be made the measure of his ability, it is also a constant part thereof, for the product being  $\frac{3}{8}\frac{0}{1}$  of the capital, a full tenth of the first is  $\frac{1}{21}$  part of the second.—2<sup>ndly</sup>, The payment is certain, not arbitrary.—3<sup>dly</sup>. The time and manner of paying it cannot be rendered more convenient to the contributor, for it cannot be demanded when he is not in possession of this product to pay; and in the act of payment, conscientiously performed, there is no trouble. 4<sup>thly</sup>. It takes no more from the contributor than is received by the beneficiary; though, after it has become his property, his charge of carrying it home may somewhat exceed that of the producer. This is the mode on which the tax affects the interest of the farmer: and it possesses this advantage over an average charge in money, which, in a given number of years, would be equal to the value of the payment in kind; that in years when the farmer suffers loss, that loss would be alleviated; and, though when his gains exceed the average, they would be less than by the fixed payment; yet there would be more equality in his clear receipts in good and bad years; and their sums, for considerable periods, would be the same: and the fixed and variable payment differ, in that the latter acts as a credit given to the farmer in a year of distress; which he repays, without interest, at a more prosperous term. Yet Mr. Thompson has given cases, for five years, of the same land, to demonstrate the iniquity of a variable tithe, possessing these properties. The mean product of the land for the term is ninety-nine pounds a year; and the tithe, nine pounds, eighteen shillings, if in his own cases we compare the effect of the two modes of payment, it will be found that, in the two extreme cases of the loss, the variable tribute alleviates it; the difference being paid to the parson in the gainful years.

Though this article has run to a great length, there is still a further argument against tithes, which must be considered; as it is that which is relied on with the greatest confidence: that they hinder the adoption of new and expensive modes of cultivation, which otherwise might be adopted, to general benefit. We will state this objection so as not to rob it of any of its force.

“ In the ordinary course of farming, the value of the product of a certain capital is two hundred pounds; if half as much again were added



added to that capital, by the improvement of cultivation, a further product of ninety pounds would be obtained. The addition of nine pounds to the tithe, renders it impossible to attempt this: thus it is, that the state loses ninety pounds in product; the farmer the difference between the profit of capital and the interest of money; and the clergyman, for whose interest the laws sacrifice these advantages of both, does not gain a farthing."

To this we reply, first, that by the favour of the incumbent, this advantage is sometimes obtained for a term of time: and that if tithes were abolished, such modes of cultivation could never come gradually into practice. For let it be supposed, first, that the rents would remain fixed; and that such an improver was come to the end of his lease: we say, the improvement would be instantly thrown aside; for, to go on with it, will require the same capital as before; that is, with a capital as three, and a more than ordinary exertion of skill and attention, his product will be yearly two hundred and ninety pounds. But, with the same capital, and somewhat less attention, he can then obtain and occupy a farm in the ordinary manner, the product of which will be yearly three hundred pounds. He will, therefore, relinquish the former; and, for the same reason, no person with the capital requisite to carry on this more expensive system, will accept of it, and the improvement will perish. This celebrated objection to tithes, implies that a man will employ one-third, or one-fourth, one-tenth of his capital, in a way that requires great skill; yet shall be less productive to him than the ordinary occupation thereof, merely to increase the public stock. But it will here be said, after the improvement is made, the same system of tillage may be perpetuated, with a capital bearing the ordinary proportion to the product; or  $\frac{2}{3}$  of that, which was necessary to introduce it. But this is only, in other words, that, after the lapse of a few years, these improvements will be as well able to afford to pay tithe, as ordinary cultivation is at present. Hence it appears, that, in the interval, a suspension, or some modification of the increase of payment might take place; and the advantage assigned be ultimately obtained by the state, the cultivator, and the clergyman. But all this goes upon the supposition, that if the tithes be abolished, no increase of rent will be demanded, and the tenant be suffered to continue to take their whole value, in addition to his profits. But, if the landlord demand his part, the farmer will be no more eased, and cultivation no more encouraged, than if he had continued to pay a sum equal to the increase of rent to the parson, and escape the new demand of the landlord. The amount of which will be as much as he can pay, reserving to himself  
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the ordinary profits of stock. To us there seems no greater political error, than to suppose that stock, which being free can find a more lucrative employment, will ever be so fixed that its product, valued in money, shall bear less than the ordinary proportion to its magnitude, while greater skill and assiduity must be exerted to obtain it.

But this writer brings a particular instance, on the authority of Dr. A. S., illustrating the argument here considered, and confirming it with a supposed experiment. Holland, the Dr. alledges, enjoyed the monopoly of madder against Europe, because, being a Presbyterian country, it is subject to no tithe: and it is only in consequence of the tithe being limited to five shillings an acre, that it is grown in England. This eminent writer so far forgets his great principles of the wealth of nations, as here to set himself in opposition to them. The cultivators of madder in Holland make as great profit of their capital, as they could make from raising corn, or from pasturage. In England the case is different; if it be true, that it cannot be cultivated, without a partial exemption from "the destructive tax of the tithes;" and, if it be not, the exemption is founded on a false pretence. But, admitting it as true, the selling value of the produce of a capital employed in raising madder, is not so great as that of an equal stock, employed in raising corn. This limitation of the tithe is an effective bounty: and, in its operation, forces a part of the national capital from a more productive to a less productive trade; an operation he reprobates. But something more is added here to this impolicy of inviting capitals from more to less-productive employments: the law ordains this bounty to be paid, not by the general state, but by a sacrifice of part of prior legal rights of individuals: and, in fact, at the same time adopts a principle, now confidently brought forward to subvert all the remainder.

Mr. Thompson treats as iniquitous the conduct of some clergymen, who have instituted suits for tithes of lands, which were before claimed by their owners to be tithe free. But the case here, is nearly the same as that of a person, who discovering himself to have a right to a rent-charge from a certain estate, should institute a suit to obtain it: which is a duty in every man to himself and his family. It differs, indeed, in this, that the clergyman who should do otherwise, would desert not only a private duty, but a public trust. It is the duty of every one concerned in collecting revenue, appropriated to public service, to see that no individual converts any part of it to his own private use: and his case will not be much bettered if such a person deserts the first law of nature, while he betrays a  
public

public trust. There is, indeed, an apparent hardship on both sides: it may be hard for a man to be divested of an *illegal possession*; it is, in point of suffering, equally hard for another to be kept out of a *legal right* of the same amount, when the public right is infringed by it: and of two equal hardships, we must choose that which is attended by the least moral evil.

Of Mr. T.'s mode of quoting law authorities, what he has said of the case of Dr. Bosworth, is an example\*. He gives, with apparent satisfaction, the scurrility of some of the defendants: and by a new literary operation, cutting a sentence out of a pamphlet printed by Cadell, and inserting it after a part of the evidence, he has decorated his account of this cause with a little obscene ridicule. For his motives to this, and a note of a similar description annexed to page 21, and many other quotations, full of a petulant and malignant buffoonery, and totally irrelevant to the present question, we may, perhaps, look at the bottom of the 98th page of this tract, where we find him justly observing that, men "are led first to despise the clergyman, and then the religion of which he professes himself a minister." For, after what has preceded this passage, we cannot give him entire credit for the paragraph which follows it. To conclude, Mr. T. gives in a note, the claim of Dr. B., and the pretences of the defendants to set it aside: and quoting a law case, with the same fidelity with which we had before seen him citing the spirit of laws, he neglects to give any of the singular particulars of the judgment of the court in this cause. We shall, therefore, briefly supply that defect; and, as it is probable, from the very same three pages of the same book where he obtained his matter. "The purpose of setting out the tithe," in the mode the parishioners contended for, "the court declared was too obvious"—That it was "a plain trick, disgraceful to the adviser of it, and reflecting no honour upon any of the parties concerned in, or consenting to it." We see in the actual judgment, that costs were awarded to the plaintiff, and the reason assigned was, the indefensible conduct of his opponents.

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\* Page 61.

† Ringner's Tithe Cases, v. i. p. 125, 6, 7, and v. ii. p. 844.

ART. VII. *Biographia Navalis, or impartial Memoirs of the Lives and Characters of Officers of the Navy of Great Britain, from the Year 1660 to the present Time, drawn from the most authentic Sources, and disposed in a chronological Arrangement, by John Charnock, Esq. with Portraits, and other Engravings, by Bartolozzi, Sc. Vol. II. and III. 8vo. 12s. Faulder. 1795.*

WE have before spoken favourably of the fidelity and importance of this work, and its usefulness becomes more apparent as it proceeds. There exists at present no book of similar reference for professional men in this line, and though this will undoubtedly be an entertaining publication to all, yet its minute and circumstantial accuracy points it out as peculiarly useful to persons who have any immediate connection with the British navy. The following will show with what spirit Mr. Charnock has executed his task:

“ Moodie, or Mudie, James,—was the descendant of a very respectable family settled at Melfetter, in the island of Walls Orkney. Having entered into the navy in 1661, at the early period of sixteen years old, and passed through the necessary previous stations, he was, on the 10th of October, 1688, at the age of forty-three, appointed first lieutenant of the York; on the 14th of April, 1690, he was promoted to the command of the Hound fire-ship. Little interesting matter, except from the intervention of extraordinary accidents, is to be expected during the first years of an officer’s service, even as a commander. In 1693, he commanded the Wolt hired ship of war, of forty-eight guns, a vessel at that time employed for the reception of impressed men; and having in this station acquired the friendship and esteem of Sir C. Shovel, was, as we believe, at his recommendation, promoted, in 1695, to be captain of the Yarmouth of seventy guns. This ship was one of the small fleet employed, under Lord Berkeley and Sir Cloudesley Shovel, during this summer, principally in the attack and bombardment of the interior French ports. When the season for those kind of operations had ceased, and the Yarmouth was properly refitted, Captain Moody was appointed commodore of a squadron, consisting of eight ships of war, and two fire-ships, sent as convoy to the Turkey fleet.

“ He remained on this station, and was employed in the same kind of service during the whole of this year; and not only distinguished himself by his great attention to the protection of the trade committed to his charge, but also by his great activity; which exertion was rewarded with several very valuable prizes, which he captured from the enemy. He returned to England in the month of March, 1696-7; and the peace at Ryswick taking place soon afterwards, he does not appear to have received any other commission till after the accession of queen Anne, when we are assured, by his grandson, he was appointed

to command the *Torbay*. This ship, it is well known, was sent, under the command of Sir G. Rooke, on the expedition against Cadiz, and so remarkable for having been the ship on board which vice-admiral Hopson shifted his flag, at the well-known attack on Vigo. Independent of that credit ever due to the open testimony of a descendant, that with which we have been favoured, on this occasion, is too circumstantial and particular to leave any reason for us to suppose he is, though at this interval of time, either misinformed or mistaken. Captain Moodie had the misfortune to receive a very considerable and dangerous wound in his thigh by a canon shot; he, nevertheless, had the resolution to order a chair upon deck, where he continued till the action was over. This was a conduct which certainly required and proved the most extraordinary exertion, both of mind and body; more especially when we consider the very critical situation of his ship, from which, notwithstanding the mismanagement and defects of the French fireships, it could not have been rescued, but by the greatest activity and presence of mind.

“ After the return of the fleet to England, we believe him to have retired from the service for some short time, most probably on account of the wound just mentioned, a grievous, though highly honourable mortification to a man of his spirit and enterprising turn of mind. His health, however, being re-established, we find him, in 1707, commanding the *Lancaster*, one of the ships belonging to the Mediterranean fleet, under Sir John Leake. The caution of the French deprived him of any opportunity of again distinguishing himself in the ordinary course of duty; but he had the good fortune to effect a service of the most consequential and advantageous nature to the allied arms. He had been some time before detached, with three or four ships, up the Levant: while on his passage thither, learning, by mere accident, from the report of the cannonade, that Denia, a town of very inconsiderable note, though, from its situation, of much importance to the cause of Charles the Third, was besieged by a formidable force under the chevalier D’Asfeldt, he immediately sent his boat on shore to procure information. Finding the critical situation of affairs, and that without some very consequential succour, the garrison could not possibly hold out beyond that night, he immediately came to off the place, and not only landed a considerable number of cannon for the service of the garrison, but also sent on shore a reinforcement of four hundred men from the ships. By this timely and almost providential assistance the enemy was so completely baffled, that the siege was raised two days afterwards.

“ In the month of May 1708, he was appointed, by Sir J. Leake, who was then proceeding to the Mediterranean, to be commodore of a small squadron, consisting of the *Lancaster* (his own ship) the *York*, and one Dutch ship of the line, left to cruize off the Straights mouth, for the protection of the commerce of the allied powers. He continued on this station, according to his instructions, till the 20th of June, when he proceeded to Barcelona and joined the commander-in-chief. He returned with a part of the fleet, from the Mediterranean, in the month of October; and in the following year was again appointed to command the *Torbay*, of eighty guns. Nothing material, however,

however, happened, nor do we find any mention made of him till he was, in the month of April 1711, put under the orders of Sir Howden Walker, who was, at that time, appointed commander-in-chief of the squadron destined to attack Quebec. The *Torbay*, however, proceeded only one hundred leagues to the westward of Scilly, her place being supplied by the *Devonshire*, which was thought better calculated for so distant, and, indeed, dangerous a service.

“ In the year 1717 he commanded the *Yarmouth*, of seventy guns, one of the fleet sent under Sir G. Byng to the Baltic. After he quitted this ship, we believe he retired altogether from the naval service, to enjoy an honourable repose on his native spot, after having served with the utmost credit to himself as well as honour to his country. A memorandum, inserted against his name in the navy list, published by rear-admiral Hardy, informs us he was killed about the year 1724, in Scotland, in a duel; this has been, hitherto, the generally received opinion, but by the obliging information of his grandson, we are enabled to state, truly, the particulars of his unhappy and tragical death. Neither his extreme age, nor the respect generally paid to a man whose life had been so honourably spent, could preserve him from experiencing, even in that secluded, and we might naturally conclude, happy spot where he was born, all the dismal effects of political party fury. He had been ever strongly attached to those opinions and principles of government which first effected the revolution, and afterwards to happily settled the succession on the house of Brunswick: but the exiled family of Stuart still possessed many powerful, and violent adherents in Scotland, particularly in the northern parts of it. Sir James Stuart, of Barray, one of these misguided persons, had, in consequence of this prejudice, vowed his destruction; and the measures taken by him, were such as ensured it. He placed a servant, well armed, in the church-yard of Kirkwall, and attacked this almost defenceless old man in the street, at noon day; not singly, for as such ignoble deeds are not undertaken but by the most depraved minds, so did cowardice prevent his making this attempt without the assistance of his brother, who was base enough to join him in this murderous attempt.

“ Old as he was, the commodore did not fall an easy victim; he defended himself with a spirit and strength which deserved a nobler antagonist, and which would have done honour to a much younger man. He repulsed the two assailants; when the servant, who was placed as it were in ambush, fired, and happily missed him. Sir James, however, fully bent on carrying his infamous attempt into execution, called out to the servant to fire again, as, to use his own expression, “ *the Hanoverian dog stood.*” The second discharge was too successful, the commodore having received a brace of balls in his shoulder, of which wound he died in eight days afterwards. Thus he ignobly fell, by the barbarous hands of assassins, in the eightieth year of his age, sixty-four of which had been honourably spent in the service of his country; and, during this immense length of time, does not appear to have omitted the smallest opportunity of proving himself most truly worthy of being one of the persons entrusted with its protection.

“ We cannot dismiss our account of this unfortunate gentleman, without making one short remark on his conduct, which we hope will, in the opinions of all proper thinking men, redound much to his credit. He had the mortification of seeing many persons of better interest, or who had found superior opportunities of distinguishing themselves, raised to the dignity of flag officers, under whom he afterwards continued to serve without murmuring or complaint, notwithstanding he was himself, as a captain, of much older rank. We mention not this with the most distant intention of depreciating the general honours so deservedly paid to the memory and services of the great and gallant persons alluded to, but merely to do the necessary justice to commodore Moodie's exemplary modesty and forbearance.” P. 341.

We wish these volumes had been printed on a better paper; and we must also observe that the portraits and engravings, mentioned in the title-page, raise an expectation in the reader which ends in disappointment.

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ART. VIII. *An Enquiry into the Foundation and History of the Law of Nations in Europe, from the Time of the Greeks and Romans to the Age of Grotius.* By Robert Ward, of the Inner Temple, Esq. Barrister at Law. Two Volumes. 8vo. 15s. Butterworth. 1795.

AMONG the various treatises on the subject of the law of nations, the authors of which are so well known that to recite their names must be superfluous, there is no one that takes up the subject in a historical manner, or attempts a regular detail of the changes and progress of opinions in this branch of knowledge. On this account, therefore, if there were no other reason, the work now before us must be acceptable to the public, and, from its very nature, is entertaining and interesting in a singular degree. Besides that, from the mode in which it is executed, the author appears to us to have established a strong claim to respect and commendation. But, before he proceeds to the part of this work that is properly historical, Mr. Ward premises five chapters on the foundation of the law of nations, in which, as his opinions are rather novel, it will be fair to let him state them for himself. He does not admit of the Law of Nature as a general basis for public Law, but thinks that the moral and religious systems of nations must be the real foundation of their mutual relations, and consequently that no such ties as compose the Law of Nations can subsist, except among communities which acknowledge such

common principles. The *Law of Nations*, as it subsists in Europe, he particularly derives from Christianity; and he maintains with eloquence, and we think with success, that among the nations by whom it is acknowledged, the only solid and sufficient basis for a relative law among them is *Revealed Religion*.

As the arguments of Mr. W. on this subject appear to us of considerable importance, we will endeavour to state them, as much as possible, in his own words. The nature of the question itself, he thus explains.

“ A great and very old question, therefore, arises, concerning the Obligation of Natural Law, as far as it is supposed to tie us down to the observance of one, certain, and detailed scheme of duties, and no other: in other words, to the pursuit of what particular nations call good, or the rejection of what they call evil. If this cannot be shewn, we have as yet obtained absolutely nothing, concerning one fixed foundation, for a law of nations, binding, *ex vi terminorum*, upon all the nations of the world; and, as most of those learned men who have acquired such deserved reputation for their researches upon the subject, have generally taken this part of it for granted, there may be yet something wanting to the perfection of the science.

“ In the present chapter, therefore, I shall endeavour to examine the force of the Obligation which many judicious and virtuous persons have asserted we are all of us under, to observe invariably one particular and certain set of customs, from the commands of nature alone. And if it shall be found that this Obligation is at best but a weak one; or, that upon the same principles which are supposed to recommend it, very different sets of customs may be, and are pursued with equal zeal; it is clear, I think, that, with such a sort of Obligation, we can arrive at nothing determinate with respect to the Law in question. Should this be the case, therefore, I shall afterwards endeavour to come at what is likely to be the truth; and to point out whether what is commonly called the Law of Nations, is binding upon all the world, or only upon particular sets or classes of nations, as they fall into different divisions, of it, observing different religions, and pursuing different systems of morality.” Vol. I. p. 38.

In order to arrive at the decision of this question, the author is led to consider the foundations of moral obligation, and the great doubt whether it arises from *natural law alone*, as common to all mankind, or from the revealed commands of the Deity. Declaring himself in favour of the latter opinion, he however candidly states both sides, and mentions at large the authorities by which they have been respectively patronized: and first, he gives an account of those who maintain the universal obligation of Natural Law.

“ A vast body of authorities, venerable for their age, their learning, and their powers of argument, hold the affirmative of this question.



tion. At their head appear the whole band of Stoics, and the followers of Socrates and Plato of ancient times; and, among the moderns, the names of Suarez, Puffendorf, Hooker, Locke, Cumberland, Burlamaqui\*, Vattel, Taylor, and, above all, the profound Butler.

“ These again are opposed by another great body of authorities, which are no doubt well known to the reader; and which, however they may differ from them in the main points of their philosophy, are not to be neglected totally, or without discrimination. The philosophers I mean, are the Pyrrhonians, the Epicureans, and the Sceptics of antiquity; the disciples of Hobbs, Spinoza, Montaigne, Des Cartes of later days; and several others who are remembered within our own age. We proceed to enquire into the difference between them.” Vol. I. p. 42.

The argument against himself the author then states first, with great precision and candour; and in taking up the opposite side, very strongly declares his abhorrence of those systems which say, “ that there is no obligation at all, or that it is the nature of man to be vicious, or, at least, that he has no law to follow but his own appetite:” reminding his reader that the point of discussion is simply this, “ Whether, without the aid of a divine interposition, mere nature alone can point out the obligation upon all the world, invariably to observe the same moral duties.” It is evident, therefore, that though he is joined in this respect with such suspicious associates as Hobbs, Spinoza, &c. he is very cautious not to give countenance to any of their objectionable tenets. We should be glad if our limits would allow us to lay before our readers the whole of this argument; but, as this is not the case, we must be contented to deliver the conclusion only. After having observed that, concerning the great question of “ *the moral sense*, or the innate knowledge of right and wrong, men of the first abilities and judgment have doubted:” and that it will be, “ at least, safe to conclude with an author of deserved reputation for knowledge in the science of morals, (Paley) either that there exist no such instincts as compose what is called the moral sense, or that they are not now to be distinguished from prejudices and habits; on which account they cannot be depended upon in moral reasoning;”—he thus draws up his conclusion.

“ Upon the whole then, if we consider mankind as totally independent of the control of civil institutions, and destitute of those inestimable advantages concerning the intentions and providence of the Deity, which his goodness has revealed to us; it would appear that the law of nature, as far as the particular ramifications of morality are concerned, is like the moral sense itself. That is, either it does not exist at all, or it is so confounded with our prejudices and habits,

\* Thus printed constantly, but erroneously, for Burlamaqui.

and peculiar ideas of happiness; and so variously made up, according to the various casts of thought, and the varying perceptions of man, that with respect to the Obligation in the universe to pursue the particular duties which it is said to enjoin, nothing certain can be satisfactorily laid down concerning it.

“ It is in vain that we are referred to reason, as capable, from its immutability, of giving us one certain and never failing rule, by which we may arrive at the binding principle. We have already observed, that although the laws by which reason works are immutable, yet, unless the premises are settled, nothing can be made out by them; and, if the foregoing account of the actions of man when left to himself, is thought sufficient to prove him a being whose nature cannot be discovered, with any great degree of certainty, to impel him invariably to the observance of one certain system, it will follow that the laws of reason themselves will not enable us to make out the point, any more than conscience, or the mere consultation of our hearts and feelings; the great proof of which is to be discovered in that multiplicity of discordant theories (all of them equally attempted to be made out by reason) which has already been laid before the reader.

“ And this may also serve as an answer to very many triumphant assertions that have been made concerning the power of reason; which can only be ascribed to the mistake of those who make them, in not seeing that even for reason to discover any truth, it is necessary that the truth of the premises should be already allowed.” Vol. I. p. 90.

Having thus clearly delivered his opinion on the great doubt in question, Mr. W. proceeds to deduce the foundation of the law of nations in his own manner: which deduction he introduces in the next chapter, by the following important remarks.

“ It was in mercy to mankind, divided, led astray, and afflicted with these discordant ideas concerning the only thing, which, if they all thought alike of it, would indeed force them to consider one another as brethren: it was to remedy, either the inefficacy of the natural law to produce a general and uniform virtue; or the total loss of the law itself; that the high and glorious gift contained in the Christian dispensation was bestowed upon the world.

“ By this, more certain indications of the power and attributes of the Creator were given to men.

“ Their duty was set before them with precision and simplicity; and, above all, reasons for it were assigned, which, where they are allowed, must put an end to all doubt, and carry obligation to the most ignorant mind.

“ The very existence of this dispensation proves to us, I think, the want of power in the system called the law of nature, to enforce those moral duties in all their universality, for the universality of which so much is contended.—For why, might it be asked, was this wonderful revelation bestowed upon mankind, with all its splendid train of miracles, and martyrdoms, and the long continuation of the divine interposition, which has afforded so many handles for infidelity to lay hold of: if every thing which it was meant to bring about with respect

respect to morals, could have been done without it? Why also that complaint which, with the greatest justice is in every body's mouth, that, if religion were banished, the whole people would be corrupted; the practical truth of which is brought home to our own times in melancholy force, from the contemplation of what has passed among the French; and the consideration that nearly all those amongst ourselves who seek to disturb the peaceful order of things, are professed Deists, or followers of reason; that is, whose moral principles can seldom be fixed or generally understood.

“ Now although very refined intellect, attended with the advantages of much leisure and meditation, has sometimes been able to form a very virtuous system of morals; and one or two were formerly able to make out something like the doctrine of rewards and punishments; yet it was so enveloped in obscurity, and so fragile, from insufficient elementary principles, that the *generality* of men could not enter into them, because they could not feel their force; and the generality of men cannot be supposed to be bound by laws which they do not understand. Whereas there is this invariable advantage which the meanest Christian has over many of the proudest philosophers; that he can immediately set forth the plainest, and, at the same time, the most forcible motives for living a life of virtue; while the latter is often lost in paradoxes, or forced to deduce his consequences from positions of his own assuming.” P. 120.

These are the most prominent features of that which the author himself considers as the first division of his work, the fundamental part; which is comprised within the five first chapters. The remainder is historical, and is treated with clearness, ability, and a considerable extent of reading. A view of the chapters will give a general idea of the mode in which this part is executed. Chap. 6. Of the law of nations, as observed by the Greeks and Romans. 7. The Scandinavian nations. 8. Europe from the 11th century. 9. From thence to the 15th century. 10. Of the improvement of the law of nations within the latter period. 11. The influence of particular institutions within that time, particularly five, which form respectively the subject of the ensuing five chapters; namely, 12. *The feudal system*. 13. *The influence of Christianity*, 14. *Chivalry*. 15. *Treaties and conventions*. 16. *The regulations respecting the precedency of nations*. 17. Here the history is continued to the seventeenth century. 18. Of the age of Grotius; which the author, for just reasons, fixes as the ultimate point of his history.

As, according to the principles of the author, a very material part of this account must be derived from the influence of Christianity, that is treated very copiously in the thirteenth chapter, wherein the effect of its corruptions, as well of its real tenets, is ably shown. But observing that it may be enquired why it had not taken greater effect in the period be-

tween its origin and the eleventh century, to this, he replies, in the following very satisfactory manner :

“ The answer is to be drawn partly from circumstances in the history of Europe, partly from the remoteness which is often to be observed between cause and effect. More than three hundred years passed on, before it was possible for Christianity to interpose, with effect, in the laws of the world ; those who had the power of making laws, having been so far from adopting its precepts, that it became the object of their most violent persecutions. For four hundred years afterwards, Europe was torn to pieces by the rage of different races of barbarians, who pressed upon one another too fast to allow any time for the milder doctrines of peace to take effect, and who most of them professed a religion whose precepts were the very reverse of those of Christianity. The undulations of that storm remained long after, and the corruptions, the degeneracy, and dissensions of the Church, prevented it from fulfilling its duty even when order had been restored.

“ The volume of duty, however, laid before us by Christ, continued always the same ; and whoever consulted it even in the dark interpretations which ambition or avarice, superstition or ignorance, but too often put upon it, found benefit from it in the end. Its progress, though perpetually interrupted, was finally certain, and mankind at length enjoy, what was intended for them long ago.

“ Let no one here say, with too great confidence, that the order now established in the Law, is owing to extraneous causes ; to the natural tendency of men towards improvement ; the establishment of government ; the extension of commerce ; or the progress of the sciences. These can no doubt do much ; but could they of themselves alone have reformed the Law of Nations, the sets of people we have just mentioned, would have presented us with a Code of maxims, and a practical conduct, far different from that which we have been able to discover, even at the very highest points of their refinement. Besides, nations, with one or two exceptions, have, for the most part, dated their progress in morality from the epoch of their conversion ; and in the history of the corruptions of the church itself, it is conspicuous, that morality has been at its lowest ebb, when the church was most abandoned to worldly affairs, or most corrupted by bigotry and superstition. The progress of mankind, however, went on in all other points, notwithstanding their depraved notion of Christianity, had it also gone on in the science of morals, the argument would be fairly destroyed.

“ An example of the truth of these observations is but too near us both in time and place ; for it has been obvious, that the people of France were led, first to tolerate, and then to rejoice in the shocking crimes of their Convention, in almost exact proportion as the latter was able to extinguish among them their ideas of religion. They afford us the proof also of the connection between morality and the Law of Nations, since the extinction of the one was the signal for these pretensions and usurpations, which justly drove away their Am-

ambassador from a respectable Republic, and called the greater part of Europe to arms." P. 5.

It is with great pleasure that we observe, in a young author, not professionally connected with religion, so uniform, steady, and sensible an attachment to the truth of christianity, as every where appears in this work of Mr. Ward; and so just an abhorrence of those false principles by which the European law of nations is now daringly violated. The following reflections do honour both to the head and heart of the writer, for their temperance and truth. Speaking of the courtesy of knights, he says:

"The effect of this courtesy of knighthood upon men's conduct in war, is also exemplified by the rules observed in fixing the quantum of ransom. Montluc, a famous knight about the middle of the sixteenth century, when the true spirit of chivalry had been revived in the world, observes in his commentaries, that he was always *moderate* in this point towards his prisoners. "Cela est indigne," says he, "de les escorcher jusqu' aux os quand ce sont personnes d'honneur qui portent les armes."

"A man, writing in these times, cannot but advert to the sad change which the manners and maxims of war of this once generous people, have almost in a moment undergone. Some future investigator of our subject will possibly in other centuries have it to remark, that at the close of the eighteenth century, when the Convention of France had boasted that it had got the start of the rest of Europe by 2000 years in refinement and knowledge, it passed a decree by which every English and Hanoverian prisoner should be put to death. The most horrid of the barbarities related in the first section of this chapter, are thus made to revive, and to be the proofs of 2000 years superior progress in improvement. The future philosopher will also have to observe upon the generous and dignified return that was made to that decree, and the manner in which the return was received; and if any thing will make him suppose, that the wicked folly and injustice which governed the intercourse of the Christians and Infidels, such as we have seen it, is renovated, it will be the reasoning of the representatives of this *superior* people, who gravely assert that humanity may be observed between the soldiers of tyrants; but that republicans and tyrants being as opposite as vice and virtue, no mercy should be shewn between *them*. A difference in form of government is thus made to generate, what a difference in points of faith had formerly produced; and all the horrors of the Crusades are to be revived, because the French chuse one constitution, and the English another. In what is here remarked, there is neither occasion, nor would it be relevant to enter into any particulars of the quarrel, or any personal reasoning concerning the character of individuals. The observation might be made by a dispassionate stranger, five thousand years hence, if letters should last so long." P. 171.

With this citation we take leave of an interesting work: in which we have only to regret that the press has been very carelessly corrected, so as to disfigure the pages with many faults, besides those enumerated in a long list of errata. In particular, from p. 180 to 191 of Vol. I. Æ is almost invariably substituted for Æ, as Æginetans, Ægos Potamos, &c. &c. These, however, are matters which a second edition will easily set right; and, though we do not deny that amidst so various matters, some few may be liable to objection, we doubt not that to a second edition the work will soon arrive; not only by the demand of professional men, but of all liberal enquirers into history and general morality.

ART. IX. *A Journey from Prince of Wales's Fort, in Hudson's Bay, to the northern Ocean, undertaken by Order of the Hudson's-Bay Company, for the Discovery of Copper-Mines, a North-west Passage, &c. in the Years 1769, 1770, 1771, and 1772. By Samuel Hearne. 4to. 1l. 11s. 6d. Cadell and Davies. 1795.*

HUDSON'S Bay, as connected with the expectation of discovering a north-west passage, which, notwithstanding successive disappointments, is not wholly despair'd of by some, has long been regarded as an object of anxious and eager curiosity. Many indeed have gone so far as to complain that the Hudson's-Bay Company, indifferent to the views of philosophers, and tenacious only of their own confined branch of commerce, have neglected every opportunity of discovery, by checking, or, at least, not sufficiently encouraging, the ardour of adventurers. The journey, however, of Mr. Hearne (and a most perilous one to himself, as well as expensive one to his employers, it must surely have been) shows these prejudices to have been ill-founded; and though little accession has resulted either to commerce or to the stores of knowledge, from this additional experiment, it is certain that there has been no want of zeal on one part, or of liberality on the other, to accomplish what the philosopher may hope, or commercial speculators require.

Mr. Hearne made three distinct expeditions from Prince of Wales's Fort, the object of all, as appears by his instructions, was to gain a knowledge of the Northern Indian company, to observe if any copper mines existed near what is called the Copper River, and, above all, whether a passage through the continent exists. In the two first expeditions, this traveller

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was unsuccessful, but, in the third, he accomplished his purpose. Having arrived at the Copper-mine River, he carefully surveyed it and its vicinity, explored what are called the copper mines, and finally returned by the Great Athapuscow Lake. The journal, with regard to the accuracy of its observations respecting the latitude of places, and, indeed, in some other instances also, has been controverted by Mr. Dalrymple. But if there be any error, it seems to have arisen not from want of fidelity on the part of Mr. Hearne, but partly from defect in scientific accomplishments, and principally from the untoward accident of breaking his quadrant. The volume altogether is certainly a very useful and entertaining addition to our geographical collections, and in particular the description of the Northern Indians, seems to have been the result of much careful observation, is written with great good sense, and will well repay the reader's curiosity. Some parts of this we shall select, as giving a curious, though shocking picture of manners. The following account of the surprise of some Esquimaux, by Mr. Hearne's Indian companions, strongly marks the native savage character of that people.

“ At this time, (it being about noon) the three men who had been sent as spies met us on their return, and informed my companions that five tents of Esquimaux were on the west side of the river. The situation, they said, was very convenient for surprising them; and, according to their account, I judged it to be about twelve miles from the place we met the spies. When the Indians received this intelligence, no farther attendance or attention was paid to my survey, but their whole thoughts were immediately engaged in planning the best method of attack, and how they might steal on the poor Esquimaux the ensuing night, and kill them all while asleep. To accomplish this bloody design more effectually, the Indians thought it necessary to cross the river as soon as possible; and, by the account of the spies, it appeared that no part was more convenient for the purpose than that where we had met them, it being there very smooth, and at a considerable distance from any fall. Accordingly, after the Indians had put all their guns, spears, targets, &c. in good order, we crossed the river, which took up some time.

“ When we arrived on the west-side of the river, each painted the front of his target or shield; some with the figure of the sun, others with that of the moon, several with different kinds of birds and beasts of prey, and many with the images of imaginary beings, which according to their silly notions, are the inhabitants of the different elements, earth, sea, air, &c.

“ On enquiring the reason of their doing so, I learned that each man painted his shield with the image of that Being on which he relied most for success in the intended engagement. Some were contented with a single representation; while others, doubtful, as I suppose, of the quality and power of any single being, had their shields covered

to the very margin with a group of hieroglyphics quite unintelligible to every one except the painter. Indeed, from the hurry in which this business was necessarily done, the want of every colour but red and black, and the deficiency of skill in the artist, most of those paintings had more the appearance of a number of accidental blotches, than "of any thing that is on the earth, or in the water under the earth;" and though some few of them conveyed a tolerable idea of the thing intended, yet even these were many degrees worse than our country sign-paintings in England.

"When this piece of superstition was completed, we began to advance toward the Esquimaux tents; but were very careful to avoid crossing any hills, or talking loud, for fear of being seen or overheard by the inhabitants; by which means the distance was not only much greater than it otherwise would have been, but, for the sake of keeping in the lowest grounds, we were obliged to walk through entire swamps of stiff marly clay, sometimes up to the knees. Our course, however, on this occasion, though very serpentine, was not altogether so remote from the river as entirely to exclude me from a view of it the whole way: on the contrary, several times (according to the situation of the ground) we advanced so near it, as to give me an opportunity of convincing myself that it was as unnavigable as it was in those parts which I had surveyed before, and which entirely corresponded with the accounts given of it by the sies.

"It is perhaps worth remarking, that my crew, though an undisciplined rabble, and by no means accustomed to war or command, seemingly acted on this horrid occasion with the utmost uniformity of sentiment. There was not among them the least altercation or separate opinion; all were united in the general cause, and as ready to follow where Matonabee led, as he appeared to be ready to lead, according to the advice of an old Copper Indian, who had joined us on our first arrival at the river where this bloody business was first proposed.

"Never was reciprocity of interest more generally regarded among a number of people, than it was on the present occasion by my crew, for not one was a moment in want of any thing that another could spare; and if ever the spirit of disinterested friendship expanded the heart of a Northern Indian, it was here exhibited in the most extensive meaning of the word. Property of every kind that could be of general use, now ceased to be private; and every one who had any thing which came under that description, seemed proud of an opportunity of giving it, or lending it to those who had none, or were most in want of it.

"The number of my crew was so much greater than that which five tents could contain, and the warlike manner in which they were equipped, so greatly superior to what could be expected of the poor Esquimaux, that no less than a total massacre of every one of them was likely to be the case, unless Providence should work a miracle for their deliverance.

"The land was so situated, that we walked under cover of the rocks and hills till we were within two hundred yards of the tents. There we lay in ambush for some time, watching the motions of the Esquimaux;



Esquimaux; and here the Indians would have advised me to stay till the fight was over, but to this I could by no means consent; for I considered, that when the Esquimaux came to be surpris'd, they would try every way to escape, and if they found me alone, not knowing me from an enemy, they would probably proceed to violence against me when no person was near to assist. For this reason, I determin'd to accompany them, telling them at the same time, that I would not have any hand in the murder they were about to commit, unless I found it necessary for my own safety. The Indians were not displeas'd at this proposal; one of them immediately fix'd me a spear, and another lent me a broad bayonet for my protection; but at that time I could not be provided with a target; nor did I want to be encumbered with such an unnecessary piece of lumber.

“ While we lay in ambush, the Indians performed the last ceremonies which were thought necessary before the engagement. These chiefly consist'd in painting their faces, some all black, some all red, and others with a mixture of the two; and to prevent their hair from blowing into their eyes, it was either tied before and behind, and on both sides, or else cut short all round. The next thing they consider'd was to make themselves as light as possible for running; which they did, by pulling off their stockings, and either cutting off the sleeves of their jackets, or rolling them up close to their arm-pits; and though the musktoes at that time were so numerous as to surpass all credibility, yet some of the Indians actually pulled off their jackets, and enter'd the lists quite naked, except their breech-cloths and shoes. Fearing I might have occasion to run with the rest, I thought it also adviseable to pull off my stockings and cap, and to tie my hair as close up as possible.

“ By the time the Indians had made themselves thus completely frightful, it was near one o'clock in the morning of the seventeenth; when finding all the Esquimaux quiet in their tents, they rush'd forth from their ambuscade, and fell on the poor unsuspecting creatures, unperceived till close at the very eyes of their tents, when they soon began the bloody massacre, while I stood neuter in the rear.

“ In a few seconds the horrible scene commenc'd; it was shocking beyond description; the poor unhappy victims were surpris'd in the midst of their sleep, and had neither time nor power to make any resistance; men, women, and children, in all upward of twenty, ran out of their tents stark naked, and endeavour'd to make their escape; but the Indians having possession of all the land-side, to no place could they fly for shelter. One alternative only remain'd, that of jumping into the river; but, as none of them attempted it, they all fell a sacrifice to Indian barbarity!

“ The shrieks and groans of the poor expiring wretches were truly dreadful; and my horror was much increas'd at seeing a young girl, seemingly about eighteen years of age, killed so near me, that when the first spear was struck into her side, she fell down at my feet, and twist'd round my legs, so that it was with difficulty that I could disengage myself from her dying grasps. As two Indian men pursu'd this unfortunate victim, I solicit'd very hard for her life; but the murderers made no reply till they had stuck both their spears through her  
body,

body, and transfixed her to the ground. They then looked me sternly in the face, and began to ridicule me, by asking if I wanted an Esquimaux wife; and paid not the smallest regard to the shrieks and agony of the poor wretch, who was twining round their spears like an eel! Indeed, after receiving much abusive language from them on the occasion, I was at length obliged to desire that they would be more expeditious in dispatching their victim out of her misery, otherwise I should be obliged, out of pity, to assist in the friendly office of putting an end to the existence of a fellow creature who was so cruelly wounded. On this request being made, one of the Indians hastily drew his spear from the place where it was first lodged, and pierced it through her breast near the heart. The love of life, however, even in this most miserable state, was so predominant, that though this might justly be called the most merciful act that could be done for the poor creature, it seemed to be unwelcome, for though much exhausted by pain and loss of blood, she made several efforts to ward off the friendly blow. My situation, and the terror of my mind, at beholding this butchery, cannot easily be conceived, much less described; though I summed up all the fortitude I was master of on the occasion, it was with difficulty that I could refrain from tears; and I am confident that my features must have feelingly expressed how sincerely I was affected at the barbarous scene I then witnessed; even at this hour I cannot reflect on the transactions of that horrid day without shedding tears." P. 148.

We were much entertained with the following curious and extraordinary narration.

"On the eleventh of January, as some of my companions were hunting, they saw the track of a strange snow-shoe, which they followed; and at a considerable distance came to a little hut, where they discovered a young woman sitting alone. As they found that she understood their language, they brought her with them to the tents. On examination, she proved to be one of the Western Dog-ribbed Indians, who had been taken prisoner by the Athapuscow Indians in the Summer of one thousand seven hundred and seventy; and in the following Summer, when the Indians that took her prisoner were near this part, she had eloped from them, with an intent to return to her own country; but the distance being so great, and having, after she was taken prisoner, been carried in a canoe the whole way, the turnings and windings of the rivers and lakes were so numerous, that she forgot the track; so she built the hut in which we found her, to protect her from the weather during the Winter, and here she had resided from the first setting in of the fall.

"From her account of the moons past since her elopement, it appeared that she had been near seven months without seeing a human face; during all which time she had supported herself very well by snaring partridges, rabbits, and squirrels; she had also killed two or three beavers, and some porcupines. That she did not seem to have been in want is evident, as she had a small stock of provisions by her when she was discovered; and was in good health and condition,

dition, and I think one of the finest women, of a real Indian, that I have seen in any part of North America.

“ The methods practised by this poor creature to procure a livelihood were truly admirable, and are great proofs that necessity is the real mother of invention. When the few deer-sinews that she had an opportunity of taking with her were all expended in making snares, and sewing her clothing, she had nothing to supply their place but the sinews of the rabbits legs and feet; these she twisted together for that purpose with great dexterity and success. The rabbits, &c. which she caught in those snares, not only furnished her with a comfortable subsistence, but of the skins she made a suit of neat and warm clothing for the Winter. It is scarcely possible to conceive that a person in her forlorn situation could be so composed as to be capable of contriving or executing any thing that was not absolutely necessary to her existence; but there were sufficient proofs that she had extended her care much farther, as all her clothing, beside being calculated for real service, shewed great taste, and exhibited no little variety of ornament. The materials, though rude, were very curiously wrought, and so judiciously placed, as to make the whole of her garb have a very pleasing, though rather romantic appearance.

“ Her leisure hours from hunting had been employed in twisting the inner rind or bark of willows into small lines, like net-twine, of which she had some hundred fathoms by her; with this she intended to make a fishing net as soon as the Spring advanced. It is of the inner bark of willows, twisted in this manner, that the Dog-ribbed Indians make their fishing-nets; and they are much preferable to those made by the Northern Indians.

“ Five or six inches of an iron hoop, made into a knife, and the shank of an arrow-head of iron, which served her as an awl, were all the metals this poor woman had with her when she eloped; and with these implements she had made herself complete snow-shoes, and several other useful articles.

“ Her method of making a fire was equally singular and curious, having no other materials for that purpose than two hard sulphurous stones. These, by long friction and hard knocking, produced a few sparks, which at length communicated to some touchwood; but as this method was attended with great trouble, and not always with success, she did not suffer her fire to go out all the Winter. Hence we may conclude that she had no idea of producing fire by friction, in the manner practised by the Esquimaux, and many other uncivilized nations; because if she had, the above-mentioned precaution would have been unnecessary.

“ The singularity of the circumstance, the comeliness of her person, and her approved accomplishments, occasioned a strong contest between several of the Indians of my party, who should have her for a wife; and the poor girl was actually won and lost at wrestling by near half a score different men the same evening. My guide, Matonabbee, who at that time had no less than seven wives, all women grown, besides a young girl of eleven or twelve years old, would have put in for the prize also, had not one of his wives made him ashamed of it, by telling him that he had already more wives than he could

could properly attend. This piece of satire, however true, proved fatal to the poor girl who dared to make so open a declaration; for the great man, Matonabee, who would willingly have been thought equal to eight or ten men in every respect, took it as such an affront, that he fell on her with both hands and feet, and bruised her to such a degree, that, after lingering some time, she died.

“When the Athapuscow Indians took the above Dog-ribbed Indian woman prisoner, they, according to the universal custom of those savages, surprised her and her party in the night; and killed every soul in the tent, except herself and three other young women. Among those whom they killed, were her father, mother, and husband. Her young child, four or five months old, she concealed in a bundle of clothing, and took with her undiscovered in the night; but when she arrived at the place where the Athapuscow Indians had left their wives (which was not far distant) they began to examine her bundle, and finding the child, one of the women took it from her and killed it on the spot.

“This last piece of barbarity gave her such a disgust to those Indians, that notwithstanding the man who took care of her treated her in every respect as his wife, and was, she said, remarkably kind to, and even fond of her; so far was she from being able to reconcile herself to any of the tribe, that she rather chose to expose herself to misery and want, than live in ease and affluence among persons who had so cruelly murdered her infant. The poor woman's relation of this shocking story, which she delivered in a very affecting manner, only excited laughter among the savages of my party.” P. 262.

The last chapter is particularly occupied with the description of the persons, tempers, manners, &c. of the northern Indians; and from this we should be glad to make larger extracts, if we could do so with convenience. Among the more curious incidents which mark the domestic lives of these savages, this which follows is not the least remarkable.

“Divorces are pretty common among the Northern Indians; sometimes for incontinency, but more frequently for want of what they deem necessary accomplishments, or for bad behaviour. This ceremony, in either case, consists of neither more nor less than a good drubbing, and turning the woman out of doors; telling her to go to her paramour, or relations, according to the nature of her crime.

“Providence is very kind in causing these people to be less prolific than the inhabitants of civilized nations; it is very uncommon to see one woman have more than five or six children; and these are always born at such a distance from one another, that the youngest is generally two or three years old before another is brought into the world. Their easy births, and the ceremonies which take place on those occasions, have already been mentioned; I shall, therefore, only observe here, that they make no use of cradles, like the Southern Indians, but only tie a lump of moss between their legs; and always carry their children at their backs, next the skin, till they are able to walk. Though their method of treating young children is in this respect

respect the most uncouth and awkward I ever saw, there are few among them that can be called deformed, and not one in fifty who is not bow-legged.

“ There are certain periods at which they never permit the women to abide in the same tent with their husbands. At such times they are obliged to make a small hovel for themselves at some distance from the other tent. As this is an universal custom among all the tribes, it is also a piece of policy with the women, upon any difference with their husbands, to make that an excuse for a temporary separation, when, without any ceremony, they creep out (as is their usual custom on those occasions) under the eaves of that side of the tent at which they happen to be sitting; for at those times they are not permitted to go in or out through the door. This custom is so generally prevalent among the women, that I have frequently known some of the sulky dames leave their husbands and tent for four or five days at a time, and repeat the *farce* twice or thrice in a month, while the poor men have never suspected the deceit, or if they have, delicacy on their part has not permitted them to enquire into the matter. I have known Matonabee's handsome wife, who eloped from him in May, one thousand seven hundred and seventy-one, live *thun-nardy*, as they call it (that is, alone,) for several weeks together, under this pretence; but as a proof he had some suspicion, she was always carefully watched, to prevent her from giving her company to any other man. The Southern Indians are also very delicate in this point; for though they do not force their wives to build a separate tent, they never lie under the same clothes during this period. It is, however, equally true, that the young girls, when those symptoms make their first appearance, generally go a little distance from the other tents for four or five days, and at their return wear a kind of veil or curtain, made of beads, for some time after, as a mark of modesty; as they are then considered marriageable, and of course are called women, though some at those periods are not more than thirteen, while others at the age of fifteen or sixteen have been reckoned as children, though apparently arrived at nearly their full growth.

“ On those occasions a remarkable piece of superstition prevails among them; women in this situation are never permitted to walk on the ice of rivers or lakes, or near the part where the men are hunting beaver, or where a fishing-net is set, for fear of averting their success. They are also prohibited at those times from partaking of the head of any animal, and even from walking in, or crossing the track where the head of a deer, moose, beaver, and many other animals, have lately been carried, either on a sledge or on the back. To be guilty of a violation of this custom is considered as of the greatest importance; because they firmly believe that it would be a means of preventing the hunter from having an equal success in his future excursions.” P. 312.

The volume concludes with an account of the quadrupeds, fish, birds, and vegetable productions found in the northern parts of Hudson's Bay; and here the author acknowledges himself much indebted to Mr. Pennant's Arctic Zoology; but

but he greatly regrets the loss of a vocabulary of sixteen folio pages of the Northern Indian languages, which his memory does not enable him to replace. A chart of Mr. Hearne's tracks accompanies the work. But we think the whole published on too large and extensive a scale; which at the same time that it puts it beyond the reach of common readers, is not compensated either by the importance of the publication itself, or the discoveries and information it professes to communicate. We cannot conclude, without intimating to the public, that Mr. Hearne's opinion against a north-west passage is decided. "As to a passage through the continent of America, by the way of Hudson's Bay, notwithstanding what Mr. Ellis has urged in its favour, and the place it has found in the visionary map of the American traveller, my latitude only, says Mr. H. will be a sufficient proof that no such passage is in existence."

ART. X. *Dr. Morgan's Investigation of the Trinity of Plato, &c.*

(Concluded from our last, Page 617.)

HAVING now dismissed this author's account of Plato, and found it very erroneous, we come to his account of Philo. This writer has been much more believed than Plato, by the world of Christian scholars, to speak of the Son as the Logos of God. But Dr. Morgan undertakes now to prove, that Philo does not speak of him at all. He thus engages in a task "fit for Hercules;" it being the peculiar character of his work, to find greater difficulty as he presses more forward, and to encounter the common sense of learning more directly than ever. But, unhappily for himself, the club is so unskillfully wielded by our Hercules, that he overthrows himself with it.

"A trinity of persons in the divine nature," says the Doctor, in p. 161, "was the genuine doctrine of the primitive Christian church. How much soever the early writers of the church differ, in their method of explaining the *nature* of the three divine persons, and their *relation* to each other; they are in a manner unanimous, in their profession of the general doctrine."

Dr. M. believes therefore the Fathers to be, what every man who can read must equally believe them, "almost unanimous" professors of the general doctrine of the Trinity. Yet, in p. 109, he proposes to prove the following point. We cite his own words, that we may not injure him.

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“ We saw,” he tells us, “ that Philo, by an allegorical mode of interpretation, explained the things, persons, and transactions, recorded in the Old Testament; to signify moral and intellectual qualities and operations. The fathers of the Christian church proceeded farther, and again converted those qualities and operations, with the supposed emblematic things, persons, and transactions, into other persons and transactions under the Gospel covenant.”

He instances this immediately, by citing passages relative to the Logos, the Christ, and the son of God. Yet, from that conduct in *Philo*, he *denies* him to have meant any Son or Logos of God; while, with the same conduct in the *Fathers*, he *allows* them to *mean*, to *assert*, to *profess* both. This is a most astonishing contradiction, and annihilates the very life of his reasonings.

Dr. Morgan maintains, in p. 161, “ that a Trinity of persons in the Divine Nature was the *peculiar* doctrine of the primitive Christian church.” But “ I do not mean,” he asserts, in p. 67, “ to determine *any thing* about the doctrine of the Jews relative to the Divine Nature, *in the time of Philo*.” Yet he professedly sets himself to prove, that Philo, who was certainly a Jew, and certainly lived “ in the *time of Philo*,” says nothing concerning this “ doctrine of the primitive Christian church.” This is plainly contradictory. “ Least of all would I have it supposed,” adds the doctor, in the same strain of contradiction, “ that I mean to deny, that many passages of the Old Testament refer to the second person of the ever-blessed Trinity.” The wording of this passage is remarkable, *not* that he *does not mean to deny*, but that he would not have it “ *supposed*” he “ *means to deny*.” Yet he who maintains the doctrine of the Trinity to be peculiar to the primitive church of the Christians, *must* mean to determine decisively, that the doctrines of the Jews relative to the divine nature, in the time of Philo, did not admit a plurality of persons in this nature; and *must* mean to deny, that *many*, or that *any*, passages of the Old Testament, refer to the second person in the ever-blessed Trinity. The understanding of the writer is here certainly in a very strange perplexity. This may result from a mind confused and lost, amid the fantastical imaginations of Philo and of Plato, and not holding fast by any certain clue through all its windings. Or it may result from the fear of speaking out; a fear that very naturally operated at the beginning, and was as naturally not felt in the warmth of disputation towards the close. Either way, the contradiction is apparent, and the *effect* of the author’s argumentation is annihilated a second time.

Dr. Morgan, as we have already seen, does not mean to determine *any thing* about the doctrine of the Jews relative to the Divine Nature, *in the time of Philo*. But our Saviour and his cotemporaries were all Jews, and all “in the time of Philo.” Yet he actually *steps out of his way* to answer an argument, urged in favour of the doctrine of the Jews, relative to the Divine Nature, and urged from the Gospels themselves. “An animated and ingenious writer, he says, of the present day,” whom a note tells us to be “Whitaker, in his History [real Origin] of Arianism,” has advanced an interpretation concerning the popular belief among the Jews in the Godhead of their Messiah, which he thinks it proper to controvert; though, with a proper caution, he does not enter into the general merits of the question discussed by this learned author. He controverts the interpretation, by what the logicians call *the fallacy of disjunction*; by showing the Gospels to contain no hints of a difference between “external profession and internal sentiments,” in the Scribes, though the hints were really collected by Mr. Whitaker from the Acts of the Apostles, and from Josephus. He thus, however, violates his own rule, when he thinks he spies an advantage; and *practically* shows that he means, whatever he may say *theoretically*, to determine *any thing* he can determine, about the doctrines of the Jews in the time of Philo: and as the doctrines of *the common people* must have been derived from their Scriptures (however the opinions of the Scribes might have been) Dr. Morgan by thus disputing an argument which went to show, that the Godhead of the Messiah was believed by *the common people*, or (as Dr. Morgan himself speaks for that author) “was the *received* opinion of the *Jews in general* at that time, p. 78, plainly means to deny what he would, least of all, be supposed to deny, “that many passages of the Old Testament refer to the second person of the ever-blessed Trinity.” In such a maze of contradictions has the doctor involved himself, and so has a third time annihilated his own arguments.

But let us now take up the whole doctrine, by the regular handle which the author presents to us. With this design, let any man of common sense open his New Testament, and notice what he finds there. He instantly finds, that the Messiah was to be born of a Virgin, “and they shall call his name Immanuel, which, being interpreted, is “God with Us\*,” a declaration of something absolutely unintelligible in itself, and conveying no one idea to the Jews who heard it, *unless* they

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\* Matt. i, 23.



previously believed the Godhead of their coming Messiah. Thus also, a little before, when he finds an angel telling Joseph concerning the Messiah, then in the womb of the Virgin, "that which is conceived in her is of *the Holy Ghost*;"\* he must be sure that Joseph knew of and believed in a Holy Ghost, or the annunciation must have been a mere mockery in itself. In the same manner will he find the faith of the Jews apparent, in the assertion of John the Baptist to the Jews, that the coming Messiah "shall baptize you with *the Holy Ghost* and with fire;" in the testimony of the Evangelist, that our Saviour "saw *the Spirit of God* descending like a dove, and lighting upon him†;" in the further testimony of the Evangelist, "lo! a voice from Heaven, saying, This is my beloved Son‡;" and in the two addresses of the Devil to our Saviour, "if thou be the *Son of God*, command that these stones be made bread," or, "if thou be the *Son of God*, cast thyself down||. From these he sees very clearly, in all the steadiness of a light purely historical, yet, in the passages merely incidental, that the New Testament is *built and founded* upon a belief in the Jews before, and at our Saviour's appearance, concerning a Son of God, who as such was God, and who by a human birth became *Immanuel*, God with Us, or *God-Man*; and concerning a Holy Ghost, who was the Spirit of God, who descended upon our Saviour in the visible form of a dove at his baptism, yet was to be sent by our Saviour in the visible form of fire upon some of the Jews. As he reads further, he beholds that very *anomaly of language*, which incidentally speaks of God as a plurality, and is therefore so striking a circumstance in the composition of the Jewish Scriptures, actually *continued*, and continued as *incidentally*, in the Christian; this exhortation of our Saviour, "make to yourselves friends of the Mammon of Unrighteousness, that, when ye fail, *THEY* may receive you into everlasting habitations," and this other, "give and it shall be given unto you," by God, "good measure—shall man," shall *THEY*, "give into your bosom¶," answering to those passages in the Jewish, "let us make man in *OUR* image, and after *OUR* likeness," or "Adam is become as one of *US*," or "let *US* go down and confound their language." As a late author has said, to the preclusion surely of all reasonings to the contrary,

\* Matt. i. 20.

† Ibid. iii. 11.

‡ Ibid. 16.

§ Ibid. 17.

|| Ibid. iv. 3, 6.

¶ Luke xvi. 9. δεξωσται

i. 38. δωσων.

“The venerable founder of our faith, and the dignified preachers of it to the world, as late as St. John himself, do never propose the doctrine of Christ’s divinity, as a *new* article of faith, as one that had been hitherto unknown to the church of God, and that was now brought to light by the Gospel. They do not lay it before their hearers or their readers, in formal propositions. They bring it not forward to their understandings with a solemnity of introduction, that should show their own sense of its surprising nature, and prepare the minds of their people for the first reception of it. No! They pass imperceptibly into the subject. They insinuate rather than proclaim it. They speak of it in such a manner, as proves it to have been familiar to their own minds, and familiar to the minds of their countrymen. Whenever they notice it, they notice it as a doctrine which has always been professed by the church of God, had always been believed by its members, and now wanted only to be applied to the person of Jesus. This remark, which is so necessary to the right understanding of *our* scriptures, is additionally demonstrated to be true, by the evident contrast which appears in the writings of St. John, compared with all the other writings of the New Testament concerning the present article\*.”

In this state of faith among the Jews, Philo could not possibly avoid, as a Jew, writing about a Logos; all intimations concerning the personal, the deified Logos of his faith, and a thousand veils of allegory, could not possibly conceal his figure from the eyes of readers. Philo, indeed, we must ever remember, though it is totally forgotten by Dr. Morgan, *could never have allegorized concerning a Logos, if he had not known of a personal Logos before; and could never have spoken allegorically in such magnificent terms concerning the former, if he had not acknowledged, revered, and worshipped the latter.* Thus the very shadow bespeaks the substance near; and that must surely be an inverted understanding, which should argue against the existence of the substance from the appearance of the shadow, or deny any personal Logos in Philo, because an allegorical one is there seen. Philo allegorized about *him*, whom St. John knew equally with Philo under Philo’s appellation of the *Logos*, whom St. John revered equally with Philo as God, and whom St. John introduced under Philo’s appellation, as God, from the Jewish church to the Christian.

Yet Philo speaks at times so very plainly of the Logos, that the Deity comes forth from behind the veil of allegory, and the sun-bursts out in radiance through the mists that were shrouding it. This has been shown (we think) by a late author, who, with some affectation of exhausting the subject,

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\* Whitaker, 442, 443.

has collected every intimation concerning the Logos in Philo. We shall take a much shorter course, and select only three or four passages out of his mass; choosing rather to take them from him than collect them ourselves, because they thus appear actually preclusive of Dr. Morgan's reasonings. "The Logos of God, the divine Logos," as Philo tells us, "is very sharp-sighted, even to be a Being sufficient for the inspection of all things \*;" a passage only less luminous because less ample than St. Paul's, "the word of God is quick and powerful, a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him." But, as Philo says in another place, "an employment is not the cause of thy participating in good or evil, but *He* is, who is the rudder-holder and governor of the universe, the Divine Logos;" God "having set over the whole his first-begotten Son, the right Logos," and "the divine Logos, passing at his ease through cities, and nations, and countries, distributes the possessions of these to those, and of all to all †." Just so, He who is equally called "the Word of God," in the Revelations, equally "hath on his vesture and on his thigh a name written, *King of Kings and Lord of Lords*;" and he, "the Lamb, shall overcome them, for he is Lord of Lords and King of Kings;" being also asserted in other scriptures as our Saviour, to be "upholding all things by the word of his power," even to be he "by whom all things consist." But "ye belong," adds Philo in a third place, "to one and the same parent, who is not mortal but immortal, the Man of God, who, being the Logos of the Eternal, is of necessity also himself incorruptible ‡;" and as our Saviour, immediately before his birth, is more briefly predicted to be Immanuel, which being interpreted, is God with us." And, as Philo in the fourth place mentions, "the *eternal* Logos of the *everlasting* God §;" so in the Revelation we have "one like unto the Son of Man," speaking thus, "I am *Alpha* and *Omega*, the *Beginning* and the *Ending*, saith the Lord, which *was*, and which *is*, and which *is to come*." We have thus selected passages in Philo, that not only speak explicitly to the points, but are repeated by the scriptural writers; as the explicitness is highly enhanced by the repetition, proves *his* sentiments to be equally with the scriptural derived from the very sources of the Jewish faith, and in some measure communicates the stamp of inspiration from *these* to *these*.

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\* P. 67. † P. 69, 70, 71, 72. ‡ P. 81. § P. 86.

Having thus reviewed the two grand articles in Dr. Morgan's work, we stay not to dwell upon any of the subordinate, or to urge any evidences from Ezekiel, from Aristobolus, or others, who were equally Jews with Philo, and dwell equally with Philo, upon the personal Godhead of the *Lógos*. We hasten to conclude our long examination of the work, in a few general remarks upon it and the author. We have already seen *him* to be orthodox himself, in his belief of the Trinity; though, from some strange turn in the temperament of his mind, he rejects these collateral, these almost fundamental, evidences in its favour. Yet he once speaks so unwarily, as, with that conduct, might induce a suspicion of his faith, in opposition to his avowal. He says thus, in p. 169, "the Christian opened the sacred volume, and, as he read, he found, or believed that he found, the profound doctrine of the Trinity of persons in the Godhead, revealed in it." But we believe this to be mere unwariness, and rest secure on the author's declaration, against all suspicion. Dr. M. has even taken pains, to the grief (we believe) of some Arians, to vindicate the doctrine of the Trinity from a charge, frequently adduced by Arians against it, and adduced with a confidence at times equalled only by its falsity; that Justin Martyr first introduced the doctrine into the church, from the writings of Plato. This the reasonings of the author compel him to deny of course, as he denies that any Trinity appears in those writings. But the vindication is as unnecessary for the doctrine, as it is unfounded in itself. To form a supposition so wild and extravagant, as that any one man *could* introduce such a doctrine into the church, fix it absolutely in the creed of all his cotemporaries, and transmit it absolutely to the faith of all his successors; is to suppose what even the credulity of Arian incredulity (we should think) must reject with proud disdain; to rest heaven upon the shoulders of an Atlas, or to fix Hercules as a substitute for him in his weariness. Nor, even if all Arians *could* believe what some of them have certainly affirmed upon the subject, can such a vindication be useful for their conviction. They who can resist obstinately all the scriptural evidences of the Trinity, as a doctrine there held up to our faith; and against all evidences of the Fathers prior to Justin for it, as actually received by them in the creed of the church, will hardly be affected with Dr. Morgan's reasonings. What reasonings, indeed, can possibly affect them? They are beyond the reach of reason, though professing to uphold it. But, before we take leave of our author, we must say, in justice to him and to ourselves, that we respect him as a scholar of extensive learning and of deep thinking, though we cannot compliment him,

him, from the specimen here examined, upon possessing a clear head, or acting with a judicious spirit. To sweep away the insulated intimations of a Trinity in Plato, by a formal reference to the context; to cover the repeated declarations concerning the Logos in Philo, by blowing the dust of an allegory upon them, is as injudicious in the design, as we have found it inefficient in the execution. We, therefore, say of this work, finally, as Johnson says of Swift's *Tale of a Tub*; "charity may be persuaded to think, that it might be written by a man of peculiar character without ill intention, but it is certainly of dangerous example."

ART. XI. *A Dictionary of Chemistry, exhibiting the present State of the Theory and Practice of that Science, its application to natural Philosophy, the Process of Manufactures, Metallurgy, and numerous other Arts dependent on the Properties and Habitues of Bodies in the mineral, vegetable, and animal Kingdoms. With a considerable Number of Tables, expressing the elective Attractions, specific Gravities, comparative Heats, component Parts, Combinations, and other Affections of the Objects of chemical Research. Illustrated with Engravings. By William Nicholson. 2 Volumes. 4to. 1132 pp. 2l. 10s. Robinsons. 1795.*

ALTHOUGH the rapid increase of the number of scientific and technical dictionaries since the publication of the great English and French Encyclopædix, be far from a favourable symptom of the progress of solid science, but rather tends to facilitate partial enquiry, and the acquirement of superficial knowledge; yet in a subject which, notwithstanding the great improvements made in it of late years, must still be considered as in a state of infancy, and as yet destitute of systematical connection; we must acknowledge that the alphabetical arrangement is by no means so exceptionable as in those more perfect theories, whose several parts have a determined coherence, and manifest dependence on each other. As a further extenuation of the general objection that obtains against such dictionaries, we have to observe, in behalf of the work now before us, that the author has, with much industry, endeavoured to make each article a concise essay or tract upon the subject denoted by its title, and that rather than put his reader to the trouble and embarrassment of numerous references, has occasionally allowed himself to make short repetitions, which he trusts will greatly

facilitate the use of his performance. Those who may still be desirous to consult congenial articles, will be materially assisted by an index of things at the end of the work. The author is aware, that after such dictionaries as Macquer's, improved by Leonardì, and now coming out in a still more perfect state, from the hand of Mr. Keir, it may be asked what could be the motive of his publication? We shall leave him to plead his own cause.

“ When any work is published, or in progress, it may seem unfair, that is to say, wrong, for another author to bring into the market a work of precisely the same kind. But this rivalry in trade, or in literature considered as a trade, has always appeared to me to be beneficial to the public, and consequently justifiable, if conducted in such a manner as not to offend against the other universal principles which ought to regulate the conduct of every individual. At all events, however, the discussion of this case cannot apply to me. My dictionary is comprehended within limits so much less extensive than those apparently exhibited in the first part of Mr. Keir's work, that the departments intended to be occupied by each must certainly be very distinct. I shall, therefore, dismiss this consideration with the sincere wish, that the world may soon be benefitted by the farther labours of that author in his great undertaking.”

As to the various writers from whose works this compilation has been chiefly extracted, and whose very words the compiler has frequently transcribed, although he has in general rejected the mode of precise quotation, yet he has not failed to pay the tribute he owes to each of them, not only by occasional mention of them when the subject seemed to require it, but also by a complete alphabetical index of their names at the end of the second volume.

The title of this work is so full and explicit, that, by transcribing it, we have afforded our readers as comprehensive and ample a view of the contents of it, as can well be given of a dictionary. Before, however, we dismiss this article, we think it incumbent on us to state in what manner the author has conducted himself with respect to the controversy relating to phlogiston or the nature of combustion, concerning which he asserts that not a little remains yet to be done, before it can be said that the process is well understood. He declares in the articles relating to this subject, that the doctrine which rejects phlogiston, or a common inflammable matter, appears to him to be much the most simple, and, consequently, probable; but that he has not thought it eligible to adopt, as yet the nomenclature of the Antiphlogistians.

“ We are,” he says, “ so continually misled by words, that it would, no doubt, be of great advantage, if a consistent and uniform nomenclature

nomenclature were generally adopted. The French nomenclature, though not without its faults, appears to be more perfect than any other which has been hitherto offered: but I did not think myself at liberty to anticipate the public choice, by using it in an elementary work."

The comparative table of the ancient and new names of the chemical substances (which he has given at pp. 524—529) will obviate every difficulty that may arise on this score, and render the book useful to all chemical students, whether attached to the former or the latter theory of chemistry.

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ART. XII. *Sermons to Country Congregations.* By the late Rev. George Haggitt, A. M. Rector of Beechamwell, Norfolk. 2 Vols. 8vo. 14s. Rackham, Bury St. Edmunds. 1796.

THE editor of this posthumous publication, in a very well written introductory address, briefly acquaints us with the principal events in the life of the author; he then delineates and appreciates with much judgment, "the character of an exemplary parish-priest;" and shows, that this character was well sustained by the author, whose temper and conduct are described in a forcible and striking manner. Every reader, who is a friend to religion and virtue, will regret the loss of such a man, "after a short illness, in the 38th year of his age."

The species of merit, to which these discourses aspire, is stated to be *plainness*; and the readers of them are requested to remember *the auditors* to whom they were delivered; because this circumstance "accounts for, and gives a value to, their great simplicity of composition and unornamented language; and is, at the same time, a mark of the carefulness with which their author accommodated himself to the duties of his situation."

Many pious and able writers, with a truly christian charity, have employed their talents in providing for the instruction of plain and unlearned persons; as appears very signally from the catalogue of books dispersed by *The Society for promoting Christian Knowledge*. Motives of the same kind, enforced by his particular situation, appear to have actuated the respectable author of these sermons. He seems to devote his whole mind to the instruction and improvement of his plain congregations; and yet he does this in such a manner, that marks of learning and classical taste are discoverable in every part of his work.

We

We shall first give some extracts from these volumes, and then such a character of them as their merits appear to justify. The first we take from *Serm. 5. on Sins of omission.*

“ The promises of the gospel are not dealt out to negative virtue ; Christianity requires from its votaries a continued series of positive acts of goodness. In vain shall we plead that we have done no harm, if we are not entitled to say that we have done good : we were not sent into the world to live in idleness, and to go out of it in the same state in which we entered into it : it is expected from us that we make ourselves better, that we lay out all the endowments of nature and of fortune to the best advantage, that we acquire habits of holiness and benevolence, which may fit us for that blessed society, to which on our so doing we may hope to be preferred.

“ The dangers which arise to us from omissions of our duty are by so much the greater, because in many cases they are incurred without our being sensible of them, and because in almost all they are not afterwards remembered.

“ If I commit a positive sin, if I swear, if I am guilty of a falsehood, if I defraud or bear false witness against my neighbour, I know what I am doing at the time, my guilt makes an impression on me, my crime assumes a body and a shape, I do not easily forget it, and consequently I may repent of it, and avoid being guilty of the like in future.

“ But when I am only negatively criminal, when I merely omit to perform either my public or private devotions to the Almighty, or perform them with carelessness and inattention, when I go on from day to day neglecting to improve my understanding, or to render my heart more enlarged, when I take no advantage of the many opportunities, which are presented to me of being useful to my fellow creatures, when I make no progress in the attainment of holiness, and in weaning my affections from the things of this world, my offences having no immediate tendency to cause inconvenience to myself or do injury to my neighbour, make no lasting impression on my mind ; they are consequently repeated, not merely without regret, but frequently without notice, and are very soon entirely forgotten.

“ Notwithstanding this, they must certainly be accounted for :— what the world frequently calls a good sort of person, that is, one who neither does harm nor good, who is regular and decent in his conduct, and takes care to do nothing that would bring him under the lash of the law, or subject him to any violent censure from his neighbours, whose piety goes no farther than ceremonials, and whose benevolence extends not beyond good wishes ; such an one is represented by our Saviour under the character of the servant who hid his talent in a napkin.—This servant neither dissipated what was entrusted to him in extravagance, nor lost it by carelessness, but he neglected to improve it ! he did no harm, it is true, but he did no good ; and, therefore, the sentence pronounced against him was, “ Cast ye the unprofitable servant into outer darkness, where shall be weeping and gnashing of teeth.”

“ The admonitions and threats of the gospel are chiefly directed against people of this class : the denunciations of our Saviour are more frequently pointed at the lamp which had no oil, the tree which bore



bore no fruit, and the talent which was not improved, than at bad oil, corrupt fruits, and talents ill-employed.—On the latter, I suppose, as being more self-evident, it was not so necessary to insist. Flagrant violations of God's commandments speak for themselves; those who are guilty of them cannot but know their criminality, and the dangers which they incur; but it was an instance of our Lord's paternal care to awaken from their slothful dreams, to rouse from their imagined security, those who, resting satisfied with negative virtue, flattered themselves that they might attain heaven and happiness, so long as they did no harm." P. 68.

The next passage we shall take from Serm. ix. *on Contentment*.

"You are not to imagine that the great look on their fine houses and gay equipages, and all the appurtenances which belong to grandeur, in the same light that you do: no; a very little use renders all these things indifferent to them, and they inhabit their stately palaces, and roll along in their splendid carriages, receiving no more happiness from them than you do from your humble cottages, or from walking along by the way-side.

"Another advantage which the poor have over the rich is, the ease with which they put their children out into the world;—you are surprised, perhaps, but nothing is more true.

"A poor man is under no difficulty in this respect: while his children are very young indeed, he is sometimes hard put to it to maintain them; but as soon as they are arrived at maturity, their portion, health and strength, is ready for them, and these, with the blessing of God, will procure for them their livelihood. The matter is reversed with respect to the rich man; he provides for his offspring without much difficulty in their childhood, but the greatest distress is to settle them properly in the world! they must be settled in such a manner (at least if their happiness is consulted) as that their habits of life shall not be entirely different from what they have been in their parent's house; and here is the difficulty, a subject of anxiety with which every parent in the middle and higher ranks of life, who has a numerous offspring, is but too well acquainted." P. 137.

Lastly, from Serm. ii. vol. ii. *on the Catechism*.

"Permit me to call on those who have dependants under them, to do all in their power to render this excellent institution of the Sabbath effective and useful: not only to free, as much as possible, from their usual employments, those who live under the same roof with them, but to make those arrangements and settlements, with all who depend upon them, before the Lord's Day, which, when they are delayed till then, are gladly seized by the idle as an excuse for not attending public worship; while they are sincerely lamented by the well-disposed, as the real cause of their absence. The accounts of the poor are soon settled, the recompence of their labours for the week past is not long in adjusting. Let it not then vexatiously be delayed; nor occupy with earthly cares those hours which ought to be solely devoted to God. Consider the inestimable importance, to the poor, of Sunday well employed; consider that the certain consequence of their time being taken up, on that day, with earthly cares, must be total irreligion. Reflect how checked you will be, and how heavy will be your

your account, if any of your dependants should plead at the last audit—' But for my master's inconsideration I should have been regular at church, should have worshipped my God, and have learnt and practised my duty!' Assembling on the Lord's Day, to serve the Almighty, together with his brethren, is no light part of a Christian's duty, on which he is in any degree at liberty to omit. Too many bad people, I confess, do come to church; but let it be remembered, at the same time, that none of the good stay away." Vol. ii. p. 30.

Among these discourses, that which appears to us the least satisfactory, is the eighth in the first volume. The tendency of it is to show, from Luke xv. 7. that "repentance appears to be preferred before constant righteousness." P. 118. The three parables in this chapter, of the lost sheep, the piece of silver, and particularly that of the prodigal son, do indeed inculcate, in a most striking manner, the wonderful mercy of God towards repenting sinners. But we think, with most divines, that, being considered all together, (as spoken at one time) and being justly interpreted, they are far from supporting the doctrine here laid down. The words, "Son, *thou* art ever with me, and all that I have is thine," lead us to a very different conclusion. It is observable, that the first of these three parables speaks of repentance in very strong terms indeed; declaring, that "there is *more joy* over one sinner," &c. The next parable says, "*there is joy.*" The third says, "*it was meet* that we should make merry and be glad." Possibly the expressions, evidently of diminished force, in the two last parables, were intended to prevent a misconstruction of the first.

These sermons demand from us rather a general and warm commendation, than a particular and elaborate criticism. When they are recommended, either by the editor, or by us, for their *plainness*, it is proper to add some explanation of the character thus given of them. Their plainness is very far removed from meanness; they are familiar, without any tincture of vulgarity; and perspicuous, but by no means empty or superficial. The hearers of sermons may be distributed into four classes: first, we may reckon the *learned*, considered merely as such; these will neither be much gratified, nor at all offended, by the author. Secondly, lovers of rhetoric, and of all its gaudy figures; who consider the preacher merely as an orator, and who approve, only where they *admire*: these are quite out of the author's thoughts. Thirdly, weak enthusiasts, who reprobate human learning, and would banish argument from the pulpit: to such persons we cannot recommend these volumes. In the last, and (we trust) by far the most numerous class, are, sincere and humble Christians *in all ranks* of life; who desire to be instructed in the truths of their religion, that they may believe them the more stedfastly; and in its duties, that they may

may practise them more faithfully. The hearers and readers of this class, may receive much gratification from the sermons of Mr. Haggitt, which are such as "country congregations" will readily understand; and yet such, as audiences far more polished might at end to with satisfaction, and with great improvement.

ART. XIII. *Roscoe's Life of Lorenzo de' Medici.*

(Concluded from our last, p. 590.)

WITH pleasure we return to a work containing so many objects of information and amusement delivered in so agreeable a manner: but before we proceed in this employment, we shall give our readers a general view of the conduct of the work, by setting before them the principal contents of each chapter: which, as such a table is wanting in the work, may prove a very convenient circumstance to many who possess it.

Vol. I. *Chap. I.* The previous History of Florence and the Medici Family; with the Birth of Lorenzo and his Brothers, to the Death of their Grandfather Cosmo. *Chap. II.* The early life of Lorenzo, to the death of his Father Piero de' Medici. p. 69. *Chap. III.* Political State of Italy, and History of Lorenzo to 1474. p. 123. *Chap. IV.* Continuation of the Narrative, to the Conclusion of Peace with the Pope in 1481. p. 173. *Chap. V.* Studies of Lorenzo, and History of the rise of Italian Literature from the fourteenth Century. p. 235. Appendix, at p. 320, containing 136 pp. Vol. II. *Chap. VI.* Life of Lorenzo, to about 1488. *Chap. VII.* Progress of Italian and classical literature. p. 51. *Chap. VIII.* Domestic Character of Lorenzo. p. 117. *Chap. IX.* Progress of the Arts, p. 175. *Chap. X.* Death of Lorenzo; and Sketch of the History of Florence, to the extinction of the Republic and the Establishment of the first Grand Duke, Cosimo de' Medici in 1536. p. 231. Poems of Lorenzo, never before published, at p. 312, occupying 48 pp. Appendix of 112 pp. Index.

Such are the general contents of this work, from which we shall continue to select such passages as appear to us most worthy of notice. We promised some further specimens of the poetry of Lorenzo, nor can we forbear adding our commendation, to that of the author of the life, on the following passage selected from his pastoral of Corydon.

“ Lasso quanto dolor io aggio avuto,  
Quando fuggi da gli occhi col pie scalzo;  
Et con quanto sospir ho gia temuto,  
Che spine, o fere venenose, o il balzo

Non

Non offende i tuoi piedi ; io mi ritegno,  
 Per te fuggo i piè invano, e per te gli alzo :  
 Comè chi drizza stral veloce al segno,  
 Poi che tratt' ha, torcendo il capo crede  
 Drizzarlo, egli è già fuor del curvo legno.

“ Ah nymph; what pangs are mine, when causeless fright,  
 O'er hill, o'er valley, wings thy giddy flight,  
 Left some sharp thorn thy heedless way may meet,  
 Some poisonous reptile wound thy naked feet.  
 Thy pains I feel, but deprecate in vain ;  
 And turn, and raise my feet in sympathetic pain,  
 So when the archer, with attentive glance,  
 Marks his fleet arrow wing its way askance,  
 He strives, with tortuous act and head aside.”  
 Right to the mark its devious course to guide.” Vol. I. p. 260.

The action itself, and that by which it is illustrated, are both strictly in nature, and similar in kind ; as is the more comic species of sympathy introduced by that acute observer, Hogarth, in his March to Finchley, where a pugnacious cobbler, looking at a boxing match, clenches his fists, and puts on all the action of fighting, though merely a spectator. There is great elegance in the following description of the imaginary chain of love.

Non già così la mia bella catena  
 Strippe il mio cor gentil, pien di dolcezza :  
 De tre nodi composta lieto il mena  
 Con le sue mani ; il primo se bellezza,  
 La pietà l' altro per sì dolce pena,  
 E l' altro amor ; nè tempo alcun gli spezza :  
 La bella mano insieme poi gli strinse,  
 E sì dolce laccio il cor avvinse.  
 \* \* \* \* \*

Quand o tessuta fu questa catena,  
 L' aria, la terra, il ciel lieto concorse :  
 L' aria non fu giammai tanto serena,  
 Nè il sol giammai sì bella luce porse :  
 Di frondi giovinette, e di fior piena  
 La terra lieta, ov' un chiar rivo corse :  
 Ciprigna in grembo al padre il dì si mise,  
 Lieta mira dal ciel quel loco, e rise.  
 Dal divin capo, ed amoroso seno,  
 Prese con ambo man rose diverse,  
 E le sparse nel ciel quieto e sereno :  
 Di questi fior la mia donna coperse.  
 Giove benigno, di letizia pieno,  
 Gli umani orecchi que bel giorno aperse  
 A sentir la celeste melodia  
 Che in canti, rimi, e suon, dal ciel veniva.

“ Dear are those bonds my willing heart that bind,  
 Form'd of thrée cords, in mytic union twin'd ;  
 The first by beauty's rosy fingers wove,  
 The next by pity, and the third by love.

—The hour that gave this wondrous texture birth  
 Saw, in sweet union, heav'n, and air, and earth ;  
 Serene and soft, all Ether breath'd delight,  
 The sun diffus'd a mild and temper'd light ;  
 New leaves the trees, sweet flowers adorn'd the mead,  
 A sparkling river gush'd along the glade.  
 Repos'd on Jove's own breast, his favourite child,  
 The Cyprian queen, beheld the scene and smil'd ;  
 Then with both hands, from her ambrosial head,  
 And amorous breast, a shower of roses shed,  
 The heav'nly shower descending soft and slow,  
 Pour'd all its fragrance on my fair below,  
 Whilst all benign the ruler of the spheres,  
 To sounds celestial open'd mortal ears.” P. 270.

On perusing these passages, so elegantly rendered, a wish very naturally arises, that the translator may find leisure to enrich some future edition of his work with versions of those poems of Lorenzo which appear for the first time in these volumes.

We proceed to give some specimens from the second volume. At p. 28, is a very singular account of a battle between the Pope's troops under Sanseverino, and the Florentines, in which harmless trial of muscular strength, as the author very properly calls it, *not a single man was killed or wounded* ; though the contest continued for many hours, and concluded only with the day. This gentle contest happened on May 8, 1486, and is recorded by Ammirato, in his History of Florence. Lorenzo had the honour of training the most sublime genius of Italy, Michael Angelo, or *Michelagnolo*, as Mr. Roscoe writes the name, in conformity with the Italian mode. He had formed his own gardens, adjacent to the monastery of S. Marco, into an academy for the study of the antique, and had furnished the different buildings and avenues with statues, busts, and other pieces of ancient workmanship. The fact is thus related by this biographer.

“ To this institution, more than to any other circumstance, we may, without hesitation, ascribe the sudden and astonishing proficiency which, towards the close of the 15th century, took place in the arts, and which, commencing at Florence, extended itself in concentric circles to the rest of Europe. The gardens of Lorenzo de' Medici are frequently celebrated by the historian of the painters, as the nursery

of

of men of genius, but if they had produced no other artist than Michelagnolo Buonarroti, they would sufficiently have answered the purposes of their founder. It was here that this great man began to imbibe that spirit, which was destined to effect a reformation in the arts, and which he could perhaps have derived from no other source. Of a noble, but reduced family, he had been placed by his father, when young, under the tuition of the painter Ghirlandajo, from whom Lorenzo, desirous of promoting his new establishment, requested that he would permit two of his pupils to pursue their studies in his gardens, at the same time, expressing his hopes, that they would there obtain such instruction, as would not only reflect honor on the institution, but also on themselves and on their country. The students who had the good fortune to be thus selected, were Michelagnolo and Francesco Granacci. On the first visit of Michelagnolo, he found in the gardens his future adversary, Torrigiano, who under the directions of Bertoldo, was modelling figures in clay. Michelagnolo applied himself to the same occupation, and his work soon afterwards attracted the attention of Lorenzo, who from these early specimens formed great expectations of his talents. Encouraged by such approbation, he began to cut in marble the head of a fawn\*, after an antique sculpture, which, though unaccustomed to the chisel, he executed with such skill as to astonish Lorenzo; who observing that he had made some intentional deviations from the original, and that in particular he had represented the lips smoother, and had shewn the tongue and teeth, remarked to him, with his accustomed jocularity, that he should have remembered that old men seldom exhibit a complete range of teeth. The docile artist, who paid no less respect to the judgment, than to the rank of Lorenzo, was no sooner left to himself, than he struck out one of the teeth, giving to the part the appearance of its having been lost by age. On his next visit Lorenzo was equally delighted with the disposition and the genius of his young pupil, and sending for his father, not only took the son under his particular protection, but made such a provision for the old man, as his age and the circumstances of his numerous family required. From this time till the death of Lorenzo, which included an interval of four years, Michelagnolo constantly resided in the palace of the Medici, and sat at the table of Lorenzo, among his most honoured guests; where, by a commendable regulation, the troublesome distinctions of rank were abolished, and every person took his place in the order of his arrival. Hence the young artist found himself at once associated, on terms of equality, with all that was illustrious and learned in Flo-

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\* Doubtless a Faunus, one of the rural deities attendant on the God Pan. If the reader supposes it to mean a young deer, he will be puzzled, as we were at first, how the defect of teeth in old men could be applicable to the subject. It should have been printed *Fawn*, with a capital letter. *Rev.*

rence, and formed those connexions and friendships, which if they do not create, are at least necessary to promote and reward superior talents. His leisure hours were passed in contemplating the intaglios, gems, and medals, of which Lorenzo had collected an astonishing number, whence he imbibed that taste for antiquarian researches, which was of essential service to him in his more immediate studies, and which he retained to the close of his life." P. 201.

Lorenzo de' Medici died of a fever on the eighth of April, 1492, at the age of no more than forty-four, with a degree of calmness and fortitude, which though it may have been in some instances too highly praised, certainly does honour to his name, and concludes his life with proper consistency. His character is thus given by the historian.

"In the height of his reputation, and at a premature period of life, thus died Lorenzo de' Medici; a man who may be selected from all the characters of ancient and modern history, as exhibiting the most remarkable instance of depth of penetration, versatility of talent, and comprehension of mind. Whether genius be a predominating impulse, directing the mind to some particular object, or whether it be an energy of intellect that arrives at excellence in any department in which it may be employed, it is certain that there are few instances in which a successful exertion in any human pursuit, has not occasioned a dereliction of many other objects, the attainment of which might have conferred immortality. If the powers of the mind are to bear down all obstacles that oppose their progress, it seems necessary that they should sweep along in some certain course, and in one collected mass. What then shall we think of that rich fountain, which, whilst it was poured out by so many different channels, flowed through each with a full and equal stream? To be absorbed in one pursuit, however important, is not the characteristic of the higher class of genius, which piercing through the various combinations and relations of surrounding circumstances, sees all things in their just dimensions, and attributes to each its due. Of the various occupations in which Lorenzo engaged, there is not one in which he was not eminently successful, but he was most particularly distinguished in those which justly hold the first rank in human estimation. The facility with which he turned from subjects of the highest importance to those of amusement and levity, suggested to his countrymen the idea that he had two distinct souls combined in one body. Even his moral character seems to have partaken in some degree of the same diversity, and his devotional poems are as ardent as his lighter pieces are licentious. On all sides he touched the extremes of human character, and the powers of his mind were only bounded by that impenetrable circle which prescribes the limits of human nature.

"As a statesman, Lorenzo de' Medici appears to peculiar advantage. Uniformly employed in securing the peace and promoting the happiness of his country by just regulations at home, and wise precautions abroad, and teaching to the surrounding governments those important lessons of political science, on which the civilization and tran-

quillity of nations have since been found to depend. Though possessed of undoubted talents for military exploits, and of sagacity to avail himself of the imbecility of neighbouring powers, he was superior to that avarice of dominion, which, without improving what is already acquired, blindly aims at more extensive possessions. The wars in which he engaged were for security, not for territory, and the riches produced by the fertility of the soil, and the industry and ingenuity of the inhabitants of the Florentine republic, instead of being dissipated in imposing projects and ruinous expeditions, circulated in their natural channels, giving happiness to the individual, and respectability to the state. If he was not insensible to the charms of ambition, it was the ambition to deserve rather than to enjoy, and he was always cautious not to exact from the public favour more than it might be voluntarily willing to bestow. The approximating suppression of the liberties of Florence, under the influence of his descendants, may induce suspicions unfavourable to his patriotism; but it will be difficult, not to say impossible, to discover, either in his conduct or his precepts, any thing that ought to stigmatize him as an enemy to the freedom of his country. The authority which he exercised was the same as that which his ancestors had enjoyed, without injury to the republic, for nearly a century, and had descended to him as inseparable from the wealth, the respectability, and the powerful foreign connexions of his family. The superiority of his talents enabled him to avail himself of these advantages with irresistible effect; but history suggests not an instance in which they were devoted to any other purpose than that of promoting the honour and the independence of the Tuscan state. It was not by the continuance, but by the dereliction of the system that he had established, and to which he adhered to the close of his life, that the Florentine republic sunk under the degrading yoke of despotic power; and to his premature death we may unquestionably attribute, not only the destruction of the commonwealth, but all the calamities that Italy soon afterwards sustained.

“ The sympathies of mind, like the laws of chemical affinity, are uniform. Great talents attract admiration, the offering of the understanding; but the qualities of the heart can alone excite affection, the offering of the heart. If we may judge of Lorenzo de' Medici by the ardour with which his friends and contemporaries have expressed their attachment, we shall form conclusions highly favourable to his sensibility and his social virtues. The exactness of those attentions usually paid to rank and to power, he left to such as had no other claims to respect; he rather chose to be considered as the friend and the equal, than as the dictator of his fellow citizens. His urbanity extended to the lowest ranks of society, and while he enlivened the city of Florence by magnificent spectacles and amusing representations, he partook of them himself with a relish that set the example of festivity. It was the general opinion in Florence, that whoever was favoured by Lorenzo could not fail of success. Valori relates, that in the representation of an engagement on horseback, one of the combatants, who was supposed to contend under the patronage of Lorenzo, being overpowered and wounded, avowed his resolution to die, rather than submit to his adversary, and it was not without difficulty that he was rescued from  
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the danger, to receive from the bounty of Lorenzo, the reward of his well-meant though mistaken fidelity." P. 236.

The sketch which continues the history to the subjugation of Florence, appears to us not sufficiently distinct; and the author, in our opinion, too far palliates the faults of Leo X. which certainly were glaring, and gave but too just cause for the complaints which produced the reformation. The second hero of this work may very fairly be said to be Politian, who, from his intimate connection with the family of Lorenzo, is very properly introduced, but is surely extolled even above his merits, though they certainly were great. As a Latin poet he was, we think, inferior to Vida. Several of Mr. Roscoe's translations from his writings, are much superior to the originals. In p 69, he has led his admirer into the error of quoting Plautus for Ovid. The fault is certainly Politian's, who says, "ut Plautino utar verbo," but a little recollection might have suggested, that a pentameter verse was not likely to come from Plautus. The line is in Ovid's Epistles from Pontus. B. I. Ep. V. v. 16.

Me quoque qui scripsi iudice, digna lini.

Great as the talents of Politian were, his character was by no means amiable; vain, turbulent, revengeful, restless, and discontented; he must have been a terrible inmate for poor Clarice in the absence of her husband, nor can it be wondered, that his rudeness obliged her to have him removed from the family. At the same time, to his patron he was adulatory to the greatest extreme. We shall now take leave of a work, in the pleasure of perusing which, we share with a multitude of readers; and which will certainly long subsist, an honourable monument to the merit of its author.

ART. XIV. *The Influence of local Attachment with respect to Home. A Poem.* 8vo. 2s. 6d, Johnson. 1796.

THIS poem is said, in an advertisement prefixed, and dated from Oxford, to have been written in the year 1790, and to have been since circulated in manuscript among the author's friends; but to be now published, in consequence of the approbation expressed by Mr. Hayley, Dr. Darwin, and Miss Seward, yet without the name of the author, from the "feelings" of "timidity," in an "unfledged poet." What timidity

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dity even an unfledged poet could feel, after receiving the approbation of such a poetical triumvirate, we pretend not to guess, as we sit upon the bench of critical justice. But we think the public will concur with us in believing, that no unfledged poet is now appearing before them and us.

The whole consists of two parts, and to each is prefixed an analysis in prose. We shall make an extract from the middle of the first analysis, in order to show the *philosophical* nature of the poem.

“ In marking the mind thus acted upon by external things,” says our author, “ we observe *memory, fancy, and the passions*, more or less combined. We observe them in the brutes. In the brutes, however, this is circumscribed and momentary. Their memory is chiefly recognition, or the recollection of objects once familiar, as they are again presented to the senses. With them, fancy and passion are in the same manner confined and transitory. It is in a much more extensive degree, that we see memory, fancy, and the passions in the human species. We mark a superiority over the brutes, even in uncultivated minds. Yet, in the cultivated only, we contemplate the finer energies of memory, fancy, and the passions, as the mind is acted upon by localities.”

This is good philosophy. But is the poetry as good? Without good poetry philosophy would be mere impertinence in a poem; and even good philosophy would not be exempted from the charge. How far the poetry is good, our readers shall judge from the extract that we will here make; keeping rigorously within the limits of the analysis above, in order to show the poetry running parallel with the philosophy; and thus precluding ourselves from selecting passages particularly splendid, as a specimen of the whole. We shall only subjoin below, what in the work are injudiciously thrown to the end, the notes, so necessary to the illustration of the thought.

“ Meanwhile, we give not to the brutes the joys,  
That more extensive memory can bestow;  
Since chiefly, as accusom'd scenes arise  
To sense, such animals the emotion shew;  
Yet ever to our race new pleasures flow,  
As memory the transporting vision rears!  
There too the fancy, there the passions glow,  
While fast the faded landscape re-appears,  
Replete with shadowy forms, thro' the long lapse of years!

These sympathies in vulgar breasts to implant  
Heaven loves. I hear the Grecian pilot sigh,  
Amid the slumbering shores of the Levant:  
I see him lift to heaven his melting eye.

“ Here,” he exclaims, with mingled grief and joy,

“ Within

“ Within my Tenedos, the favour'd isle,  
 “ Once lay the fable ships that conquer'd Troy!  
 “ Behold,” he utters with a conscious smile,  
 “ The spot where chiefs were nurs'd, and glory crown'd their toil\*.”

Yet 'tis the lot alone of souls refin'd  
 By taste, to feel the luxury that springs  
 From all the varied energies of mind:  
 To such how oft a trivial object brings  
 The sweetly-pencil'd view, where fancy flings  
 A mellow tint than stains the autumnal sheaf;  
 While, as she sports within her fairy rings,  
 Mixing the emotions quick of joy and grief,  
 She clothes each pictur'd form with rays of soft relief.

Tho' o'er his master's bow, so long unstrung,  
 An eye of sorrow good Eumæus cast,  
 Tho' old Philætius o'er the quiver hung,  
 Struck by a quick remembrance of the past;  
 Yet was it theirs to own those feelings chaste,  
 Those sympathies, that mov'd the widow'd fair?  
 Yet was it theirs, inspir'd by kindred taste,  
 As on an object of their fondest care,  
 To muse, and from delight to steal a pensive air?

I see her slow the lofty stairs ascend;  
 I see her bosom heave delicious sighs!  
 Now o'er the bow I see the mourner bend,  
 While millions of illusions round her rise  
 From the sweet relic of affection's ties,  
 The chronicle of many a blissful hour;  
 That, as the big tear trembles in her eyes,  
 Recals her vanish'd days with soothing power, †  
 Soft as in dreams we paint the fair Elysian bower †.

\* “ Such was the exclamation of a Greek pilot, to an English gentleman at the island of Tenedos. “ There,” cried he, “ 'twas our fleet lay!” “ What fleet?” said our countrymen. “ What fleet!” replied the man, a little piqued at the question, “ why, our Grecian fleet at the siege of Troy!”

† “ In the 21st book of Homer's *Odyssey*, Penelope is described as shedding tears over the bow of Ulysses.

Εξορμενη δε κατ' αυθη, φιλοισ επι γυνακσι θεισα,  
 Κλαιε . . . . .

“ This passage is not ill translated :

“ Across her knees she laid the well-known bow,  
 And pensive sat, and tears began to flow :  
 To full satiety of grief she mourns,  
 Then silent to the joyous hall returns.”

Lo, by a fine ethereal spirit led,  
 Mid olive groves we trace Ilyssus' streams;  
 Or hail the solemn spot where Cato bled;  
 Or, where the ruin of Iona gleams,  
 Cherish, in holy trance, romantic dreams;  
 Or, with emotions of delight, recal  
 Each monument of early youth, that teems  
 With classic thought—the school's awe-breathing wall,  
 The bosom-thrilling bench, the academic hall\*.

This extract, we think, will speak to the hearts of our readers in a pleasing and affecting manner. Yet, could our present limits allow us, we would willingly hold up the second part to our readers in the same manner. We should love particularly to dwell upon our author's old Devonian peasant, the fair counterpart of Virgil's Corycian yeoman; his Highland Chief, delineated from the colours and with the pencil of nature; and his tale of Danvert and Ellen, recited with many touches of agreeably romantic description. In description, indeed, this author peculiarly excels. He has an eye that catches the various tints at once, and a judgment that afterwards discriminates them with precision; and his present poem shows him to have a fine taste, a warm sensibility, and an elegant mind.

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\* "Moved by a propensity depending on the same principles of association, men of ingenuity, enamoured of the Muses, traverse the regions they frequented, explore every hill, and seek their footsteps in every valley. The groves of Mantua and the cascades of Anio, are not lovelier than other groves and cascades; yet we view them with peculiar rapture. We tread as on consecrated ground; we regard those objects with veneration, which yielded ideas to the minds of Virgil and Horace; and we seem to enjoy a certain ineffable intercourse, with those elegant and enlightened spirits. *Richardson's Essays on Shakspeare's dramatic Characters.* P. 182."

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## BRITISH CATALOGUE.

### POETRY.

ART. 15. *An Accurate and Impartial Narrative of the War, by an Officer of the Guards; in Two Volumes. Comprising the Campaigns of 1793, 1794, and the Retreat through Holland to Westphalia, in 1795. Introducing also the Original Poetical Epistles from Headquarters; with Copious Notes throughout. Circumstantially detailing every Material Occurrence that has taken place upon the Continent. The Third Edition, enlarged. Crown 8vo. Price 10s. in Boards. Cadell, &c. 1796.*

The first part of this poetical narrative, appeared in 1795, and was noticed in our fifth volume, p. 641. It has now changed its form  
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from quarto to octavo, and received so much augmentation, as to extend to two small volumes. It has gained also some embellishments, such as two coloured frontispieces, representing an Austrian foot soldier, in two coloured attitudes; and four etchings, entitled, Favourite Amusement at Head-Quarters; A Council of War interrupted; How to throw an Army into Confusion; and Perils by Sea. With these additional attractions, and a narrative, now continued, in one form or another, from 1793 to 1795, it cannot be wondered that this publication proceeds through several editions. The verse, if not of the first excellence, is in general agreeable and easy: and the little traits of satire interspersed, are so free from malignity as only to enliven, without the chance of giving offence, even to the objects of them. We can only add a short specimen of the manner in which the continuation is executed; which we take from the part illustrated by the print of "How to throw an Army into Confusion."

Our troops were compell'd the Chaussée to forsake,

*Malgrez eux* to a miry deep road to betake,

Where the cannon so frequently stuck in the mud,

That night having harness'd her ebony stud,

O'ertook us, and frowning at this our intrusion,

Determin'd to throw us in horrid confusion.

From her clutches in future, good heavens defend us,

For ne'er was the Hag so completely tremendous.

Could I gain to my cause an Hexameter Muse,

A subject more proper, what poet could chuse

Than her terrors! but vainly I batter my brains,

My pen glances off into titupping strains.

More proper I own to hand over 'twould seem,

To heroic describers so glorious a theme;

Yet I hope as the trifle escapes from my hand,

That my tropes unaffected you'll still *understand*.

Each fiend had apparently flown from his shade,

O'er a kingdom unpeopled the sceptre was sway'd

By Hell's grisly Monarch—the elements rag'd,

And fancy depicted the furies engaged,

So jet-black an atmosphere round us was spread,

That I scarce could discover e'en Brunswick's\* white head.

Save at times, when loud peals of harsh thunder between,

Broad flashes of lightning illumin'd the scene,

Then the heavens seem'd to open, and awe-struck we view'd

The splendid refulgence which instant ensued.

Our deplorable state, which before was conceal'd

From our knowledge, at intervals thus was reveal'd.

Here, a battle-horse was seen in the mud holes to flounder,

There, with all its etceteras, a prostrate nine pounder.

With soldiers and waggons the ditches were cramm'd,

With long-tail Troupes, all the waters were damn'd. vol. ii. p. 44.

\* The author's horse.

## NOVELS.

ART. 16. *Edington. A Novel. By Richard Hey, Esq. In Two Volumes. 12mo. 6s. Vernor and Hood. 1796.*

The facility of combining extravagant events in the shape of a history, is a circumstance of which novel writers seem scarcely aware. To judge, from the variety of monstrous productions which assume that name, it would be natural to suppose, that the mind exulted in the power of inventing some extraordinary conceits, and clothing them with some semblance of machinery and fable. A more improbable and incongruous tissue of events can scarcely be imagined, than that which fills the present volumes.

George Eynesbury loses his property by fire, and consoles his family in their reduced circumstances by his industry. One of his daughters, Lucy, conquers the heart of Edward Campley, who, on a visit at the village of Edington, had obtained a sight of her. He applies to his father, a man of fortune, for permission to marry her, who refuses. Edward now dresses himself like a labourer, and, by wondrous circumstances, makes his way into the service of Lucy's father. Here he labours in the field, &c. till he thinks he has conquered Lucy's affection, and then returns to his former condition. His father disinheriting him, he returns to George Eynesbury, who falls ill, raves in a delirium through a dozen pages, till his daughter Lucy—who had given him a phial of poison by mistake, instead of his medicine—raves in her turn through a dozen more. Eynesbury at length recovers, Lucy in process of time recovers her health and senses, Edward marries her, and, by some great stroke of authorship, a title and estate are brought to light for George, who issues from the novel, Sir George Eynesbury.

The whole of this history is very defectively connected; and the smaller incidents are equally destitute of interest and simplicity. Our duty to the public obliges us to toil through these fatiguing rhapsodies, from which we rarely emerge without a sentiment of disgust at that vicious taste, which can seek amusement in such gross deviations from nature and truth.

## DIVINITY.

ART. 17. *A Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at the Visitation, held May 20th, A. D. 1796. By Joseph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. Published at the Request of the Clergy. 4to. 1s. Rivingtons. 1796.*

The subject of this charge is the most important that can interest the attention. It exhibits, in a compendious view, the chief considerations upon which the plenary inspiration of the scriptures may be maintained, and it is brought forward with very seasonable regard to some opinions which tend to degrade the character of the sacred writings, and to weaken our confidence in Revelation.

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From some preliminary remarks on the danger resulting from a pertinacious adherence to established abuses of opinion and practice, as particularly illustrated, in the church of Rome; and on the mischief which, on the other hand, arises from a too great facility of concession on controverted questions, tending to the sacrifice of essential points, the archdeacon takes occasion to recommend the sacred writings, as constituting a rule which applies to the two opposite sources of abuse; a rule to which no additions must be made, and from which no deviations must be suffered.

Having fixed this standard of appeal, he proceeds to vindicate the assertion of a divine and infallible authority attaching to the scriptures in all particulars, to the total exclusion of error and defect; and demonstrates, from the testimony of the sacred writers, the existence of a certainty in their communications, resulting from a true and proper inspiration, in points wherein no previous knowledge could exist; a certainty arising from an uniform and unremitting superintendance and direction in things to which the memory might suffice. A certainty springing from an absolute preservation from all error arising from all loose accommodations, and from all inconsequence, where argument was needful. The texts which are employed in support of these assertions, are judiciously selected and ably urged; and the inconvenience which would arise from the admission of any partial exemption from the superintendant influence of the spirit, is well explained and illustrated. The principal objections to the total inspiration of the scriptures, are then briefly noticed; and some considerations which substantiate the authority of the received canon, and the authenticity and uncorrupted sincerity of the original texts, are adduced. In connection with this subject, the author, with great candour and gentleness, adverts to some very exceptionable concessions which he thinks have been made by a distinguished writer of the present age, in his "View of the Evidences of Christianity," with regard to the character of the sacred writings: the importance and tendency of which are very strongly exposed. It is perhaps extraordinary, that the passages here noticed should have passed so long without animadversion, as proceeding from a writer so highly and justly esteemed, and inserted in a work so generally known and approved. The charge, though dedicated only to the clergy of the Archdeaconry of St. Alban's, merits the attention of the whole order, and the solidity of the reflections, as well as the temperate language in which they are conveyed, are particularly entitled to approbation.

**ART. 18.** *A Sermon preached in the Cathedral Church of Hereford, October 25, 1795, being the Anniversary of his Majesty's Accession to the Throne of these Kingdoms, by Hugh Morgan, M. A. Canon Residentiary of the Cathedral Church of Hereford, and Chaplain to his Highness the Duke of Gloucester. Published at the request of the Lord Bishop of the Diocese. 4to. 17 pp. 1s. Payne. 1796.*

A plain and rational discourse upon Prov. xxiv. 21. "My son, fear thou the Lord and the king, and meddle not with those that are given

given to change." The preacher speaks thus, as others have, of our constitution, alluding to the mixture of the three forms in it. "That perfect form of government, which an ingenious historian of antiquity could combine only in his imagination, but of whose actual existence he despaired, is presented to the heart and understanding of every Briton, as the bulwark of his rights, and the boundary of his duty." P. 11. But the purport of this discourse is, (as the author well expresses it) to persuade his countrymen to "bear with magnanimity evils of determinate extent, till they can be remedied with safety, nor to cease being subjects, from the vain fear of becoming slaves." P. 17.

## MEDICINE.

ART. 19. *Hints on the proposed medical Reform.* By a Member of the London Corporation of Surgeons. 8vo. 61 pp. 1s. 6d. Eyres, Warrington; Johnson, London. 1796.

These hints are addressed to the Royal College of Physicians, the Corporation of Surgeons, and the Pharmaceutical Association of London. The latter, which we have before noticed\*, is an association of apothecaries for the purpose of obtaining a reform of certain abuses that have crept into their body, and a redress of certain grievances of which they complain. For remedying the first, they propose that the legislature should grant them a power to prevent persons from being apprenticed to apothecaries, who have not had a competent education, or any one being employed as an assistant, or commencing practitioner in pharmacy, who has not served a regular apprenticeship, and passed an examination, or produced testimonials of his sobriety, discretion, and diligence. These are certainly useful regulations, and from the account this writer gives of the ignorance of many of the apothecaries in the country, they appear to be much wanted. But he should have recollected, that the company of apothecaries in London, are possessed of, and have long exercised a similar power over their members, with great advantage, as far as their jurisdiction extends. That other parts of the kingdom should enjoy similar advantages, seems very desirable. But for this purpose, it does not seem necessary, that a new corporation should be formed. It would be sufficient that the mayor or other magistrates of towns, with the clergyman, physician, and some respectable apothecary should be empowered to perform this office. Similar arrangements are not uncommon in other countries. In the dispensary of the College of Physicians of Louvain, printed in the year 1687, there are some regulations for the conduct of the apothecaries, that merit attention. "Neminem pothac, pharmacopœum in urbe nostra admittendum esse, nisi coram e magistratu delegatis per duos medicinæ doctores, totidemque pharmacopœos per vices ab hisce delegatis hunc in finem nominandos, prius examinatum, infu-

\* See vol. vii. p. 316.



perque laudabilibus, quoad vitam moresque, testimoniis præmunitum." The fourth article prohibits apothecaries from visiting or prescribing for the sick, or even dispensing strong purges, emetics, opiates, &c. without the direction of a physician. This regulation would be by no means proper here, as visiting and prescribing for the sick has long formed the principal part of the employment of the apothecary in this country. But as, while the apothecary is employed in this part of his business, he is precluded from giving his personal attention to compounding and dispensing medicines, it seems singular that the association should complain that the druggist performs what they have to a degree abandoned. But this argument is so judiciously handled in the work which makes the subject of our next article, that we shall not notice it farther here. If this subject should come again under the notice of the legislature, they may probably think it expedient, in addition to what has been proposed, to take the same method to prevent an inundation of illiterate and unqualified apothecaries, which they lately adopted to prevent the increase of pettyfogging attorneys; not only by prohibiting all persons from practising who have not passed a regular apprenticeship, but by laying an additional stamp duty upon the indenture. A duty of thirty or forty pounds upon the apothecary's indenture would raise a large sum for the benefit of government, and confine the business to a more liberal and enlightened class of people, than are now often found engaged in it, which could not fail in time to prove highly beneficial to the country; and thus an association, whose general views appear far from liberal, may eventually prove a public benefit.

ART. 20. *Murepsologia, or the Art of the Apothecary, traced up to its original Source in History; and the Antiquity and Consequence of the Drug-Merchants asserted, and maintained against the Misrepresentations of the Author of a late History of Medicine. The Nature and Design of that Publication examined, and the true Foundation of the respectable Character of the Apothecary of Great Britain, at the present Time, pointed out and illustrated. By Joseph Bradney, Esq. 8vo. 45 pp. 1s. Rivingtons. 1796.*

In our Review for March last, we gave an account of Mr. Good's History of Medicine, published at the request of the General Pharmaceutical Association. In this, as we have shown, the author attempts to raise the dignity of the character of the apothecary, by proving the antiquity of the order, and the high estimation in which it has always been held, and to debate the occupation of the druggist, whom he considers as of very modern date, of little estimation, and unfit to be entrusted with compounding medicines, which he thinks should be permitted to the apothecary alone. Mr. Bradney, in the piece before us, stands forward an unnoticed champion of the druggists, and with

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† In the petition of the Association to the House of Commons, presented the last session, they prayed that the druggists might be prohibited from making up prescriptions, or retailing drugs.

much good humour and good sense, turns all the arguments of the apothecary against his own corps. He admits indeed the antiquity of the apothecaries; they are mentioned, he says, in the Old Testament. But they were the mere compounders of oils, salves, and ointments. "The word apothecary (p. 7.) in the septuagint is *Μυσεψος*, scilicet, qui coquit seu conficit unguenta, and in this low estimation they continued to be held for many ages. Cicero styles them unguentarii, and ranks their occupation inter artes fordidas." But the spice-merchant, or druggist, must have been of greater antiquity than the apothecary. As the raw material must be produced before the manufactured, so the exercise of the druggist's branch of commerce must have preceded that of the compounder. That the importance of the drug-merchant was at the same period considerable, is evident, he says, as we read of their camels richly laden, that bore spices in great store and abundance. Of the camels in the train of the Queen of Sheba, bearing rich spices to Solomon. Having thus shown the superior antiquity and opulence of the druggist, this author proceeds to show, that the associated apothecaries are equally unlucky in their arguments against the propriety of permitting the druggist to continue to compound and retail medicines. Not denying what the historian asserts, that some druggist may have been detected in committing errors, or sophisticating their drugs, examples of equal ignorance and depravity, he contends, may be found among the apothecaries. But this ought not to be charged upon the body of either of these classes of men. "Ignorance," he observes, p. 22, "is no monopoly, every profession puts in its claim. Should a man in his reforming reverie, attempt to purge any one of them from it, a drug more potent must be found than any the materia medica now contains. To those reformers who will admit of nothing short of perfection, little can be said. Their business lies with another state and condition of life. On this terrestrial globe it never was, it never will be found, without a preternatural cause. The degree of attainment towards it, which man is capable of, demands the exercise of much christian charity, to cover the defects which remain exposed." The author then mentions the particular qualifications of the druggists, which render them more fit for the business of compounding and retailing medicines, than the apothecaries in general of the present day. Their superior knowledge of drugs, from the great quantities continually passing through their hands, and from the same cause, their ability to keep at all times a stock of those that are fresh and perfect. Their knowledge of chymistry, far superior to most apothecaries, few of the latter having elaboratories, and consequently, opportunities of being intimately acquainted with this curious and necessary branch of physic. The personal attention of the druggist to his shop, enables him to carry on the retail trade with superior advantage to the apothecary, whose attendance on his patients, must preclude him from engaging in that branch with success. Mr. B. goes on to examine the remainder of the regulations proposed by the reforming associations, and combats them with equal acuteness and success. But we have said enough to recommend this ingenious performance to the public, by whom, we doubt not, it will be read with equal pleasure and advantage.

ART. 21. *A Treatise on the Structure, Economy, and Diseases of the Liver, together with an Inquiry into the properties and component Parts of the Bile, and biliary Concretions, by William Saunders, M. D. F. R. S. Fellow of the College of Physicians, and Senior Physician to Guy's Hospital, Second Edition, with considerable Additions.* 8vo. 261 pp. 5s. J. Phillips, George Yard, Lombard Street, &c. 1796.

In the third volume of the British Critic, we gave rather an extended account of this ingenious work, and are pleased to find our opinion of its merit, sanctioned by the public, which the early appearance of a second edition evinces. The additions in this impression, are principally in the practical part, and consequently, of a kind that cannot fail to enhance the value of the book; but as they are blended with the general methods of treating diseases of the liver, they cannot easily be detached. The following communications of a successful method of treating the jaundice in the East-Indies, is curious, and seems deserving notice. The writer is Mr. Dick, surgeon at Bengal: "I have been, he says, for the last seven years, in the habit of giving calomel in the jaundice, in doses, from two to five grains every night, 'till the mouth is affected, and in every case, the jaundice went off, as soon as the mouth became sore. I now scarcely use any other medicine, except merely to prevent costiveness. I cured upwards of forty patients in that way, and all in less than a month, generally in ten days, or a fortnight."

### MISCELLANIES.

ART. 22. *Thoughts on the Cause of the high Price of Provisions, and how the Evil may be removed, in a Letter to Sir John Sinclair, Bart. Chairman of the Board of Agriculture. By a Farmer's Son.* 12mo. 1s. Dilly. 1796.

Whoever, from a true patriotic spirit, and without any sinister views, investigates the important subject here proposed, is fairly entitled to the thanks of his countrymen. The author of this pamphlet is certainly of this description; he is of opinion that the increase of the price of provisions is owing to our increase of population, and to the great increase of horses, and he states the following curious fact:— "In order to show the amazing consumption which is caused by horses, I will only state one instance, and that is in respect to the number of persons who might be supported from what is expended on those horses working in the mail-coaches. From the best information I have been able to obtain, the number of these horses must be near two thousand, and as they cannot be kept for less than twelve shillings per week each, the consumption of one horse would support a labouring man, his wife, and four children, so that the sum expended on two thousand horses would be sufficient to keep twelve thousand persons, or suppose one horse will consume the produce of four acres of land, then it would require eight thousand acres of land to support the said number of horses. If then the loss sustained by the public, by only so small a part of the horses thus kept, is so great, what must it be,

be, when all the horses above described are taken into consideration?" The remedies proposed for the existing evils which the author describes, are these:—inclose land wherever it can be done; lessen, as much as possible, the use of horses; and encourage the breed of neat cattle, and the use of oxen in husbandry. This is a very sensible publication, and evidently the performance of a clear and strong understanding; many very useful hints are communicated, upon which we should be glad to dilate more at large, but the whole is well worth the attention of the public.

ART. 23. *Hortus Botanicus Gippovicensis; or, A systematical Enumeration of the Plants cultivated in Dr. Coyte's Botanic Garden at Ipswich, in the County of Suffolk; also their essential genuine Characters, English Names, the Natives of Britain particularized, the Exotics where best preserved, and their Duration. With occasional botanical Observations. To which is added an Investigation of the natural produce of some Grass Lands in High Suffolk.* 4to. 158 pp. Whites, &c. 1796.

Little is required to be added to the ample account given in the title. Dr. Coyte's collection is considerable, but not without deficiencies. His catalogue is Linnæan and correct, and the collateral indications of place and mode of culture, &c. very convenient. The book will be found a useful index to those who have collections of their own.

ART. 24. *Travels in the Year 1792, through France, Turkey and Hungary, to Vienna, concluding with an Account of that City. In a series of Letters to a Lady in England. By William Hunter, Esq.* 8vo. 6s. White. 1796.

Popular as books of travels are at the present day, Mr. Hunter's volume will certainly not be sought with avidity, either by those who wish their stores of geographical knowledge extended, or who read for passing amusement only. The Itinerary at the beginning, if accurate, may certainly be useful, but the narrative is tedious, seldom enlivened by anecdote, and never important from observations of sagacity or wisdom. A story is told, at p. 369, about chess-playing, which the reader will find more agreeably detailed by Twiss, in his anecdotes of chess. Mr. Hunter is also very negligent of grammar, as in p. 348, where he says, "Monf. M. who arrived here but two days after we;" and in p. 445, "the manner in which cattle is driven," &c. &c.

ART. 25. *Interesting Anecdotes, Memoirs, Allegories, Essays, and political Fragments, tending to amuse the Fancy and inculcate morality. By Mr. Addison.* 4 Vol. 8vo. 16s. Longman. 1796.

This is one of the many publications which the press daily "bodies fourth," of which the highest character that can be given, is, that they will do no harm. Truth, however, compels us to add, that these before us are calculated to soothe idleness rather than stimulate industry, that they are not distinguished either by skill of selection or arrangement, and that Mr. Addison, of whom we have no knowledge, will probably receive no extraordinary portion either of fame or emolument.

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ART. 26. *Elements of Geography: containing a concise and comprehensive View of that useful Science, as divided into astronomical, physical, or natural and political Geography, on a new Plan, adapted to the Capacities of Youth, and designed for the Use of Schools and private Families. By J. didiah Morfe, D. D. embellished with Maps. 8vo. 3s. 6d. Stockdale. 1796.*

A very plain, systematic, and useful publication, which we recommend without reserve to those for whose immediate service it is intended.

## FOREIGN CATALOGUE.

### GERMANY.

ART. 27. *Ernstle Hinsicht auf sein Vaterland, &c.—A serious View cast upon his Country at the approach of Peace. By a true German. Published by E. A. W. Zimmermann, Aulic Counsellor and Professor at Brunswick. Leipzig. 1795. 8vo. 248 pp.*

The first part of this tract consists of a general retrospect of the comparative state of France and Germany, previous to the late revolution, and of the circumstances that have paved the way to that tremendous convulsion, and occasioned the fatal torpor with which the neighbouring nations have beheld its formidable strides, when a timely interposition might still have checked its destructive progress. The French had arrived at the highest pitch of refined cultivation; and other nations, especially the German, looking up to them for all ornamental improvements, were in a manner dazzled by the glare of their brilliant attainments. Their government too, under the benign influence of the unhappy monarch, whose love and patriotism they have repaid with a public execution, had been essentially meliorated; and the various spontaneous acts by which he had effectually alleviated many of the oppressive burthens of his subjects, are here placed in a collective point of view, which, should that deluded people ever recover the feelings of humanity, they will not be able, without horror, to compare with the treatment he experienced. The exaggerated notions of the *perfectibility of human nature*, however, which now heated the minds of speculative men, made them look upon all these advantages as far short of the degree of latitude of which mankind is susceptible. "The progress of improvement will not cease," said Dr. Price, "till it has excluded from earth not only vice and war, but *even death itself*." Hence the fermentation that suddenly burst into an unruliness, which broke asunder all the ties of society, and threatens to degrade the human race to the lowest point of depression.

The apathy of the German nation was, no doubt, in some measure countenanced by various imperfections in their several governments, especially in those which were ecclesiastical; many of which unfortunately

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tunately bordered upon France. The insulting pre-eminence maintained by their nobility, the opinion that France was actually upholding the rights of men against such fictitious distinctions; and, perhaps, still more, the indiscretion, the immorality, and the remains of overbearing pride manifested by the swarms of French emigrants who flocked to their courts, and were entertained with some expence by their princes, all these considerations wrought upon the minds of the bulk of the people, and conciliated, if not the partiality, at least the connivance of the unthinking, who are always the most numerous part of a nation.

The author undertakes with much zeal and energy to controvert these and other specious motives, which have either lulled men into a callous indifference, concerning the consequences to be dreaded from the promulgation of French principles; or even seduced them to a tacit approbation of the purposes pointed out as the objects of them. But besides that events have, since the publication of this treatise, afforded arguments much more cogent than any that may be adduced by the most skilful literary advocate; we abstain from detaining our readers any longer on this subject, as what is farther urged applies chiefly to Germany; and what may concern us and operate conviction among those of our own countrymen, who, though misled, may still be sufficiently unbiassed to yield to conviction, has already been very amply discussed by various and very able writers of this country.

## ITALY.

ART. 28. *Paraphrasis Psalmorum poetica, auctore G. Ferrich R.; cui accedit altera in utriusque Testamenti cantica.* Ragusa. Pref. xii. Pf. 288. Cant. 35 pp. 4to.

The Abbé had originally intended to have rendered the whole of the Book of Psalms into Hexameter verse, till he was convinced by his justly celebrated countryman, Mr. *Benedict Stoy*, that such an uniformity of measure could not but be ill adapted to poems differing so widely in their specific characters, and each of which might be said to constitute a whole. In conformity, therefore, to this advice, he has given to each Psalm that measure which appeared to him the best suited to its contents, so that he has in this work had recourse not only to those used by the ancient Latin poets, but likewise by the Christian writers of hymns. With regard to the sense, he has then only allowed himself to depart from the Vulgate (which is printed in the margin) when the original text, or the ancient versions, suggested what he conceived to be a better interpretation. To each psalm is prefixed a short introduction, pointing out the author, the occasion on which it was written, and, in a few instances, the application of the passages in the New Testament. The notes, which are short, are intended chiefly to assign the reasons by which the translator was not unfrequently induced to deviate from the Vulgate; though they sometimes extend to a greater length on particular pieces (as Exod. xv. Deut. xxvii. Judges v. 1 Sam. ii. Isaiah xii and xxxviii. Habac. iii. Dan. iii.) which are printed at the end of the volume.

We shall here subjoin an extract or two from these translations, taken from the beginning of different psalms.

*Psalms CXXX (according to the Vulgate CXXIX.)*

Pæne merfus, heu, profundis  
 Dum malorum fluctibus  
 Te gemente corde posco,  
 Sancte rector cœlitum!  
 Tu benignas invocanti  
 Lenis aures commoda. . . . .

*Psalms CXXXVII (CXXXVI.)*

Extorres dulci a patria dum forte sedemus  
 Captivi, pressique malis, Euphratis ad undam,  
 Uberibus lachrymis perfudimus ora, gravique  
 Singultu, et mœstis implevimus arva querelis.  
 Namque animo miseranda Sion, disjectaque moles  
 Se templi exhibuit. Turpi obsita pulvere ramis  
 Nablia pendebant salicum, abjectaque tacebant,  
 Auris ludibrium, citharæ; quum prædo cruentus  
 Captivos patriis qui nos abduxit ab oris,  
 Vastavitque solum ferro populatus et igni,  
 Exigit à miseris in tanto carmina luctu. . .

*Psalms CXVII. (CXVI.)*

Quotquot eos occiduosque  
 Colitis tractus, carmine laudes  
 Ætheris almo regi hominumque  
 Dicite gentes; nam sua ab alto  
 Axe refulsit pietas in nos. . .

That the version must, after all the labour he has bestowed on it, in general, fall infinitely short of the original, the author is very ready to allow, for which he excuses himself in the following words of another poet:

Jessæ quisquis reddere carmina  
 Audet latini pectine barbiti,  
 Audet redordiri superbæ  
 Turrigeras Babylonis arces.  
 Quantus Poloni e vertice Carpathi  
 Ruptis inundat Vistula fontibus,  
 Se fert, inexhaustusque tanto  
 Ifacius iuit ore vates.

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## ACKNOWLEDGMENTS TO CORRESPONDENTS.

*Clericus Wellensis* begs leave to inform *A grateful Reader*, that a letter is left for him at Messrs. Rivington's, on the subject of the "*Vitarum Plutarchi Epitome*," with which he was so kind as to entrust him in April last. For want of knowing this gentleman's *real* address, Messrs. Rivington have not been able

able to forward it to him, as they should otherwise have done, as soon as it came into their hands.

To the grammatical doubt of *Juvenis* we reply without hesitation, that though the rule for the subjunctive form is (or *be*) not improperly noticed in our best grammars, the strict adherence to it in all cases has never been received into the idiom of our language; and is avoided by the best writers, as stiff and pedantic. Taste must discriminate in the cases that occur.

From *Dr. Hunter, of York*, we have received a short, but important paper, on the experiment of transplanting wheat, which he thinks may be practised with great advantage. So small a paper is not an object of criticism to a review; but, with the leave of the respectable author, we are ready to print the whole in our next number.

We are much obliged to a correspondent from Manchester, for one or two articles of literary intelligence, but have found it necessary to make an invariable rule, not to insert any anonymous information of that kind.

## LITERARY INTELLIGENCE.

A supplementary volume to Hogarth illustrated, is preparing by *Mr. John Ireland*, (not Samuel) from Hogarth's own manuscripts.

*Maffon*, who was sent to Africa, at the personal expence of his Majesty, is printing a scientific account of the *Stapelix novæ*, found by him in that country.

*Mr. King*, the learned antiquary, has printed a description of Oxford Castle, as part of a greater work on *ancient Castles*; to which he has already so well prepared the way by his dissertations on that subject in the *Archæologia*.

The same gentleman has exercised his pen on the subject of Stones falling from the Atmosphere, a subject which, from a recent occurrence, has obtained much of the public attention. Such a circumstance is mentioned by *Pliny*, Nat. Hist. b. ii. ch. 59.

*Mr. Lumsden* has made considerable progress in a History of Rome, which will have all the advantages of the press, and of excellent engravings.

*Mr. Dawson*, of Hackney, whose plans we have before noticed, has actually in the press an easy and familiar display of the *Elements of Botanical Knowledge*, with the arrangement of the most important British plants, according to the simplification of the *Linnæan* system, adopted by the late very learned professor *Sibthorpe* of Oxford.



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THE

# BRITISH CRITIC,

For AUGUST, 1796.

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“ Legimus aliqua ne legantur.”

S. AUGUST.

We read some things that others may not.

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ART. I. *Tragædiarum delectus: Hercules Furens, Alceſtis, Euripideæ; et Trachiniæ Sophoclea; Tom I. Ion Euripideæ; Philoctetes, Sophoclea; et Eumenides, Aſchylea; Tom II. in Scholarum uſum edidit et illustravit Gilbertus Wakefield, A.B.*  
8vo. 14s. Egerton. 1795.

TO Mr. Wakefield's classical labours, we always attend with singular pleasure; and if the time which has elapsed since the publication of his work, should be thought inconsistent with this declaration, we must intreat our readers to consider, that, from its peculiar nature, a ready and prompt decision would be neither just to Mr. Wakefield, nor creditable to ourselves. A selection from the works of the three great tragic writers, not only consisting of plays often corrupt in the text, but published by an editor remarkable for his boldness in conjectural criticism, calls for a large portion of time, and for

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an intense degree of exertion, before we should find ourselves able to exhibit a distinct view either of its defects or its excellencies. Many subjects were to be examined, which, to the mind of Mr. W. were become more familiar, by his editorial office, than they were to our own. Many books were to be consulted, which it was not always in our power to inspect at the moment. In fulfilling the duty we owe to the public, we could not venture to let our examination be confined to the book itself, but in order to estimate its comparative, as well as its absolute merits, we endeavoured to form an accurate judgment of the commendation, which may be due to other scholars, who have travelled in the same intricate paths of erudition.

Of many publications which come before us, the general tendency may be collected, and even the general merits appreciated, by a view of some detached parts. A mind invigorated by long practice, decides quickly on the appropriate merit of a pamphlet, and perhaps even of the characteristic excellencies of a translation. In the higher departments of literature, the impartiality of an historian may be determined, by referring his account of some particular events to the most authentic sources of information. From the force of imagery, the embellishments of diction, and the modulation of verse, found in a few specimens, we may ascertain the rank to which a poet is entitled among the sons of Pindar or Homer. Far different is the case, when we are called upon to decide about a classical production like the present. Almost in every page we felt our minds fluctuating between the perplexities of an un-found text, and the suggestions of emendatory criticism. In some passages, the obscurity of the original is enlivened by no cheering light from explanation or correction. A tremulous and dubious gleam of sense is now and then cast upon others, and, in some few, the darkness is at length dispelled by the sagacity of conjecture, or the luminousness of interpretation. The reviewer is, in fact, exposed to all the embarrassments which the editor himself has experienced. Many a time we admitted the certainty of an emendation, which a more mature investigation afterwards induced us to reject; and many a time have we paused in the hope, that what to-day was involved in darkness impenetrable, would to-morrow open upon our view by fresh perusal of the original writers, or fresh comparison between the arguments of contending critics.

In the address to the reader prefixed to the first volume, Mr. W. states, that he has collected the plays relating to Hercules into one book, and that having in view the improvement of young men, he has chosen those plays which are least read in the schools, and most recommended by their novelty. In placing the

the Hercules Furens first, and the Alcestis next to it, he meant to follow a chronological order, and he has also discriminated the peculiar beauties of each. In speaking of the Trachinians, he draws a short comparison between Sophocles and Euripides, in the peculiar structure of their verse, and the peculiar beauties of their diction. His notes on Sophocles are, it seems, more copious than those of Euripides, and for this circumstance he accounts, by stating, that he felt it incumbent upon himself to make the utmost exertions, "ut aliqua proferret digna quæ doctorum detinerent oculos, post tertias curas Brunckii eruditi mehercule politicique critici." With taste and spirit he compares himself to the Lion in Homer, lashing *πλευράς τε καὶ ἰσχίᾱ*, and he then adds, "quo demum successu me flavellaverim, penes alios sit judicium, vere doctos non extimesco." In the illustration of Euripides, Mr. W. has availed himself of the aids that were furnished by Heath, Barnes, Musgrave, Beckius, and the Aldine Edition; and in the Alcestes he has called in the assistance of Keinoclus, by whom that play was lately published. In Sophocles, he has used the quarto edition of Brunck the Aldine, the Juntine posterior, and the Frankfort of 1544; which he supposes "Juntinam fideliter exprimere." Of Vauvilliere, he says, "Parisiinum Editorem non nisi persunctoriè consului, per textis animadversionibus meis, quem tamen nullo modo spernendum putem." At this tribute, even of qualified commendation, paid to the Paris editor, we were not displeas'd; and as too many readers may be dispos'd to undervalue the edition, in consequence of the violent attacks which have been made upon it by Brunck, in his notes on Aristophanes and Sophocles, we will endeavour to support what Mr. Wakefield has said of it, by the additional testimony of Harles. "Capperonnierio mortuo arca ultima, an. 1777, delata est ad Vauvillierium qui in adjunctis observationibus incredibilem diligentiam ac subtilem linguæ, atque elegantiarum Græcarum scientiam ostendit, et iis, quæ Dawes, Brunck, in minoribus præcipiæ editionibus, Heath, Valckenarius, Toup, Musgrave, &c. adtulerunt diligenter usus, haud pauca melius perspexit multa que loca tentavit. See Fabricii Bibliotheca Græca, vol. ii. p. 224.

The metaphysical investigations of the Paris editor upon the Greek modes and tenses, are sometimes too refined, and it were to be wish'd, that he had bestow'd more attention upon the dramatic writers. We ought, however, to remember that Capperoniere, who profess'd much, has done little or nothing, and that his successor sat down to Sophocles after his mind had

been chiefly employed upon Thucydides\*. Mr. W. professes not only to have written such notes as were useful to boys, but to have inserted, "quæ vel adultæ doctrinæ viros demerentur." We acknowledge, with pleasure, that in many instances, he has executed well what he intended. But we read with concern the following passage: "Accentus quos vocant, circumflexos graves, et acutos, penitus amovi; doctas et difficiles nugas semper adverbatus. Impediunt hæ minutia, ut mea fert opinio, juvenum profectus, significationibus verborum ad arbitrium scribarum scholiastarumque male definiendis, et absterrendis ingeniis puerorum ab explicationibus propriis ac conjecturis, auctoritati cæcæ inconsulto obsequentium. Hæc commenta in linguis Orientalibus, ut inepta et inutilia, dadum exploserunt veri docti." Though our opinion is not very favourable to the Hebrew points, we think that no argument can be drawn from them against the antiquity or the utility of the Greek accents. Mr. W. in omitting the accents has, no doubt, very high authorities in Mr. Heath of Exeter, Mr. Burgess, Mr. Tyrwhitt, who do not use them in their notes; and, without undertaking the defence of several works, which some years ago came forth unaccented from the Clarendon Press, we shall take this opportunity of stating, that the learned Mr. Thomas Warton printed the text of Theocritus, and his own notes upon it, without accents, at the request, or, at least, with the approbation of his illustrious friend, Bishop Lowth. Through the frequent unskillfulness of printers in the metropolis, and the peculiar circumstances in which periodical publications are sent into the world, the omission of accents in them may not deserve very severe reproach, and in vindication of our own occasional, though very rare omission of them, we appeal to some of the best articles which have appeared in that long-established and well-received work of criticism, the Monthly Review, and which we know to have been written by scholars of the highest class. But we do not intend to countenance the omission of them in any editions of Greek books; and, without referring to an anonymous work which has lately appeared in defence of accents, we confess ourselves unalterably convinced by the unanswerable and inimitable work of the late Dr. Foster of Eton. To the opinion of Mr. W. †

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\* "Quippe qui pluribus jam ab annis totus in Thucydide facerem, ac proinde consuetudinem cum poetis minus familiarem habens," &c. &c. See p. 3, of Vauvillier's Preface.

† Mr. W. will not surely slight the authority "viri de literis optime meriti Jeremiæ Marklandi, cujus erudita si legas scripta, nescias quid

we shall oppose the words of Valckenaer and Brunck, "Clar. Heath" says, "Valckenaer molestè non feret, quod in adnot. in Hippol. quæ dederat accentibus destituta iisdem instruxerim. Ipse vocibus in alium a se sensum acceptis, ad mentem

quid mireris aut ames magis, animi modestiam an acumen ingenii." See Brunck's note on line 168 of the *Andromache*. In page 518 of Bowyer's *Miscellaneous Tracts*, Markland, speaking of Musgrave's intended edition of *Hippolytus*, says, "I understand that there is to be no Latin version, which, I fear, will hurt the sale; and if he prints it without accents, in the modern fashion (which I forgot to ask him) it will hurt it still more, however skilful in other respects the work may be." But Mr. Markland had other objections to the omission of accents, besides their tendency to hurt the sale of a book, and, in the passage just now quoted, it is apparent that he does not approve of what he calls the modern fashion, which, at that time, prevailed at Oxford; but which, to the honour of the conductors of the Clarendon Press be it spoken, has now ceased. Mr. Markland's opinion is not only to be inferred from his editions of Greek books, in which accents always appear, but is plainly expressed in his letter to Dr. Foster. "For my own part, I have been so long satisfied of the antiquity of the Greek accents, that I have not taken the pains, in the course of reading, to note down any passages to that purpose, though I remember to have met with several things in *Athenæus* and elsewhere, which long ago I thought much of the purpose. But indeed I did not think that any real scholar would ever doubt of it; for though Isaac Vossius was unquestionably a very learned man, yet his whimsicalness and love of paradox, scarce leave room for him to be considered as a reasonable one in many points. The present common way of quoting Greek without accents, I always took as nothing more than a subterfuge for ignorance, except in a few persons. At best it was to me a true mark, that the Greek language was going out of England, and I was as sure that the Latin would soon follow it. But I never imagined, till lately, that accents were omitted out of a principle of erudition."—See p. 392 of Foster's *Essay on Accent and Quantity*, Edit. II. Mr. Markland, as well as Mr. Wakefield, has often exercised his ingenuity in conjectural emendations of passages in the scriptures, and we will produce one which, to a reader, would be almost unintelligible without the accentual marks.—Acts. chap. ii. verse 13.—"Ἐτεροι δὲ χλευάζοντες. In his verbis nullus videtur esse χλευασμὸς neque aliquid faceti et ad risum commovendum apti. Expectasses magis ut Lucas diceret κακολογῶντες quam χλευάζοντες, sunt enim hæc revera κακολογία, maledictum et convicium. Accentus mutatione en tibi horum nominum χειρευτισμὸν, ἔλεγον ὅτι Γλευκῶ, &c.—A voce γλευκός, multum, ridiculi causa fingitur Persona, seu Dea, Γλευκῶ (Gen. 603, 13) ut Θαλλῶ, Δύξῶ in jurejurando Atheniensium, apud Pollucem, 8. 9. Seg. 10—et ad hanc formam Ἐλειστῶ et Ἐδερτῶ, Deæ politicæ de quibus vide vivos eruditos ad Hesychium,

mentem lectori declarandam, accentus imponere non nunquam se *coactum* sensit." After quoting fourteen passages, to which Mr. Heath had affixed accents, Valckenaer proceeds. "In his et in centenis similibus vim vocum lectori soli demonstrant accentus.—Quid itaque? an accentus libris Græcis poetarum saltem atque oratorum sunt ejiciendi, qui certe, quod nemo, credo, dissidebitur, versuum et periodorum modulo nocent? Quinimo sunt ad significationum diversitatem determinandam pernecessarii; quod in istis suis correctionibus sensitse virum doctissimum opinor." Vide Diatribe, p. 247. Brunck, in all his editions, and all his notes, invariably uses accents, and that he did so upon principle appears from the conclusion of his note upon line 296, of the Orestes, where he had contended for ἀνακάλυπτε with σευτὸν understood, in preference to ἀνακαλύπτου.—"Et ita sane, ex accentuum quibus accurate voces notabant, positione, manifestum est a veteribus fuisse intellectum." Surely Mr. W. will not slight the opinions of his great predecessors; and, if he takes the trouble of reading from page 103 to page 134 of the learned Diatriba, in Vol. II. of Villoison's Anecdota Græca, he will find information which no scholar can disregard, and he will cease probably to hold such contemptuous language on the use of accentual marks.

In compliance with the wishes of his bookseller, Mr. Wakefield has subjoined Latin translations of the plays, but disclaims having bestowed much attention upon correcting them. In a strain of noble and generous commendation, such as actuated the mind of Casaubon, when speaking of Joseph Scaliger (See p. 606 of the Animad. on Athenæus) Mr. W. expresses his wish that a new edition of *Hephæstio*\* and Terentianus Maurus, should be prepared by three

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Hefychium, Diog. Laertium, et Harpocrationem. Sic Αἰδὼ Dea Lacedæmonii habita. Xenophon Sympos. p. m. 91.—Δημήτρης Σιτῶν, a σῖτος frumentum, Siculis culta. Ælian. Var. Hist. lib. 27.—Ἰασὼ Aristoph. Pluto. Πειθὼ suada, Βεγμὼ et Βεγζὼ—Clem. Alexand. Protrept. et multa alia.—See p. 542. Bowyer's Tracts. For the length of this note we need not apologize to any learned reader, and Mr. W. will plainly see, that when we differ from him in opinion, we are not content with opposing merely our own affirmation to his.

\* Some, though not all our reasons, for preferring this orthography, may be found in page 143 of Bowyer's Letter to Gale, and in p. 44 of Harry Stephens's Admonitio de abusu linguæ Græcæ. The person whom Mr. W. in his preface first mentions, is our particular friend, and we believe that he will not be displeas'd with us for stating, that he has been known to say of himself, when compar'd with Mr. Porson, what

three contemporaries, whom he names. He does not, however, profess to have employed much critical attention upon those intricate questions of metre, by which the readers of Greek tragedies are often perplexed. Of former critics "certas emendationes, aliquando tacitus adoptat." Of former editors "hallucinationes incastrigatos (an error of the press for incastrigatas) sæpissime dimittit." He hopes to be found "recte cogitatis priorum animadversorum semper æquissimus." He concludes with stating that the orthography of the Greek text, and especially of the two first Greek plays, does not always correspond to his wishes. As we sincerely respect the erudition of Mr. W. and as we know that his writings will be attentively read by foreign scholars, we trust that he will excuse the liberty we take in pointing out some defects in his Latinity. In the preface, page 4, we have "grande decus

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what Casaubon said of his own inferiority to Scaliger—Πεζοὶ παρὰ Λύδιον ἄξιμα θεόμεν τὸν ἐκείνου δόγματι. We agree with Mr. W. that a new edition of Hephæstio is much wanted. The defects of Pauw's edition are well known to scholars, and a future editor might collect valuable information from a careful perusal of Nicomachus's *Εγχειρίδιον*, and the *Introductio Bacchii Senioris*, from many passages in Aristides-Quintilian de Musica, from the Proseody prefixed to Morell's *Theſaurus*, from the metrical rules in Heath's work on the Greek Tragedies, from d'Orville's *Vannus Critica*, from Brunck's *Notes on the Greek dramatic Writers*, and from a short but excellent work on Greek metre, which is preserved in the British Museum, and of which we have read a MS. copy. Mr. Tunstall, who was formerly a member of Christ's College, Cambridge, and is now in America, intended to publish an edition of Terentianus Maurus, and an imitation of Terentian's manner; he had, with great success, prepared some metrical additions, which are now in the possession of a friend, from whom we have received the following information. Tunstall meant to adopt the text of the Sanctandreaan addition, to republish the greater part of Briffæus's notes, and to arrange and produce the numerous papers left by Dr. Taylor, and now preserved at Cambridge, consisting of collations, notes, and conjectures, by Taylor himself, and by Hosties, the learned master of Shrewsbury School. By the advice and with the assistance of a friend, Tunstall, some time before he went to America, resumed the design of publishing T. Maurus, and he was engaged in a very judicious course of reading, for the purpose of adding notes of his own. We have been told that the very learned and ingenious Dr. Charles Burney, of Greenwich, had thoughts of editing this difficult writer, and from *him* the soundest criticism might have been expected. Six or seven years ago we saw some specimens of the edition, which Santin is printing abroad. The notes appeared to us clear, though not very profound, and the text was much improved. But we know not whether Santin has completed the work.

Cecropiæ

Cecropiæ cothurnæ," for Cecropiis cothurni. In a note on line 22 of the Orestes he writes, "hoc ineptum tibicen," which is surely an error in the gender of the word. In page 137 of the first volume we have aliquantulum joined to the comparative facilius, and in page 245 of the second volume with planius. In page 139, Vol. I. we read, "Lectio Turnebi sic minutam et exquisitiorem," and this surely is not one of the leviora sphalmata, as Mr. W. says in his preface, "quæ nullum negotium vel puerulis facerent." Mr. W. uses, "aliqualis," which is no where to be found, and "è contrà," a mistake which we have also seen in the very elegant Concio ad Clerum of the learned Dean of Ely. But the right expression is, è contrario, or contra ea. We further observe that Mr. W. in common with many other critics, frequently adopts the quaint phrase in "mendo, or menda cubare." If the objections we have to this phraseology do not satisfy him, he perhaps will pay some respect to the opinion of Richard Johnson, who, in page 84 of the second part of the Aristarchus Antibleianus, has written this censure upon Dr. Bentley, "Frequens hæc, in mendo cubare, et familiaris doctõri elegantia, unde petita, ipse videat, Certum est neminem classicorum sic locutum."

We are far from wishing to displease or discredit Mr. W. by pointing out the foregoing improprieties; and we are certain that more and greater mistakes would not lessen him in the estimation of real scholars, who *experimentally* know the difficulty of avoiding them. We continue to admire Bentley, though Richard Johnson has often convicted him of writing false Latin; and we suppose that none of our readers have ceased to respect the deep and extensive erudition of Peter Burman, after perusing the specimen Latinitatis novæ Romanis incognitæ, e notis Petri Burmanni ad Petronium, containing fifty-four instances in which that eminent scholar had erred. Markland, in page 31 of his remarks on the Epistle of Cicero to Brutus, after stating one error of his own, and another of Burman, concludes with an apology to Burman, which we shall adopt for ourselves, in the words of Markland.—"I mention this," says he, "without the least malignity towards the memory and reputation of that excellent and useful scholar; and with no other view than to shew, how easy it is for us, who are foreigners to the ancient language of Rome, to fall into mistakes of this kind."

From the title of Mr. Wakefield's work, the learned reader will see at once the principles of the selection he has made, and perhaps he will be inclined to think, that for the use of Tyros, the Athenian stage would have furnished other models  
equally



equally well calculated to exhibit the powers of the Greek poets and the properties of the Greek language. As Burton in his *Pentalogia* has brought together the most interesting plays on the story of *Œdipus*, Mr. W. has done well in collecting those which relate to *Hercules*. We make allowances for the partiality which every editing critic feels for his author, and which owes much of its force to the consciousness of well-meant effort and successful research. We cannot, however, sympathize with Mr. W. in the praises which he has lavished upon the *Hercules Furens*. Surely they who have read the *Phœnissæ*, the *Andromache*, the *Hecuba*, and the *Medea* of Euripides, will not pronounce this play, “nulli vel præstantissimæ uberrimi istius ingenii foeturæ, quamcunque demum \* isto nomine insigniveris, posthabendam.” To us the plot appears inartificial and almost unnatural; and, as to the terrible graces, which Mr. W. in his preface so highly extols, they more resemble those of Titus Andronicus than of Lear or Macbeth. Besides, the original text has suffered much from the ignorance or the negligence of transcribers. For this reason, perhaps, Mr. Wakefield may have chosen a proper subject for the exercise of his critical talents; but, for the very same reason, this part of the book is less adapted “in usum scholarum,” for which it is more immediately and professedly designed. We have chosen this play as the subject of particular examination, because it occurs first, and because it affords, perhaps, the most numerous specimens of the editor’s ingenuity. In the analysis of it we shall throw before our readers such passages as we think most worthy of their notice, and at the same time shall endeavour to do justice to Mr. W. without intruding dogmatically our own decision upon points, where in reality there is no certainty often to be obtained; and where a difference in mere taste † will sometimes materially

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\* We think that instead of *demum* Mr. W. should have written *tandem*. With concern we have often found the errors of scholars in the use of *demum*, *tandem*, and *denique*; and, to prevent evil consequences from the authority of so elegant a writer, and so unparalleled a scholar as the late Sir W. Jones, we shall take this opportunity of observing, that in the very first sentence of his admirable comment on Asiatic poetry, he has used *tandem*, where *denique* would be the proper word.

† Mr. Wakefield will permit us to apply to ourselves the words of Musgrave in his *Exercitationes in Euripidem*, Lugduni, 1762.—  
“Coactus a Valckenarii sententiâ discedere, idque in compluribus  
Phœnissarum

rially affect that evidence which has been collected with great diligence, and produced with great confidence.

(*To be continued.*)

ART. II. *Plants of the Coast of Coromandel; selected from Drawings and Descriptions presented to the Honourable Court of Directors of the East-India Company, by William Roxburgh, M. D. Published by their Order, under the Direction of Sir Joseph Banks, Bart. P. R. S. Part of Vol. I. Printed by W. Bulmer and Co. for George Nicol. 11. 1s. plain; 3l. 10s. coloured; each Number containing 25 Plates. 1795.*

IT is not our custom to notice works that are published in small parts or numbers, till they have at least obtained some consistence, by the completion of a whole volume. We are induced, however, on the present occasion, to step beyond our line, in consideration of the superior splendor and utility of the work before us: a work truly worthy of the opulent company who have favoured the public with it, as well as of the accomplished person who has condescended to superintend the publication: a work that cannot fail to prove as acceptable to lovers of Botany in general, as useful to the East-India Company's establishments abroad.

It appears from the preface, which is written by Dr. Patrick Ruffel, that the selection of Coromandel plants is to be made from five hundred elegant coloured drawings, executed in India, under the direction of Dr. William Roxburgh, who long applied to Botany under Dr. Hope, then Professor of that science at Edinburgh; lived much in India with the indefatigable Koenig, one of Linnæus's pupils; and is now one of the East-India company's medical servants, and their botanist in the Carnatic. Preference is to be given in this work to subjects connected with medicine, the arts, or manufactures: new

Phœnissarum locis, non dubito quin facilis mihi excusatio apud virum eruditissimum, eundemque humanissimum, futura sit; ut pote qui neque famæ suæ metueret potest, neque ignorare omnino rationem hanc conjectandi, non multum a *gustuum* naturâ discretam esse, de quibus infinita et inexplicabilis dissentio est."

plants,

plants, however, or even such as have been heretofore described but very imperfectly, are occasionally admitted, although their qualities and uses may as yet remain unexplored.

The first parcel of drawings, with descriptions and remarks by Dr. Roxburgh, was received by the Court of Directors of the East-India Company in 1791; and the last parcel, which completed the number of five hundred, arrived in 1794. Many more drawings remain in India, ready to be sent home by the first opportunity. On the 4th of July, 1794, Sir Joseph Banks, after the last parcel of drawings was delivered to him, presented a plan and estimate of the expence of the proposed publication, accompanied with specimens of the engravings; and undertook the general superintendance of the work, with an attention to the botanical accuracy of the engravings. An answer from the Court of Directors was returned on the 11th of the same month; and Dr. Russell's preface is dated on the 20th of March, 1795.

Three numbers of this splendid work are now before the public, each containing twenty-five plates, with the characters and descriptions of each plant, and accounts of their properties and uses.

The first number presents, 1. *Gyrocarpus Jacquini*, or Cattamaran Wood Tree, the wood of which is very light, and preferred for making cattamarans or rafts.

2. *Sirium myrtifolium*, or Sandal Wood Tree; the wood of which is the White and Yellow Sanders; both sorts being the produce of the same tree, the centre of which, as the tree becomes large, acquires a yellow colour, with great fragrance and hardness, while the outer part is white, less firm, and void of smell.

3. *Oldenlandia umbellata*; Chay Root, or East-India Madder: much cultivated for dying on the coast of Coromandel. Dr. Roxburgh has given the mode of cultivation of this valuable plant, and has detailed at length the process for dying, and painting or printing red with the root, as practised by the natives in the Circars.

4. *Strychnos Nux Vomica*: the wood of which (*Lignum colubrinum*) is hard and durable, and used for many purposes. It is exceedingly bitter, particularly the root, which is used to cure intermitting fevers, and the bite of snakes. The reeds are used in the distillation of country spirits, to render them more intoxicating. We wish it could be said, that they are not employed here for the same vile purpose.

5. *Strychnos potatorum*; a larger tree than the foregoing: the wood hard and durable like that, and used for various purposes.

poses. The pulp of the fruit, when ripe, is eaten by the natives.

“The ripe seeds are dried and sold in every market, to clear muddy water. The natives never drink clear well-water, if they can get pond or river water, which is always more or less impure, according to circumstances. One of the reeds, or nuts, as they are generally called, is rubbed very hard for a minute or two round the inside of the vessel containing the water, which is generally an unglazed earthen one, and the water left to settle: in a very short time the impurities fall to the bottom, leaving the water clear, and, so far as I have been able to learn, perfectly wholesome. These nuts are constantly carried about, by the more provident part of our officers and soldiers, in the time of war, to enable them to purify their water; they are easier to be had than alum, and are probably less hurtful to the constitution.”

From this common use which is made of the seeds, the plant is called Clearing-Nut, and has the botanical trivial name of “potatorum.”

6. *Tectona grandis*, or Teke Tree; the most useful timber-tree of Asia, being light, easily worked, and both strong and durable. For ship-building it is reckoned superior to any other sort of wood.

7. *Ceropegia bulbosa*; every part of which is eaten by the natives, either raw, or stewed in their curries.—8. *Ceropegia acuminata*.—9. *Ceropegia tuberosa*.—10. *Ceropegia juncea*; these are all esculent, like the bulbosa.—11. *Periploca esculenta*.—12. *Semecarpus Anacardium*. *Anacardium Orientale*, or Marking-nut. A large tree; the wood of no use, on account of its softness, and the acrid juice which it contains. The fleshy receptacles on which the nuts rest, are roasted and eaten, but the kernels are rarely eaten. The green fruit pounded, makes good bird-lime. The black acrid juice of the shell is employed externally to remove rheumatic pains, aches, and sprains; and, internally, with garlic, tamarind-leaves, coconut oil, and sugar, in the cure of almost every sort of venereal complaint. It is also universally employed to mark all sorts of cotton cloth.

13. *Curculigo orchioides*. 14. *Mimusops Elengi*. On account of its fragrant flowers, which are sacred to the Hindoo gods, universally planted in gardens.

15. *Mimusops hexandra*. The wood hard and heavy; used for beetling cloth.

16. *Cæsaipinia Sappan*, or Sappan Wood Tree, used in dying red.

17. *Swietenia febrifuga*. A large tree. The wood of a dull red colour, hard and heavy; used by the natives in their temples, on account of its durability. A decoction of the bark dyes brown of various shades: its taste bitter, astringent, and

and very strong, particularly the bitter, but not nauseous or disagreeable.

18. *Gartnera racemosa*. A large, climbing, woody shrub, cultivated for the beauty and fragrancy of the flowers.

19. *Bassia latifolia*. Mahwah tree, or oil tree, wood hard, very strong, and proper for naves of wheel-carriages, &c. The flowers are eaten raw; they have a sweet spirituous taste, and a strong spirit is distilled from them. The seeds yield a large quantity of oil by expression, but it is thick, of a quality inferior to castor oil, and used only by the poorer people to burn.

20. *Dillenia pentagyna*.—21. *Butea frondsia*.—22. *Butea superba*. The first *Butea* a middle-sized, or large tree; the second a very large twining shrub. A ruby-coloured astringent gum, that may be useful in medicine, exudes from fissures of the bark in both; and the flowers, which are incomparably beautiful, very large, numerous, and of a most vivid red colour, yield a fine yellow dye or pigment.

23. *Ailanthus excelsa*. An immense tree; the wood white and light, chiefly used for making cattamarans or rafts for fishermen.

24. *Sterculia urens*. A large tree, with a soft spongy wood, reddish towards the centre. Hindoo guitars are made of it. The bark is exceedingly astringent. The seeds are eaten roasted, by the natives.

25. *Sterculia colorata*. Another large tree.

The second number consists of the same number of plants with the first. We shall briefly mention them, and give their most striking peculiarities.

26. *Salvadora persica*. The bark of the root is remarkably acrid, and is used by the natives for raising blisters. As a stimulant it promises to be a medicine of considerable powers. The berries have a strong aromatic smell, and taste like garden cresses.

27. *Ardisia solanacea*. A small tree. The juice of the berries of a very beautiful bright red colour. 28. *Sideroxylon tomentosum*.—29. *Buttneria herbacea*.—30. *Stapelia adscendens*. The natives eat the succulent tender branches raw, although they are bitter and salt to the taste.

31. *Grislea tomentosa*. A beautiful flowering shrub. The bright red calyx, retaining its colour till the seeds are ripe, gives to this shrub a very showy appearance.

32. *Roxburghia gloriosoides*. A beautiful twining plant named after the collector.

33. *Uvaria cerasoides*. A large tree. The wood is employed for many purposes by the natives. The berries also are eaten by them.

34. *Uvaria suberosa*. The wood more useful than that of the former; it is of a chocolate colour, durable, and very elastic.

35. *Uvaria tomentosa*. A large tree.—36. *Uvaria lutea*. Another large tree.—37. *Orchis plantaginea*.—38. *Limodorum virens*.—39. *Limodorum recurvum*.—40. *Limodorum nutans*.—41. *Limodorum aphyllum*.—42. *Epidendrum tessellatum*.—43. *Epidendrum prænifolium*.—44. *Epidendrum pendulum*. These are very singular and beautiful plants, found adhering to the trunks and branches of trees, whence their name.

45. *Ferreola buxifolia*. The wood dark-coloured, hard, and durable. The berries generally eaten.

46. *Diospyros melanoxylon*.

“ The black part of the wood of this ebony tree is too well known to require a particular description. It is only the centre of the large trees that is black and valuable, and the quantity found is more or less, according to the age of the tree. The outside wood is white and soft, and either decays soon, or is destroyed by insects, which leave the black untouched. The ripe fruit is eaten by the natives, but is astringent, and not very palatable.”

47. *Diospyros sylvatica*. A large tree.—48. *Diospyros montana*. A middle-sized tree; the timber variegated with dark and white veins, hard, and very durable. 49. *Diospyros chloroxylon*. Wood yellowish, very hard and durable, used by the natives for various purposes. The fruit, when ripe, eaten raw, and very palatable. 50. *Diospyros cordifolia*. A pretty large tree; the wood dark-coloured, hard, and durable; used by the natives for many purposes.

The third number contains the following plants.

51. *Canthium parviflorum*. A thorny bush, making excellent fences. The ripe fruit is eaten by the natives, and the leaves are used in curries; hence this plant has the additional name of *Kura*, which means esculent.

52. *Nauclea parvifolia*. A large tree; the wood of a light chestnut colour, firm, and close-grained; used for various purposes, where it can be kept dry.

53. *Nauclea cordifolia*. Another large tree; the wood exceedingly beautiful, like that of the box-tree in colour, but much lighter, and at the same time very close-grained; used for furniture, and almost every purpose, where it can be kept dry.

54. *Nauclea purpurea*. A small tree.—55. *Ebretia aspera*. A small bushy tree or shrub.—56. *Ebretia laevis*. A pretty large tree.—57. *Ebretia buxifolia*. A middle-sized branching shrub.—58. *Cordia monzica*. A small, irregular, poor-looking

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ing tree.—59. *Combretum decandrum*. A large climbing shrub.—60. *Melinæa canescens*.—61. *Ornitrophe serrata*. Among the mountains it grows to a small tree; on the low lands; nearer the coast, it is always a branching shrub. The ripe berries are eaten by the natives. The root is astringent, and employed by the native physicians, in substance, for diarrhœas.

62. *Sapindus Rubiginosa*. A large timber tree: the wood very useful for a great variety of purposes, being straight, strong, and durable; towards the centre it is of a chocolate colour.

63. *Prosopis spicigera*. This grows to a large tree. The fruit, which is a pod, contains besides the seeds, a large quantity of a brown mealy substance, which the natives eat; it has a sweetish agreeable taste.

64. *Swietenia chloroxylon*. A middle-sized tree. The wood of a deep yellow, remarkably close-grained, heavy, and durable. It is used for various œconomical purposes, and is very like box-wood.

65. *Lagerstrœmia Regina*. A tree of a middling size, very beautiful when in flower, but put to no use.—66. *Lagerstrœmia parviflora*. A small tree. The wood used for various economical purposes: but neither the flowers, nor the appearance, recommend its being placed in the garden.

67. *Thunbergia fragrans*. This plant, which is common in hedges, and among bushes on the banks of water-courses, possesses a peculiar and agreeable fragrance; the flowers are beautiful but not fragrant.

68. *Flacourtia sepriaria*. A common, thorny, shrubby plant. It answers well for fences, its thorns being exceedingly strong and numerous. The berries are eaten by the natives.—69. *Flacourtia supida*. The berries of this tree also are eaten, and are very palatable.

70. *Embryopteris glutinifera*. A middle-sized tree. The wood of an indifferent quality, and not much used. The ripe fruit is eaten by the natives, but is strongly astringent.

71, 72. *Borassus flabelliformis*. This, next to *caryota urens*, grows to be the largest palm on the coast of Coromandel. It yields a pretty large quantity of toddy, or palm-wine. The wood near the circumference, when of sufficient age, is remarkably hard, black, heavy, and durable; the centre is soft and spongy. The leaves are generally used for writing on with an iron style; also for thatching houses, for baskets, mats, and fans.

73. *Cocos nucifera*. The coco-nut tree, the produce of which is well known.

74. *Phoenix*

74. *Phoenix farinifera*. A dwarf species of the date tree. The leaves are wrought into mats. The leaf-stalks are split, and made into ordinary baskets. In the middle of the trunk is a farinaceous substance, used as food by the natives in times of scarcity; but it is less nutritive and palatable than common sago. In 1791, however, it saved many lives, in a scarcity of rice.

75. *Areca cathecu*. Cultivated in every part of India; on the Malabar coast the black-pepper vines are usually trained up this tree. It is the most beautiful palm on the coast; the trunk remarkably straight, often forty or fifty feet high, but in general only about twenty inches in circumference, and almost equally thick and smooth in every part.

The figures are well etched by Mr. Mackenzie; and they are exquisitely coloured under the direction of Mr. Nodder. The plain copies are extremely cheap, and those that are coloured very elegant. Thus are all purchasers duly accommodated.

ART. III. *Sermons on the Principles upon which the Reformation of the Church of England was established: preached before the University of Oxford, in the Year 1796, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By Robert Gray, M. A. late of St. Mary Hall, and Vicar of Farringdon, Berks. 8vo. 333 pp. 5s. Rivingtons. 1796.*

WE receive with pleasure a new volume of the Bampton Lectures, reflecting with satisfaction upon the progress of a work so conducive to the interests of religion, and to the credit of that seat of learning which has supplied successively such able and ingenious pens to execute the purpose of the founder. The lecturer for this year, whose volume is before us, had proved his ability for such a task by former labours. If our curiosity, therefore, was less raised, our expectations were not depressed. Mr. Gray has chosen the principles of the reformation in this country for his subject. He has, therefore, followed many writers; but he does not tread entirely in their track; and he has used the opportunity of noting, very seasonably, some points of moment, which have been less canvassed heretofore, and which the remaining advocates for the Romish Church among us are now attempting to press with all their skill and energy, We shall lay before our readers



ers such an account of this volume, as the great variety of matter will permit; first noting the general plan and objects of the lectures, and then the contents of each discourse.

Mr. Gray has particularly addressed his observation to the general influences of Christianity, as restored by the reformation to its prime integrity in doctrine and practice. He adheres to the grand outline of the fundamental requisites to the being of the christian church; to the many reasons for which such a society was to be constituted; to the proper nature of its external polity and powers, and to the duties of the christian magistrate, with reference to these; to the peculiar rights of the ministry, as founded on their original commission; to the import of Christ's promises for the preservation of his church; to the good effects arising from the happy revival and cultivation of scriptural knowledge; to the general consistency and inoderation of the Church of England; and to the happy combination of its rational and simple principles, with the cause and interests of public welfare, civil liberty, and moral virtue. He has not, therefore, discussed many of the particular controversies which we have had with the advocates for Romish errors, upon many questions of theology. He has touched but generally their manifold abuses in doctrine, discipline, and worship. In this, we think, he has shown considerable judgment; having selected those parts of his subjects which were best adapted for discourse, and in which a copious style might enlarge itself with the greatest freedom, and present the most interesting and animated views.

The first sermon contains a vindication of Christianity from the objection usually drawn from its apparently inadequate effects, in producing a general amendment in the lives and manners of men. Mr. Gray observes very properly that "the unassuming virtues of Christianity were frequently forgotten, when the misconduct of its professors has been registered with resentful memory." He remarks also that the circumstance of many declensions from the rule of christianity was predicted by our Lord. The following very reasonable and just observations occur towards the close of this discourse.

"The light of science and the progress of enquiry, have at all times been favourable to Christianity; and there is a degree of civilization congenial to its spirit, and friendly, if not necessary to its success; but beyond this there is also a corruption of manners and a conceit of knowledge injurious to its interests, and even proudly contemptuous of its instructions. The opportunity of leisure is essential to the attainment of information, and facilitates the deduction of the testimonies of truth; but the habits of indolence, and the dissipation

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of thoughtless vanity, are calculated only to enfeeble and to debase the mind. The sphere of enquiry is extended, and the collections of general industry compared, as the intercourse between different countries is enlarged; but the prosperity of states has too often proved ruinous to the integrity of their character; and the deductions of learning and sober enquiry are not seldom overlooked by the careless insensibility of the general ranks, or the confident vanity of those who deem themselves enlightened by the diffusion of a superficial knowledge. The existing state of life and manners presents abundant illustration of the truth of these remarks. At no period since the right of an uncontrouled freedom of judgment has been asserted, have such bold and extravagant opinions been propagated to perplex mankind; or the general classes of society been more misled by men whose vivacity of genius and powers of intellect are employed only on those loose principles and inaccurate notions which circulate in popular discussion. The reputation for talents, where no solid information exists, is often supported but by confident assertion and fanciful argument. Hence it so frequently happens that men who have prosecuted none of those studies which are necessary to develop, even the scheme of the external evidence of christianity, presume, with desultory remark and presumptuous decision, to determine on its proofs. By these means is the authority of religion invalidated on those who are unaccustomed to contemplate the concentrated rays of evidence, before which the objections that occupy the uninstructed mind, fade and disappear; and hence is the faith which has no solid reliance, surrendered to vague declamation, or distracted with doubts which it cannot disperse, and difficulties which it cannot solve." P. 32.

The second sermon has for its text the much agitated words, "my kingdom is not of this world." These Mr. Gray refers to the establishment of Christ's kingdom, without, and against the powers of this world; and draws an inference from the invariable representations of Scripture, as to the nature of Christ's kingdom, that it was designed to be a dominion erected upon the conviction of mankind: but he shows that this is not exclusive of a spiritual authority, "addressing itself to the conscience, and deriving its temporal sanctions from the cheerful concurrence of the faithful." Concerning the Bangorian controversy he has this very pertinent note.

"Bishop Hoadley, in his discourse on John xxviii. 36, which gave rise to the Bangorian controversy, making no distinction between the invisible and visible church, rests his arguments upon the idea, that as Christ is the external lawgiver of his kingdom, no one of his subjects is judge over others; omitting the consideration that every actual society must have actual government; that Christ appointed ministers to execute his laws, to retain or to remit sins, and to enact regulations with the consent of the church. To maintain that no new laws of direction are to be enacted, is to adopt the fancy of the Puritans, who respected no discipline but what was laid  
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down in Scripture, and allowed no latitude for the discretionary application of principles according to the variations of an inconstant world." P. 42.

Mr. Gray speaks of compulsory powers as an emanation from temporal authority, but as "delegated to the rulers of the church." Yet, whatever might be the case before the reformation, it must be confessed that the rulers of the church cannot receive or exercise any such authority. It belongs to the christian magistrate, or to the christian state in its collective capacity, to apply civil sanctions and restrictions to the joint ends of civil and religious benefit: and this, from what occurs in the next page, we take to be the author's real meaning.

"The coercive power which might be requisite to enforce the decrees of ecclesiastical institution, was to be derived from the regulations of a social œconomy, and to be restricted or enlarged, in conformity to the decisions of the general sentiment; and should be regarded, not as a sword of the ministry, conveyed, by their spiritual commission (nor conveyed to them, we add, by any other; notwithstanding the bold application of "ecce duo gladii," by the Roman Pontiff to his own power) "but as a legitimate exercise of that authority which must reside in every well-constituted society, for the enforcing of respect to its own laws." P. 46.

It may be doubted, we think, whether the derivation of the ecclesiastical jurisdiction from the supreme power in the state, and the commissions taken out in Edward the Sixth's reign, which Mr. G. reprobates in his notes, in common with Mr. Plowden, meant more than the local application or exercise of the episcopal charge and authority, which in such respect have ever been deemed subject to civil controul, and not the derivation of the spiritual authority itself. With this construction, the decision in Elizabeth's reign, concerning the competency of the bishops to consecrate, notwithstanding they had been legally deprived, in the late reign, is perfectly consistent. It is not, therefore, necessary to admit this stain as attaching to the reformation of religion in this country in one stage of its progress, or to ascribe it to Cranmer's Erastianism, which, as Mr. G. observes, he lived to retract.

The third sermon presents the discussion of a subject of considerable importance, upon which the writers have been few, and to which we have before alluded, as a theme whereon the advocates for the Romish Church are now tampering, with a view, if possible, to break that union of civil and spiritual interests so proper and inseparable, where the same persons compose at once the members of the christian church, and of the

state. It is the grand aim of the Romanist to represent the church as a distinct society, even in christian states: and it is the just concern of Protestant writers to regard men under both capacities, as having their interests in this world and the next inseparably coupled; since both must be promoted by the same means, by the fear of God, and the culture of mutual good will, of justice, equity, and universal probity of manners. Mr. G. very properly appeals to the ground of prophecy, as indicating the will of God in this particular, and as declaring by diverse testimonies, that after his people should have endured for awhile the flames of persecution and the storms of malice; "kings should be the nursing fathers, and queens the nursing mothers of the church." Mr. G. resorts also to the model and pattern of the old Israel, where analogy and common grounds of benefit render that appeal most fit, and where, in cases not dissimilar, the patterns once set by divine appointment, must be allowed to furnish impressive precedents. These were the firm foundations upon which the writers of our church placed the civil supremacy, as is evident from the article of our church on this head, and from the stream of our divines, before the time of Bishop Warburton; who chose to rest the matter on the base of arbitrary compacts. They who have of late revived the controversy on the Romish side, Mr. Plowden in particular, have availed themselves of the bishop's dereliction of the highest ground; and, as the union is left by him to voluntary treaty, the church and the state being represented (by a very false and mischievous distinction) as two distinct parties in the business, the enemies to the reformation and to our establishment think themselves at liberty to show cause of impediment against the contract.

Mr. G. very rightly declares the civil protection in mixed governments to result from the will of the state; and that the sovereign, who is entrusted with the supreme power, is limited by the terms of his trust in this respect, as well as in others, to the constitution as settled and established by law. He says very justly:

"Admitting, as we may do, the distinct and peculiar design of religion, as to the principal object of its care; allowing that its jurisdiction respects the soul, and aims at the regulation of the body only so far as the soul is concerned; admitting also that the civil power in its abstract description is restricted in the exercise of its authority to the direction of the external conduct of men, we may still maintain an universal obligation on the community, and on the governor representing the sense of the majority of that community, to adopt and support religion as a law revealed by a Supreme Being. The result of which will be an union or alliance of two powers, both emanating from a divine source; both originally exercised by the same persons;

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both conspiring in some general views; and both capable, while they preserve their respective limits, of promoting the present welfare of mankind: extending their protection over society, like the Cherubim which overspread the mercy seat of the tabernacle; their faces looking one to another, and stretching out their golden wings till they join at their extremities." P. 97.

He objects to Bishop Warburton for having represented

"the effects of an union between church and state, to have been the *original and only* motives for its formation;" and for "reasoning upon the abstract idea of a state, with no consideration of it as it really exists; a society of persons whose religious duties cannot be superseded by political union. The fiction of an alliance might have been usefully employed to illustrate the advantages which result from a connection between church and state, and the line which should be preserved by each in the connection; but it should not have been grounded on the assertion that the state is influenced to the conjunction by no motives but those of political expediency." P. 100, note.

Mr. G. proceeds to vindicate the civil sanctions and protection of the church against the charge of having corrupted the integrity and zeal of christianity. The same arguments which he combats might, we think, as well be urged against the improvements of civilization in any country. Without doubt it multiplies temptations, brings perils, and furnishes new opportunities for vices, with which a rude and painful poverty, or a sordid and uncultivated ignorance are less acquainted. But it is no less true that the noblest virtues must have better grounds for their support than a barbarous simplicity.

On the topic of establishments, and such exclusive limitations as may be deemed necessary to them, this author has the following observations.

"The subject, existing under such establishment, is held by every social principle to reverence it, at least as the legitimate constitution of the country; and though his conscience should not suffer him to conform to the collective decision, as to its declarations of faith, or expression of religious service, he can have no right to disturb its appointments, or refuse his contribution to the general allotments for its support. He must necessarily forego the advantages which result from employments requiring confidence; and has every indulgence compatible with the preservation of the establishment, if he be tolerated in the service of a worship separately erected, and be allowed by temperate argument to recommend his opinions. Where there is no national establishment, the peace and security of government must result from the multiplicity and equipoise of different sects, since every sect having a decided ascendancy, will naturally endeavour to substantiate its discipline, by the respectability of public

appointments, however in depression it may murmur at the distinction which they must occasion." P. 105.

With regard to subscriptions, we have also, in the close of this discourse, some just and temperate reflections.

The fourth discourse of these Lectures discusses subjects no less important than the former. It has, for its first topic, the solemn delegation of authority by Christ to his Apostles; and the permanent rights which may be understood to be derived to their successors. The author points out the subordinate capacity in which the ministerial character, and mediatorial office, places the Redeemer. He vindicates the eternal Sonship, and marks accurately the subordination maintained in that respect by many eminent divines, which implies no inferiority of nature, but a derivation from the source and fountain of the Godhead. He distinguishes this very properly from the declarations of inferiority which refer to the human nature, and ministerial capacity of Christ, and consistently with these, to his imparted authority. The power of remitting and retaining sins, he then considers as a gift of the spirit, "appointed in support of an authority destitute of earthly sanctions, annexed in the character of our Lord to the priesthood, with which he was invested." Mr. G. contends, that the full extent of this commission was entrusted to the Apostles, but adds,

"It is obvious to remark, that such unrestrained power could be assigned only to those whom the guidance of the Holy Ghost preserved from error. The peremptory and unqualified claim of remitting and retaining sins, must necessarily be considered as the peculiar privilege of the inspired ministers of the Gospel, as restricted together with the gift and miraculous powers of utterance and operation, to those who acted under the direction of the Holy Ghost: though an authoritative right of conditional absolution and condemnation, as to eternal consequences, may be regarded as the permanent support of the spiritual authority, transmitted with the general title of the ministry." P. 147.

We confess that we cannot perceive much difference, although the point has been eagerly contested, between the opinion of those who refuse to grant an authoritative right and effect to such sentences, but admit a declarative one; and theirs who contend for a judicial and authoritative right, but constantly admit additional restrictions; with the clause of "clave non errante." The difference between Mr. Gray's opinion, and that of Mr. Wheatly and others, to whom he refers, appears somewhat more significant, when the one asserts a general power of remitting and retaining sins, and the others a  
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release only from Church censures, or a restoration to Church communion. Both proceed upon the notion that the penitence or impenitence of the sinner, must determine equally the hope of salvation, and the title to Church privileges; but if the absolution be considered with respect to previous censures only, its place in the common offices of the Church would certainly appear to be less proper. The ministerial power is so connected with the dispensations and privileges of the Church, as the peculiar household of Christ, that it is not easy to understand the remitting or retaining sins, without reference to the appointed means of grace in that visible communion: but though the exercise of censure and exclusion, or of reception and restoration, must be considered as the chief and most signal opportunities for applying this power, yet the peculiar benediction of the pastoral, as well as of the paternal authority, may have some special efficacy annexed to it by the will of God.

The fifth sermon gives a statement of the nature and limits of Christ's promise for the preservation of his Church: of which the author furnishes this just definition:

“All therefore that the gracious assurances of our Lord with respect to the protection and guidance of his Church, can be stated in its ample extent to have promised, must be that in the body of which he was the mystical head, should continue to exist through all ages, the union of a common fellowship, the imperishable permanency of the Divine word, and the essential appointments and ordinances of a real church.” P. 192.

It has often been remarked, as a peculiar demonstration of the providential care of God, and of the truth of Christianity, that the prophecies of the Old Testament have been constantly preserved with unsuspected integrity by the Jews, who reject the gospel: and this author remarks, that

“It was no trivial evidence of Christ's care, that the records of revelation should rest secure from injury, in languages little known but to those whom every line rebuked with keenest reproach; through ages of darkness favourable to base design.” P. 195.

Thus, as he adds in a note, have “the instructions of the New Testament been secured to us by those corrupt churches which were most interested to suppress them.” The following eloquent passage, concerning the restoration of the Scriptures to common use, occurs soon after.

“It was by the providential restoration of the Scriptures, which took place at the revival of literature, that the corruptions of the Romish church were first successfully exposed, and the Reformation happily commenced. Where this pillar of permanent direction led the way, though it might be “cloud and darkness” to those who were hardened

hardened against God's instructions, it gave light to all who followed the divine standard. To the exclusive infallibility ascribed to the Holy Writings, by the advocates of truth, must be attributed the renovation of those principles which had been read in the simplicity of the primitive faith. Awakened to a perusal of the sacred pages, "the captive daughter" of the Church "shook herself from the dust, and loosed herself from the bands of her neck." The dispersed and dejected members of the faith, reanimated by the Spirit of the Lord, were raised up, as it were, by a resurrection, and reassembled to compose the living representation of Christ's body." P. 202.

Some judicious remarks follow in this sermon, in addition to those already cited, concerning subscription to the articles of the church; and it closes with some observations upon private judgment.

In the sixth sermon, the authority of the Holy Scripture is set forth as the light to which our reformers paid especial attention. The heads of several important doctrines are then touched. The extensive efficacy of Christ's sacrifice is maintained; and the charge of Calvinism, so confidently urged by some, against the authentic formularies of the Church of England, refuted, from references to the homilies, liturgy, and articles, and to the testimonies of eminent reformers in this country. "It has," says our author, after producing a remarkable passage from Hooper, expressly combating the notion of absolute decrees, and referring to Latimer, Redmayne, Jewel, and to the homilies, for similar suffrages,

"been often shown, that the Creed, Homilies, Liturgy, Articles, and Catechism of our Church, do not, in their general construction, support the Calvinian rigours, whatever ambiguous expressions some of them may contain. They admit the redemption of the whole world by Christ; the freedom of the human will; the acceptable nature of good works, and the possibility of a fall from grace. They decide not with St. Austin, on the fate of infants unbaptized; and it is stated in the rubric, that they who are baptized, and die before actual sin, are undoubtedly saved. If," adds the author, "the articles are Calvinistical, it may be enquired, why the Calvinists petitioned against the literal and grammatical sense, on the appearance of Charles's declaration, and have so often wished to alter them." Note, p. 247.

The two following passages appear in the conclusion of this sermon.

"Considered *either*\* with reference to preceding abuses, or with regard to the permanent propensities of men, the external structure and ordinances of our Church were framed with judicious and prudent regulation. Modelled in agreement with the instructions of revelation, they display a simplicity equally remote from superstition and irreve-

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\* The author here uses *or*; which we have ventured to alter. *Rev.*



rence; and it appears that the practical, as well as the speculative principles, of the reformation, are grounded on considerations decidedly important to the interests of religion." P. 253.

"Anxiously as our church has laboured to illustrate every page of the sacred writings, it has found no cause to depart from those essential principles, which, in consistency with early and unadulterated construction, were established as the basis of its regulations. Yet hath it no views which would obstruct the operation of the truth. It evades no enquiry; it retreats from no temperate discussions. It will not, however, sacrifice its deliberate faith to every novel suggestion, nor alter its creed in accommodation to every new teacher." P. 256.

The respect of the church of England in her reformation for fundamental principles, forms the subject of the seventh discourse. In the course of which, intolerance and bigotry are justly and decidedly condemned: and the small remains of them in this church, after the Reformation, fairly exposed, or traced to the peculiar infelicities of the times. Having arrived at that period when "the only remaining decree of persecution which disgraced the laws was repealed." Mr. Gray remarks, "that from this period, though opposite interests have combined in unnatural union, and persisted with unaltered enmity, against the church, it hath encouraged an encreasing spirit of moderation and indulgence, and rested as to human protection, for security only on its legal and constitutional barriers, and on the conviction excited by the admirable vindications of its cause." He then goes on to show, that "every struggle for a removal of restrictions on the conscience, has facilitated the exertions of political wisdom."

"They awakened the spirit which accomplished that revolution to which the friends of freedom look with fondest veneration, as to the renovated basis of the constitution." Yet, "—conversant with the examples of former times, and convinced of the solidity of those principles which are founded on consideration of the permanent passions of men, they listen not to theories, which are framed without respect to the restrictions, which long experience has commended: they consent not to sacrifice certain blessings for contingent advantages; they embark not on tempestuous seas for precarious profit." P. 291.

The apology for not dwelling more upon the lives and characters of the reformers, in the conclusion to this sermon, is in the best manner of the author.

"The principles established in our church, are accepted on the ground of their own excellency, and require not the sanction of authority. They were commended, without assumption of personal ascendancy, by those who were willing that their reputation should tade in the transcendency of Christ's glory, and their instructions resolve themselves into his laws," P. 294.

Ecclesiastical unity forms the subject of the last discourse, in which a great variety of interesting particulars are included. The author states generally, that

“ A continuance in communion with any congregation, in which fundamental errors sanction corrupt worship, cannot be justified by any considerations of custom, of kindred, or of submission to earthly decrees. Better were it for two or three to assemble in private sincerity: better were it to retreat to the solitary chamber which looketh towards God's temple, though it expose us to the persecution of unrighteous men, than to partake of the sins of those who violate the positive ordinances of God. But, on the other hand, a dereliction of any duly constituted church, upon objections of inconsiderable moment, is a dissevering of that union which is highly acceptable to God; and a criminal act involving a responsibility, in proportion to the departure from truth, and the dissention and enmity which it must necessarily occasion.”

The very extraordinary attempts of Mr. R. Plowden to vindicate the highest assumptions of the Papal power, are then noticed; and the disposition which others of the English Roman Catholics have shown to relinquish such untenable opinions, is regarded as a ground of pleasing hope. The notes on these points contain some curious particulars. The concluding part of this discourse turns upon the prospect of further improvements, expressing a just wish, that “ every alteration of long approved appointments, should originate, as did the reformation, with those whom due authority, and fidelity of attachment, may restrain from injuring a structure of unequalled excellence.”

“ The chief ends,” he observes in a note, “ which are to be lamented under our establishment, are the impoverishment of laborious stations of the church, by alienations and corrupt agreements; the exemption of peculiar districts from regular jurisdiction\*; the erection of chapels for private speculation and management; and the simoniacal disposal of preferment. They who will encounter political struggles for the reformation of these abuses, will experience little opposition from the clergy.”

Some excellent remarks are added, concerning indifference in religion, and the necessity of embracing revealed truth, where it is tendered.

“ If,” says the author, “ the proofs of Christianity have been amply collected; if the reasonings of former times have been concentrated with conspicuous and convincing demonstration; the general

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\* These, we hope, will in part be remedied by the operation of the late bill respecting curacies. *Rev.*

classes of society should be familiarized with its evidence, and impressed with more regular and systematic instruction, than it must be confessed they appear to be."

We have seldom witnessed a greater variety of interesting matter, drawn into the same compass, than occurs in these lectures, which display great industry, and considerable talents; and the specimens which we have introduced will doubtless evince, that the topics are handled with judgment, and clothed in elegant language.

#### ART. IV. Heron's History of Scotland.

(Concluded from our last, page 12.)

"HUNTING and fishing," says this author, in a passage cited by us last month, and now cited again, with enlargements and retrenchments, for a fuller exposure than what we could then give it,

"appear to have been the chief means by which the Mæatæ and Caledonians procured their subsistence, at the time when they were invaded by Agricola. In such a country as that which they inhabited, there could be little agriculture, and hardly any regular pasturage of flocks, or herds of domestic animals. The warrior contended for his meal, with the carnivorous animals of the forest. If unsuccessful in the chase, he might perish for hunger. Of fishing they were more negligent; fishing being an employment which demands instruments of nice and ingenious manufacture."

In this extract we see the unfaithfulness of Mr. Heron to the truths of history, strikingly exemplified; almost every word, every syllable within it, being directly contrary, not merely to what Cæsar has related concerning the *interior* Britons in general, but to what is affirmed even by the very author, from whom principally he has learned the names of Mæatæ and Caledonians. Dion Cassius informs us expressly, that the Caledonians and Mæatæ had not only "little agriculture," and "herds of domestic animals;" that, instead of "fishing" being one of the "chief means by which they procured their subsistence," they never caught, because they never eat a single fish; and that, so far from being in danger of "perishing for hunger," if "unsuccessful in the chase," they lived upon the milk of their kine, the flesh of their cattle, and *the produce of their orchards*. The Mæatæ and Caledonians, says Dion, "have no agriculture, but live upon the animals in their pastures, the beasts in their woods, and some fruits of trees; for their fishes,

*fishes*, though immense and infinite in number, *they taste not\**." So completely at war with authority is this speculation upon the Britons of Scotland! So eagerly does the author go on, like the silk-worm, in spinning his fine threads out of himself; till he buries himself from the light of the sun, and becomes entombed in his own web!

But, as we cordially wish to serve Mr. Heron, by praising him, we will turn to other passages, less bound down by the rigid laws of history, and more susceptible of the influence of taste.

"Those specimens of ancient Caledonian poetry," says our author, concerning those poems of Ossian, which his countrymen uniformly contend to be, what he here denominates them, *ancient*; "which have happily been preserved to our age, have not, indeed, been given to the world, such as tradition has preserved them. The translators and editors have avowedly pruned them of many blemishes."

This assertion of *avowedly* pruning, we believe to be utterly untrue; we certainly remember no such avowal; and we have been particularly attentive to all, which Mr. Macpherson either wrote or *spoke* upon the subject.

"They have thus left them a less faithful picture of arts and manners, than they might otherwise have been. Yet, even in this state, these remains are genuine monuments of old Caledonian poetry. They show of what materials it was wrought, and what a spirit was breathed through it. The *music* with which this poetry was originally accompanied, although preserved yet more imperfectly than the poetry, still bespeaks the impetuous or the pensive character of the ancient Caledonians, in the sonorous hoarseness of the bag-pipe, and in the tender plaintive softness of the vocal air. But the Caledonians had no sort of *written sign*, by which they might have preserved or communicated either their poetry or their music.—It was not, therefore, till after the Roman alphabet had been communicated by the Christian clergy of Britain† to their converts in Ireland, and by these again to their converts in the Hebrides, and the north-western promontories of Scotland, that the songs of the old Caledonian bards could be reduced into writing."

\* Dio. LXXVI. 12. p. 1280, Reimar. μήτε γεωργίας εχούσες, ἀλλ' ἐκ τε νομῆς καὶ θήρας, ἀκροθεύων τε τινῶν, ζῶσιν. τῶν γὰρ ἰχθύων, ἀπειθῶν καὶ ἀπυλλῶν οὐκ ἔστιν, οὐ γενοῦνται. See also Whitaker's Hist. of Manchester, 8vo. ii. 84, 86, for this British abstinence from fish remaining to later days in parts.

† The writer of this article believes the poems to be ancient. This the conductors of the British Critic do not admit, and therefore could not adopt the sentiments. They are ready to attend to proofs, but have seen none yet that are satisfactory.

‡ Adv. Jud. vii. p. 88. Rigalt. "Britannorum inaccessa Romanis loca, Christo vero subdita."

We have always considered this known want of a British alphabet among the Britons of Caledonia, as the grand and momentous objection to the authenticity of the poems of Ossian, as poems of the third century. Mr. Heron here provides for the transmission of them very wisely, by conveying the Roman alphabet into the country: but then he conveys his alphabet in a very circuitous route, first into Ireland, with Christianity, in the end of the fourth century, and then, after all Ireland had been converted, that is, an age or two after the fourth, to the Western Isles and Caledonia. This leaves the poems to subsist, merely in memory, for two or three centuries; and so exposes them to their sure fate of annihilation, in two or three, as completely as in twelve or thirteen centuries. But that Roman alphabet which went into Ireland with Christianity, might have gone much more easily with it, and did probably go much more early, into Caledonia. As we find from Tertullian, that Christianity had made its way into Caledonia, had there taken root so early as the close of the second century; so we may suppose an alphabet to have gone with it, as well into Caledonia as into Ireland, and into Caledonia long before it went into Ireland. We can thus provide an earlier alphabet for the poems.

“Of all mankind, he is surely the happiest, who enjoys the most entire independence of nature, and of his fellow-animals; and, at the same time, the greatest power over his own feelings, and the greatest ability to controul the operations of nature, and the sentiments and actions of other animated beings. Tried by this law, the condition of the barbarous Caledonian was unquestionably happier than that of many of the members of the best regulated and the most highly civilized society; inferior only to the condition of him, in whom the wisdom of the sage is united with the ardour of the hero, and the nervous force of the rustic. His existence, but not his felicity, was less secure than it might have been in a state of higher civilization. The only real enjoyment of polished life to which he was a stranger, was that of temperate exertion, in which the whole vigour of mind or body is not liable to be exhausted by one or two efforts, nor is destruction the instant consequence of failure. In the keenest contention of combat; paddling his *curragh* amidst the most furious raging of the waves; drinking with rapt ear the song of the bard raised in his praise; denying himself those enjoyments, which affection or generosity could bestow in an object of kindness or of pity; mangling or humbling an enemy; resting when he could no longer support fatigue; eating and drinking rapaciously, when thirst and hunger urged; triumphing even in death, in the consciousness of heroic valour: in such situations, making these exertions, indulging these sentiments, snatching such gratifications, did the Caledonian receive all the enjoyments compatible with his character and condition.”

To examine how far all this is severely true, would be the fastidiousness of criticism. It is all said undoubtedly in a manner equally ingenious and striking. Let us pass to one passage that contains some further and ingenious arguments, in favour of the poems in question.

“ Although not genuine records of history, and probably not all the compositions of one man, yet the poems ascribed to Ossian are undeniably monuments of the poetry and the manners of a people, almost destitute of policy, and strangers to civilization. The only features in their character, that can seem to render this doubtful, are the tenderness, the delicacy, the generosity of sentiment, breathed every where through them. But, in the meaner ranks of life among ourselves, in which the mind is as little polished or enlarged as in the savage state, how often are the sentiments of filial and parental affection, of love, of friendship, of hospitality, of cordial charity, more fervent, more faithful, more exalted, more feelingly alive, than amid the refinement, the luxury, the illumination, of wealth and knowledge? The peasant shares with his family the slender pittance, which he has earned by the waste of his strength, his spirits, his life; with a degree of sympathetic enjoyment, too exquisite to be known by the blunter feelings of the great. Often does the cottage-mother follow to the grave the children, to nourish and clothe whom she had withheld from herself even necessary food and raiment; over whose sick bed she had hung with a fond anguish, in comparison with which the sacrifice of life would have been little; in whose life, in short, hers was so closely bound up, that she cannot endure to linger behind them, and that exhausted nature quickly yields to her desire. It is in the simple, yet solemn prayers of the rustic with his family, that devotion appears most fervent, most amiable, most sublime. It is in pure sympathy of soul, not sensual appetite, that unites the village-lover to his mistress. Accursed be the tongue that has dared to flatter greatness, wealth, and luxury, by speciously maintaining that the heart is purified, and that the sentiments are exalted, with the exaltation of rank, and the increase and refinement of exterior accommodations! And shall we deny to the independent and elevated\* mind of the savage, the same tender generosity of sentiment, which most strikingly distinguishes those among ourselves, whose character approaches the most nearly to his? Although we see them placed indeed in a condition of abject dependence and submission, in which their minds are necessarily depressed and their sentiments debased! It is confessed, and it can be evinced by a thousand proofs, besides those which the poems of Ossian afford, that, among the savage and barbarous people who anciently inhabited the northern countries of Europe, the condition of the women was not that of abject inferiority; but that the empire of beauty and of female delicacy was then supreme, more than in the most polite and gallant of our modern courts. Wherever this empire is established, all the tender affections, all the gentler passions, invariably flourish.”

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\* The fact however is, that such kind of elevation belongs not to savages. Nor do these arguments appear to be founded in truth. *Rev. The*

The author says also in another place.

“ Yet is it undeniable, that these remains of Gaelick poesy, corrupted, mutilated, modernized in the course of tradition; the tales of fiction, credulity, and ignorance; the compositions of various authors, attributed, without proof, to one eminent name, which hath outlived the rest; have been also pruned, polished, enlarged, defaced, embellished, and wrought up into new forms, by the translators, who have given them to English readers.”

This is all said, in our opinion, as much without any possibility of proof, as without the appearance of it. Yet, as our author goes on,

“ I think it was by the command of Nero, that the brazen statues [statues] of Lyfippus were covered over with gilding. The French have long thought it a disgraceful meanness of genius in Homer, that he had not taken care to furnish his heroes with valets, with cooks, and with all the campequipage, in short, of a French prince making a campaign. La Motte dressed him up to their taste. Had not those who encouraged the publication of the poems sought to produce a wonder, all might have been well. But the names were to be made smooth and musical; detached songs were to be pieced together into epic poems; every mark of savage simplicity was to be carefully obliterated; the widely different excellencies of barbarism and refinement were to be exhibited in union; another Homer was to be conjured up.”

Mr. H. thus proceeds with great spirit in his arguments, accusing the English of national jealousy, in not admitting the poems, and attacking Dr. Johnson and others on the subject. Concerning all which we can only say, that, whether we admit his reasonings or not, he certainly maintains the contest well. We thus take our leave of the work, in a full conviction of mind, that the author is an ingenious man, not glittering indeed in fine images, brilliant thoughts, or luminous expressions, but accustomed to think, and habituated to speculate; ill adapted, therefore, for the writing of history, particularly of a history enveloped in obscurity from the fewness of its notices, and distracted with doubts from the want of all collateral relations. The few notices should have been most solicitously collected, as few, and most carefully made the pillars, the corner-stones of the whole structure. Dissertation should have come in merely to fill up the intervals of the whole, to form the walls between the angles, and to compose the parts resting upon the pillars. Yet Mr. Heron has inverted the mode of procedure, has made dissertation constitute all the principal parts, and history to supply the subordinate alone. In other words, he felt the bias of his genius, he followed the impulse of it, and he is a careless, unfaithful historian, but an agreeable, an excursive, an ingenious disquisitor.

ART. V. *Sorrows sacred to the Memory of Penelope.* Folios  
 11. 1s. Edwards. 1796.

THIS is a publication which does great honour to the taste and sensibility of the author, whom we understand to be Sir Brook Boothby. A more beautiful specimen of the arts of engraving and of typography has, perhaps, seldom been exhibited. The occasion of these "Sorrows" was the death of a favorite daughter, of the age of four years; and the author has given vent to his feelings in twenty-four pathetic sonnets, and two elegies. The poetical merit of these, though certainly unequal, is nevertheless sufficiently great to claim our strong commendation; but of their general spirit and tendency, the reader may judge from the following specimens.

SONNET V.

"Death! thy cold hand the brightest flower has chill'd,  
 That e'er suffused Love's cheek with rosy dyes;  
 Quench'd the soft radiance of the loveliest eyes,  
 And accents, tuned to sweetest music, still'd;  
 The springing buds of hope and pleasure kill'd;  
 Joy's cheerful measures changed to doleful sighs:  
 Of fairest form and fairest mind, the ties  
 For ever rent in twain.—So heaven has will'd!  
 Though in the bloom of health thy arrow fled,  
 Sudden as sure; long had prophetick dread  
 Hung o'er my heart and all my thoughts depressed.  
 Oft when in flow'ry wreaths I saw her dress'd,  
 A beauteous victim seem'd to meet my eyes,  
 To early fate a destined sacrifice."

SONNET XV.

"Dear Manfergh! of the few this breast who share,  
 And share in pitying sympathy its woe,  
 You best my vast excess of passion know,  
 And all the sorrow I am doom'd to bear;  
 While thoughts can present with the past compare,  
 Shall memory e'er that summer day forego,  
 When thy fair mate did every care bestow,  
 And vermeil fruits and fragrant wreaths prepare,  
 In honour of my child to dress the bower!  
 And when the sweet epitome of grace  
 Tripp'd o'er the walks and honied every flower,  
 You mark'd the opening beauties of her face;  
 Mark'd how my captur'd soul was lost in love,  
 And trembled for the dire reverse I prove."



As these sonnets and elegies were not sufficient to form a volume, the author has added what he terms poetical exercises, which of themselves, he says, he should, perhaps, have thought scarcely worthy to be presented to the public. One of the best of these also we have transcribed, under the persuasion that it will neither do discredit to the author nor ourselves.

## INTACTIS OPULENTIOR.

“ Though all the wealth of Hindostan were thine,  
 And all that commerce wafts to Thames’s shores;  
 Though high in air thy gilded turrets shine,  
 And Parian columns guard the lofty doors;  
 Not all thy gold, nor all thy wide domain,  
 Can keep, one hour, disease or age away;  
 Sheath the keen arrows of obdurate pain,  
 Or snatch from Death’s rude grasp his destin’d prey.  
 O happier far the wandering Scythian’s lot,  
 In some green vale, who rears his tented shed;  
 No wish he knows beyond his humble cot,  
 And peaceful slumbers crown his harmless head.  
 When spring returns, he leaves the fenceless fields,  
 To go where fountains and fresh lawns invite;  
 To other tenants Nature’s bounty yields,  
 Nor claims the soil, to all a common right.  
 With hard unequal eye, no step-dame there  
 Cheats the poor orphan of a mother’s love;  
 No titled wife disdains her household care,  
 Or seeks, with wanton smiles, new hearts to move.  
 Heir to the virtues of an honest race,  
 Rich in pure faith, and spotless chastity,  
 No vices there allure with borrow’d face,  
 Nor crimes, though rare, from punishment can fly.  
 Remains there one in this degenerate age,  
 Whose patriot bosom pants for virtuous fame?  
 ’Tis his to stem the tide of hostile rage,  
 And long posterity will bless his name:  
 ’Tis his, with fearless heart, and steady hand,  
 To save the state mark’d for corruption’s prey;  
 Scorn the vile menace of the venal hand,  
 And blast the traitor in the face of day,  
 From lust of gold what nameless mischiefs flow,  
 No meanness shames us, and no ties restrain;  
 For gold, friends, parents, country, we forego,  
 Nor laws avail where base corruption reigns.  
 O, could to earth descend the accursed ore,  
 Or hid in ocean’s caves innocuous lie;  
 Then might *Astræa* dwell with man once more,  
 Once more forsake her refuge in the sky.

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See

See the young noble, reckless of his fame,  
 Selfish and proud, with base plebeian heart,  
 Boast his lewd triumph o'er the wedded dame,  
 Or ply with vile success the gamester's art.  
 His hoary fire the while, in vice grown old,  
 Adds to the impious store with grovelling care;  
 Each vice extinguished in the lust of gold,  
 He dies a wretch to serve a thankless heir."

The general character of this performance is elegance, sometimes injured by quaintness, and sometimes weakened in its effect by expletives. The whole will necessarily be considered as the production both of a polished and a feeling mind. The engravings are truly beautiful; and that from the monument of Banks is exquisite. Penelope, engraved by Kirk, from a picture by Sir Joshua Reynolds, though charming, appears to us to give the idea of a much older child. The Angel in the frontispiece, from the pencil of Fuseli, is, we know not from what waywardness, represented with six toes: at least this effect is produced by the engraving.

ART. VI. *Philosophical Transactions of the Royal Society of London, for the Year 1795. Part II.* 4to. 376 pp. 15s. Elmsly.

**W**ITHOUT any preface, we shall resume our account of this annual publication, of which we took our leave at p. 41 of our preceding volume.

IX. *Some Observations on the Mode of Generation of the Kangaroo, with a particular Description of the Organs themselves.* By Everard Home, Esq. F. R. S. 4 Plates. p. 221—238.

This paper is almost entirely descriptive, and the plates by which it is accompanied are very necessary to convey a correct idea of the facts; but it comprises also some curious remarks on the animal œconomy. The Kangaroo, in its mode of gestation, is known to resemble the Opossum tribe; the peculiarities of which, in this respect, had not till now been sufficiently examined. In quadrupeds in general the embryo, as soon as it arrives in the uterus, becomes attached to some part of its internal surface, and derives its increase from its connection with that viscus: In the classes of birds, snakes, fishes, and some other species, which may all be deemed oviparous, (though in some instances the eggs are hatched within the oviduct of the mother) the nidus of the embryo, even before im-

pregnation,

pregnation, is detached from the mother, and the foetus receives its support from the animal substance within the egg. The Opossum has a distinct mode of its own, and is considered as forming a link in the chain of nature; between those animals whose young are nourished by connection with the uterus, or within an egg.

The Kangaroo is the first of the Opossum species that has bred in England, and consequently the first that has afforded the naturalists of this country an opportunity of observing this singular process of nature. This, however, had not happened when Mr. Home drew up his paper, which is deduced from a number of very perfect anatomical preparations, sent over from New Holland. It appears from this account that the Kangaroo breeds at all seasons; that the female has not been known to have had more than a single young one at a time, and is seldom without one. Even in the mode of impregnation this animal differs from other quadrupeds; the semen of the male passing through certain lateral canals into the cavity of the uterus, without entering the fallopian tubes. The foetus is retained a very short time within the uterus, inclosed in a kind of jelly; being found in the external pouch or false belly, in a very early stage of its growth. How the foetus passes from the uterus into this pouch, as there is no internal communication, had appeared very doubtful; but the observations of this naturalist have discovered certain bones and muscles, the use of which can be no other than that of bringing the mouth of the false belly close to the external orifice of the vagina, to receive the foetus when excluded. The young Kangaroo has been found within the external pouch, so small as not to exceed an inch and a quarter in length. Within this pouch are two mammæ with two nipples on each, to one of which the young one immediately attaches itself, and is always found in that state, till it has attained considerable growth; but, even after it has become able to procure its own food, it returns occasionally into the false belly to suck. It is remarkable that the hinder legs, which afterwards become so disproportionably large, are, in the original form of the foetus, rather smaller than the fore legs. The anatomical descriptions in this paper are perfectly clear, and the plates highly satisfactory.

X. *On the Conversion of Animal Substances into a fatty Matter, much resembling Spermaceti.* By George Smith Gibbes, B. A. Communicated by George Shaw, M. D. F. R. S. p. 239—245.

This paper is the sequel to one published in the preceding volume of the Transactions, in which the author fully described

scribed the process whereby animal matter, immersed in a current of water, is converted into a substance, which, when purified by nitrous acid, exhibits all the essential properties of Spermaceti. We find here some additional observations of the following kind. Mr. G. in the first place, enquires whether this substance is homogeneous, or otherwise, in different animals; and he finds that the matter formed from human bodies has a tendency to assume a very beautiful and regular crystalline appearance, which is in no degree observable in that which proceeds from other animal substances. The transmutation has in all cases been productive of a very nauseous smell, from a large quantity of foetid gas which is abundantly discharged, whenever the matter is stirred up or agitated. By purification with nitrous acid this foetor is greatly diminished, but a yellow colour remains, which will not yield to any process that has hitherto been tried. The best mode of purification has been found, by many experiments, to be exposure to the air in small fragments, repeated trituration with nitrous acid, and dissolving in hot water. The substance thus acquires a beautiful straw-colour, and retains no more smell than the best Spermaceti, whence it is imagined that it may be rendered an article of commerce. To a process similar to the transmutation here described, the author is inclined to attribute the white crust sometimes seen on the surface of the lungs, when much water has been collected in the cavity of the thorax. The paper concludes with some hints upon secretion, which the author thinks may lead to useful discoveries in the treatment of diseases. He asks particularly whether steatomatous tumours in the body may not arise from some cause of this kind? There can indeed be no doubt that a discovery of this curious nature will be found applicable, in time, to various purposes.

XI. *Observations on the Influence which incites the Muscles of Animals to contract, in Mr. Galvani's Experiments.* By William Charles Wells, M. D. F. R. S. p. 246—262.

The conclusions drawn by Mr. Galvani from his celebrated experiments, having been proved by Mr. Volta to be in various respects erroneous, and Mr. Volta himself having been thought to be in some instances mistaken, Dr. Wells undertook to investigate the subject; and particularly considers, in this paper, the three following questions.

1. Does the *incitement*\* of the influence which, in Mr. Galvani's experiments, occasions the muscles of animals to contract, either

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\* Probably *excitement*. Rev.

wholly or in part, depend upon any peculiar property of living bodies? 2. What are the conditions necessary for the excitement of this influence? 3. Is it electrical?

In answer to the first question, Dr. Wells, from experiment, denies the analogy asserted by Galvani, and, in some degree, by Volta, between animal nerves and muscles, and the Leyden Phial. He asserts also that the influence by which muscles are excited does not exist in a disengaged state, in them or the nerves, before the application of metals. It was also accidentally discovered that the contractions would be produced, by introducing any conducting fluid, with metal, into the communication. Hence the author infers that the parts of animals act by their moisture alone, in giving origin to the influence; and this, he thinks, determines the first question in the negative.

With respect to the conditions necessary for the excitement of this influence, the subject of the second question, Dr. W. finds, contrary to the assertions of the first observers, that metals are not the only substances which will produce the contractions, but that charcoal also possesses that property, in a great degree. Hence, instead of using two metals, one metal and charcoal are found to produce the effect. When two metals are employed, it is found that the greater the disparity between them, the more sensible is the effect. Thus gold and zinc, the most perfect metal, and a very imperfect semimetal, will excite much greater contractions than gold and silver. Hence it might be expected that two pieces of the same metal would not produce any effect; but it has been found, by many experiments, that if one of the pieces be rubbed with metal, silk, leather, or several other substances, (especially with moisture intervening) and the other piece not rubbed, the same contractions will be produced as if two different metals were used. Several reasons are assigned why this effect cannot proceed from any accumulation of electricity in the former piece, by means of the friction; and it is thrown out as a mere conjecture, that the friction, however slight, does in some degree alter the nature of the metal, as to the property in question: and this opinion is not ill supported by the consideration, that, when both pieces of metal are equally rubbed, no contractions are produced.

The third and last question, whether this influence be electrical or not, is very briefly treated. The author, however, appears indirectly to support the affirmative, by refuting some of the arguments of those who deny the presence of electricity. This curious subject certainly stands yet in need of much philosophical investigation.

XII. *Observations on the Structure of the Eyes of Birds.* By Mr. Pierce Smith, Student of Physic. Communicated by George Pearson, M. D. F. R. S. One Plate. P. 263-269.

The author of this paper has discovered a peculiar structure in the sclerótica of the eyes of birds, which, upon close examination, appears to him to be of singular use in adapting that organ for distinct vision, at different distances of the objects. He describes the part of this coat which immediately surrounds the cornea, as consisting of small scales, imbricated one upon another, and capable of relative motion. These scales are of a bony texture, and are covered by tendinous fibres, which diverge and terminate so as to form the four muscles called *recti*, the contractions of which give motion to the scales.

The use of this structure, Mr. Smith conceives to be that of contracting the circumference of the sclerótica, which, pressing forward and increasing the convexity of the cornea, will so alter the focus of the eye as to adapt it occasionally to very close vision. The eye of birds is formed, in general, for very distant vision, but is thus adapted, in any emergence, to the observation of very near objects. Thus in domestic birds, these imbricated scales are by no means so obvious as in those which are formed for extensive flights. The general œconomy of nature, which, by employing elasticity to restore parts to their natural state, prevents the waste of strength, or fatigue of the animal, is found here to be applied. For the adaptation of the eyes of birds to the view of remote or moderately distant objects, is produced simply by the passive relaxation of the tendinous fibres in the *recti* muscles.

XIII. *Observations on the best Methods of producing artificial Cold.* By Mr. Richard Walker. Communicated by Martin Wall, M. D. F. R. S. One Plate. P. 270-289.

This is a sequel of former papers, printed in the 77th and 78th volumes of the *Philosophical Transactions*, in which the author described a process, which proved successful, in producing a degree of cold sufficient to freeze quicksilver. In the present paper, he enquires into the most eligible method of employing those means. He describes the apparatus he contrived for this purpose, which is further illustrated by the plate, and throws in many observations on the conduct of the experiment, the mode of preparing the ingredients, and their proper qualities. The most remarkable experiment appears to be this. A vessel holding about a quart, was gradually filled with pounded ice, common salt, and a powder, consisting of equal parts

parts of sal-ammoniac and nitre, in the proportion of twelve of the first to five parts of the two latter ingredients. An ounce and a half of rain-water was then poured into a tube that was inserted into the vessel, and this water, in a very short time, was completely frozen. The ice thus produced was then, by means of an instrument contrived for the purpose, ground into a very fine powder resembling snow. One ounce of fuming nitre was, in the same manner, cooled to the temperature of  $-13^{\circ}$ . The pounded ice (still surrounded by the frigorific mixture) was then mixed with the acid, as quickly as possible, and, in this new mixture, the thermometer presently sunk to  $-50^{\circ}$ . and, of course, some quicksilver contained in a glass bulb immersed in it, was, in a very short time, perfectly congealed. In this experiment, eighteen minutes were required to render the water perfectly solid, and fifteen to reduce the ice, by moderate labour, to a very fine powder. The whole experiment was concluded in about fifty-five minutes, and the temperature of the first, or preparatory cooling mixture, was then  $-10^{\circ}$ . It is here material to observe, that the proportion of the frigorific mixture to the fluid which is to be frozen, should not be less than twelve to one.

The cooling mixtures enumerated are fourteen in number. Eleven, in a table drawn up by the author, and three in a subsequent page, which we shall subjoin to his table, in the same form. The proportions of the ingredients, and their degree of strength in producing cold, are here exactly set down.

<i>Salts, &amp;c.</i>	<i>Liquor.</i>	<i>Temperature or cold produced.</i>
1. Sal ammoniac 5, nitre 5.	Water 16.	+ $10^{\circ}$
2. Sal amm. 5. nitre 5, Glaub.salt 8.	ditto 16.	+ $4^{\circ}$
3. Nitrous ammoniac 1.	ditto 1.	+ $4^{\circ}$
4. Nitrous amm. 1, salt of Soda 1.	ditto 1.	- $7^{\circ}$
5. Glauber's salt 3	d.nitr.acid 2.	- $3^{\circ}$
6. Glaub. salt 6, sal amm. 4, nitre 2.	ditto 4.	- $10^{\circ}$
7. Glaub. salt 6, nitrous amm. 5.	ditto 4.	- $14^{\circ}$
8. Phosphorated soda 9.	ditto 4.	- $12^{\circ}$
9. Phosph. soda 9, nitrous amm. 6.	ditto 4.	- $21^{\circ}$
10. Glauber's salt 8.	mar.ac. 5.	- $0^{\circ}$
11. Glauber's salt 5.	d.vitr.ac. 4.	- $3^{\circ}$
12. Snow or pounded ice 2, com.salt 1.	ditto	- $5^{\circ}$
13. Snow 12, com. s. 5, a powder of eq. parts of s. am. & nitre 5. }	ditto	- $18^{\circ}$
14. Snow 12. com. s. 5, nitr.am. 5.	ditto	- $25^{\circ}$

These degrees of cold were obtained when the temperature of the air was 50. A few observations on the effect of evaporating

rating æther for the purpose of producing cold, with a description of the apparatus, conclude this ingenious paper.

XIV. *Observations on the Grafting of Trees.* In a Letter from Thomas Andrew Knight, Esq. to Sir Joseph Banks, Bart, F. R. S. P. 290-295.

It has long been supposed impossible to obtain healthy trees, especially of the apple and pear kind, from those varieties which have been long in cultivation. Mr. Knight endeavoured to discover whether the decay, that had been observed in many trees, arose from the diseased state of the grafts; and was surprised to find, after experiments tried for several successive years, that the fresh stocks always inherited the diseases of the parent tree: excepting only a few, which being trained to a south wall, seemed, like invalids, to enjoy the benefits of a finer climate, and thus escaped the hereditary diseases. Being satisfied that grafts taken from old and worn-out trees, could not be made to grow freely, he next endeavoured to ascertain, whether those taken from young seedlings could be made to bear fruit, as early as those from old ones. The experiment proved the negative; and it was found, in general, that if the parent tree be too old, the shoot will immediately produce fruit, but will never be healthy; and if it be very young, it will grow with vigour, but never produce any fruit.

Mr. Knight found that the root, and the stock near the root, are of a more durable nature than the bearing branches, and that scions taken from these parts are, therefore, likely to succeed the best. He proved also, that Evelyn and others were perfectly correct in their opinion, "that the growth of plants raised from seeds is more rapid, and that better trees are thus produced than can be obtained from layers or cuttings."

*(To be continued.)*

ART. VII. *A general and introductory View of Professor Kant's Principles concerning Man, the World, and the Deity, submitted to the Consideration of the learned, by F. A. Nitsch, late Lecturer of the Latin Language and Mathematics in the Royal Fridericianum College at Königsberg, and Pupil of Professor Kant.* 8vo. 134 pp. 5s. Downes. 1796.

IMMANUEL KANT, Professor of Morals and Metaphysics in the university of Königsberg, has formed a sect in Germany, and M. Nitsch, one of his disciples, has published the



the work before us, for the sake of assisting the propagation of the *Kantian Philosophy*, on *Man*, the *World*, and the *Divinity*, which he has already, for some time, made the subject of a course of lectures in London. It is therefore of importance to examine, with some care, what may be delivered by this Hierophant of a religion, which he would fain substitute for that which we have so long possessed. To mark the importance of his master's discoveries, M. Nitsch undertakes the task, which was not very necessary, of developing the errors, inconsequences, and contradictions, which have hitherto subsisted, concerning these great objects, between the speculative philosophers of the different sects. But he does not conceive it necessary to insist upon that fundamental doctrine which is common to the Jews and Christians. On this subject, he contents himself with one general remark in his introduction to the doctrine of Professor Kant, which is thus introduced and expressed:

“ If the concluding act of reason cannot make us know any thing, but by means of ideas, the question arises, whence reason acquires the ideas of which it forms its conclusions.—When these ideas refer to objects which strike the senses, the answer will be easy, and we may say, from *Experience*: but when they refer to objects not perceivable by the senses, such as the *Soul*, the *first Cause*, &c. whence does reason derive these ideas?—from *Revelation*, say some philosophers, especially those who think human reason too weak to acquire true and sufficient knowledge of such objects by its own natural powers.—These good men, say other philosophers, prove the weakness of human reason, by their *example*, rather than by their argument. In support of this assertion, they argue, that every *revelation* of the Deity, the soul, or other objects beyond the reach of the senses, which stands up in opposition to sound reason, ought to be rejected as spurious. If this be rational, it follows, say they, that ideas of the soul, the Deity, &c. must be prior in the mind, and not posterior to *revelation*. For who, continue these men, can rationally adopt or reject any ideas offered on these important objects, without having examined them, and how can they be examined, without being compared with ideas already in the mind:—and who, therefore, can pretend to have received just and correct ideas of the Deity, the soul, &c. from *revelation*, when the correctness and justness of the ideas that are contained in any *revelation*, can only be ascertained and acknowledged by comparing them to ideas which must exist previously in the mind, in order to render such comparison and examination possible.” P. 34.

Convinced that, by an argument *ex absurdo*, he has thus dismissed all idea of Revelation, the author returns to it no more in the whole compass of his work. We shall, in the sequel, take it up again, for the sake of comparing it with the conclusions of the writer himself. At present, we shall content ourselves

selves with noting a contradiction, which every reader might not happen to observe. Mr. N. calls those who admit revelation, *good Men*, which is saying not a little in their favour. Such men, at least, will not disturb society. But he adds, that "they prove the weakness of human reason, by their *example* rather than by their argument." As he does not express this argument, it is necessary to do it for him. It is this. Since men have been employed, for so many ages, in the endeavour to find, by their own unaided powers, what we ought to conceive respecting the origin of things, and the place occupied by man in the universe, without having produced a single idea which has not been the subject of controversy, is it reasonable to suppose, that they will ever come to agreement upon these objects, so long as they rely merely upon their own powers? The author himself, before he arrived at the sarcasm above-cited, had employed several pages to discuss these speculative ideas of philosophers, of which only this is the result:

"Are the substances simple, or not?—Has the world a beginning in time, or not?—Has it bounds, or not?—Is an absolutely necessary first cause existing, or not?—Is the human will free, or not?—Concerning each of these questions, we have found *two opposite* opinions. These opposite opinions have been defended by philosophers of the first rank, for more than seventeen hundred years; but *none* of them has become universally evident, nor has *any one* of them been completely refuted." P. 21.

There is a particular design in the use of this term, *more than seventeen hundred years*, which marks the commencement of the Christian æra; for the author well knows that his conclusion embraces not only that term, but the whole history of speculative philosophy: and, having thus proved the weakness of human reason, by the very facts which are adduced, for the same purpose, by the friends of Revelation, he still ventures to accuse the latter of having proved this weakness chiefly by their example. This is rather an inauspicious commencement, for one who is to act as director of the human intellect.

After employing many more pages to fortify the opinion of these *good men*, on the weakness of human reason: and informing us in what manner his master discovered, that all speculative philosophers, of every sect, before his time, had been in error; Mr. N. comes at length to his new doctrine, under the title of *Kant's theoretical Principles*. What he here terms principles, consists of a string of one hundred and one propositions, from p. 71 to p. 140 of the book. Of these, we shall give an abstract, in the very words of the author.

“ PRINC. 1. The most proper method of inquiring into the nature of the power of knowledge, and the faculties of reason, understanding, and sense, is that which sets out with principles universally granted by the systems of Materialism, Spiritualism, Idealism, and Scepticism.—2. All these sects perfectly agree, that man is conscious of thinking, conceiving, knowing, perceiving, judging, and reasoning, but disagree concerning the particular nature of the objects conceived, perceived, known, &c.—3. To explain the power of knowledge, and the faculties of reason, understanding, and sense, it is requisite to analyse perception, conception, knowledge, judgment, and reasoning, without regard to the particular objects perceived, conceived, known, &c\*.—4. Whatever the object perceived, known, &c. be, there is a great difference between our knowledge of an object, and the object of our knowledge: they can never constitute one and the same thing.—6. In every perception, knowledge, &c. that which refers to the object may be called *matter*, and that which refers to the perceiving subject may be called *form* of perception, or knowledge.—7. The *matter* in every perception, knowledge, &c. must be given, and the *form* must be produced by the mind.—8. The given *matter* in every perception, knowledge, &c. is a *variety*, and the *form* produced is *unity*. Thus in viewing a rose, we distinguish two things, first a *variety*, and then a *connection* of that *variety* into a regular *figured* whole. Which *connection* makes the thing to be *one*, and not *many* things, gives it *unity*, and may be called *form*, while the *variety* may be called the *matter* of the rose.—9. That a *variety* can occur in our perception, knowledge, &c. supposes a *receptive* faculty in the mind; and that a *variety* received is connected into knowledge, perception, &c. requires an *active* faculty in the mind, which may be called *spontaneity*.—11. There are only two kinds of varieties in general, one whose parts lie without and near each other, and the second whose parts follow one after another in strict succession.—12. The *receptivity*, as far as it receives varieties of the first description, may be called *external sense*, and, as far as it receives varieties of the second description, *internal sense*.—13. The idea which arises in the mind, in consequence of any man affecting our *external sense* by its presence, is an *external* perception or *intuition*; because the variety of which the phenomenon man is composed, is a variety of parts lying one without and near another. In the same manner, any emotion, or passion, or action in man, affecting our *internal sense*, furnishes materials for an *internal intuition* or perception; as it involves a variety of parts, of which one lies not near, but always after another.—21. When the spontaneity connects the being one without the other, and near another of the variety exhibited in all external intuitions, it begets an idea which evidently represents the gene-

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“ \* If the four grand philosophical parties, as they must do, agree to the second and third principles, they must agree to all the rest which we are going to adduce. We need not mention that the principles which will follow the fourth, are new, in the strictest sense of the word.”

ral of that variety, or matter, contained in all our external intuitions, and which is nothing more than the usual idea we have of *space*.—22. When the spontaneity connects the following one after another of the variety exhibited in all our internal intuitions, it begets an idea which manifestly represents the general form of that variety, or matter, contained in all our internal intuitions. This is the exact idea we have of *time*.—25. The ideas of *time* and *space* are ideas *à priori*, that is to say, they have the objects to which they refer, *in the mind*, and not in any thing which is *distinct from the mind*.—28. The changes and alterations in our *receptivity*, when it is affected, are *sensations*.—29. *Consciousness* is an *act* of the mind, by which man is enabled to refer, in his intuitions and ideas, that to the mind which is produced by the mind, and that to the external things which refers to them or their produce.—34. The *conceptions* immediately arising from *intuitions* are so numerous, as to overload the *memory*, if they were not reduced to classes adapted to the capacity of man. Hence from *conceptions*, other conceptions are formed, and are again distributed into species, the species into genera, the genera into tribes, the tribes into orders, and the orders into classes.—35. The *form* of all *conceptions*, whereinaever it may consist, must be *unity*, for it arises from *connection*, and the result of all connections of the mind must be *unity*. This *unity*, therefore, is the general *form* of all that is conceivable; and as nothing is *knowable* which is not conceivable, that *unity* may be called *objective unity*, because no object can fall under any human cognizance, unless it is capable of being connected into this *unity*, or of being conceived.—36. The idea of the *objective unity* of a conception, is itself a conception; but it is a *conception à priori*, and therefore necessary, as well as universal.—37. To comprehend the *variety*, represented by an *intuition*, under the *objective unity*, is to *judge*; to produce the *objective unity* from an *intuition*, is to *judge synthetically*; to connect the *objective unity*, already produced, with an *intuition* given, is to *judge analytically*.—38. Every *analytical* judgment is a judgment *à priori*.—39. A *synthetical* judgment *à priori*, is that where the *objective unity* is produced from an *intuition à priori*.—45. The exact number of the judging *acts* of the understanding may be represented in the following table: 1. of *quantity*, universal, particular, individual: 2. of *quality*, affirmative, negative, infinite: 3. of *relation*, categorical, hypothetical, disjunctive: 4. of *modality*, problematical, assertive, necessary.—47. These conceptions being the primitive and original produce of the understanding *alone*, are more properly called *pure intellectual notions*, or, with Aristotle, *Categories*.—52. The *Categories* express a synthesis or connection in general. As nothing but a *variety* can be connected, it is clear that the end of the *Categories* is to connect a *variety*. But as they are modes of connections in general, it follows that the varieties to be connected by them must be general. Now we have only two general varieties, namely, *time* and *space*: hence by the *Categories* alone can *time* and *space* be connected. But *time* is a variety more general than *space*; because, whatever is in *space*, must be in *time* also; but all that is in *time*, may be not in *space* also; as, for instance, a thought, &c. Hence, by *Categories* *time* is more immediately connected than *space*.—53. It might be asked of what use are the combinations

nations of *Categories* with *time*? These combinations are a species of *notions*, which keep the middle between *Categories* and *intuitions*.—These intermediate *notions*, which form, as it were, a bridge between the *Categories* and *intuitions*, are called *Schemata* of *Categories*, because they exhibit the most general outlines of all that shall be conceivable by the *Categories*, or by the primary comprehending *acts* of the pure intellect.—56. (contains the formation and the enumeration of *Schemata*.) “57. The *Schemata* are determinations of *time* by the pure intellect, their use is to bring a variety of intuitions under a few heads, and thus to assist our progress in knowledge. They are the only means to give the *Categories* any signification, and therefore confine the field of the intellect to *experience*.—66. The *Categories* are the most general forms of the conceptions of Nature; the *Schemata* the most general conceptions of natural objects, and the *judgments* into which the *Schemata* may be resolved, contain the most general laws of Nature.—67. The *laws of nature*, as derived from the *Schemata* of the pure intellect, may be arranged under the following titles: 1. axioms of intuition: 2. anticipation of apprehension: 3. analogy of experience: 4. Postulates of experimental reasoning.—75. *Reason* is a faculty of the mind, which may be called the third and highest degree of mental spontaneity. Its action consists, like that of the intellect, in connecting a variety.—76. As intuitions are connected by the intellect into conceptions, and as, beside conceptions, there is nothing in the mind for reason to connect, it follows, that reason must connect our conceptions only.—77. As our conceptions are either pure or empirical, the ideas which reason will produce by connecting them, must accordingly be either pure or empirical.—80. As reason connects by *conclusions*, the general nature of *conclusions* will contain the general nature of the connecting *acts* of reason.—81. The general nature of *conclusions* is, first, that it consists of three judgments; but, as every judgment comprehends a represented variety in a conception, a *conclusion* will consist of three comprehending acts or conceptions. Secondly, that it comprehends an intuition in conception, and a conception under a higher conception, and thus arranges what is particular under what is general. For instance: all men are mortal; the great Locke was a man, therefore the great Locke was mortal. Thirdly, that the highest conception under which others are arranged, be universal.—87. As the result of every connection is unity, the results of every connection of the *Categories*, by reason, will be unities. These unities, whatever they be, agree in the circumstances of being produced by reason, from the *Categories*, and, therefore, have a common nature, which may be denominated *unity of reason in general*.—88. The characteristic of this *general unity* is, that it is *unconditioned*, which term implies, that it is exempt from those conditions that circumscribe a thing in *time and space*—94. *Table of the primary ideas of reason*: 1. unconditioned totality: 2. unconditioned limitation: 3. absolute substance: 4. absolute cause: 5. absolute concurrence: 6. absolute necessity.—95. These ideas of reason are not derived from *experience*; for *experience* can offer no shadow of object to which they can, in any manner, refer; they are consequently ideas *a priori*; the roots from which they shoot lie in *reason*; and reason, which produces them, is

*pure*

pure reason.—98. These pure ideas refer, by means of *Categories*, which they connect to the *Schemata* of the pure intellect, and, by means of *Schemata*, to our intuitions. Resolve these references of the pure ideas into the following judgments, and the use of them will become clearly visible. *Judgments arising from the primary ideas of pure reason*: 1. the idea of *absolute totality*, gives the following judgment concerning its reference to intuition: *in mundo non datur hiatus*. 2. The idea of *absolute* or *unconditioned limitation*, gives the following judgment: *in mundo non datur saltus*. The intensive *quanta* are *quanta continua*, and there is in *time* neither absolute reality nor absolute negation. 3. The idea of an *absolute substance*, gives the following judgment: all connection of properties with their substances in the world of phænomena, when viewed by reason, must be considered as *unconditioned*. As every thing in the world of phænomena is merely a connection of properties, we must diligently collect and compare them, that we may discover what properties are most general or essential to the phænomena, and thus acquire accurate notions of the operations of the causes, or the substances in which they originate. 4. The idea of an *absolute cause*, when applied to time and space, contains the following judgment: all connection between causes and effects, as viewed by reason, is *unconditioned*. In the world of phænomena there is no first cause, nor any effect that could, with reason, be called last. 5. The idea of *absolute concurrence*, in its reference to time and space, gives the following judgment: all concurrence of the phænomena, by action and reaction, must be considered as *unconditioned*: *in mundo non datur casus purus*. 6. The idea of *absolute necessity*, as applied to time and space, involves the following judgment. The idea of phænomena in *all times* must be *unconditioned*. The existence of the phænomena, as known by the understanding, is determined; they must arise *in time*, and have a *cause*. Reason does not stop at this, which may be known by mere experience also, it considers the existence of all in the world as *conditioned*, and the being conditioned of all events as progressive *ad infinitum*; and as it requires completeness in those conditions, which renders the existence of phænomena possible, it requires something which is *absolutely necessary*, and which must be *in all time*.—99. These judgments into which the ideas of reason have been resolved, are *principles of reason*; they are not derived from experience, and, therefore, have the character of *necessity* and *universality*.—101. As reason, neither by its ideas, nor by its principles, can know any thing, it follows that this faculty can give no knowledge of *immaterial existencies*; for, by itself, it cannot give information of *existing objects*. All the ideas which it produces, although they imply something which is not found in time and space, namely, *unconditioned totality*, yet they contain no knowledge of objects distinct from the *mind*, and serve only to regulate our experience, and to promote our progress in experimental knowledge. *As reason, the intellect and the sensitive faculty, are confined to experience, it follows, that all men can know, are the objects in time and space, and those conditions in the mind which render such knowledge possible.*"

This final conclusion of the whole system, is one of the motives by which we have been determined to give so long an extract. The author says, in p. 2, "Kant's theory is diligently studied by every thinking man in Germany, who would raise himself above the superficial wisdom of popular maxims, and penetrate deeper than usual into the more important interests of an intelligent being." After thus explaining the metaphysical base of this system, to justify its *neologisms*, he also says, in p. 143, "I must remark that Kant has brought to light *whole species of new phenomena in the human mind.*" Who then, without seeing so regular a display of the whole system, in the very words of the author, could have conceived that the sole and final result of all this metaphysical apparatus, was nothing more than this proposition, as trivial in itself as it is uncouthly expressed: "As reason, the intellect, and the sensitive faculty are confined to experience, it follows, that all men can know \*, are the objects in time and space, and those conditions in the mind which render that knowledge possible?"

A motive yet more strong has more particularly induced us to give a well-connected chain of these propositions. They are intended to form a new base for religion; and, as the author rests altogether upon these principles, it was necessary that we should make our readers sufficiently acquainted with them.

After thus stating the fundamental principles of his master, the author proceeds to give some general remarks upon them, (p. 141) and then subjoins an account of its supposed influence; first, *On the improvement of the philosophy of the human mind* (p. 153); secondly, *On the science of morals* (p. 169); thirdly, *On religion* (p. 219). On the second of these topics, the first question stated is; "Has man a free will?—and wherein does a free will consist?" Here the author discusses the different opinions of speculative philosophers on this first point, concerning which *the christian philosophy* has no difficulty. Knowing, from the experience of ages, how human reason contradicts itself upon such questions, it is sufficient for the christian philosopher to know that God, when he gave moral laws to man, declared to him also that his lot would depend upon his conduct. Whence he concludes, without a doubt, that man must have a freedom of choice. But "Pro-

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\* The author, as a foreigner, is excusable for all faults of mere expression. He means that "there is nothing which men are capable of knowing, except the objects which exist in time and space," &c. *Rev.*

feffor Kant does not admit Revelation, and attempts to prove, *à priori*, that man is free; his disciple, therefore, after some preliminary discussion, thus resumes the subject.

“ Man is a compound of *reason* and *sense*, and he is conscious that his *faculty of desiring* is either determined by *reason* or *sense*. When our *desires* are determined by *sense*, they depend on *feelings*; when by *reason*, they depend on ideas of *general laws*—*theoretical reason* strives after unity, or the connection of our knowledge, by classing all our ideas under a few *heads*, which it *suggests*, and which are *absolute substance*, *absolute cause*, &c.—*Practical reason* strives after unity or consistency among our various *desires* and their objects, by holding forth to our view *principles* and *ideas* which it likewise *produces*. . . . The faculty of being determined by *reason*, is *will*—*Practical reason*, therefore, is the same with *WILL*.” P. 190.

“ Proposition. The human *WILL* is determined by *practical principles of reason*, therefore it is *free*. I shall first explain what is meant by practical principles of reason. A *practical principle of reason* necessarily excludes from its contents all objects of human volition that are distinct from reason. For, if it recommends to the *WILL* any object external to the mind, it derives from the knowledge of an external object, that is, from *experience*. Any practical principle deriving from *experience*, extends so far as experience reaches, and is, therefore, not strictly universal; nor is it strictly necessary, because our experience may indeed show us that something is so and so, but never that it must be so. But it is a fact well established by consciousness, that a *practical principle* is strictly necessary and universal. For instance, *Be virtuous at all times and under all circumstances of life*; and *let thy virtue ever be disinterested*. Although the notion of *virtue* and *disinterestedness* may differ in different persons, yet it is undeniable that, at least, the universality and necessity of these laws is acknowledged. Hence it follows, that a *practical principle* cannot derive from any knowledge of external objects or *experience*; for else it could not be universal and necessary, which it manifestly is.” P. 198.

Here let us pause a little, to consider what is thus presented to us as an axiom. The subject of the principle here adduced as an example is virtue, and that which is affirmed of it is, “ that it ought to be exercised at all times, and under all the circumstances of life.” To what do *time* and *circumstances* here refer? To exterior objects. What is pronounced on the authority of reason? That we ought to be virtuous, whatever be the state of exterior objects? But what is virtue, without reference to exterior objects or application to them?—A chimaera. If a man, constituted as we are, existed in the universe alone, could the very idea of virtue exist? Reason, without doubt, makes abstractions from abstractions, till she arrives at general principles: but whence do these chains of abstraction proceed? In the language of this author, from intuitions, conceptions, connections, categories, schemes, and principles that



that are universal, from impressions received by *receptivity*, and so from external objects. Can we say then, consequently, that reason forms its principles independently of all experience? It is, however, on that quibble, and on the notion that "man is not in *time* and *space*, although the form of his intuitive ideas are *time* and *space*" (p. 174) "that the following argument rests.

"It is a fact that a formal practical principle can be represented by reason only; that it cannot be an object of sense, and that it, therefore, cannot reside among the sensible phenomena. Consequently the idea of a *practical principle*, considered as a ground which determines our *will*, must be different from those grounds which determine the events in the world of phenomena: for every ground of determination in the world of phenomena is a phenomenon itself; the cause of a phenomenon in the world must arise and be a phenomenon; the effect of a phenomenon must be a phenomenon also. But now the idea of a practical principle is not one of the phenomena in question; it, therefore, cannot be the effect of a phenomenon; for otherwise it would be a phenomenon, which it is not; the idea of a practical principle is an idea of reason. But no idea of reason is an intuition; it, therefore, is not a phenomenon; for intuitions only are phenomena, and it is only the intuitions which have the form of time and space, or are in time and space, and not the ideas of reason. Hence the idea of a practical principle stands uninfluenced by the world of phenomena: but our *will* is determined by these *ideas*; hence our *will* is determined by something that lies beyond the reach of the causes and conditions of phenomena; it is, therefore, independent of the natural law of the phenomena, which is that of cause and effect. But such independence is freedom; hence our *will* is *free*. Every human *will*, therefore, as it is determined by practical principles, is *free*. As the human will is *free*, the formal practical principles are the true laws of *freedom*; for it is by keeping to them only, that man can elevate himself above the influence of the surrounding world, and follow the laws of his reason." P. 200.

We will make no formal commentary on this demonstration of *human liberty*, in which, though it has been said that, "man is a compound of *reason* and *sense*," and that he is conscious that his faculty of desiring is either determined, by *reason* or *sense*, we find as yet no notion of those desires determined by sense, which are the object of this moral doctrine. Let us follow the author till he arrives at this point.

"A moral principle, expressing the common nature of all moral principles, is a *first moral principle*: and to know in what state the science of *morals* is, we need only compare the first principles of morals recommended to us by philosophers." P. 206.

The author then successively reports the principles of Socrates, Plato, Epicurus, Aristippus, Antisthenes; of the Stoics,  
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Aristotle,

Aristotle, Polemo, Hobbes, Mandeville, Montaigne, Hutcheson, Smith, Wolf, Crusius, and the Electics; whom he also refutes successively: whence it follows that, in the whole succession of ages to the present time, man had lived in society without having any basis for morality. Here then the author introduces the Principle of *Kant*.

“ KANT.

“ *Alſ according to thoſe principles only of which thou canſt will that they ought to become the general laws on conduct among all reaſonable beings.*” P. 214.

What have we here? A flat and ſpiritleſs diſfigurement of the fundamental moral precept in the Goſpel? And was it neceſſary that Profeſſor Kant ſhould come into the world for this?—But let us proceed. The remaining ſubject is, as we have mentioned, the influence of Profeſſor Kant’s principles upon religion: and its firſt object is, *the immortality of the ſoul*.

“ Is the ſoul immortal?—If not, religion has no end. Profeſſor Kant proves the immortality of the ſoul in the following manner: A will determinable by the moral law can have no other objects than the higheſt good, and all its exertions muſt ultimately center in *happineſs* and *virtue*. As the higheſt good is not practically poſſible without virtue being made the *cauſe* of happineſs, it follows that only complete virtue can produce complete happineſs, and thus render the higheſt good practically poſſible. Complete virtue, therefore, though not real, muſt yet be poſſible; for, if it be not poſſible, the higheſt good cannot be poſſible, which is abſurd. The will of man is not completely conformable to the laws of virtue, for it is not holy, nor can it be completely virtuous, becauſe virtue is an *idea*, which may be approached, but can never be reached by a finite being. But though the laws of morals cannot be completely fulfilled, yet they muſt be acknowledged as neceſſary to be praſiſed. Now, as we muſt follow the moral law, and can realiſe it only by approaches that are *progreſſive ad infinitum*, it is neceſſary, for the ſake of our own practice, to ſuppoſe ſuch a progreſs as practically poſſible. For if this progreſs is impoſſible, the moral law cannot be realiſed; if it cannot be realiſed, it is impoſſible; and to practice the moral law would, therefore, be to practice ſomething which is impoſſible. . . . Now, as we are bound by reaſon to ſuppoſe our progreſs in virtue will be infinite, and as this progreſs cannot be made, unleſs the ſame perſon continues its exiſtence, it follows that the higheſt good is practically poſſible only on the condition of man’s *immortality*.—(p. 225.) In this ſituation of things we *muſt* believe in *immortality*, or elſe lay aſide all uſe of reaſon at once. But although we muſt believe it, we cannot be certain of it, and this *uncertainty* is highly favourable to the cauſe of *virtue*; for were man quite certain that he is *immortal*, he could not be *virtuous*; becauſe he would act from *fear* or *hope*; and thus degrade

degrade the purity of his moral motive, which consists in *strict disinterestedness*." P. 219.

Let us here examine, not only the system, but the author. On this subject, the remark that first presents itself is, that the concluding sentence of the passage has no reference to what has preceded. The proposition in question is only this; that man ought to believe in immortality, in order to render the greatest good possible, by giving scope for an infinite progression towards virtue. What connection has this idea with fears or hopes? or how, from the certainty of the soul's immortality, can such a connection arise? Even if fears and hopes were in any way connected with the abstract idea of an infinite progression towards virtue, would not these as much affect the simple belief of immortality as the certainty of it? and would not this chimerical idea of disinterestedness be equally destroyed in both cases? It is impossible that the author should not have remarked this disjunction of the concluding sentence in his argument from that which had preceded: or rather this unconnected proposition would never have occurred to him, had he not been at the same time contemplating something foreign to his argument. But religion announces punishments and rewards in another life, for which reason he took this opportunity to insinuate that, by so doing, it "degrades the purity of moral principles."

By announcing the system of Professor Kant, as the only one in which just ideas have hitherto been found on the *soul* and the *Deity*, the author at once sets aside Revelation: particularly in the following argument, already noticed.

"Who can reasonably adopt or reject any ideas offered of those important objects, without examining them; and how can they be examined, without being compared with *ideas already in the mind*? Who, therefore, can pretend to have received just and correct ideas of the *soul*, the *Deity*, &c. from *Revelation*, when the correctness and justness of the ideas that are contained in any *Revelation*, can only be ascertained and acknowledged by comparing them to the *ideas which must exist in the mind*?"

Either this argument has no meaning, or it is intended to prove that it is absurd to suppose a Revelation, since all that it could teach must be already in the human mind. Since, therefore, Professor Kant has found that the human mind is unable to arrive at certainty respecting the immortality of the soul, God (who, if he created man, must know whether his soul is immortal) cannot inform him of it, according to the professor, because he has not placed this certainty within his mind. Although God created the universe, he cannot inform man of it,

because he has not placed within his mind a just and correct idea of creation. To sum up all in a word, he cannot instruct man in any respect, concerning the essence of the material and immaterial world, or upon "this awful obscurity which every where surrounds him," p. 146, because he could not make man God.

Among the questions agitated by speculative philosophers, of which this author says there was no decision, before the time of Professor Kant, the following may be enumerated. "Is an absolutely necessary *first cause*, existing or not?" Now, as this new philosopher rejects Revelation, it will follow that, till our day, the human race could never know whether a Creator of the universe existed or not. Let us see then how this inconceivable state of human nature is altered by the arrival of Professor Kant upon this globe.

"I shall now adduce Kant's argument *in favour* of the existence of the *Deity*. The highest good, as already mentioned, is possible to be realized. It consists of virtue and happiness.—As the chief part of the highest good, which is virtue, leads us into the belief of immortality, so the second part of the highest good, which is happiness, will lead us into the belief of the existence of the *Deity*. To be happy, it is requisite that all proceeds agreeably to our wishes; for we are unhappy in proportion as things take a turn contrary to our will and wishes. Happiness, therefore, is founded upon the agreement of the surrounding nature with our will and desires.—As the *moral law*, which determines our *will*, is different from the determining grounds of the phænomena in nature; one being a *law of freedom*, and the other *mechanical causes*, it follows, that the *moral law* cannot contain the least ground for supposing a necessary connection between *virtue* and a proportionate *happiness*, in a being belonging to the phænomena of nature, as a part, and which yet is directed in its actions by a *law* directly *opposite* to the *mechanical course of nature*.—(p. 229.) If, therefore, *virtue* cannot procure a proportionate *happiness*, it is absurd to practise it. For the existence of a man practising virtue is not improved by virtue; on the contrary, he is always exposed by it to the severest sacrifices, and that without attaining any regular end.—However, to keep up the use of our reason, and to preserve our natural freedom, we must necessarily strive after virtue, and as virtue, reason, and natural freedom were without end, if they did not tend to improve our existence and to make us proportionately happy, it unavoidably follows, that, in order to remain reasonable, we *must necessarily suppose* a proportionate happiness to be consequent to virtue.—But he that *allows* this connection between the parts of the highest good, must necessarily allow that condition under which this connection is possible. This condition of possibility can lie no where else than in a *cause* distinct from nature, in a *cause* which produced nature, and has the power to realize the agreement of nature with our moral conduct. Hence the highest good is possible only by supposing a cause different from nature, a *first cause* of all nature. But to proportion happiness to virtue, requires a will and understanding. Hence the first cause,

in order to realise the highest good, must have a will and understanding, *it must be a Deity*. And thus it follows, that the highest good is not possible, unless there exists a God." P. 226.

We leave our readers to judge for themselves whether this argument has in it any thing new. But we ought to let them know how highly it is valued by the author now before us, on the supposition that his matter is the first who has conceived it.

"The influence which Kant's philosophy in general, and particularly his arguments concerning the Deity and the immortality of the soul, may have on *religion*, is that it *secures* these two important objects against *all manner of demonstration*, which have done more *mischief* in the moral world than even *fatalism*. There is no *demonstration possible*, either for or against the existence of these important objects. For we have no intuition of them, and if we have no intuition of them, we can demonstrate nothing." P. 252.

We thus at length perceive for what reason this account is of Kant's philosophy set out with an endeavour to banish Revelation, by means of a metaphysical argument, without making any enquiry into the facts, which are its proofs. It was because these facts and these proofs tend to a demonstration. For if it be a fact that God has revealed himself to men; that is, if the instructions and the laws which he has caused to be given for them, have been accompanied by such manifestations of his power over nature, that those who viewed them could not doubt of their origin, they would then have a demonstration of his existence, by the intuition of demonstrative facts. The true point then is to prove the facts of Revelation. But this author will not admit such proofs, because they tend to demonstrate at once, not only the existence of God and the immortality of the soul; but the obligation of obeying the moral law: a law conformable certainly to reason, but dictated by the Deity himself; and the true base of society wherever order prevails. He teaches us, therefore, that the influence which Kant's philosophy may have on *religion* (that philosophy, for the propagation of which he has opened public lectures in London) is, "that it *secures* these important objects against *all manner of demonstration*, which have done more mischief in the moral world than even *fatalism*."

It has long been observed that *human reason*, presented to us in this system as the only primitive and universal guide, is capable of wonderful extravagancies, when it refuses every aid not originating within itself; but could it have been expected to be so extravagant, as to set metaphysical reasons in opposition to fact; and, admitting the existence of a divine Creator, to deny that he can give such knowledge to his creatures, or such commands as he may deem expedient? Notwithstanding  
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the lectures of Mr. Nitsch, and this book, and the other promised works, we trust that the sterling sense of Britons will reject such airy theories, and adhere to solid fact, where fact can be ascertained, for the basis of true faith, and sound opinions.

ART. VIII. *A Summary of Geography and History, both ancient and modern; containing an Account of the political State, and principal Revolutions of the most illustrious Nations in ancient and modern Times; their Manners and Customs; the local Situations of Cities, especially of such as have been distinguished by memorable Events: with an Abridgment of the fabulous History or Mythology of the Greeks, &c. &c. Designed chiefly to connect the Study of classical Learning with that of general Knowledge. By Alexander Adam, L. L. D. Rector of the High School of Edinburgh. 8vo. 9s. Bell and Creech, Edinburgh; Cadell, London. 1795.*

TO the ingenious author of this very useful work (who has published also an excellent book on Roman Antiquities) we ought to apologize for this late notice of it; but the accident which delayed our review, has afforded leisure for a more minute examination of its contents. We have seldom met with any publication better calculated to promote the important end which it has professedly in view: the instruction of youth, at the period of life in which the mind is most susceptible of improvement in all those branches of knowledge, that particularly excite juvenile curiosity, and expand the dawning intellect. The scholar, who has passed the first rudiments of his education, and has his mind awakened to a more comprehensive view of nature and science, will find in this volume abundant gratification in a small compass; with such accurate and numerous references to authors who have treated the respective subjects, discussed in it, at greater length, and with minute attention, as will at once serve to animate his progress, and correct his taste. The author's professed design in compiling it, being to connect the study of "*classical learning*" with that of "*general knowledge*," he begins by presenting the student with a concise, but not superficial, view of astronomy; commencing at its birth in Chaldea, and carrying it down to its last improvements, and combining with it throughout, such citations from the ancient writers on astronomical subjects, and such allusions to the Greek and Roman poets, as cannot fail of increasing his ardour in the pursuit of the former, and widely extending

extending his acquaintance with the latter. The illustrious name of Sir Isaac Newton frequently occurring in the course of this survey, he takes an opportunity from that circumstance, of sketching out a rapid but clear prospectus of the Newtonian philosophy; and the young learner is initiated into its arcana without being distracted by the recurrence of technical phrases, and researches beyond his years or capacity. He afterwards takes a considerable range in natural history. Salts, earths, inflammable substances, and minerals, successively engage his attention, and, after considering the various bodies of which the solid earth is composed, he enters upon the ocean, investigates the cause of tides, and other aquatic phenomena; examines the different nature and effects of fountains and subterraneous streams, petrifying or chalybeate; and details some chemical experiments connected with hydrography; the whole tending to amuse, not less than to inform; and to animate the young student to engage in deeper enquiries of a philosophical nature.

The general divisions of the terraqueous globe are next entered upon, and the various empires, republics, and commercial states of the ancient, as well as modern world, are described, with a general account of their religion and laws, as detailed by Greek, Roman, and modern writers of the greatest eminence and veracity; with the history of the rise, flourishing state, and fall of each, succinctly related from the same authentic sources. Where the history is more particularly important and interesting to the scholar, very extensive notes are added, in a smaller type, by which means a large portion of historical matter is condensed into a small compass, and obtained at an inconsiderable expence. The ancient and modern history of his own country also very properly engages a considerable number of the pages of this volume, with an account of the manners and customs of our ancestors, and their spiritual guides, the old Druids. This particular part of the historical sketch is executed so well, and affords so just an idea of the diligence and accuracy of this author, as well as of his method of citation, that we are of opinion that we cannot do better than select this portion, in proof of the truth of our remarks.

“ The religious principles of the Druids are thought to have been similar to those of the Gymnosophists and Brahmans of India, the Magi of Persia, and the Chaldeans of Assyria, and therefore to have been derived from the same origin. Cæsar thinks that the doctrine of the Druids was transferred from Britain into Gaul; and, therefore, in his time, such Gauls as wished to understand their doctrines more accurately, repaired to Britain for instruction, *ib.* But Pliny supposes

supposes Druidism to have crossed from Britain into Gaul, xxx. i. f. 4. The Druids, like the other priests just now mentioned, kept some of their opinions secret, and taught others publicly. Mela. iii. 2. The education of youth was one of their most important charges. They taught their scholars a great number of verses; and some spent twenty years in learning them. They thought it unlawful to commit their tenets to writing; although in other public affairs, and in their private accounts, they used the Greek letters, Cæs. ib. Whatever opinions the Druids privately entertained, in public they worshipped a multiplicity of deities, Cæsar. b. G. The names of their two chief divinities were Teutates and Hesus, to whom they offered human victims, Lucan. i. 445. Lactant. de fals. relig. i. 21. It was an article in their creed, that nothing but the life of man could atone for the life of man. On solemn occasions they reared huge images, whose members, wrought with osiers, they filled with living men, and, as Strabo says, with other animals. Strab. iv. 198. then setting fire to the images, they burnt these miserable creatures, as an offering to their cruel divinities. Thieves, and robbers, and other malefactors, were preferred for this purpose; but if these were wanting, innocent persons were taken, Cæsar, ibid. Diodorus says, that condemned criminals used to be reserved for five years, and on a certain day burnt all together. Captives in war also used to be immolated in the same manner, v. 32.

“ The Druids performed all their acts of worship in the open air; for they thought it derogated from the greatness of the gods, to confine them within walls, or to resemble them to any human form, Tacit. Mor. G. 9. Several circles of stones are to be seen in different parts of Britain and the western isles, which still go by the name of *Druid Temples*; of which those at Stonehenge, about six miles from Salisbury in Wiltshire, and at Stennes, a small lake near Stromnes in Orkney, one of the Orkney islands, are the most remarkable.

“ The most sacred solemnities of the Druids were usually held on the sixth day of the moon, which was always the first day of their months, Ilin. xvi. fin. To be excluded from these sacred rites (*sacrificiis interditi*) was esteemed the most grievous punishment, which the Druids inflicted on such as they judged proper. Those against whom this sentence of excommunication was pronounced, were considered as impious and wicked, and avoided by every one as if affected with a contagious disease. They were denied the protection of law, and rendered incapable of any honour or trust. Cæsar, ib. The Druids enforced their authority by holding forth to their votaries the rewards and punishments of a future state; and thus inspired them with a contempt of danger and of death. Mela. iii. 2. Cæsar and Diodorus say, that the Druids taught the Pythagorean doctrine of the transmigration of souls into other bodies. Ib. But Lucan and Marcellinus represent them as teaching, that the soul after death ascended into a higher orb, where it enjoyed a more perfect happiness. Thus Lucan i. 455: *Umbra non tacitas Erebi sedes, Dissipue profundi Pallida regna perunt; regit idem spiritus artus Orbe alio.*—*Certe populis, quos despicit Arctos, Pelices errore suo quis ille timorum Maximus, laud uiget leti metus,*—*inde rucudi in ferrum mens proxa viris,* &c. So Marcellinus, xv. 9.

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The Druids also taught their disciples many other things, about astrology, astronomy, geography, physiology, and theology. Cæsar, *ib.*

“ The great power of the Druids brought upon them the vengeance of the Romans, who, in other instances, were seldom intolerant. The pretext for this was, the cruelty committed by the Druids in their sacred rites; but the true reason was their influence over the people. The authority of the Druids in Gaul was, by various means, so much reduced in the time of Claudius, that that emperor is said to have destroyed them altogether, about A. D. 45. Suet. Cl. 25. And, in Britain, Suetonius Paulinus, the governor of that country under Nero, having taken the island Anglesey, not only cut down the sacred groves of the Druids in that place, and overturned their altars, but also burnt many of the Druids themselves, in those fires which they had kindled for sacrificing the Roman captives, if the Britons had gained the victory. Tacit. Annal. xiv. 30. So many of the Druids were destroyed on this occasion, and in the subsequent revolt under Queen Boadicea, or Boadicea, that they never afterwards made any figure. Their superstition however continued, and prevailed, even long after the introduction of Christianity.

“ Although the Romans, by disarming the Britons, reduced them to a very defenceless state, as appeared when the Roman legions were withdrawn, yet they greatly improved the country by the introduction of arts and civilization. To secure their conquests, and to accustom the vanquished to the Roman manners, they planted colonies in different parts, as at York, Lincoln, and Chester. The first colony planted in Britain was at *Camelodunum*. Tacit Annal. xii. 32. which Camden and Horsley think was the same with Malden in Essex; some suppose it to have been at Colchester. Other places they made *municipia*, that is, they granted to the inhabitants the privileges of Roman citizens; as to London, and Verulam near St. Alban's, which, in consequence of this advantage, suddenly increased in opulence and population; to such a degree, that, in the great revolt under Boadicea, in these two towns alone no fewer than seventy thousand were slain, on account of their attachment to the Romans. Tacit. Annal. xiv. 33. So great progress did the Britons make in agriculture, and the other arts, under the Romans, that they did not recover the effects of the devastation, which succeeded the departure of the Romans, for several hundred years.

“ The Britons called by the name of city a thick wood fortified by a rampart and ditch, to secure them against the incursions of an enemy. Cæsar. b. G. v. 17. s. 21. Having cut down the trees, they formed a circle, where they built cottages for themselves, and hovels for their cattle. Strab. iv. 400. The houses of the Britons, like those of the ancient Germans, consisted only of a few stakes driven into the ground, interwoven with wattles, and covered over with the boughs of trees. Tacit. de mor. G. 46. According to Diodorus, they were constructed of wood, and covered with straw, v. 21. as it is thought, in a circular form, with high tapering roofs, and an opening at top, as those of the Gauls. Strab. iv. 197. Hence the first stone edifices, of which there are still some remains in the Western isles, were built in the form of a circle, and have a large aperture at the top. The inhabitants of Can-

tium

rium had learned from the Gauls to build houses somewhat more substantial and convenient. Cæf. b. G. v. 10. s. 12.

“ Tacitus represents the soil of Britain as fertile in grain, and all kinds of fruits, except the olive and vine, and such fruits as require a warmer sun. Vegetation, he observes, is quick in shooting up, but slow in coming to maturity; both owing to the great moisture of the ground and of the atmosphere. Agric. 12.

“ All the Britons painted their bodies with woad (*vitrum vel glafium*) which gave them a bluish appearance, and a more dreadful aspect in battle. They wore their hair long, and shaved all the other parts of their body, except the head and upper lip. There was a community of wives, especially among brothers and other near relations. The children were supposed to belong to those by whom each had been married when a virgin. Dio Cassius says, their children also were brought up in common. lxi. 6. lxxvi. 12. and 16. They used either brass or iron rings, adjusted to a certain weight, for money. Cæsar mentions neither gold nor silver in Britain. B. G. v. 10. s. 12. And Cicero says, he had been informed, probably by his brother Quintus, that there was none in it. Ep. Fam. vii. 7. ; Att. iv. 16. But Strabo says it produced both. iv. 199. So Tacitus. Agric. 12. Suetonius imputes Cæsar's invasion of Britain to his hope of obtaining pearls, (*margaritæ v. unioes*) 57. which Pliny informs us were found on different parts of the coast, ix. 35. but, as Tacitus observes, of a dark and livid colour. Agric. 12. There was plenty of timber of all kinds, except the beech and fir. Most of the country indeed was covered with wood. It was reckoned unlawful to taste of hare, fowl, (*gallina*) or goose; although they bred these animals for the sake of fancy and pleasure. Dio Cassius relates, what is hardly credible, that they in like manner obtained from fish. lxxvi. 12. The climate of Britain is said to have been more temperate than that of Gaul. Cæsar, ib.

“ The Britons were remarkable for their size, according to Strabo, (who mentioned his having seen them, iv. 200) exceeding the tallest persons at Rome by half a foot; but ill set on their limbs, and clumsy in their make. They had blue or azure-coloured eyes, (*Cæcula lumina*), and yellow hair. Ib. as the Germans. Juvenal. xiii. 164. but less yellow (*ἡσσοῦ Ἐσσοδορπίδες*) than the Gauls. Strab. ib. The Caledonians had ruddy hair, which, with their large limbs, Tacitus observes, indicated a German origin. The swarthy or olive-coloured complexion, and curly hair of the Silures, together with the situation of their country, opposite to Spain, rendered it probable that they were sprung from a colony of Iberians. Similarity of customs, temper, and language, shewed that the parts of Britain next to Gaul were peopled from thence. Tacit. Agric. 11. The remarkable figure of the Britons, as well as their being a newly-conquered enemy, seems to have induced the Romans to exhibit them in the scenery on the stage. Virg. G. iii. 25. being represented on the purple curtains, (*intexti*, interwoven in the cloth) which, on the Roman theatre, contrary to our custom, used to be raised (*tollit*) from the flooring to the top; where the figures appeared to rise gradually with the curtain, as it is beautifully described by Ovid. Met. iii. 111. whence the Britons themselves are said to raise these curtains. Virg. ib. Possibly some captives

captives or slaves of that nation were also employed for this purpose; for the words of Virgil, in the opinion of Servius, convey both these senses. Servius, however, is mistaken in ascribing to Augustus the conquest of Britain.

“Cæsar, in describing the British mode of fighting from chariots, B. G. iv. 29. s. 33. appears to differ somewhat from Tacitus. The ancient Britons, except the Druids, were all trained to arms, and even their youthful diversions were usually of a martial kind. Solinus informs us, c. 22, that when a woman in Britain brought forth a male child, she laid its first food upon the husband's sword, and with the point gently put it within the infant's mouth, praying to her country's deities, that his death might, in like manner, be in the midst of arms. But this must be understood of the dirk or dagger. Dio. lxxvi. 12. for the Britons, at least the Caledonians, used a broad sword without a point. Tacit. Agric. 36.; Veget. i. 12. Besides the sword and dirk, they had also a spear, with which they sometimes fought hand to hand, and sometimes used it as a missile weapon, with a thong fixed to it for recovering it again; and at the butt end a round ball of brass, filled with pieces of metal, to make a noise when they engaged with cavalry. Dio. ib. et Herodian. iii. and 46. Some, instead of spears, were armed with bows and arrows. They had no defensive armour but small light shields or targets, (*breves cetræ*) made of osiers or boards covered over with leather. Ib. et Tacit. Agric. 36.

“The troops of the ancient Britons were not divided into distinct corps, consisting each of a certain number of men, and commanded by officers of different ranks, like the Roman legions or our modern regiments; but the warriors of each clan or *gens* formed a separate band, commanded by its own chieftain (*Dux gentis*) Tacit. Ann. xii. 34. The several clans of one state were commanded by the sovereign (*princeps* vel *rex*) of that state. When several states formed a confederacy, they chose, by common consent, a generalissimo of the combined army. Such were Cassivellaunus, or Cassibellanus, against Cæsar. Cæs. b. G. v. 9. s. 11. Caractacus against Ostorius. Tacit. Ann. xii. 33. Boadicea against Suetonius. Ib. xiv. 31. And Galgacus against Agricola, Id. Agric. 29. Before battle the general used to harangue his troops; after which they commonly expressed their alacrity by songs, yells, and loud shouts. Ib. 33. Then they rushed forward to the attack with great fury. Tacit. Agric. 16. singing the war song, as the Germans. Id. de mor. G. 2. But the impetuous courage of the Britons could not withstand the superior arms and discipline of the Romans. They were all, therefore, after a long and obstinate contest, obliged to yield, one state after another, except the Caledonians, who likewise, notwithstanding their ferocity, must finally have been subdued, had not the death of Severus fortunately preserved to them their independence.”

In the geographical detail of foreign countries, we think that of Greece and of the Grecian islands very well and circumstantially drawn up; and as it may be expected that we should not wholly confine our specimen to British concerns,

we have added an extract, which accurately marks out and describes the principal temples, and other noble edifices, that adorned the once illustrious city of Athens.

“ DESCRIPTION OF ATHENS.

“ The city of Athens at first consisted of nothing but the citadel, built on the top of a high rock, sixty stadia, or seven miles and a half round, called *Cecropia*, from Cecrops, the first king of Athens, afterwards *Athenæ*, as it was thought, from the Greek name of Minerva, (*Ἀθηνῆ*) and by way of eminence, *πόλις* or *ἄστυ*, the city, Strab. ix. p. 396. When, from the increase of inhabitants, the lower grounds were built on, the citadel was called *Acropolis*, or *ἡ ἀνω πόλις*, the upper city; and the buildings in the plain *ἡ κατω πόλις*, the lower city.

“ The citadel was, in after times, surrounded with a strong wall, of which one part was built by Cimon, and another by some Pelasgi, who lived at the bottom of the citadel, Pausan. i. 28. There was but one entrance to the citadel by stairs. The vestibules to it, called *Propylæa*, were built of white marble, and are said to have cost 2012 talents, i. e. 452,700*l.* Suidas in *Προπυλ.* Their splendid ornaments are described by Pausanias, i. 22.

“ In the citadel were several magnificent edifices, the chief of which was the temple of Minerva, called *Parthenôn*, (quasi *ædes virginum*) either because that goddess was a virgin, or because it was dedicated by the daughters of Erectheus, who were virgins, (*παρθεναί*) Pausan. i. 24. viii. 41. It was burnt by the Persians, and rebuilt with the finest marble by Pericles, *Ib.* et Strab. ix. 395. It is still standing, and justly esteemed one of the noblest remains of antiquity, about two hundred and twenty-nine feet long, one hundred and one feet broad, and sixty-nine feet high.

“ In this temple was the celebrated colossal statue of Minerva, made by Phidias, under the direction of Pericles, twenty-six cubits, or thirty-nine feet high, of gold and ivory; forty talents of gold were used in making it, supposed to be worth 123,500*l.* of our money; others make it more.

“ On the shield of Minerva, Phidias made a portrait of himself, Cic. *Tusc.* i. 15. so artfully, that it could not be removed without destroying the whole, *Id.* *Orat.* 71.

“ There was in the citadel a number of statues in honour of Minerva; among the rest, one which was believed to have fallen from heaven. It was shapeless, and made of olive wood, *Paus.* i. 26. This image was held in the greatest veneration. The different districts or boroughs (*δημοί*) of Attica had each gods peculiar to themselves, but they all concurred in worshipping Minerva, *Ibid.* There was an image of brass erected to Minerva after the battle of Marathon, from the spoils of the Persians, which was also the work of Phidias, *Ib.* 28.

“ The Athenians erected statues in the citadel and other parts of the city, not only in honour of the gods, but also of their most distinguished

tinguished citizens; as, Miltiades, Themistocles, Aristides, Cimon, Xanthippus, Pericles, Conon, Alcibiades, Thrasylbulus, Timotheus, Iphicrates, Phocion, &c. which was a great incentive to virtue.

“ In the vestibule of the Parthenon was to be seen the throne with silver feet, on which Xerxes placed himself to view the battle of Salamis, Demosth. in Timocr.

“ Adjoining to the Parthenon was the public treasury, called *Opisthodomos*, because built behind the temple. It was surrounded with a double wall; and treasurers, chosen annually by lot, deposited there the sums entrusted to them by the senate. The chief of the Prytanes, or the president of the senate, who was changed every day, had the charge of the key, Pollux, viii. 8. The treasurers, having once embezzled the public money, burnt this edifice to the ground to conceal their villainy, Demosth. in Timocrat. et Scholiast.

“ The Athenians at first paid the chief attention to husbandry, particularly to the cultivation of the olive, but afterwards also to commerce. They therefore built a joint temple to Minerva and Neptune, with a chapel consecrated to each. On the one side was the olive-tree, which sprang out of the earth at the command of Minerva; and on the other a fountain of salt water, said to have been produced by the stroke of Neptune's trident. These alluded to the contest recorded in fable between these two divinities, about giving name to the city, Hygin. 164. and this common temple, to the joint homage which the Athenians afterwards paid to both, Herodot. viii. 55. Pausan. i. 26.

“ In this temple, before the statue of Minerva, was suspended a famous golden lamp, the work of Calimachus, who hurt his performances by striving too much to make them perfect, Pausan. *ibid.* et Plin. xxxiv. 8. f. 19. fin.

“ The numerous temples, statues, and other monuments in the citadel, have been described by various authors, particularly by Pausanias, i. 22. 23. &c.

“ Of the temples in the lower city, the most remarkable, and indeed one of the most magnificent in the ancient world, was that of Jupiter Olympius, Liv. xli. 20. It was supported on marble columns, the first that were built in Athens, and which Sylla afterwards carried to Rome, Plin. xxxvi. 6. f. 5. The temple was four stadia, or half a mile, in circuit. It was founded by Pisistratus; some say, by Deucalion, Pausan. i. 18. but not finished till after the time of Adrian, about seven hundred years after. That emperor, who greatly favoured Athens, completed it, and added to it a library and gymnasium, in which last were one hundred columns of Lybian marble. He also adorned the city with several other works, *Ib.*

“ Some vestiges of the temple of Jupiter Olympius are supposed to remain, but antiquarians differ about their situation; Thucydides says it stood on the south of the citadel, ii. 15.

“ Among the principal edifices in Athens was the temple of Thefeus, built by Cimon, some years after the battle of Salamis, of the Doric order, in the form of an oblong square, with a beautiful portico around it. Its ornaments are described, Paus. i. 17. It is still standing

standing entire; so also, in a great measure, is the Pantheon or temple dedicated to all the gods; a magnificent building, supported by one hundred and twenty marble pillars: on the outside was engraved the history of the gods, and above the principal gate stood two horses, carved by Praxiteles.

“ Near the citadel was the temple of Castor and Pollux, where slaves were exposed to sale; and just at the bottom of the citadel was the temple of Apollo and Pan, Pausan. i. 28.—In the same quarter were the Prytaneum, a place where those who had merited well of the state were supported at the public expence, Cic. Orat. i. 54.; see also Liv. xli. 20.—the Odeum, or musical theatre, built by Pericles, where the competitions between the different performers for pre-eminence were held, Pausan. i. 20.—and the Theatre of Bacchus, at the south-east angle of the citadel, in which tragedies and comedies were represented. The ruins of it still exist. It stood at the termination of what was called the Street of the Tripods, from brazen tripods dedicated there by the victors, each with an inscription, Pausan. i. 20.

“ Near the citadel was a fountain called Callirrhoe, the water of which they used before marriage, and in other sacred rites, Thucyd. ii. 13.

“ On an eminence, at a small distance from the citadel, was the place of meeting of the Areopagus, Herodot. viii. 52. the most ancient tribunal, of judges at Athens, famous for its upright decisions, Cic. Att. i. 9. et 13. f. 14. said to be so called, because Mars was the first criminal tried before it. It was instituted by Cecrops, and its power enlarged by Solon. Pericles lessened its authority, to the great hurt of the state, Plutarch. in vita ejus.

“ Opposite to the Areopagus, or the Hill of Mars, was another eminence called *Pnyx*, where the assemblies of the people used sometimes to meet.

“ But the division of Athens most frequently mentioned was that called *Ceramicus*, from the pottery work or earthenware made in that place, Plin. xxxv. 12. f. 45. said to have been invented by Coræus, Ib. vii. 56. or from Ceramicus, the son of Bacchus and Ariadne, Pausan. i. 3. but there was another place of this name without the city.

“ In the Ceramicus was the Forum or market-place, a large square where the people used to assemble, and where commodities were exposed to sale. It was surrounded with temples and various public buildings. Of the porticoes, two were remarkable; the one called the portico of the *Hermæ*, from three statues of Hermes or Mercury; and the other *Pocile*, (*ποικίλη*. sc. *στοα*, varia porticus) from the various engravings and pictures on it. In the latter, Zeno, the philosopher, used to teach, whence his followers were styled Stoics.

“ Collectors attended in the forum to receive the duties laid on every thing that was sold, and magistrates to superintend what passed. If any one reproached another with the meanness of his trade, or used falsehood for the purpose of exaction, he was punishable by law.

“ A certain part of the city, from its wetness, was called the Marshes, (*λίμνη*), where was a temple of Bacchus, Thucyd. ii. 13.

on the east side, opposite to that part where the river Ilissus ran near the walls. On the west of the city, at some distance, ran the Cephissus v. Cephifus, or Eridanus, Pausan. i. 19. Both these streams united below the city." P. 283.

To the geography of Greece succeeds a summary of its beautiful but intricate mythology, in which every assertion is supported by citations from, or references to the original author by whom it is made; and the references, in the instances that have been examined by us, are faithful to the editions mentioned in the preface. To this is added, a history of Greece, *not fabulous*, and brought down to the period of its subjection to the Ottoman emperors. The important acquisitions of territory belonging to the English in the Oriental world, also occupies no inconsiderable share of Dr. Adam's attention, and in it the geography of Strabo, and the observations of Megasthenes, are compared with the more recent researches of Rennel, D'Anville, and Robertson.

The whole work is illustrated by suitable maps, which, though the editor, in his preface, informs us are not those originally intended for it, as the completion of them required much labour and expence, and therefore they are to be published in a separate Atlas, yet are they by no means inferior to any yet published in similar compilations. But the most valuable part of the volume is the *Geographical Index*, in which the ancient Latin names of the principal cities and inhabitants of the world are arranged in alphabetical order, and given together with the modern, after the manner of the appendix to D'Anville's *Ancient Geography*, with the additional advantage of having the most remarkable epithets applied to those cities and those inhabitants subjoined. This addition has, we believe, the merit of being perfectly original.

On the whole, we are inclined to think that this publication cannot fail to be very favourably received; and that Dr. Adam is entitled to the just thanks both of the master and the scholar, since the labours of both will be much mitigated by his efforts.

ART. IX. *Miscellanies; or, Literary Recreations.* By J. D'Israeli. Svo. 432 pp. 6s. Cadell and Davies. 1796.

MR. D'Israeli has already received a considerable share of public approbation, and not undeservedly, for his works certainly rank very highly among those which are satisfied with the less ambitious claim of contributing to general entertainment.

ment. As long as he does not attempt to soar above the sphere of his accomplishments, and shall refrain from delivering dogmatical axioms on subjects remote from his pursuits, and too elevated for any but the most exalted talents, he may be assured of our hearty approbation and zealous assistance in the attainment of his wishes. The present very much resembles the preceding volumes of our author; it is the result of miscellaneous reading, and carries with it evident marks of good sense, judgment, and taste. We may add also, that with few exceptions, Mr. D'Israeli improves in his style, and apparently writes with greater facility and elegance than heretofore. Writing well is not, indeed, the unavoidable consequence of writing much; yet where the base is a good understanding, the superstructure, although it may not have all the embellishments of art, will not disgust from its frequent or enormous deformities. Under the title of *Miscellanies*; or, *Literary Recreations*, this author has produced a volume of essays on the following subjects; Of *Miscellanies*—On *Professions of Art*—On *Style*—*Historical Characters* are false *Representations of Nature*—On *Prefaces*—Some *Observations on Diaries, self Biography, and self Characters*—On the *Character of Dennis the Critic*—On *Erudition and Philosophy*—On *poetical Opuscula*—On the *enlightened Public and the Age of Reason*—Of *Licensers of the Press*—On *Reading*—On *poetical Expression*—On *habituating ourselves to an individual Pursuit*—On *literary Genius*—On *literary Industry*—On the *Influence of Climate on the human Mind*—On *Novelty in Literature*—The *influence of the female Character in Politics and Religion*—The *Alliance between Love and Religion*—On *French and English Poetry, and on some French Words*—*Addenda*.

Mr. D'Israeli's merits as a writer certainly receive no diminution, in our opinion, nor will they in that of the public, from this additional specimen of his abilities. We meet indeed with some examples of turgid and some of inaccurate expression; but, on the whole, we sincerely recommend the perusal of the volume which has given us much amusement, to the attention of all who are satisfied with miscellaneous reading; with that kind of reading where there is no necessity for previous study, or for severe thinking in its progress. We were most pleased with the *Essay on Reading*, and from this we select our specimen of the work.

“ The numerous class of readers of taste, who only prefer a book to the odd trick at whist, have, therefore, no reason to murmur, if that which is only taken up as an amusement, should terminate like all amusements, in temporary pleasure. To be wiser and better, is rarely



rarely the intention of the gay and the frivolous; the complaints of the gay and the frivolous, are nothing but a new manner of displaying gaiety and frivolity; they are lamentations full of mirth.

“ There are secrets in the art of reading, which tend to facilitate its purposes, by assisting the memory, and augmenting intellectual opulence. Some our own ingenuity must form, and perhaps every student has an artificial manner of recollection, and a peculiar arrangement; as, in short hand, almost every writer has a system of his own. There are, however, some regulations which appear of general utility, and the few my own observations have produced, I shall venture to communicate.

“ It is an observation of the elder Pliny (who, having been a voluminous compiler, must have had great experience in the art of reading) that there was no book so bad, but which contained something good. It is necessary, however, to observe, that just and obvious as this reading axiom may appear, it requires a commentary to be understood. To read every book would be fatal to the interest of most readers; they who only seek in study for mere pleasure, would be continually disappointed; for the observation is only adapted to that phlegmatic perseverance which seems to find pleasure in mere study. He who only seeks for information, must be contented to pick it up in obscure paths, to mount rugged rocks for a few flowers, and to pass many days bewildered in dark forests, and wild deserts. The reader of erudition may therefore read every book. But he who only desires to gratify a more delicate sensation, who would only fill his heart with delicious sentiment, and his fancy with bright imagery, in a word, the reader of taste, must be contented to range in more contracted limits, and to restrict himself to the paths of cultured pleasure grounds. Without this distinction in reading, study becomes a labour painful and interminable; and hence readers of taste complain that there is no term to reading, and readers of erudition that books contain nothing but phrases. When the former confine themselves to works of taste, their complaints cease; and, when the latter keep to books of facts, they fix on the proper aliment for their insatiable curiosity.

“ Nor is it always necessary, in the pursuits of learning, to read every book entire. Perhaps this task has now become an impossibility, notwithstanding those ostentatious *erudits*, who, by their infinite and exact quotations, appear to have read and digested every thing; readers, artless and honest, have conceived from such writers, an illusive idea of the power and extensiveness of the human faculties. Of many books it is sufficient to seize the plan, and to examine some of its portions. The quackery of the learned has been often exposed; and the art of quoting fifty books in a morning, is a task neither difficult nor tedious. There is a little supplement placed at the close of every volume, of which few readers conceive the utility; but some of the most eminent writers in Europe, have been great adepts in the art of index-reading. An index-reader is, indeed, more let into the secrets of an author, than the other who attends him with all the tedious forms of ceremony; as those Courtiers, who pay their public devoirs at

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court, are less familiar with the Minister than the few who merely enter the chamber of audience, and who generally steal up the back stairs, and hold their secret consultations with the Minister himself. I, for my part, venerate the inventor of indexes; and I know not to whom to yield the preference, either to Hippocrates, who was the first great anatomiser of the human body, or to that unknown labourer in literature, who first laid open the nerves and arteries of a book.

“It may be unnecessary also to read all the works of an author, but only to attach ourselves to those which have received the approbation of posterity. By this scheme we become acquainted with the finest compositions, in half the time those employ, who, attempting to read every thing, are often little acquainted with, and even ignorant of the most interesting performances. Thus of Machiavel, it may be sufficient to read his Prince, and his History of Florence; of Milton, nearly all his poetry, little of his prose, and nothing of his history; of Fielding's twelve volumes, six may be sufficient; and of Voltaire's ninety, perhaps thirty may satisfy. Of Lord Chesterfield's letters, the third volume is the essential one, and concentrates the whole system. A reader is too often a prisoner attached to the triumphal car of an author of great celebrity, and when he ventures not to judge for himself, conceives, while he is reading the indifferent works of great authors, that the languor which he experiences, arises from his own defective taste. But the best writers, when they are voluminous, have a great deal of mediocrity; for whenever an author attains to a facility in composition, the success of his preceding labours, not only stimulate him to new performances, but prejudice the public in their favour; and it is often no short period before the public, or the author, are sensible of the mediocrity of the performances.

“On the other side, readers must not imagine that all the pleasures of composition depend on the author; for there is something which a reader himself must bring to the book, that the book may please. There is a literary appetite which the author can no more impart, than the most skilful cook can give an appetency to the guests. When Cardinal Richelieu said to Godeau, that he did not understand his verses, the honest poet replied, that it was not his fault. It would indeed be very unreasonable, when a painter exhibits his pictures in public, to expect that he should provide spectacles for the use of the short-sighted. Every man must come prepared as well as he can. Simonides confessed himself incapable of deceiving stupid persons; and Balzac remarked of the girls of his village, that they were too silly to be deceived by a man of wit. Dullness is impenetrable; and there are hours when the liveliest taste loses its sensibility. The temporary tone of the mind may be unfavourable to taste a work properly, and we have had many erroneous criticisms from great men, which may often be attributed to this circumstance. The mind communicates its infirm dispositions to the book, and an author has not only his own defects to account for, but also those of his reader. There is something in composition, like the game of shuttlecock, where, if the reader does not quickly rebound the feathered cork, to the author, the game is destroyed, and the whole spirit of the work falls extinct.” P. 192.

We could easily controvert various assertions in the texture of this volume, but having given a sort of general opinion, with respect to its value and importance, this seems to be the less necessary. In his preface, the author observes, that miscellanies are a kind of preface, and rather introductions to subjects, than subjects themselves: in contradiction to which may be produced Essays by Addison and Johnson, as didactic compositions, perfect in their kind. In p. 85, we have the strange and ungrammatical expression, "he has already received the approbation of the discerning, that is to say, five or six gentleman, *who* he admits to his manuscript recitatives." There is something rather bombastical in the following sentence in p. 103: "If, however, another Rousseau appears, one in whom imagination is a habit, he will no doubt express feelings *tremblingly alive* with a correspondent delicacy in language; he will *effuse his inflammable soul in burning periods*." See also p. 201, "There are some mechanical aids in reading, which may prove of great utility, and form a kind of *rejuvenescence* of our early studies." A mistake, probably, of the press for *rejuvenescence*. In p. 209, we have this ridiculous phrase: "and if the fancy of the Latin should fall," where we hardly know what the author would be understood to mean.

After having said, that the Essay on Diaries is dull, and the discussion on Literary Genius as much the contrary as possible, Mr. D'Israeli must not be dissatisfied, that we have past the same sentence upon him which has been assigned, by the universal opinion of mankind, to the most exalted examples of human genius. The most perfect compositions are marked with occasional defects. Those which occur in the present publication are certainly not very numerous, and we, for our parts, shall rejoice in an early opportunity of again examining the effusions of this writer's pen.

ART. X. *Outlines of an historical View of the Progress of the human Mind; being a posthumous Work of the late M. De Condorcet. Translated from the French.* 8vo. 372 pp. 6s. Johnson. 1795.

THE characters which denote the progress and advancement of the human mind, are subjects, indeed, of ingenious speculation, but of great philosophical difficulty. The comparison

parison of man in different stages of his existence may lead to a safe and reasonable decision, upon points which professedly regard the discoveries of science; but comparisons of views, prejudices, and opinions, on the minute particularities of government, legislation, and religion, will terminate in conclusions as numerous and different, as are the rules and prepossessions under which they have been conducted.

The Gallo-philosophic author of the present volume has, however, ventured on such a comparison; and, in a survey of intellectual history through all its manifold stages and revolutions, has pretended to trace a distinct progression\*, from the dawn of the mind in a patriarchal society, to its last perfection in a *national Convention!* Allowance must necessarily be made for the particular impressions of the author's mind, and the natural bias of political enthusiasm. Yet the rule which dictates this measure of indulgence to the situation of the writer, will dictate an equal measure of caution to the reader, who might else suppose himself about to peruse the temperate disquisition of an enlightened philosopher, while he is in fact only to meet the random invectives of a mind, filled indeed with erudition, but heated with politics, and distorted with infidelity.

In premising these observations, we must not be understood to be desirous of condemning the performance altogether; or even of disputing its claim to the respect, the attention, and, in some respects, the applause of the public. It is written by an eloquent and rapid pen; and presents, amidst a mass of exceptionable matter, a variety of elegant and liberal remarks.

In his introduction M. Condorcet explains the grounds upon which his historical view is formed, and the object it is intended to effect. He then unfolds some of the principles upon which his enquiry is conducted, and sketches the outline in three distinct parts. This is explained in the following extract.

“ In the picture then which I mean to sketch, three distinct parts are perceptible.

“ In the first, in which the relations of travellers exhibit to us the condition of mankind in the least civilized nations, we are obliged to guess by what steps man in an isolated state, or rather confined to the society necessary for the propagation of the species, was able to acquire those first degrees of improvement, the last term of which is the use of an articulate language: an acquisition that presents the most striking feature, and indeed the only one, a few more extensive moral ideas and a slight commencement of social order excepted, which distinguishes him from animals living like himself in regular and permanent society. In this part of our picture, then, we can have no

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\* Mr. Knight's rhymed prose, on the *Progress of Society*, is, in a great measure, taken from this author's unrhymed prose.

other guide than an investigation of the developement of our faculties.

“ To this first guide, in order to follow man to the point in which he exercises arts, in which the rays of science begin to enlighten him, in which nations are united by commercial intercourse; in which, in fine, alphabetical writing is invented, we may add the history of the several societies that have been observed in almost every intermediate state: though we can follow no individual one through all the space which separates these two grand epochs of the human race.

“ Here the picture begins to take its colouring in great measure from the series of facts transmitted to us by history: but it is necessary to select these facts from that of different nations, and at the same time compare and combine them, to form the supposed history of a single people, and delineate its progress.

“ From the period that alphabetical writing was known in Greece, history is connected by an uninterrupted series of facts and observations, with the period in which we live, with the present state of mankind in the most enlightened countries of Europe; and the picture of the progress and advancement of the human mind becomes strictly historical. Philosophy has no longer any thing to guess, has no more suppositious combinations to form; all it has to do is to collect and arrange facts, and exhibit the useful truths which arise from them as a whole, and from the different bearings of their several parts.

“ There remains only a third picture to form—that of our hopes, or the progress reserved for future generations, which the constancy of the laws of nature seems to secure to mankind. And here it will be necessary to shew by what steps this progress, which at present may appear chimerical, is gradually to be rendered possible, and even easy; how truth, in spite of the transient success of prejudices, and the support they receive from the corruption of governments or of the people, must in the end obtain a durable triumph; by what ties nature has indissolubly united the advancement of knowledge with the progress of liberty, virtue, and respect for the natural rights of man; how these blessings, the only real ones, though so frequently seen apart as to be thought incompatible, must necessarily amalgamate and become inseparable, the moment knowledge shall have arrived at a certain pitch in a great number of nations at once, the moment it shall have penetrated the whole mass of a great people, whose language shall have become universal, and whose commercial intercourse shall embrace the whole extent of the globe. This union having once taken place in the whole enlightened class of men, this class will be considered as the friends of human kind, exerting themselves in concert to advance the improvement and happiness of the species.” P. 12.

The author now enters upon a consideration of the *two first* parts, which he pursues in an historical survey of nine several epochs; reserving a tenth epoch for the fulfillment of his last object, in a conjectural view of the future and probable progress of mankind. The nine first epochs define, and trace the supposable progress of the mind, from the union of men into hordes, down to the formation of the French Republic. In  
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this route the changes are marked out from the pastoral to the agricultural state; from this, to the invention of alphabetical writing; the progress, decline, and revival of the sciences; the invention of printing, and preponderancy of philosophy. In discussing these points, the author discovers great force of mind and copiousness of expression. The pictures he draws are always ingenious, even where they are not just; his most distorted representations are not wholly without their beauty; and disgust itself is rarely excited without a mixture of delight. The tenth, or conjectural epoch, as it may be called, offers some bold calculations upon the future advancement of mankind. The author assigns three species of *inequality*, as a bar to human improvement, in wealth, inheritance, and instruction. These inequalities, he seems to consider as tending to a sort of level; and every thing which bears relation to man appears, in his prophetic view, as marching, with hasty strides, in a progress of melioration. We shall present our readers with the concluding part of this epoch, as a specimen of the author's manner; and the public will scarcely fail to divert themselves, in perusing this, with the contrast which exists between the *retrograde* system of the Scotch\* metaphysician, and the *progressive* theory of the French philosopher.

“ All the causes which contribute to the improvement of the human species, all the means we have enumerated that insure its progress, must, from their very nature, exercise an influence always active, and acquire an extent for ever increasing. The proofs of this have been exhibited, and from their development in the work itself they will derive additional force: accordingly we may already conclude, that the *perfectibility* of man is indefinite. Meanwhile we have hitherto considered him as possessing only the same natural faculties, as endowed with the same organization. How much greater would be the certainty, how much wider the compass of our hopes, could we prove that these natural faculties themselves, that this very organization, are also susceptible of melioration? And this is the last question we shall examine.

“ The organic perfectibility or deterioration of the classes of the vegetable, or species of the animal kingdom, may be regarded as one of the general laws of nature.

“ This law extends itself to the human race; and it cannot be doubted that the progress of the sanative art, that the use of more wholesome food and more comfortable habitations, that a mode of life which shall develop the physical powers by exercise, without, at the same time, impairing them by excess; in fine, that the destruction of the two most active causes of deterioration, penury and wretchedness on the one hand, and enormous wealth on the other, must neces-

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\* Lord Monboddo.

family tend to prolong the common duration of man's existence, and secure him a more constant health, and a more robust constitution. It is manifest that the improvement of the practice of medicine, become more efficacious in consequence of the progress of reason and the social order, must, in the end, put a period to transmissible or contagious disorders, as well to those general maladies resulting from climate, aliments, and the nature of certain occupations. Nor would it be difficult to prove, that this hope might be extended to almost every other malady, of which it is probable we shall hereafter discover the most remote causes. Would it even be absurd to suppose this quality of melioration, in the human species, as susceptible of an indefinite advancement; to suppose that a period must one day arrive, when death will be nothing more than the effect either of extraordinary accidents, or of the slow and gradual decay of the vital powers; and that the duration of the middle space, of the interval between the birth of man and this decay, will itself have no assignable limit? Certainly man will not become immortal; but may not the distance between the moment in which he draws his first breath, and the common term when, in the course of nature, without malady, without accident, he finds it impossible any longer to exist, be necessarily protracted? As we are now speaking of a progress that is capable of being represented with precision, by numerical quantities or by lines, we shall embrace the opportunity of explaining the two meanings that may be affixed to the word *indefinite*.

In reality, this middle term of life, which, in proportion as men advance upon the ocean of futurity, we have supposed incessantly to increase, may receive additions, either in conformity to a law by which, though approaching continually an illimitable extent, it could never possibly arrive at it; or a law by which, in the immensity of ages, it may acquire a greater extent than any determinate quantity, whatever that may be, assigned as its limit. In the latter case, this duration of life is indefinite in the strictest sense of the word, since there exist no bounds on this side of which it must necessarily stop. And in the former, it is equally indefinite to us; if we cannot fix the term it may for ever approach, but can never surpass; particularly if, knowing only that it can never stop, we are ignorant in which of the two senses the term indefinite is applicable to it: and this is precisely the state of the knowledge we have as yet acquired relative to the perfectibility of the species.

“ Thus, in the instance we are considering, we are bound to believe that the mean duration of human life will for ever increase, unless its increase be prevented by the physical revolutions of the system: but we cannot tell what is the bound which the duration of human life can never exceed; we cannot even tell, whether there be any circumstance in the laws of nature which has determined and laid down its limit.

“ But may not our physical faculties, the force, the sagacity, the acuteness of the senses, be numbered among the qualities, the individual improvement of which it will be practicable to transmit; An attention to the different breeds of domestic animals must lead us to  
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adopt the affirmative of this question, and a direct observation of the human species itself will be found to strengthen the opinion.

“ Lastly, may we not include in the same circle the intellectual and moral faculties? May not our parents, who transmit to us the advantages or defects of their conformation, and from whom we receive our features and shape, as well as our propensities to certain physical affections, transmit to us also that part of organization upon which intellect, strength of understanding, energy of soul, or moral sensibility depend? Is it not probable that education, by improving these qualities, will, at the same time, have an influence upon, will modify and improve, this organization itself? Analogy, an investigation of the human faculties, and even some facts, appear to authorize these conjectures, and thereby to enlarge the boundary of our hopes.” P. 366.

Whoever reads this will see the seeds of those notions, which Mr. Godwin has expanded into such astonishing extravagance; not hesitating, as his master has done, to make man immortal on earth; nor shrinking at any improbabilities, to which his heated imagination had conducted him\*.

ART. XI. *The History of the Parishes of Whiteford and Holywell.* 4to. 328 pp. 1l. 1s. Whites. 1796.

WHEN Mr. Pennant published, some time ago, his account of his own death†, we felt, as it is natural to feel at such an event, so recorded. We perceived, indeed, that though he was slain, not by “ the juice of cursed hebenon in a phial,” poured into his ears, but by the juice of his own inkhorn, distilling between his fingers, there were still many symptoms of life: and, though it could not be foreseen that exactly at two o’clock, *post meridiem*, on the 6th of April, 1795, he would form the resolution of rising again, (as we learn by the second leaf of this book‡) it was clear enough to observation, that he could

\* See Brit. Crit. vol. i. p. 316.

† See Brit. Crit. vol. i. p. 15. Literary Life of the late Mr. Thomas Pennant.

‡ “ Resurgam,  
Downing, THOMAS PENNANT,  
April, 6th, 2 P. M. 1795.”

The reason for Mr. Pennant’s determination upon his revival at that precise time, appears in a passage which occurs at p. 129. “ I am obliged



could not, for his life, lie quietly in his grave; even after digging it for himself, and entering it of his own accord. Far, however, are we from insinuating, that when he, in this questionable shape, revisits the glimpses of the moon, or of the sun, he makes either the night or day hideous; on the contrary, between excessive good humour, and perfectly inoffensive egotism, he always renders his appearance pleasing; and whether he may prefer to be called an honest *soul*, or a good kind of *body*, he will to us be always an acceptable companion. Our resuscitated author, like his ghost, with whom we formerly made acquaintance, seems to delight not a little in recording trifles; among which the following, though not indeed introduced with equal humour, reminds us of Falstaff's account of himself to the Lord Chief Justice. "My lord, I was born about three of the clock in the afternoon, with a white head, and something of a round belly: for my voice, I have lost it with hallowing and singing anthems."—

"To prevent all disputes about the place and time of my birth, be it known, that I was born on June 14, 1726, old style, in the room now called the *Yellow Room*; that the celebrated Mrs. Clayton, of Shrewsbury, ushered me into the world, and delivered me to Miss Jenny Parry of Merton, in this parish; who, to her dying day, never failed telling me, "Ah, you rogue! I remember you when you had not a shirt to your back."

We are nevertheless willing to let such a visitor tell his story his own way, and to repay his openness by our indulgence.

Mr. Pennant begins his book with an account of his own house at Downing, in which he is so particular, as to tell us that when it came into his possession, "it had partly transoms, partly sashed windows." The Abbey of *Molandina*, constructed by himself from the ruins of an old mill, certainly

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obliged to Mr. William Denman of Holywell, surgeon, for the above account of the sad disorder, (the *mill-distemper*, contracted in the lead works) but more materially for his skill, and my excellent constitution, for a speedy recovery in the last spring (April 6, 2 P. M.) from the consequences of a knee-pan snapped in two transverseley, by no other violence than stepping down two steps, instead of one. After a strict recumbency of near seven weeks, in possession of high spirits, fulness of faculties, and enjoyment of my favourite amusements, I rose from my bed, with the grateful prospect of passing the remainder of my days with my prior activity little impaired; thankful to Providence for graciously adding this blessing to the numbers of others it has showered on me, during my long and various life." Thus the *resurgam* had a double sense, "I will get up from my bed after seven weeks recumbency," and, "I will rise again as an author"

makes

makes a respectable appearance in the view of the grounds: and the *Fairy Oak* is well worthy of the portrait exhibited in the plate ensuing. This curious circumstance respecting it is related by Mr. Pennant.

“ In this very century, a poor cottager, who lived near the spot, had a child who grew uncommonly peevish; the parents attributed this to the fairies, and imagined that it was a changeling, They took the child, put it into a cradle, and left it all night beneath the tree, in hopes that the *tylwydd tég*, or *fairy family*, or the *fairy folk*, would restore their own before morning. When morning came, they found the child perfectly quiet, so went away with it, quite confirmed in their belief.” P. 5.

Mr. Pennant, dead or alive, is an indefatigable author; were we inclined to continue the allusion to the Ghost in Hamlet, we might say,

Well said, old mole, can't work i'th' earth so fast?  
A worthy pioneer!—

for, in the interval between May, 1793, and the present day, his great work in manuscript, which he calls “ Out-lines of the Globe,” has increased from fourteen to twenty-two volumes in folio, “ on which uncommon expence has been bestowed in ornament and illuminations.” We are much disposed to advise, that a work of such magnitude and importance, (being a collection of every thing that can instruct or amuse, respecting the world at large) should not be left altogether to posthumous publication. Some part, at least, more complete than the rest, should be published by the author himself as a specimen of the manner in which he would have his papers digested and brought forward. A sketch of the work is given at p. 318, which, as we are now upon the subject, and the work promises to be interesting, we shall take the liberty to transcribe.

“ OUT-LINES OF THE GLOBE, ACCORDING TO THEIR PERMANENT STATE.

“ Vol. I. England; Scotland; Orkney Isles; Shetland Isles; Feroe Isles; Iceland; Holland; Denmark.—II. Sweden; Norway; Spitzbergen; Russia.—III. Dominions bordering on the Volga; circuit of the Caspian Sea; mountains of Caucasus; Ghilan, Mazendaran; from the north end of the Caspian Sea to the Urallian Chain.—IV. Nova Zemlja; Siberia; Kamtschatka: these four volumes contain the subjects of the first cccviii. pages of the Introduction to the Arctic Zoology, enlarged and extended.—V. Western Coast of America: British Colonies in America; United States of America; being

being the remaining part of the Introduction to the Arctic Zoology, enlarged.—VI. VII. France, from Calais to Andaye, and the French Pyrenees.—VIII. Spain, from Fontarabia to the borders of Portugal; Portugal; Spain again, from the mouth of the Guadiana, to the eastern entrance of the Streights of Gibraltar.—IX. The Mediterranean coast of Spain, from Europa Point to the beginning of Southern France; Southern France, to the Maritime Alps.—X. Northern Africa, from the mouths of the Nile, along the Mediterranean coast of Africa, through the Streights of Gibraltar, and from thence to the river of Senegal; with an account of the Madeira, the Canary Islands, and those of Cape Verd.—XI. Nigritian Africa, from the river Senegal to Cape Negro; with an account of Prince's Isle, Isle of St. Thomas, Isle of Ascension, and that of St. Helena.—XII. From Cape Negro to the Cape of Good Hope, from thence to the mouth of the Red Sea, and the African coast of the Red Sea, as far as the Isthmus of Suez; with an account of Madagascar, Isle of Bourbon or Mascarenhas, Isle of France or Mauritius, Isle of Rodrigues, Isles of Comoro, Joanna, the Twelve Isles, and Amirantes Isles or Sechelles.—XIII. Arabia, and its coasts, the Persian Gulph, and the coasts of Persia, as far as the Indus.—XIV. From the mouth of the Indus to the Panjab and Cashmere; from the mouth of the Indus, along the western coast of Hindostan, to Cape Comorin; Island of Ceylon, and the Laccadive and Maldive Islands.—XV. The Eastern Coast of Hindostan, to the mouth of the Ganges; from the mouth of the Ganges to its origin with its contributory rivers; the origin of the Sampoo or Burrampooter river, to its junction with the Ganges, near the fall of the latter into the Gulph of Bengal; several particulars respecting the foregoing volumes, may be found in my Literary Life, from p. 41 to 45.—XVI. India extra Gangem, to the borders of China; with the translation of Adriani Periplus Maris Erythraei: by the Reverend Robert Williams, curate of Whiteford, 1792.—XVII. The empires of China and Japan, with the islands to the north and south of the latter, Matmay, &c. and the Kuril islands.—XVIII. The Malayan and Manilla Islands, the Philippine Islands; the Islands of Mildanao, Celebes, or Macassar, and the Timorina Chain; New Holland.—XIX. Molucca, or Spicy Islands; Papuan Islands; Land of Papuas, or New Guinea; New Britain; New Ireland. BRITISH.—“ Vol. XX. A Journey from London to Dover, along the Coasts, in the year 1787.—XXI. The same continued from Dover along the remaining coast of Kent, of all Suffex, of Hampshire, to Portsmouth, and the circuit of the Isle of Wight; accompanied by my son, David Pennant.—The object of this journey is fully mentioned in p. 31 of my Literary Life.—XXII. A Journey taken in 1773, through some of the internal parts of Cheshire, Lancashire, Yorkshire, Westmoreland, and Cumberland, as far as Aston Moor. See more of this tour in my Literary Life, p. 16.” P. 318.

The present book contains a minute account of the parishes of Whiteford and Holywell, in the former of which stands  
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Mr. Pennant's house called Downing. It may not be amiss to mention, by the way, that the local pronunciation of the place is *Downing*, which no Englishman would guess. The author describes, with great exactness, the pictures and other curiosities in his own house, and in that of Sir Roger Mostyn, his neighbour; the latter containing some very curious antiquities, with manuscripts and books of considerable value.

It deserves to be recorded in our pages, that the *Literary Life* of Mr. Pennant, to which we alluded in the beginning of this article, has been translated into German. We shall transcribe the passage in which the author mentions this circumstance.

“The picturesque dingle *Nant-y-bi* abounds with what the botanists name the *cryptogamus plants*. The idea of cryptogamy inspired Timæus with ideas of loves of other kind; and he makes our Nant the tender scene of courtship for all the nymphs and swains of Whiteford parish, which he candidly admits does always terminate in honest matrimony in the parish church. I leave the learned in German, to peruse his very graphical account\*.”

On the whole, this work is various and amusing, in the usual style of the author, and is adorned with many plates, executed in a manner greatly superior to most of those which have appeared in his former publications. At p. 162 is a strong argument in favour of large farms, which is worthy of consideration by those who have taken up the common opinion, or prejudice, against them. Mr. Pennant's axiom is, “Never has there been a famine in England since the introduction of great farms.” Scarcities, he allows, there will be occasionally, but he says, “there has not been an instance, for a number of centuries, for the poor running into corners to die for want of food; of seeing their infants perish before their eye.”—May his opinion be confirmed, and may such calamities never return!

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“\* The learned J. C. Timæus, of the Luneborough College, at Hamburgh, did me the honour of translating into German my *Literary Life*, and illustrated it with notes; and gives a letter from Doctor John Reinhold Forster, and another from my friend Zimmerman, containing certain important anecdotes, viz. That I dine at one, drink constantly two glasses of ale and two of wine after dinner, and then take a nap in my elbow-chair.—I confess the ale, and its quantity: but as to the wine, I do no limit myself, but by the bounds of temperance. My hour of dining is half an hour past two; and, excepting in the very depth of winter, I constantly take a walk after I rise from table. As to the nap, which may sometimes surprize me, let me only plead—*Aliquando bonus dormitat, &c. &c.*” P. 153.

ART. XII. *Sermons by the late Right Reverend John Hinchliffe, D. D.* 8vo. 202 pp. 5s. Faulder. 1796.

MR. Jones, in his life of Bishop Horne, says of the prelate whose sermons are now published, what few will deny who ever had the pleasure of hearing him from the pulpit. "The late Bishop of Peterborough, Dr. Hinchliffe, was one of the most pleasing preachers of his time. His melodious voice was the gift of nature, and he spake with the accent of a man of sense (such as he really was in a supreme degree)." He then adds, as he is considering the best mode of delivering the voice in public elocution; "but it was remarkable, and, to those who did not know the cause, mysterious, that there was not a corner of the church in which he could not be heard distinctly. I noted this myself with great satisfaction; and, by watching him attentively, I perceived it was an invariable rule with him to do justice to every consonant, knowing that the vowels will be sure to speak for themselves; and thus he became the surest and clearest of speakers: his elocution was perfect, and never disappointed his audience. In this respect most preachers have it in their power to follow him: his sense, and his matter, and the sweetness of his tone, were such as few will attain to."

That all this is strictly true we felt ourselves prepared to vouch on the first perusal of it. What then shall we say to the present volume? That it has been selected without sufficient care, or that the extraordinary charms of the bishop's elocution gave a weight to his discourses, which from the merit of composition they could not have obtained; and that we must retract a part of our eulogium which declares him not easy to be rivalled in his sense and matter? In the latter way we are unwilling to decide; yet undeniable it is, to our apprehension, that the present volume offers to the reader nothing above mediocrity. The style is not remarkable for vigour, nor the matter for originality or acuteness. In point of composition these discourses are often careless and inelegant; sentences are ill-constructed, and conclude with some very unimportant word; faults, which certainly were not perceived when from the mouth of the preacher—*μέλιτος γλυκίων ἦεν αὐδή.*

The discourses in this volume are thirteen in number, on the following subjects: 1. The general Plan of Providence in Creation and Redemption; 2. Self-consideration; 3. Uncertainty of Life; 4. The Resurrection; 5. The Law fulfilled by the Gospel; 6. The Nature of Faith; 7. The Evidence

of Miracles; 8. The Powers of Man; 9. The Peace of God; 10. Humanity; 11. The unjust Steward; 12. The Election of the Jews not a partial Dispensation; 13. Depression of Spirits. That our readers may judge fairly for themselves of the merits of these discourses, we shall produce two specimens, which appear to us most favourable to the reputation of the author. The first in opposition to Hume's too seducing and successful, though most weak sophistry against miracles.

“ A far more subtle opposition to the reception of christianity was reserved for the days we live in. The power of God to work miracles is no longer disputed; but we are told, that the authority of general experience so far preponderates against the assertions of whatever testimony may be produced in support of a miracle, that we cannot have such assurance respecting it as ought in reason to engage our belief. According to the same principle, had we even been eye-witnesses of the facts recorded in the Old and New Testaments, we ought to have mistrusted the judgment of our senses—Much more, it is said, ought we to reject the relation of history, transmitted to us through so long a lapse of time.

“ The fallacy of this argument is artfully concealed by the confusion it introduces into the nature of the several evidences, whereby different kinds of truths are distinguished and ascertained.

“ General experience (which is indeed a proper test for our admission of probable propositions) is substituted as the only standard for measuring the truth of matters of fact, which are ascertainable by the evidence of sense, or the testimony of those who themselves relate the evidence of their senses, on which grounds indeed general experience must itself also ultimately depend.

“ Reference to a familiar instance or two, will illustrate the distinction that is necessary to be made.

“ Not one man in a million may have been guilty of killing his father, but should a criminal be charged with parricide, would his judges calculate the chances of probability, whether such a crime were committed or not? or would they proceed to examine the evidence of the fact?—It is more than half a century since the plague has been known in Europe; but can we doubt the account of its having ever raged there, because it has happened so rarely? or shall we refuse credit to the existence of a monster, merely because it differs from the generality of creatures born of the same stock?

“ Yet such is the mode of reasoning which asserts, that a circumstance contrary to common experience ought to be believed only in proportion of one or more facts against the accumulated weight of numberless facts which have happened before or since.

“ It certainly is reasonable to doubt the attestation of a miracle, until we shall have made a scrupulous inquiry into the evidence by which it is attested; but the mere infrequency, or improbability of the fact, ought not to preclude all inquiry, nor to be received as decisive against the authority of sense or testimony, when supported by such circumstances as are requisite to establish its credibility.” P. 94.

Whoever

Whoever would see this fallacy of the Sceptic most completely overthrown, should have recourse to Dr. George Campbell's small, but most admirably acute and sound Dissertation on Miracles: or to the work of Dr. Adams on the same subject. Sorry are we to see, that after publications of such force in answer to the infidel, there are still men, who ought to know better, whose minds are seduced by this strange fallacy, which is directly subversive of all evidence; that is, of the rule by which men must be guided in all the most important concerns of life. The other passage we have selected, explains a text in the Gospel at which those who have not much considered are apt to stumble; in which it is asserted, that the children of this world are wiser than the children of light.

“ That we may not mistake the true sense and extent of the observation, it is necessary to be remarked, that the commendation given by the Lord to his Steward, did not apply to his dishonest means of conciliating friends, but merely to the prudence of his precaution, in preparing against the day of his distress.

“ Nor does our Saviour declare that *the Children of this World* are absolutely Wise, but Wiser only in *their Generation*, that is, as far as this Life only is concerned: In the choice of their end, or their mode of attaining it, they cannot be thought to act wisely, unless they can first prove that there is no distinction of right and wrong, no resurrection of the dead to judgment. Wise indeed even in this respect are they in their own conceit, and pity others, who thrive less well in the world, or do not enjoy its pleasures, to the same extent as themselves. more for their folly, than for their poverty or misery; but whatever may be their own, or the common opinion, there is nothing in the words of our Saviour which can be wrested to prove their choice, or the unjust means whereby they may accomplish their purposes: in these respects, it is plain still, as St. Paul observes, *that the wisdom of the world is foolishness with God.*

“ But, notwithstanding that the charge of folly bears full on the imprudence of their choice, and that the means they employ may not always be just, yet whoever attends to their earnestness in prosecuting their object, must perceive that they apply themselves with more zeal and perseverance to their pursuits, than *the Children of Light* usually display in seeking the blessings of eternity.

“ Men devoted to their sensual pleasures, or worldly interests, are not apt to entertain doubts, or be discouraged at every little difficulty which may obstruct their success. Where certainty cannot be had, they proceed with confidence upon probability; the husbandman knoweth, that it is not always the choice of the seed, nor the favourable season in which he sows it, that will insure him a plentiful harvest. It is not the number of forces, the experience of the commander, their discipline, or courage, that can make victory certain. Can the skill of the physician give more than probable hopes of a recovery?

Yet

Yet in these and other the most interesting of our worldly concerns, men are decided in their opinion, and proceed with confidence.

“ But do *the Children of Light* act thus?—Are they not perplexed with every doubt which the sophistry of infidelity throws in their way? and even while they still admit the testimony of God's word, that their endeavours shall at length be crowned with success, are they not cool and irresolute in their devotions?

“ Again, *the Children of this World* are seen to prefer their interest and their pleasure to all other considerations whatever; though their end is false, they are true to it, and adhere to it at any rate; they will forego present gratifications, mortify their passions, deny themselves rest, and (may I not add) they will too often sacrifice their opinion, and their integrity, to gain a point of distinction, profit, or advancement.

“ But are *the Children of Light* so readily disposed to give up their inclinations, and to break into the hours of rest for their devotions? While the worldling employs the whole week in his temporal concerns, is it not with reluctance they can be prevailed upon, to set apart one day in seven to the glory and worship of God?

“ How attentive also are *the Children of this World* to avail themselves of every opportunity that offers, to promote their wishes; it is with them a common maxim, that the tide of wealth and honour must be taken at the flood; they seize therefore the first favourable moment in making haste to be rich or great; and herein they certainly do wisely, in esteeming the time present, as that only of which they are masters, and therefore trusting not to the uncertainties of futurity.

“ But what is more common than for men who believe, and acknowledge a life of purity necessary to the attainment of everlasting happiness, still to put off their repentance from day to day, as if the issue of life were in their own power.

“ The last instance I shall mention of worldly wisdom, is that which more immediately gave occasion to our Saviour's remark, namely, the provision which *the Children of this World* are careful in making against the evils which threaten them.

“ Happy would it be for *the Children of Light*, could they too be persuaded to use the like precaution, and make provision in time for those comforts which the soul will surely stand in need of we know not how soon.—Await not then till sickness and old age shall warn you of approaching dissolution, but set about the necessary task of repentance and amendment ere *the night cometh, which no man can work*. Trust not, that the dim lamp of life, while it expires over the bed of sickness, will yield sufficient light to cheer the departing spirit, till it shall have made its peace with God; it will then stand in need of every consolation, and the reflection of a well-spent life will be among the first. How can the eye of faith look forward for forgiveness, unless the review of what is past afford some reason to hope for mercy?” P. 166.

It is obvious that there is no particular novelty or acuteness in either of these passages; but the latter exhibits a clear and striking



striking contrast, drawn up in a good form. We are far from saying that there is any thing disgraceful to the memory of the Bishop in these Sermons here brought forward; but the subjects in general are treated rapidly and superficially; and as profit could not have been the object of publication, we think it would have been, on the whole, more adviseable to keep them still in manuscript.

## BRITISH CATALOGUE.

## POETRY.

ART. 13. *A Supplement to the Golden Age: or the Virtues of the modern Catholicon clearly displayed.* By Bob Aliquis, S. T. P. 8vo. 1s. 6d. Owen. 1795.

“There is a pleasure,” says this author in his motto, “in writing poetry, which none but *poets* know.” If this be true, it is a pleasure which he knows not, for certainly he is no poet. The poem to which this attempts to offer a supplement, was a composition of much humour, and of classical elegance\*; this exhibits not even the common, and now almost universal, knowledge of versification, but, in most hobbling lines, delivers most lame stuff. We can assure the writer, that he has not taken the proper method for gaining the friendship of the author whom he professes to follow: he has only proved himself unworthy of it. To say nothing of the inelegance of the whole supplement, we conceive that the author of the *Golden Age* (whom yet we know not) would not fit in the same room with a man, who had published these lines for verses:

And make that which before was black grow white,  
And therefore he most wrongfully did write:

\* \* \* \*

To prove both prophet and evangelist a liar,  
\* \* \* \*

As the base advocates of monarchs and their laws.

N. B. The last is said ironically; for the author, among his other sins, does not seem to have that of democracy to answer for. Whether from ignorance or whim, he spells *use* with z, *uze*; yet *chuse* with s. The part most approaching to humour is the table of contents: but *Bob Aliquis*, as a writer, is certainly *Nemo*.

\* See Brit. Crit. vol. iv. p. 185.

- ART. 14. *The Triumph of Innocence, an Ode, written on the Deliverance of Marie Theresia Charlotte, Princess Royal of France, from the Prison of the Temple, By Eyles Irwin, Esq. M. R. I. A.* 4to. 22 pp. 3s. 6d. Nicol. 1796.

We cannot speak in very exalted terms of the poetical merit of this ode; which, however, indicates a manly and feeling mind. It is beautifully printed by Bulmer.

- ART. 15. *Poems and fugitive Pieces. By Eliza.* 12mo. 272 pp. 6s. Cadell, &c. 1796.

There are many things in this elegant volume which do credit to the taste of Eliza, and there are some which do not. Judicious friends would have advised the fair writer to omit the complimentary poems to herself, and perhaps the portion which is denominated comic poetry. Eliza most excels in the pathetic, and the lines on the death of a tender mother have very considerable merit.

## DRAMATIC.

- ART. 16. *The Days of Yore. A Drama in three Acts. Performed at the Theatre Royal, Covent Garden. By R. Cumberland, Esq.* 8vo. 1s. 6d. Dilly. 1796.

When we found the name of Alfred among the dramatis personæ of the play before us, we were in hopes that some period of that prince's eventful history had been chosen by Mr. Cumberland, as a subject which in his hands might have been worked into such a drama, as every Briton would have relished either as a reader or spectator. But the heroic and illustrious Alfred is merely the mediator to reconcile one of his nobility to his daughter's marriage with Vortimer, the son of Alfred's great Danish enemy. This introduction of so favourite a personage as Alfred, though by no means inconsistent with his benevolent character, is certainly not such as we should naturally expect, who have been accustomed to contemplate that hero as the mirror of wisdom, magnanimity, and personal courage; as full of resources amidst the most embarrassing difficulties, and forcing his way from the most abject situations to the highest pitch of human glory. Milton has justly remarked of Alfred, that his "actions are well like those of Ulysses," and recommends this among his proper subjects for British Tragedies: "Alfred in disguise of a minstrel discovers the Dane's negligence; sets on with a mighty slaughter; about the same time the Devonshire men rout Hubba and slay him." We cannot but wish that Mr. C. had followed the recommendation of Milton.

The character of Vortimer occasionally reminds us of another youthful Dane, who is much and deservedly a favourite upon our stage. Each counterfeits insanity, and each speaks "daggers to his mother." Mr. Cumberland's apparent haste renders him sometimes too little attentive to the *μετρητικα* of his drama. Enemies are not reconciled in a moment, nor can the transitions of men's minds, from one train

of sentiments to its opposite, be justly represented without some notice of intermediate stages. The language is such as might be expected from the author, elegant and correct, except that he has by an oversight admitted the phrase "*you was*," which is not only not correct or elegant, but is actually ungrammatical.

## NOVELS.

ART. 17. *Love's Pilgrimage; a Story founded on Facts. Compiled from the Journal of a deceased Friend. In three Volumes.* 12mo. 9s. Longman. 1796.

A most interesting and well-told story. The language polished and easy; the morality pure and clear. We could expatiate on its merits, we could select many striking parts, but we trust that a strong commendation will be as useful as a prolix one. If objection be made, as indeed it must be made, to the morality of the leading incident, it must be allowed also, that all possible care is taken to solve and reconcile it, by the nobleness of mind, purity, and constancy of the persons concerned, and the delicate manner in which their adventure is developed, and their happiness secured. It is with real pleasure that we peruse and recommend a novel of this stamp; but it happens, like other good things, very rarely.

ART. 18. *Audley Fortescue; or, The Victims of Frailty. A Novel. In two Volumes.* By Mr. Robinson. 12mo. 6s. Lane. 1795.

Mr. Robinson has already acquired a degree of credit by his novels, (see Brit. Crit. Vol. V. p. 174) which we do not think will be impaired by the present. He still adheres to his favourite catastrophe of suicide; and he delights rather in painting the horrid consequences of guilt, than the delights and advantages of virtue. The moral is couched in these few words of the guilty, and dying heroine; "it may shew the world what slender security virtue has, if the passions are not timely controuled." This warning is just and awful; may it produce its proper effect!

ART. 19. *The Fate of Sedley. A Novel. By the Author of the Offspring of Ruffel. In two Volumes.* 12mo. 6s. Lane. 1795.

Another novel ending in suicide: here, however, it is palliated, by being the act of declared insanity. We cannot delight in these dismal delineations; and after all, the moral is no other than, "that parents should not sacrifice their daughters to interested views:" which has been inculcated before in about fifty thousand novels, an hundred thousand plays, and as many farces, besides harlequin entertainments, dances, &c. Yet parents continue as incorrigible as ever! The "Offspring of Ruffel" was reviewed by us in our fifth volume, p. 540. It, probably, obtained rather more approbation than we promised to it, as it is made the standard to distinguish the author in his second adventure.

ART. 20. *Princess Coquedæuf and Prince Bonbon, a History as ancient as it is authentic. Translated from the Neustrian Tongue into French, by M. Degbacobub; and, from the French into English, by R. C. F. R. S. A. S. S. ACAD. PAR. VIND. PETROP. HOLM. LUGD. GOT. COMPL. EBUR. DUBL. ABERD. MEDIOL. PATAV. BURD. FLOR. SION. ROTHOM. GRUBST. SOCIUS PASTOR ARCADE, &c. &c. &c. 8vo. 164 pp. 3s. Elmly. 1796.*

This rodomontade is said to be the sport of an author who has written on serious subjects with great success, particularly travels. Extravagant tales of this nature, like those of Rabelais, Swift, &c. generally contain some covert meaning, which gives a point and direction to their humour. If there be any such design in this, it is so well concealed, that we have not been able to detect it. That it is altogether devoid of humour we will not assert, but humour, terminating in mere extravagance, cannot give much delight. Merluche was passionately fond of hunting "bumbugs, wkim-whams, and bog-lebos." Croquignolet was still more attached "to his dear diversion of hunting quizzes." That our readers may know what to expect if they look into this book, we will transcribe part of the public entry of Prince Bonbon.

"He was mounted on a noble wild jackolanthern, whiter than the driven snow; its saddle was of gingerbread, the stirrups of orange-peel, and the bridle of barley-sugar; the charming rider was covered with a breast-plate of sugar-candy, over which was thrown a mantle of preserved citron, elegantly tucked up with a knot of dried flowers. Sixty knights followed him, dressed in the same brilliant style, bearing rich baskets," &c. &c. This is enough for us, and will, probably, be so for many others. Bonbec, the confidant of the princess, is a female Sancho, only she utters *nothing but* proverbs. We have carefully preserved the mock titles, in what may truly be called the *title-page*, because they contain an important proportion of the humour of the book.

ART. 21. *The Dagger. Translated from the German of Grosse. 12mo. 183 pp. 2s. 6d.*

It is a subject of reasonable doubt, whether the wild composition, called romance, has ever been fully apprehended or executed by readers and writers in the English language. For so much, however, we may venture to vouch, that this species of composition, as it is current among the Germans, has never been conveyed with any tolerable accuracy, into the volumes which have appeared in an English dress. The energy and copiousness of the German language affords a range for the imagination, which is particularly favorable to the structure of tales, generally abhorrent from natural incidents, and diversified by all the caprices of a vigorous invention. On the present romance, in its original design, we cannot pronounce any particular eulogium. A dissolute baron, intriguing to the annoyance of his consort's peace, and pursued by all the fiends and phantoms of ro-  
mantic

romantic fiction, however reduced to a virtuous close, affords no very interesting, nor, in our judgment, instructive picture of real life. *Dagger* and *poison* are instruments which every amateur of the horrid is disposed to require, and every reader prepared to find, in the process of romantic fables. With what propriety the *first* of these has obtained, in this publication, so forward a place, we are wholly unable to conjecture; as the use which is made of it, in the service of assassination and suicide, is by no means greater than is generally found in the histories of intriguing barons and exasperated wives.

ART. 22. *Jemima, a Novel. In Two Volumes. By the Author of Zoraida, or Village Annals, &c.* 8vo. 6s. Lane. 1795.

Many writers are now very earnestly at work to render the nobility and clergy of this country odious to the people. Such appears to be the chief aim of this paltry novel; in which a profligate peer, and a monstrous villain, *in holy orders*, are among the most active and conspicuous characters. We cannot doubt that such is the purpose of this work, after reading pp. 25, 26 of vol. ii. where *two other* "equally amiable clerical characters" are introduced, merely for the sake of intimating that such characters are very common; for these two men bear no part, nor are even mentioned again in the story.

Among many other blunders, there is one at p. 216, which it may be useful to correct. It is said, that a man (the monstrous villain aforesaid) on whom the coroners [coroner's jury] had brought in a verdict of *wilful murder*, (meaning *self-murder*) was "entitled to Christian burial." We presume the author means *lawfully* entitled. Now this is a gross and pernicious piece of ignorance. It was once strongly contended, that even lunatics were not so entitled. But Dr. Burn, in his *Ecclesiastical Law* (Tit. Burial) assigns good reasons for a different opinion; and also makes the jury the only proper judges concerning the question of lunacy. But no author, we believe, except the notable writer now before us, ever maintained such a title in behalf of *adjudged* self-murderers.

ART. 23. *Cicely, or the Rose of Raby, an historical Novel, in four Volumes.* 12mo. 12s. Lane. 1795.

We do not much approve of blending the facts of history with the wild inventions of a luxuriant fancy: it is an indirect violation of the dignity of truth, and may have a mischievous operation. The personages introduced in these volumes are principal actors in the civil wars between the houses of York and Lancaster, consequently the tale is that of sorrow, war, and bloodshed.

## DIVINITY.

ART. 24. *Benevolence exclusively an evangelical Virtue. A Sermon preached before the Governors of Addenbroke's Hospital, at St. Mary's Church, in the University of Cambridge, on Thursday, July 7, 1795. By Thomas Rennel, D. D. late Fellow of King's College.* 4to. 27 pp. 1s. Payne, &c. 1796.

Were we to place this discourse according to its merits, it would stand high among our *principal* subjects of consideration,—*εἰς προσηγορίαν.*  
Yet

Yet an extended view of it is not necessary. To say that it is truly christian and truly eloquent, is to do a justice to it in few words, which would not be more effectually performed were we to mutilate it by numerous extracts. Of a well connected whole, the parts should be viewed in their place, with reference to all that precedes and all that follows. We stand in no awe of the censure which may attend so antiquated a sentiment, when we declare that we consider a well composed sermon as one of the noblest specimens of eloquence: and, among sermons in our own language, we have not seen very many that we should deem superior to this. The author takes a subject by no means new. The exclusive claim of the Gospel to the doctrine of benevolence. But, by his mode of treating it he makes it new; and there is a glow of animation throughout, which demonstrates that he truly felt his subject. What, in fact, and upon trial, is the pretended benevolence of modern philosophy? A flourish of words: a philanthropic phraseology, meaning nothing. A canting ostentation of pity for one set of men, serving only as a pretext to indulge the rage of envy and the violence of cruelty against another; which is injured a thousand times more than the former is relieved. Dr. Rennel, who appears very deeply to have considered the subject, shows most clearly that neither in the principles of the ancient sects, nor in the practice of the modern, is the least trace of christian benevolence to be perceived. He vindicates, however, the real wisdom of ancient philosophy, against the pert ignorance of modern superficiality: and promises, what we are very glad to see promised by him, an investigation "of the province, limits, and defects of natural religion." We will offer no other specimens of this discourse than the two following, from the preacher's able conclusion.

"We ask your assistance for the poor village peasantry (of which the objects of this institution principally consist) the most deserving and least corrupted of any description of men in this age of wickedness and apostacy; by whose honest natures every artful incitement to the principles of revolt, plunder, and violence, aided by a temporary scarcity, have been resisted and rejected, in a manner that must forever endear them to every friend to his king and country. We are persuaded that, by this most judicious exercise of your charity, you will continue to demonstrate to them that it is not from the atrocious codes of anarchy, which are so industriously recommended, that they can hope for relief under the pressures of calamity, but from the energy and efficacy of that Gospel, which it is the unvaried tendency of such lessons to vilify and eradicate. I am persuaded that they are, and ever will be, convinced, that every attempt to tear up the foundations of property and social order, is to destroy their own best resources in the time of their utmost need." P. 25.—"I trust that, in these days of calamitous desolation, all who wear the badge, and bear the reproach, of Christ, will shew themselves his disciples by that sign of mutual love, by which alone his church and his disciples are, according to his own express declaration, known and distinguished; and without which all other marks of apostolical mission in the ministry, and of christian profession in the laity, are "but as sounding brass or tinkling cymbals." P. 26.

ART. 25. *A good Minister of Jesus Christ. A Sermon. Occasioned by the Death of the Rev. Samuel Stennett, D. D. By Dan Taylor.* 8vo. 40 pp. 6d. Button, &c. 1795.

A tribute of respect, honourable to the memory of Dr. Stennett, and creditable to the author. Plainness and usefulness distinguish this sermon. A few of Mr. Taylor's *opinions* do not meet with our assent; but, in general, his admonitions are sound and unexceptionable. In this *indolent* age, (for, perhaps, indolence is its chief characteristic) advice like the following cannot be too earnestly inculcated: "A man that would acquit himself as a good minister of Jesus Christ, must be *avaricious of time*; and must take the utmost care that he be not robbed of it, by unnecessary sleep, unprofitable conversation, improper recreations, too long or too many visits to others, or visitors of himself, unuseful books, or any thing else whatsoever." P. 21.

ART. 26. *The Love of the Brethren, proceeding from a Perception of the Love of God. A Sermon, occasioned by the Death of the Rev. Samuel Stennett, D. D. By Joseph Jenkins, D. D. Together with the Address at the Interment. By Abraham Booth.* 8vo. 64 pp. Cadell, &c. 1795.

Two sermons, on the same occasion, could hardly be more unlike, than this and the preceding. Dr. Jenkins is *an orator*; but, we think, not a fortunate one. His eloquence is verbose and desultory in a remarkable degree; and, in many instances, below the dignity of the pulpit. For example: "What motive could a being so absolutely independent have to this *stoop of himself*?" P. 10, "Not only did earth vent its rage against him, but heaven seemed to join in the conspiracy?" P. 14. "How will ye stand, if Dr. Stennett appear a witness against you, in the great day of account?" P. 46.

At p. 32. We read, "But this honour did not elevate his mind, above what he was before. No. He was still the same humble christian." Without undervaluing any honours whatever, we may say, that the terms here employed are somewhat stronger than the occasion required. The honour thus spoken of, is the degree of D. D. from "the King's College and University of Aberdeen."

Mr. Booth's address is trite in its thoughts, and feeble in its expressions.

ART. 27. *Letters from the late Rev. William Romaine, M. A. &c. to a Friend, on the most important Subjects, during a Correspondence of twenty Years. Published from the original Manuscripts, by Thomas Wills, A. B. Minister of Silver-Street Chapel, and formerly of Magdalen Hall, Oxford.* 8vo. 227 pp. 2s. Murgatroyd, &c. 1795.

They who resolve the whole of religion into a matter of *feeling*, rapture, and extacy, will be highly gratified by the perusal of these letters. Enthusiasm is not only the chief characteristic, but is the only feature, of any prominence, in this work. It is, doubtless, a very *genuine* enthusiasm. Mr. Romaine was not a man likely to *affect* any

pious

pious feelings to which his heart was a stranger. The love of Christ, and a recumbency upon him, are the theme of every letter: "I wish you much of his company this Christmas—many a sweet visit from him. When you are *very familiar*, put in a word for me." For our part, we do not approve of this excessive familiarity. We should rather recommend a most humble reverence, a highly-exalted filial regard, in which the profoundest awe is mingled with and qualifies affection.

At p. 14. We meet with a sentiment which appears to us of a pernicious tendency: "Christ does not give us a stock of grace, and expect us to improve it by being faithful to grace given. No, no; that is not his way." The parable of the ten talents (Matth. v. 14.) sets before us a very different doctrine.

ART. 28. *A Sermon delivered at Attercliffe Chapel, on Friday, February 28, 1794; being the Day appointed for a general Fast; to which is annexed a Narrative of Transactions relative to the late Disposal of the Vicarage of Rotherham. By George Smith, A. M. late of Trinity College, Cambridge, Curate of the Parish-Church of Sheffield.* 8vo. 42 pp. 1s. Deighton. 1796.

The transactions to which Mr. S's. title-page alludes, are briefly these. The vicarage of Rotherham appears to have been promised to the author; from the possession of which he was afterwards cut off, a representation (stated to have been anonymous) having been made to the patron (Lord Effingham) that Mr. S's. tenets were methodistical.

It appears to us, from a review of *one side only of the question*, that Mr. Smith has met with hard treatment. The sermon is a plain discourse, inculcating sound and christian doctrine, and is not inelegantly though far from elaborately written.

ART. 29. *A Defence of Revelation, in Ten Letters, to Thomas Paine; being an Answer to his First Part of the Age of Reason. By Elbanan Winchester, Author of Lectures on the Prophecies, &c.* 8vo. 113 pp. 1s. 6d. Teulon, &c. 1796.

This work is calculated rather to confirm the faith of plain Christians, than to produce any good effect upon unbelievers. It possesses nothing like vigour or acuteness, and not much learning. When Mr. W. entered upon this contest with Thomas Paine, he seems to have mistaken his man. He begins with soothing and coaxing his adversary by soft speeches: "such an *able* writer as you are;—you who are so far my superior in writing." p. i. Now, supposing that the author of the Age of Reason loves flattery, yet it is unquestionable that he hates Religion ten times more. These compliments, therefore, will do nothing towards converting, but may tend to inflate still more (if possible) with self-conceit this most insolent of all writers. Mr. W. seems to admire Paine's politics and Rights of Man, as much as he dislikes his theology, if it may be so called. P. 82. We apprehend that neither of them will be spoken of a few years hence, in any other way, than as strong proofs of impudence, in obtruding upon the world, every extravagant



extravagant conceit which malevolence and arrogance could suggest to a smatterer in both those kinds of learning.

ART. 30. *The Disposition requisite to an Enquiry into the Truth of Christianity, a Sermon, preached before the University of Cambridge, April 24, 1796, by Edward Pearson, B. D. Fellow of Sidney Sussex College.* 8vo. 23 pp. 6d. Evans.

This discourse of Mr. Pearson is rather a candid and sensible, than an able and vigorous statement of the disposition necessary to religious enquiry. From JOHN vii. 17. Mr. P. argues the requisite disposition to consist in disinterestedness, diffidence of our own abilities, and a determination to live by the light we have. On each of these points Mr. P. discourses with much clearness; and his sermon, without deserving the praise of arrangement or elocution, is entitled to the respect which belongs to piety and good sense.

ART. 31. *The Benefits of Christianity contrasted with the pernicious Influence of modern Philosophy upon civil Society, being a Sermon on a Day of Thanksgiving, for the providential Escape of his Majesty from the late atrocious Outrage upon his sacred Person; preached at Quebec Chapel, Portman Square, by the Reverend Dr. Thomas B. Clarke.* 8vo. 24 pp. 6d. Reccd. 1796.

Dr. Clarke, in common with all good subjects, appears to have entertained a just indignation against the authors of the treasonable attack upon his majesty's person. Viewing it as connected with a system of insubordination, the preacher attempts to delineate the origin of this system in the decline of religion, the relation in which it stands to Heathenism, and the mischievous effects which it brings upon civil society. The discourse is animated and judicious; and the enthusiastic loyalty by which it is marked, will be very naturally accounted for by the particular events to which it refers.

ART. 32. *Five practical Discourses on the Lord's Supper, the Example of Christ, mutual Equity, &c. &c. By J. Charlesworth, M. A. late Fellow of Trinity College, Cambridge.* 8vo. 69 pp. 1s. or 10s. per dozen.

ART. 33. *Four practical Sermons, abridged from various Authors; together with two Sermons on private Prayer and public Worship. By a Member of the Society for promoting Christian Knowledge.* 8vo. 72 pp. 1s. or 9s. per dozen.

ART. 34. *Six practical Sermons, on the Duty of Parents, the holy Scriptures, the value of Health, &c. &c.* 8vo. 77 pp. 1s. or 9s. per dozen. Sheardown, Doncaster; Ridge, Newark; Johnson, &c. London. 1795.

These three little volumes, from the same quarter, have nearly the same character. They are justly entitled *practical*; being distinguished by

by the plainness and perspicuity with which they inculcate the ordinary duties of a christian's life. They meddle not with any controversies, they display no profound learning, nor yet do they betray any want of it; and they aspire not to those rhetorical flights, which delight the many, and disgust the judicious few, who are hearers of Pulpit-oratory.

ART. 35. *A Sermon occasioned by the Death of Rice Harris, D. D. Preached at Hansver-Street, Long-Acre, London, October, 1795. By James Manning. Published at the Request of the Congregation.* 8vo. 40 pp. 1s. Johnson. 1795.

This is a plain, practical discourse, which does honour to the memory of the deceased, and offers very wholesome admonitions to his surviving friends. Dr. Harris appears to have been a conscientious dissenter, of the old stamp; and not one of the modern *philosophical* dissenters, whose dissent is rather from christianity itself, or, at least, from its distinguishing doctrines, than from the Church of England. The preacher gives a strong caution to his hearers against "discord in the choice of a successor." Admonition of this kind must be necessary in all such elections. Indeed, whatever may be said for the "reasonableness of a congregation's choosing its own ministers," we have seen and heard of so much mischief arising from this source, within as well as without the church, that we cannot but think the expediency of it a point altogether untenable.

ART. 36. *England's Friend.* By the Rev. Richard Taprell. 8vo. 32 pp. 1s. Hazard, Bath; Dilly, London. 1795.

This is a sermon, although it does not wear that aspect in its front, and the text is Amos iv. 12, last clause, "Prepare to meet thy God, O Israel." The author takes up, on this subject, three heads or considerations: 1. What should be the character, &c. of those who are to meet God; 2. Whether the people of this country, in general, have that character, &c.; 3. The several senses in which the text exhorts us to meet God. These topics are handled with good sense, piety, and energy. Nor will the reader fail to regard the preacher as his friend, if he considers and acts up to these exhortations.

## POLITICS.

ART. 37. *Considerations on the present Crisis of Affairs, as it respects the West-India Colonies, and the probable Effects of the French Decree for emancipating the Negroes, and pointing out a Remedy for preventing the calamitous Consequences in the British Islands.* 8vo. 76 pp. 2s. Johnson. 1795.

A very strong and very able tract on the subject announced in the title. Though avowedly and earnestly an enemy to the slave-trade, this judicious author says, "I wish it to be fully understood, that I am not contending for emancipation in the British islands: a sudden  
movement

movement of this kind would, no doubt, be fatal to both the whites and blacks; my intention is directly the contrary; namely, that of preserving the fidelity and attachment of the negroes, by a course of conduct on the part of the whites, suited to conciliate the former, so as to prevent any violent rising on their part to claim their independence." P. 11. This is both wise and humane, and ought to be tried in its utmost extent; but there is much reason to fear that no treatment of *masters* can satisfy those who have once learned to consider freedom as their right. "It will not be denied," this writer says afterwards, "that gross ignorance and profligate manners are predominant in the conduct, and are the principal sources of the wretchedness of the slaves. Remove these, and you make them better and happier." P. 26. Here we totally coincide with the author, as well as in the excellent sentiment which follows in p. 28, "There is no civilization like that produced by the knowledge and practice of the christian religion." In proof of which he refers to "the numerous and increasing societies of christian negroes in Antigua, whose peaceably, orderly, and industrious conduct, is a direct refutation" of the assertion that slaves cannot be civilized. But then, as he also observes, "the licentiousness of manners in the whites is at once the bane of the negroes, and the severest scourge of the West Indies," and, we may add, the greatest obstacle to this benevolent plan. Make the planters and their slaves good christians, and we have no doubt that they will mutually behave well, in all respects, to each other. The difficulty is how to effect it. Greatly, however, do the plans of this considerate author deserve respect, attention, and trial: and very earnestly do we recommend his pamphlet.

ART. 38. *Circular Letter to the Corresponding Societies in Great Britain. Containing, The Cat let out of the Bag: or, The perpetual Motion discovered, and its Uses displayed. With a warning Voice to the Associations. By Moses Gomez Pereira, Philo-kinesis.* - 8vo. 47 pp. 1s. Mason, Lloyd, Richardson, &c. 1796.

This is a very humorous, very just, and well-supported ridicule of those notorious societies, which, under the pretext of reforming the representation of the commons in parliament, have laboured to involve the kingdom in all the miseries of anarchy and civil war. We shall give one or two specimens of the manner in which Philo-kinesis, or, a lover of motion, has executed his well-conceived design: "This perpetual motion of the political system will call forward, and throw upwards, many an extraordinary genius and bold adventurer, whose talents would have been lost to mankind, or, instead of being displayed in heroic deeds of desolation, wasted in peccadilloes and paltry depredations; ending in an exaltation on the stage of Newgate, instead of an ascent to power and glory, by nobly and patriotically disturbing the peace of a nation, and endangering and sequestering the property of thousands, or exposing them to banishment or death. As the agitated sea throws up the sediments from the bottom, and, "full many a gem of purest ray serene," may be thus brought to light and use; so the perpetual ferment and agitation of the political system will heave up and exhibit many persons of extraordinary gifts, who

would have otherwise remained at the bottom; it not being in their nature to ascend to eminence by their own talents, industry, or exertions." P. 5. "As to the want of property and weight of our leaders," let it be remembered, that the history of all great civil commotions evinces, that *a few active men*, of moderate abilities and accomodating principles, may endanger, if not subvert, the peace and order of the most potent empires, and, by co-operation and diligence (as in our affiliated societies) obtain an ascendancy over the majority of a nation. By representing *accidental* misfortunes to be intended evils, and charging the *necessary restraints* and *unavoidable burdens* of a government on the administrators of it; by flattering the passions of the multitude, and uniting in various parts of a kingdom, the idle, licentious, ambitious, and disaffected, in the same views and movements by correspondence and association, you may raise a political earthquake, that will shake the most respectable civil and religious establishments into pieces." P. 21.

ART. 39. *An Appeal to the People on the two despotic Bills now depending in Parliament.* 8vo. 40 pp. 1s. Eaton. 1795.

This is written by one of the worthies who most strenuously contended for the *sacred right* of throwing stones at the king and exhorting his fellow-citizens to insurrection. If the bills, now they are passed, have at all restrained him in the exercise of those natural delights, how much he is to be pitied! The bills he calls, "*acts for the extinction of British liberty*," and says, that the alternative then was, whether the people of England would be the slaves of an arbitrary monarch, or citizens of a free republic." The die then is cast, and our gracious king is an arbitrary monarch! But, we must observe, with this singular distinction; that he cannot, in any political instance, act according to his own mere will. Very arbitrary indeed!

ART. 40. *A Memento, or Warning to the People of England on the two Bills relating to Treason and Sedition, now pending in Parliament.* 8vo. 19 pp. 6d. Jordan. 1795.

What a pity that these temporary morals of eloquence should have lain by in our closet till they are as useless as old almanacks; and have proved as false as the predictions of weather in those learned compilations! This gentleman pours forth most tragical words; but, like an actor that out-rants his parts, he either drew no audience, or was not attended to:—and so we are slaves!

ART. 41. *A Letter to his Majesty's Attorney-General, soliciting Advice how to Act with safety under the two new Bills, called the Treason and Sedition Bills.* By one of many astonished Royalists. 8vo. 19 pp. 6d. Southern. 1796.

This is not one of the furious or seditious assailants of the bills; he is evidently a man of true well-meaning, who fights for a *Christian Utopia*. Very little is said on the subject of the bills; but the author objects, 1. To capital punishments, *in toto*; 2. To the requiring of unanimity

unanimity in juries, "which can rarely be had but at the expence of truth;" 3. He recommends, "that every man shall be cultivated by the hand of government, so as to produce much more of the image of God than as yet any government on earth permits." That is, he would have public examinations and public rewards at all schools. He would enact, "that a certain proportion of daily time shall be free to all descriptions of persons, for the culture of their minds, and that premiums be given to adult merit in laudable science," &c. He objects to war in general; and to refined politics, from Naudæus, because they often lead a man, "cum vulpe junctum vulpinarius," "to play the Fox with the Fox," which indeed we think very atrocious!

ART. 42. *A Letter to the High Sheriff of the County of Lincoln, respecting the Bills of Lord Grenville and Mr. Pitt, for altering the criminal Law of England, respecting Treason and Sedition, including a Copy of the Author's Petition to the Honourable House of Commons, presented by Mr. Fox, on Wednesday, the 25th of November, 1795. By John Cartwright, Esq. 8vo. 48 pp. 1s. Johnson. 1795.*

Mr. Cartwright asks, at the close of this tract, in justification of himself, against the accusation of being an anarchist:

"What is anarchy to do for me?—Have I powers of mind or of body, to rule in a storm?—Could my feeble voice be heard in a hurricane?—Have I steeled my bosom that I could behold the violences, the bloodshed, the infamies of dissolved society, and of a political chaos in its maddest ferment?—Have I a mind sufficiently base and a temper sufficiently pliant, to accommodate my opinions to the factious demagogue of the day; and to turn about as one mocking should succeed another?—And, lastly, have I not, limited and moderate as my property is, far too much of it, to promote at my age, and under all my infirmities, any measures tending to the destruction of property; and to a division of all I have amongst the profligate sons of confusion and rapine!" Appendix, p. 13.

To this we answer that the author must be very blind; if he does not see that the *universal suffrage* for which he contends, and the republican form of government he has so often recommended, would lead inevitably to the very confusion and rapine which he deprecates.

ART. 43. *The Rights of the Nation and the Wrongs of the Prince, as an Appendix for the Letter to the Prince of Wales. 8vo. 28 pp. 1s. Debrett. 1795.*

This is a well-meant, but loose and feeble invective, against the author of a certain popular pamphlet, upon the debts of the prince. The writer seems to entertain a just idea of the respect due to rank in life; and very properly reprobates the scurrilous freedom, with which the prince has, in many instances, been attacked. There is, however, so much imbecillity in the present pamphlet, that we cannot regret we have so long overlooked it; and must remark, that if the prince's reputation was on that occasion betrayed by his friends, it was not always very happily supported by his advocates.

ART. 44. *Considerations on the Subject of Poor-Houses and Work-Houses, their pernicious tendency, and their Obstruction to the proposed Plan for Amendment of the Poor-Laws; in a Letter to the Right Hon. W. Pitt, from Sir William Young, Bart. F. R. S.* 8vo. 33 pp. 1s. 6d. Stockdale. 1796.

That this book was written with a most benevolent intention, seems to be unquestionable; but that it is written with a dispassionate temper of mind, is more than we can allow. Instead of Considerations on Poor-Houses, it is, in every part of it, a vehement invective against them. Sir W. Y. contends most strenuously for the repeal of 9 Geo. I. c. 7. s. 4. under which these houses were established. We have, some of us, no inconsiderable experience in matters relating to the poor; not indeed in framing, but in the daily execution, of laws on this subject: and we contend, that (in the present state of the population, habits, and *alshouses*, of the kingdom) without places of this kind, the relief of the poor could not be carried on. Instead of criticizing minutely the author's objections to these establishments, we shall venture to suggest a measure, which (possibly) would obviate most of those objections, with great facility, no hazard, and little expence.

The stat. 30 Geo. III. c. 49. *empowering* justices, &c. to visit parish work-houses, and to examine and certify the state thereof, &c. to the quarter-sessions, is, doubtless, a wise and humane act. We would have parliament carry the business one step further; and say, that the justices *shall*, some of them, within one month after every Easter quarter-sessions, visit every poor-house within their jurisdiction; dividing this care among them, if the houses be very numerous, at such sessions, as may best suit the convenience of each. The state of each house, &c. to be reported at the next sessions, and such orders there made, as appear necessary. A *single* visiting justice might have a discretionary power of ordering any thing immediately necessary; not exceeding five pounds. Moderate travelling-expences to be allowed (if desired) out of the county-rate. As to the *trouble* attending this measure; we conceive it would *prevent* much more than it would *occasion* to magistrates.

ART. 45. *A candid Address to the Public, calculated to inspire Sentiments of Loyalty to our Sovereign and Constitution, and to promote mutual good Offices amongst all Ranks of Men: together with two appropriate Poems; the one entitled The Cordial; the other an Eulogium on British Munificence, paying a particular Compliment to the Metropolis. By a Friend to due Subordination.* 8vo. 123 pp. 2s. 6d. Murray. 1796.

There is much *sublimity* in these *candid* pages of the friend to subordination; our readers shall decide from a luminous apostrophe to the King, to what species of the sublime our observation refers.

“ Hear now, gracious Majesty, one of thy sympathising subjects—Tarden this indignity of thy illiberal and rude people—thy sons, they groan under the weight of their burthens—they grow impatient—we hear loud complainings in our streets. Thy people, they are a great

and numerous people—they pine for lack of bread—Stretch forth thy gracious and aiding arm and hand to this people, who are growing chafed and d sloyal, for want of bread. Thy little ones, thy rising sons and subjects, they weep and moan, because they are straitened for bread! Thy people still wish for thy countenance—they still gladly would love thee—but coercive *self-love* and *self-preservation*, the two first great laws of nature, with their conjoint attractive and accelerated force, *unteach* them good manners.” P. 72.

The poetry is deserving of no inferior eulogium; *sublimity* is its reigning characteristic, but minuteness and pathos occasionally find place. As our extract from the prose has illustrated the first, we shall subjoin some stanzas from “the Panegyric,” in illustration of the two last, where the effects of the hard frost are minutely and tenderly depicted.

“ The lowing ox, the peaceful kine,  
The snorting nag, ere time ago:  
All now are pinched—all do pine,  
All—all are shrunk, and droop with woe.

\* The wanton dog, that us'd to play,  
And frisk it o'er and o'er the green;  
Now he's too mop'd, and all dismay,  
And much of sorrow's to be seen.” P. 115.

As the author's intentions appear benevolent and conciliatory, we would recommend to his attention that valuable, yet depreciated instrument, common-sense.

ART. 46. *Remarks on the present Times, exhibiting the Causes of the high Price of Provisions, and Propositions for their Reduction, being an Introduction to Hints and Observations on Agriculture.* By James M'Phail. 8vo. 135 pp. 2s. 6d. Cadell. 1795.

When this author wrote on cucumbers, (Brit. Crit. vol. vi. p. 68) he was in his element, and in his profession; but even there he could not refrain from making excursions into the regions of politics; though by what mode of transition he passed from hot-houses to fenates, or from cucumbers to ministers, is more than we can exactly recollect. In the present case, having been accused of holding democratical principles, he writes expressly to vindicate himself. Lord Hawkbury's gardener writes to clear himself from the aspersions of “no less a man than the Secretary of State!” Of what consequence is every man to himself! But alas, while he swells, the public laughs. It is impossible to dig, with this worthy labourer in his lordship's vineyard, through all the political manure he has here collected; but one passage, in particular, presents itself to observation, and deserves to be preserved, as of great and general utility. When formerly he was disposed to murmur at the hardships he endured as a common labourer, and the unfeelingness of his employer, who, though he enjoyed all luxuries, denied even *beer* to his labourers (N. B. this is not the custom in England) he was naturally inclined to meditate on the means of amending his condition. “Many,” he says, “were the consul-

tations

tations which I held with myself, night and day, concerning the mode of life proper for me to pursue, to raise myself above being a day-labourer, and farm-servant; and the conclusion generally made was, that it would be best, whatever might be the event, to continue peaceable, honest, sober, and industrious, and to leave the issue in the hand of that all-wise, all-governing, and overruling Being, who made all things." Happy are we that resolutions so wise and virtuous have been so fortunate in their effect, and most firmly do we join with the author in saying, that if other persons, lowly situated in life, will come to the same resolution, we "have little doubt they will find their lawful endeavours crowned with lasting success."

ART. 47. *Considerations on the present State of England and France, by Sir Richard Musgrave, Bart. Member of the Irish Parliament.* Svo. 42 pp. 1s. 6d. Stockdale. 1796.

Sir Richard thinks that France may be compared to an orange, from which juice was extracted by compression only. The longer this compression continues, the more it becomes necessary, and the instant it ceases, nothing can be obtained. The progress of the French arms feels, in some respects, to contradict the author's assertions; but it yet remains to be seen; whether the boon of Liberty may not prove to France, as is here intended to be suggested, the poisoned shirt of Dejanira.

## LAW.

ART. 48. *The History of the Trial of Warren Hastings, Esq. late Governor-General of Bengal, before the High Court of Parliament in Westminster-Hall, on an Impeachment, by the Commons of Great-Britain, for high Crimes and Misdemeanours. Containing the whole of the Proceedings, and Debates in both Houses of Parliament, relating to that celebrated Prosecution, from Feb. 7, 1786, until his Acquittal, April 23, 1795. To which is added, an Account of the Proceedings of various general Courts of the Hon. East-India Company, held in consequence of his Acquittal.* Svo. About 84 Sheets. 11s. Debreit. 1796.

The enormous length of Mr. Hastings's trial, and the quantity of debates relative to it, left little reason to hope that all the documents respecting it could ever have been collected into so convenient and cheap a volume as now lies before us. Too great commendation cannot be given to the compiler, for his diligence in collecting and digesting his materials. Nothing of importance appears to be omitted. The previous proceedings, and those subsequent to this trial of nine years, are recorded; with the arguments on the abatement of trials on dissolution of Parliament; on the delay of trial; on the law of evidence; the report of the committee, &c. &c. We have seldom seen so much within so moderate a compass.



ART. 49. *The Trial of John Horne Tooke, for High Treason, at the Sessions-house in the Old Bailey, on Monday the 17th, Tuesday the 18th, &c. of November, 1794. Taken in short Hand by Joseph Gurney. Two Volumes. 8vo. 14s. Gurney. 1795.*

ART. 50. *The Trial of William Stone, for High Treason, at the Bar of the Court of King's Bench, on Thursday the 28th, and Friday the 29th of January, 1796. Taken in short Hand by Joseph Gurney. 8vo. 396 pp. 7s. Gurney. 1796.*

ART. 51. *The Trial of Robert Thomas Crossfield, for High Treason, at the Sessions-house in the Old Bailey, on Wednesday the 11th, and Thursday the 12th of May, 1796. Taken in short Hand by Joseph Gurney. 8vo. 328 pp. 6s. Gurney. 1796.*

These volumes, with those which we have already announced, complete the late state-trials by Mr. Gurney. On our part nothing can be said, except that they are handsomely and uniformly printed. The reputation of Mr. Gurney for accuracy, as a writer in short-hand, has long been established; should he, in these instances, have deviated at all from his usual correctness, we have not the documents by which he could be detected; nor have we any reason to suspect that this is the case.

ART. 52. *A Defence of the Right to Tithes on Principles of Equity. 8vo. 56 pp. 1s. Deighton. 1794.*

This tract is divided into six chapters: 1st. On the Law; 2nd. On the Right to Tithes; the 3d. On Compositions for them; the 4th. Objections to the Payment of Tithe; the 5th. On raising former Compositions; and the last, On a general Commutation. It is evident that the third and fourth of these divisions should change places. This treatise is limited to the consideration of predial tithes: they may be defined, to be a rent granted by the state to the clergy, out of the lands of the kingdom, payable in kind, for the performance of certain offices. They were established in the time of the Saxons: but when William the Norman deprived the English almost entirely of their lands, contrary to the treaty whereby he became possessed of the kingdom, the clergy retained much of their ancient property: his usurpations on the laity he conveyed by grants to his adherents; liable to these rents in kind; to be paid to the lawful owners of that age, and their successors; reserving certain services besides, to be rendered by the grantees of the lands, to the crown. This writer observes, that these military benefices have been long converted into sinecures; while the clergy continue, to this day, to perform the functions for which the tithe was allotted to them. Our work ought to be a faithful history of the points of view in which every contest is considered;

considered; we have noted this, as leading to consequences, distinguished perhaps by a degree of hardness: and, however our sentiments may differ from the author on this head, we should be glad to see a controversy closed, which brings forward such discussions, by the cessation of an impolitic attempt to subvert the established rights of a venerable and useful order of men; that are as well-founded, in every abstract consideration, as any property in the kingdom.

With what acuteness this writer argues on other occasions, will appear from the manner in which he treats the question, of the right to the tithe of newly improved lands. "Notwithstanding these improvements (says he) a much greater proportion of the property of the kingdom was paid to the clergyman formerly than at present. For at that time the property of the nation consisted principally in the produce of the land, commerce existing then only in a very small degree. But since the vast extension of commerce, the produce of the land, however increased by improvements, is become only a very small part of the wealth of the kingdom." This observation, we think, has great force. Again, on the argument that improvements ought "not to be tithed, because this would be to tithe a man's labour and expence;" after a very solid refutation of it, he gives the following note at the bottom of the page. "In talking on this subject, people seldom make allowance for the superior ease, with which every operation in husbandry is performed, in consequence of improvements in the instruments and methods of using them. Barbarous nations are probably not at less expence and trouble in cultivating their lands than civilized nations, on account of their awkward and tedious methods, and want of proper implements in husbandry." Hence it is probable, that the portion of any measure of corn, as of wheat, which shall be equal in price to the value of the labour by which it was produced, is continually diminishing: and if with some we make wheat the standard of real value, the value of that labour, or the real value paid to the clergyman from it, is perpetually diminishing.

In reasoning it frequently happens, that there are many principles which lead by different ways to the same conclusion: but then the path by which we arrive there, will differ in length and difficulty, as we are more or less fortunate in the first step: and the road is frequently rendered unexpectedly smooth and short, by approaching it from a different quarter, and in a new direction; as when we begin with a true position, not before applied, which greatly abbreviates and facilitates the whole train of the proof. This curious felicity in reasoning, resembles that neatness which is visible in the manner of some geometers; who, from a simple diagram, and a demonstration of a very few steps, will arrive at a conclusion; to prove which others will make use of complicated figures, and an operose process. In many parts of this pamphlet, we discover much of this geometrical neatness; and it is, in other respects, well written.

## MEDICINE.

ART. 53. *A Treatise on the Scurvy, containing a new, an easy, and effectual Method of curing that Disease; the Cause and Indications of Cure deduc'd from Practice and Observations connected with the Subject; with an Appendix, consisting of Five Letters, respecting the Success of a new anti-scorbutic Medicine.* By D. PATERSON, Surgeon in the Royal Navy. 8vo. 87 pp. 2s. Manners and Miller, Edinburgh. 1795.

As early as the year 1784, this author had experienced, he says, the good effects of nitre in case of scurvy, but without being able to satisfy himself of the manner in which that drug produces its effects. It was some years after, when his knowledge of medicine became more extended, that he began to attribute the virtues of nitre, in this disease, to the quantity of dephlogisticated air, or, as it is now called, oxygen, that it contains. This train of thinking led him to consider more attentively the causes of scurvy. These he reduces to a deficiency of fresh provisions, particularly vegetables, a cold, damp, and foul air. Of these causes, the author considers the latter as most prevalent and certain. In examining the accounts of scurvy, given by different writers, he observes, the crews of ships are generally found to be healthy, and free from scurvy, as long as the weather continues fair and serene, and the men are able to keep principally upon deck, and fresh air can be freely admitted to the births; but in tempestuous weather, when the holds must necessarily be closed, and the men more confined below, the disease generally begins to make its ravages, and is more or less violent, in proportion to the length of time this weather continues. "The deplorable condition of lord Anson's crew, in the Centurion, in rounding Cape Horn," he observes, p. 30, is a remarkable instance of this; exposed to tempestuous rainy weather, the scurvy attacked them, notwithstanding they had plenty of fresh meat on board, and took uncommon pains in sweetening and cleansing the ship. Such weather must have forced them to keep the ports and hatchways close, and prevented them from cleaning and drying between the decks, as well as have obliged the men to keep much below. Hence the air in the hold, and between the decks, must have been very foul." The same observation the author had repeated opportunities of making, he says, in his own practice. The inhaling, therefore, a foul corrupted air, deprived of its oxygen, is the principal cause, he thinks, of scurvy.

In October, 1793, the author obtained the appointment of surgeon to his Majesty's ship the Resolution. Between that time and July, 1795, when he was obliged, on account of his ill-health, to quit the ship, about one hundred and eighty men were afflicted with the scurvy, and many of them to a violent degree. He determined, therefore, to make a full trial of the nitre, and, to aid its effects, joined it with vinegar. To this he was induced, from observing the fondness of the men for acids, many of them taking more than a pint

of vinegar in the day, without suffering the least inconvenience. He began with dissolving two ounces of nitre in a quart of vinegar, of this mixture he gave half an ounce, and, at length, an ounce, to each of the patients, twice or thrice a day, and bathed their blotched and ulcerated limbs with the same. Finding the most salutary effects from this solution, and that it did not occasion the least uneasiness in the stomach and bowels, even of the men who were affected with dysentery, he doubled the quantity of nitre in the solution, and gave it in the same manner. Some of the men, he says, took eight ounces of the mixture, containing an ounce of nitre, in the course of the day.

Under this process the whole number of scorbutics were cured, except one man, who died, apparently from other causes, and two others who were sent to hospitals. No other medicines were used, except occasionally a few grains of camphor, or a few drops of laudanum, where the bowels were particularly irritable. Many of the men took the solution undiluted; to others it was given mixed with water. The patients consumed one hundred and eight pounds of nitre dissolved in as many gallons of vinegar. The solution was made fresh every day. These are the principal observations relative to the cure. The author next proceeds to give directions for the prevention of scurvy. For this purpose great attention is to be paid to keeping the holds clean, dry, and well ventilated. He condemns washing the interior parts of the ship, as in cold and damp weather they can rarely be dried, and recommends rubbing and scraping them instead. The men should be kept clean and have warm clothing.

In these directions we see nothing improper, they are the same as have been given by many late writers. Dr. Lind, in his admirable work on the subject, adds several other useful precepts, which are, we believe, pretty generally adopted; and, from the attention that has been paid to them, it is owing, that scurvy is much less frequent and fatal in our fleets than formerly. Of the practicability of preserving the health of seamen in long voyages, and under the most unfavourable circumstances, Captain Cook's narrative affords a memorable example, "who\*, with a company of one hundred and eighteen men, performed a voyage of three years and eighteen days, throughout all the climates, from fifty-two degrees north to seventy-one degrees south, with the loss of only one man by sickness." There must have occurred, therefore, it should seem, some unfavourable circumstances, to occasion so large a number of the crew of the *Resolution* to be affected with the scurvy. On this head the author gives us no information. We are neither informed of the number of men on board the vessel, nor of the obstacles he met with in carrying his preventative plan into execution. We are also left equally in the dark as to the cause of the disease's raging with so much violence, as he author seems to intimate. "A great number of the cases," he

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\* The narrative is published in the sixty-sixth volume of the *Philosophical Transactions*, and the author was honoured by the Royal Society with their gold medal.

says, "were extremely bad ones." P. 23. As the specific was so successful in combating the disease, in its worst stages, it would seem, that an early exhibition of it might have stopped its progress. There is no reference made to the officers of the Resolution, although, from the interest they had in the health of the men, we might reasonably have expected such extraordinary success in curing them, would have been honoured with some particular marks of their approbation. We do not suggest this from any doubt of the faithfulness of the author's account; but because, in establishing the character of a new medicine, it seems material that every evidence that can be procured should be exhibited.

There are five letters in the Appendix, from as many surgeons of the navy. One of them had never tried the medicine; three, only in one case each; the fifth thinks the cure of seven scorbutic patients "may be safely attributed to its effects." They all speak favourably of it. But, as the disease is still frequent, and the medicine here recommended easily procured, we have no doubt more numerous trials with it, will be soon made, the results of which we shall be happy in contributing to communicate to the public.

ART. 54. *A Dissertation on Respiration. Translated from the Latin of Dr. Menzies. With Notes, by Charles Sugrue, Honorary Member and President of the Royal Physical Society, and formerly President of the American Physical and Chirurgo-Physical Societies of Edinburgh.* Mudie and Son, Edinburgh; Johnson, London. 8vo. 66 pp. 2s. 1796.

The intention of the author, in this disquisition, is to ascertain the quantity of air taken into the lungs at each inspiration. This had been variously estimated. Borelli found the quantity to be from fifteen to twenty cubic inches. Jurin, about forty inches; and Dr. Goodwin, after a variety of experiments, made the average only twelve inches. But, as the difference of these results appeared to proceed from imperfections in the apparatus used in making the experiments, this author, after correcting and improving Dr. Goodwin's machine, found the quantity to be forty inches, which he fixes as the average.

Having fixed the quantity of air taken into the lungs at each inspiration, the author proceeds to state the advantages to be derived from the enquiry. The chief use of respiration has been generally conceived to be to dilate the lungs, in order to allow a free passage for the blood through that viscus. But, as a very large quantity of air is found to be contained in the lungs after expiration, this would be sufficient, our author thinks, to prevent the lungs from collapsing, so as to offer any considerable impediment to the circulation, without the addition of fresh air. This opinion is confirmed, he thinks, by the experiment of Dr. Goodwin, who diminished the cavity of the lungs, one third of its space, by inducing an artificial hydrothorax, without occasioning any material inconvenience to the animal; he, therefore, joins with Dr. Crawford, and other ingenious chymists, in the opinion, that respiration chiefly serves the purpose of  
generating

generating animal heat. The following are the principal arguments in support of this doctrine.

“ Air is observed to be changed in the same manner by respiration as it is by combustion, which was demonstrated by Dr. Black, by passing air changed by each mode through lime water, and the degree of heat in different animals is in proportion to the quantity of air they mephitize. Those animals alone, which have lungs, and breathe air, can preserve themselves in a degree of temperature superior to that of the surrounding bodies; and their degree of heat is in proportion to the volume of their lungs, and to the quantity of air inspired in a given time. Thus birds, whose lungs are proportionably larger than those of other animals, and who mephitize more air in a given time, are found to have very warm blood. On the contrary, fishes and amphibious animals have their blood more or less warm, according to the quantity of air they require.”

Admitting, therefore, that heat is separated from the air in the lungs, it is of material consequence, this author says, to ascertain the quantity of air taken at each inspiration. Had it been only twelve cubic inches, as Dr. Goodwin estimated it, some assistant must have been given to the lungs, as that quantity of air could not have imparted a sufficient portion of heat, for the purposes of animal life and motion. But, taking the ratio at forty inches, the source is abundant. The experiments on which the author founds his ratio are ingenious, and, we doubt not, faithfully related. We have not seen the original; but the translator seems to be well informed upon the subject, and to have executed his part with attention.

ART. 55. *A Pocket Conspectus of the new London and Edinburgh Pharmacopœias. Wherein the Virtues, Uses, and Doses of the several Articles and Preparations contained in those Works are concisely stated, their Pronunciation, as to Quantity, is distinctly marked, and a variety of other Particulars respecting them given, calculated more especially for the Use of junior Practitioners. By Robert Graves, M. D. of the Royal College of Physicians, London, Member of the Medical Societies of London and Edinburgh, &c.* 12mo. 112 pp. 3s. Cruttwell, Sherborne; Mudie and Son, Edinburgh; Murray and Highley, London. 1796.

This conspectus recommends itself by the neatness of the type and paper, and seems in every respect calculated to answer the ends proposed. The author has performed more than he has promised, as he has occasionally given the compositions of medicines that have acquired celebrity, but have not yet been admitted into either the London or Edinburgh Pharmacopœias.

The following may serve as specimens of the execution.

“ Genista (æ, f.) cacumen, semen. Broom. cathartic, diuretic, &c. ℞ ad ʒj. The cure of dropsy, says Dr. Cullen, has been sometimes effected by giving ʒj of a decoction, made by boiling ʒss of fresh broom tops in water ℞j to ℞ss, every hour or two, till it operated by stool and urine, and repeating this process every day or every other day.”

“ Hydrar-

\*c Hydrargyrus vitriolatus (olim. merc. emet. flavus) emetic, gr. ij ad v. also errhine; against amaurosis attended with dilatation of the pupil, &c. gr.  $\frac{1}{4}$ , or more, mixed with eight times its weight of liquorice powder, once or twice a day; where the nose is pecuniary dry, Mr. Ware advises the steam of warm water to be previously inhaled."

"Oleum terebinthinae. Externally stimulant; against rheumatic pains, sprains, &c. Oil of turpentine  $\zeta j$ , oil of olive  $\zeta i i i s$ , vitriolic acid gtt. xlv, form an efficacious application for chronic affections of the joints from sprains or bruises." We may add that it is also advantageously used internally, for uterine and other hæmorrhages, gtt. xv. in brown sugar, twice or thrice a day.

ART. 56. *A complete Dictionary of Farriery and Horsemanship; containing the Art of Farriery in all its Branches, with an Explanation of the Terms, and a Description of the various Particulars relating to the Manage and to the Knowledge of Horses. The whole compiled from the best Authors. By J. Hunter, Veterinarian. 8vo. 6s. Pearson, Birmingham; Baldwin, London. 1796.*

After expatiating on the value of the horse, the ignorance of farriers, and the numerous errors and imperfections to be found in works of a similar nature, this author proceeds to say, that he has with great labour collected the best opinions which now prevail on the nature and treatment of the diseases of horses, and has given accurate descriptions of the principal articles that are used in their cure. But, besides these essential parts, "every thing relative to breeding, breaking, dieting, exercising, feeding, hunting, racing, riding, shoeing, stabling, &c. will be found," he says, "carefully inserted. The different terms used in the manage explained; and the furniture and the appurtenances of both horse and rider described in the most plain and intelligible manner." All this the author seems to have performed with diligence and success. But we cannot help wishing he had been more candid in acknowledging the assistance he has received from other writers; particularly that he had excepted from the general censure passed upon works of this kind, Wallis's Farriers Dictionary, first printed in the year 1759, and which has since passed through several editions; as he has not only adopted the same order in the arrangement of his matter, but has transcribed a majority of his articles, almost verbatim, from that work, of which this can only be considered as an improved edition. As such, we have no hesitation in recommending it to the attention of the public.

ART. 57. *Observations on the Causes of the Distortions of the Legs of Children, and the Consequences of the pernicious Means generally used with the Intention of curing them; with Cases to prove the Efficacy of a Method of Cure invented and practised only by T. Sheldrake, Trust-maker to the Westminster Hospital and Mary-le-bone Infirmary. 8vo. 95 pp. 2s. 6d. Egerton. 1795.*

Mr. Sheldrake begins with giving an account of the different methods that have been devised to cure clubbed feet. These, from experience

as well as argument; he shows to be incongruous and inefficient. The method recommended by Cheselden, of placing the feet in a natural posture, and confining them with stripes of rags, stiffened with whites of eggs, can only answer, he says, when the joints are perfectly pliant, and may be reduced with the hand. In those cases such a mode of treatment will be sufficient. But when the disease is inveterate, other modes must be adopted. The irons that have been invented to remedy these distortions are in general too heavy, and clog the motion of the legs; and cannot, without doing material injury, be applied to the parts so closely as is necessary to keep up a constant action. They, therefore, seldom effect a cure. "Having, in the course of twenty years experience," he says, p. 15 and 16, "had many opportunities of observing this, I was stimulated to attempt to substitute some more effectual principle in its stead; and at length succeeded in reducing to practice, a system of treating these diseases, by which they may be speedily cured, without being liable to those objections which have hitherto been made to the old and imperfect method of treating them."

"The idea on which this method is founded, is to substitute a spring, so adapted to the nature of the distortion, that when bound upon the limb, its action will draw the deformed parts into their natural situation; when it is necessary to allow of motion in the limb, that motion, by increasing the reaction of the spring, accelerates the cure: this effect is directly contrary to what has been experienced from the common instruments that have been used for the same purpose."

The author then proceeds to consider the cause of the distortion. This consists, he says, in the power of the muscles contracting the feet, having completely overcome the power of the extensors. The contractors are, therefore, in a constant state of action; the extensors in a state of relaxation and imbecility. The cure is to be effected by restoring the equilibrium between these two sets of muscles, by assisting and strengthening the extensors, and opposing the action of the contractors. The author relates some cases in which his method has proved completely effectual, and has, no doubt, that in all cases, where it is early applied, a cure may be effected. The method here recommended is ingenious, and seems much superior to any hitherto divulged; and we have little doubt that subsequent experience will prove favourable to its merit.

ART. 58. *An experimental Essay on the Manner in which Opium acts on the living animal Body.* By Alexander Phillip Wilson, M. D. Fellow of the Royal College of Physicians of Edinburgh, F. R. S. Edin. and S. R. M. E. S. 8vo. 162 pp. 3s. Johnson. 1796.

Dr. Wilson begins by giving an account of the more obvious effects of opium upon animal bodies, and of the observations of former experimentalists. Soon after the exhibition of a moderate dose of opium, the pulse becomes fuller and quicker; this is followed by a cessation of pain, and, in most instances, tranquillity of mind and a refreshing sleep. In larger doses, it occasions a deep sleep, convulsions, and death.

Dr.



Dr. Alston observed that the velocity of the circulation was suddenly diminished, on throwing a watery solution of opium into the stomach of a frog, and from this and other experiments concludes, that opium produces its effect on the body through the medium of the nerves, to which it is immediately applied. Dr. Whytt says, that opium, by affecting the extremities of the nerves of the part to which it is applied, does, by means of their connection and sympathy with the brain and spinal marrow, destroy or prevent, through the whole nervous system, the operation of that power, upon which depends sensation and motion in the bodies of animals. Dr. Monro found that opium applied externally produced the same effect as when taken into the stomach; but, as might be expected, in a milder degree. Hence a second mode by which this drug is supposed to affect the system, is by absorption: Fontana, after torturing an almost infinite number of animals; to ascertain the medium by which opium produces its effects, concludes that it is by means of the circulation, or of absorption, and not of the nervous system. To reconcile these jarring opinions, or detect their fallacy, this author was induced to commence the experiments detailed in this essay. "But he does not presume to say that he has actually attained the end proposed, or expect that the results from his experiments ought to be granted; especially when they contradict the inferences which we must draw from the experiments of a Whytt, a Monro, or a Fontana." P. 43. Indeed we are afraid our knowledge of the *modus operandi* of this celebrated drug, will not be found to be much advanced by this publication, although the author appears to have prosecuted the inquiry with sufficient ingenuity and diligence. Opium, he says, as the result of his experiments, appears to affect the nerves to which it is immediately applied, the heart and blood-vessels, and the brain, after being admitted into the circulation. On each of these parts of the system it produces effects similar to those occasioned by other stimuli, with the addition of something peculiar to itself. But we will give the author's words. "From what has been said it appears, that the effects of opium on the living body, may be divided into three classes: first, its action on the nerves of the part to which it is applied, p. 97, &c. This does not differ essentially, the author thinks, from any other topical irritation. Secondly, its effect on the heart and blood vessels, which is that of increasing their action, when administered in small doses, and of impairing and destroying it, when taken in larger quantities. In neither of these effects, he says, does the action of opium differ essentially from that of many other substances. The third class comprehends the effects it produces, when it arrives at the brain. In moderate doses it occasions impaired sensibility, languor, and sleep; taken in larger quantities, convulsions and death. In each of its effects on the living animal, we still find that opium has much in common with other substances, but, at the same time, something peculiar to itself." But, as it is to this indescribable quality, or something, as our author calls it, that we must probably attribute the peculiar effects of opium upon a living animal, it follows that our

knowledge

knowledge of the mode by which those effects are produced, is very little advanced by those experiments:

ART. 59. *On the Necessity of adopting some Measures to reduce the present Number of Dogs; with a short Account of Hydrophobia, and the most approved Remedies against it. A Letter to Francis Annesley, Esq. M. P. for the Borough of Reading, and one of the Trustees of the British Museum, &c. &c.* 8vo. 37 pp. 1s. Smart and Cowlade, Reading; Richardson, London. 1796.

The measure proposed by the author for reducing the number of dogs, is, by subjecting the owners of them to a tax. This has been adopted by the legislature, but not to the extent this writer seems to think necessary; as the cottagers, whose dogs are likely to be most mischievous, as being more sparingly fed, and, therefore, more commonly found in the street, prowling for food, are exempted. But yet this tax will probably have the effect of gradually lessening the number of those animals, not, perhaps, by occasioning many of the present race to be destroyed, but by preventing so large a number of them from being hereafter reared.

The second part contains an account of hydrophobia, and of the most approved remedies used in its cure. The description of the disease is taken from Boerhave. The remedies are the lichen and pepper, recommended by Mead; washing the part that has been bitten with warm water, then cutting it out with a knife, or destroying it with caustics, and, lastly, mercurial frictions to bring on a salivation. The exhibition of sweet oil, by the mouth, in gylsters, and by rubbing it over the whole body, has been lately recommended, and, in one instance, is said to have been successful, after the appearance of hydrophobia; it should, therefore, our author says, never be omitted, at least until a more certain remedy be found, which, from the ardour with which the subject is prosecuted, may, he seems to think, be expected.

## MISCELLANIES.

ART. 60. *Observations on Hamlet; and on the Motives which most probably induced Shakspeare to fix upon the Story of Amleth, from the Danish Chronicle of Saxo Grammaticus for the Plot of that Tragedy: being an Attempt to prove that he designed it as an indirect Censure on Mary Queen of Scots.* By James Plumptre, M. A. 8vo. 44 pp. 2s. Robinsons, &c. 1796.

“These observations,” says their author, “before they went to the press, were shewn to a gentleman for whose abilities and critical acumen he entertains the highest respect. He gave it as his opinion, that Shakspeare had no design of censuring Mary when he wrote this tragedy. A story and a play, he observed, had already been taken from the same subject, and, being popular, naturally induced him to fix upon it for the plot of a tragedy.” In this opinion, though not in all that follows it, we agree with this unknown gentleman, who probably

probably is Mr. Whiter. His notion that, "from the similarity of the stories, the circumstances attached to the incidents of Mary's life naturally suggested themselves, and he probably drew his characters from those concerned in her story, without any intention of affixing reproach to her name," favours too much of that gentleman's imperceptible connection of ideas. Mr. Plumtre's hypothesis is, however, supported with ingenuity. His strongest proof is contained in these lines,

In second husband let me be accurst!  
None wed the second but who kill'd the first.

These certainly bear hard upon Mary's case; yet they might have been written without thought of her; who, strictly speaking, wedded the third when she was suspected of killing the second. That Shakspeare was willing enough to flatter Elizabeth, is very true, and no reproach to him. All ranks and descriptions of men were proud to flatter her. The great, the small, the wise, the witty, the politic, and the simple, sung the same song; and Mary's story was probably in general received in England, just as she wished to have it represented.

ART. 61. *Letters, moral and entertaining, by Ann Wingrove.* 12mo. 150 pp. 3s. 6d. Wallis. 1795.

Mediocrity of talent, and strict purity of design, though incapable of great and interesting exertions, are yet, in a certain species of composition, abundantly serviceable to the morals of mankind. The nature of virtue is too simple to need the brilliant trappings of ingenious decoration; and a mind enamoured with moral beauty, and blessed with an ordinary portion of sense, may safely engage in its support and defence. To these qualities, in their most creditable sense, the fair writer whom we are now reviewing may justly pretend. Her letters evince clearness of perception, and propriety of feeling. Her style is neat and unaffected; and her sentiments, if marked by no original beauties, are ever in unison with virtue and decorum.

The subjects of which the letters treat are miscellaneous, and twelve in number, namely; 1. On reading Novels. 2. On Justice and Generosity. 3. On Humility. 4. Journey to Sidmouth. 5. Clarinda's History. 6. Amanda's History. 7. On Wealth. 8. On Solitude. 9. On Happiness. 10. On Contentment. 11. Matilda's History. 12. On Resignation. A numerous list of subscribers is prefixed to this little volume; and the author professes in her advertisement, that the production of some virtuous impressions will accomplish her object in publication. We sincerely hope that this end will be effected; and warmly recommend her book to that part of the public which can be gratified by the simple effusions of a moral pen.

- ART. 62. *Hermes unmasked; or the Art of Speech founded on the Association of Words and Ideas. With an Answer to Dr. Vincent's Hypothesis of the Greek Verb.* By Capt. Thomas Gunter Brown. 12mo. 128 pp. 2s. 6d. Payne. 1795.
- ART. 63. *Hermes unmasked, Letters III. and IV. Containing the Mysteries of Metaphysics. With an Answer to M. le President de Broffes's System of imitative Sound.* 12mo. 72 pp. 1s. 6d. Ridgway. 1796.

These two little tracts appear to consist merely of what the French call *badinage*, the Irish *botheration*; but for which our language affords perhaps no more dignified term than *fun*. If they are intended to convey any serious position, it is this: Any object, of any sort, may serve to make a part of speech of any kind." Part I. p. 55. The sublimity and usefulness of which will easily be perceived. Thus, instead of deriving language from nouns and verbs, this author contends that all words were originally nouns; though, from his own arguments, they must rather have been interjections. But, let them have originated as they would, verbs do now exist, and the question with Dr. Vincent (whom he pretends to answer) was, how those which are most intricate may be supposed to have been formed: in tracing which, this author will afford no great assistance. The jests in this singular attempt at humorous grammar and metaphysics, are not very good; that on *Billy and Silly*, in part. i. p. 49, is too nonsensical even for the author's favourite, the nursery. But they are aimed against learning, kings, governments, bishops, and Christianity; consequently they will be relished, however bad, by persons who, having run out their fortunes, are become democratical, or, having mislaid their morals, are become deistical. The publisher has very properly been changed, in the second part, from Payne to Ridgway.

- ART. 64. *Observations on the Genus Mesembryanthemum, in Two Parts; containing scientific Descriptions of above One Hundred and Thirty Species, about Fifty of which are new; Directions for their Management; new Arrangements of the Species; References to Authors; and a great Variety of critical, philosophical, and explanatory Remarks.* By Adrian Hardy Haworth, late of Cottingham, Yorkshire, now of Little Chelsea. 8vo. 480 pp. 6s. 1794.

A whole volume on one genus of plants was rather formidable, and two years have therefore elapsed before we could conquer it. The best defence for the author's prolixity is in the homely proverb, "store is no fore," though perhaps this may be doubted, when the store is to be paid for. Mr. H. seems to be a good gardener.

- ART. 65. *A practical Treatise on Planting, and the Management of Woods and Coppices,* by S. H. Esq. M. R. I. A. and Member of the Committee of Agriculture of the Dublin Society, &c. &c. Crown 8vo. 189 pp. 6s. Sleater, Dublin. Allen and West, London. 1794.

To a foreign visitor, and one so elegant, we certainly should have paid an earlier attention, had he not unfortunately fallen into bad company.

pany, and been forgotten, among authors “ of less mark and likelihood.” No book of the kind could less deserve to be forgotten. It appears to us to be as useful as it is neat in its decorations, which is not a little : for every break has a vignette, well engraved on copper ; and the prints required for illustration are also executed in a pleasing manner. Mr. Hayes of Avondale, for such we understand to be the author’s name and description, wrote in consequence of the express desire of many respectable members of the Dublin Society, and treats on the enclosure of ground ; on the nursery ; on pruning at the time of transplanting ; on planting ; on the management of woods ; the value of oak at different periods of growth ; loss from premature felling ; advantages of the law in favour of tenants planting and inclosing, and the bounties offered ; directions for various compositions for healing wounds in trees ; the magnitude of several trees in Ireland, and some in England ; their rapid growth in particular situations in Ireland ; and the bounties paid by the Dublin Society for various circumstances in the propagation and sale of trees. At p. 67, the vignette exhibits a view of a wood-house at Avondale, in which, as well as in many other parts of the book, the taste of the author appears to advantage. One of the most remarkable accounts is that of an oak, on *the Skillela estate*, the planks of which, exclusive of two mil-shafts, were sold for 250l. It was a tree forked from the ground, and had, Mr. H. thinks, proceeded from the root of a tree which had once been felled, though, in all probability, at no advanced age. It is not yet too late to recommend this little book to all persons curious in these subjects, which we do very sincerely.

ART. 66. *The Wanderer; or, A Collection of Anecdotes and Incidents, with Reflections, political and religious, during two Excursions in 1791 and 1793, in France, Germany, and Italy.* By Joshua Lucock Wilkinfon, of Gray’s Inn. 2 Vols. 12mo. 7s. Jordan. 1795.

If it be any merit in a book, that the contents correspond to the title, Mr. Wilkinfon’s volumes have indisputably this merit, for a more complete *wanderer* has seldom appeared before an intelligent public. The author assumes a manner to which his talents are by no means equal, and jumbles together a mass of reflections and anecdotes, upon which the most subtle commentator would find a difficulty in putting any reasonable construction. As deviations from common sense ought always to be repaid by some luminous exchange, we have been a little disappointed, in tracing throughout these travelling lucubrations, so small a portion of embellishment and fiction. We have found gravity without sense, sentiment without character, and the attempt at wit, but without point. It would be useless to detail the incongruities which occur in these volumes of *The Wanderer*. The author professes to have derived from his tour a considerable accession to his *bodily* vigour ; we anxiously hope that the tour he projects (for he has not yet done wandering) may operate with equal advantage upon the maladies of his mind. Should this expedient fail, we shall feel ourselves bound to recommend Mr. W. to the caution of the public, and the vigilance of his friends.

ART. 67. *Brooke's general Gazetteer abridged. Containing a geographical Description of the Countries, Cities, Towns, Forts, Seas, Rivers, Lakes, Mountains, Capes, &c. in the known World; with the Longitude and Latitude, Bearings and Distances from Remarkable Places; and the Events by which they have been distinguished. Illustrated with Maps.* 12mo. About 28 Sheets. 5s. Law, and the chief Bookfellers of London. 1796.

That a book intended for the purposes to which gazetteers were originally destined, should be portable and convenient in size, is perfectly clear. The public has now the choice fairly offered, between the copiousness of information contained in the larger work, and the compactness of utility promised by this. We doubt not that the sale will quickly prove the latter qualities to be held in no small estimation.

ART. 68. *Descriptions and Explanations of some Remains of Roman Antiquities, dug up in the City of Bath, in the Year 1790, with an Engraving, from Drawings made on the Spot. By Governor Pownall.* 4to. 29 pp. 2s. 6d. Cruttwell, Bath; Dilly, London. 1795.

This account of the architectural fragments found at Bath, was sent to the Society of Antiquaries in February, 1791, and there read, but under express stipulation, that it should not be copied in their minutes, or inserted in their *Archæologia*: because the author was unwilling to interfere with the design of Mr. Baldwin, an architect at Bath, who then professed an intention to publish drawings which he had made from the same remains. Mr. B. has never published, and therefore Governor Pownall, at the date of this tract, thought it fair to waive the delicacy by which he had been so long restrained. Drawings by Sir H. Englefield, from these antiquities, were published in the *Archæologia* for 1791, but the present delineations are formed by exact measurement, upon a scale of half an inch to a foot, by Governor Pownall himself. The illustrations of the Governor, in which much learning is displayed, tend to this conclusion: "That this curious piece of antiquity (the principal piece) is a fragment of a temple of *Sol*, and the *caput pinnatum* crowned with the serpentine diadem, is the cherubic emblem of *Sol*, placed in the tympanum of the pediment." And further that the "circumscribing civic crown denotes that the temple was dedicated to *Sol*, specifically as the civic patron God of the *Aquæ Solis* (or Bath) sacred to him." The author has also, both learnedly and ingeniously, aimed at completing the broken inscription found at the same place; and endeavoured to ascertain the architecture of the temple. As these fragments of genuine antiquity are justly objects of curiosity to those who visit Bath, this tract will be highly acceptable to all whose curiosity goes beyond the mere unreflecting gratification of the eye.

ART. 69. *A new Book of Interest, containing aliquot Tables, truly proportioned to any given Rate, compiled for the Use of the Merchant, Banker, Public Offices, and all other Persons concerned in interest Accounts. Wherein is demonstrated, by various arithmetical Calculations, that the Tables in all the common interest Books, constantly make the Interest less than the true Amount, and that a Perseverance in their Use, or calculating by the Pen, on the Principles they are composed, will, in all Instances, prove injurious to the Bank of England, to Commerce, to funded Property, to public Companies, to the Individual, and to the Nation in General. By William Wallace, commercial Accountant. Small 4to. 132 pp. 10s. 6d. Stockdale. 1794.*

The great objection of this author to the present books of interest is, that they calculate the interest for days, by a divisor of 365, which makes them inconsistent with themselves; for instance, if you calculate by them the interest on eleven months, and on the number of days in eleven months, the accounts will not tally. He maintains that 336 is the right divisor to find the interest on days proportionable to the yearly or half-yearly interest, and not 365: and his tables are constructed accordingly. This appears a sound and important distinction. We cannot enter into the particulars of this work, but recommend it to the consideration of merchants.

ART. 70. *A new, correct, and much improved History of the Isle of Wight, from the earliest Times of authentic Information to the present Period, comprehending whatever is curious or worthy of Attention in natural History, with its civil, ecclesiastical, and military State in the various Ages, both ancient and modern, &c. &c. To the whole is prefixed a new and very elegant Map of the Island, &c. &c. 8vo. 666 pp. 8s. Albin, Newport; Scatcherd and Whitaker, London. 1795.*

The editor of this volume lives upon the charming and romantic island, which he here describes, and has taken considerable pains to authenticate the facts which are interspersed in his performance. The introduction states also that he has had various communications from the gentlemen of the island, and it is obvious that the map is upon a large and improved scale, and we believe one of the most accurate which has yet been published. Mr. Albin is consequently entitled to the thanks of the public, and we doubt not but he will receive a proper remuneration in a large and extensive sale of his important and entertaining performance.

ART. 71. *The History of the Isle of Wight, military, ecclesiastical, civil, and natural; to which is added a View of its Agriculture, by the Rev. Richard Warren. 8vo. 311 pp. 6s. Cadell and Davies. 1795.*

This publication is no less entitled to our commendation than the preceding, and though less extensive, contains information equally authentic

authentic and equally satisfactory, with respect to the real history and present condition of the island. The map, however, is much inferior.

ART. 72. *Smithfield Market, an Essay, including a Plan for the better Regulation of Drovers, the Sale of live Stock in the London Markets, and for the abolishing the Trade of a wholesale Butcher; with a Reply to the Report of the Committee of wholesale Butchers, by Henry King and J. Edmunds. The Second Edition, corrected and enlarged, with a Postscript, showing the Power of the People to reduce the Price of butcher's Meat in the Metropolis and its Environs.* 8vo. 100 pp. 2s. Bingley. 1796.

This well-meaning writer thinks, among other things, that the mode for lowering the price of butcher's meat, would be, first, that all salesmen for cattle shall be appointed by the Lord Mayor and Aldermen, and that no salesman shall exercise the occupation of a cutting butcher. 2dly. that no person shall purchase on one market day more than eight head of *beast*, forty sheep; and the same number of lambs. 3dly. that returns of all live-stock from the country intended for the Smithfield market, shall be made to the clerk of the market. The writer gives some very pointed and sensible reasons to show that such regulations would be of the greatest utility. Mr. Bingley strongly opposes the arguments of the committee of wholesale butchers, who, as he thinks, have imposed upon Mr. Pitt and the nation. He shrewdly analyses their report, and his observations well deserve the attention of the public. If what he alleges concerning the article of veal be accurate, the high price of that article seems fairly imputable to a kind of monopoly. "It is well known," says Mr. Bingley, "that three Carcase butchers kill one thousand calves per week, which is more than is slaughtered by all the cutting butchers in London, in the same space of time." The author, in what he says of wild beasts, suffers his zeal to transport him too far. He thinks, wildly enough, "that if the throats of all the wild beasts in the Tower, &c. &c. were cut, it would save *many thousand pounds* a year in the pocket of the people."

ART. 73. *Pleasant Pastime for a Christmas Evening; or the Predictions of Cosmopolitus Occularius Philanthropos Foresight. Dedicated, without Permission, to the Hon. Richard Keppel Craven.* 12mo. 83 pp. 1s. 6d. Robinfons. 1795.

A book of fortune-telling questions and answers for children: dedicated to a young gentleman, in or under his teens.



## FOREIGN CATALOGUE.

## ITALY.

ART. 74. *Rustici latini vulgarizzati.* Marco Porcio Catone *de re rustica*, con note. Tom I.; 320 pp. Lucio Giunio Moderato Columella *dell'Agricoltura*, con note. Tomo I.; traduzione del Dottor Giangirolamo Pagani; LXX. and 271 pp. 8vo. Venice.

It appears from the dedication, that the author of the Translation of *Cato*, of which we have here only the first two and twenty chapters, is the Abbé *Giuseppe Compagnoni*, who has now, for the first time, undertaken to clothe a writer, who had been so much disfigured by former epitomizers and commentators, in an Italian dress. Nor has the attempt been altogether unsuccessful. Not only the sense and manner of the original are here, in general, represented as accurately as could have been expected, but the expression may likewise be said to have gained, in point of animation, what it has sometimes lost in conciseness. As a specimen, we shall present our readers with a passage taken from the Vth chapter, where the author treats of the duties of the *Villicus*. *Se il Castaldo*, says he, *non vorrà che si faccia male, nol si farà. Se il permetterà, il Padrone nol lascerà impunito. Rimunererà egli poi chi ha fatto bene, onde piaccia agli altri seguirne l'esempio. Il Castaldo non sia girogavo; sia sobrio sempre; nè vada altrove a cena. Tenga in esercizio la famiglia; vegga che quanto il padrone ha comandato si faccia. Non creda di saperne più del Padrone. Si tenga amici gli amici del padrone, &c.* In a few, and those obscure passages only, the translation is paraphractical, as, for example, of the words *uti eo cum introeas circumspicias, uti inde exiri possit*. *In secondo luogo poi all' entrar, che farai nella possessione, della quale parliamo, osserva come passa uscirsene, sia per entrarre in generi comodamente, sia per venderla con vantaggio, se mai avenga, che tu voglia disfartene.* In regard to the notes, they are, for the most part, intended either to vindicate the translation of particular words, or to throw light on the antiquities; and but seldom relate to what may be strictly called Natural History, or rural œconomy. The account of the life of *Cato*, and of the fate of his writings, which is prefixed to the translation, contains nothing but what is generally known, nor can the Abbé be said to have arranged the materials with which he was furnished, in the most judicious manner. That the writings ascribed to *Cato*, still extant, are only an imperfect and ill-digested extract from his real works, had likewise been maintained by others, and particularly by *Schneider*, in his excellent edition of the *Aubores de Re Rustica*, with which it were to have been wished that the present translator had been acquainted.

The notes, with which the translation of *Columella*, (of which some versions had already appeared, about the middle of the XVIth century)

is accompanied, are indeed more numerous than those on *Cato*, and of a different kind, being compiled, without any plan, from the works of former commentators. The greater part of them consists of the various readings only, taken from the edition of Gesner, including even those concerning which there can be no doubt, and which have no immediate connection with the translation itself. The author has, in general, adopted the opinions of *Pontedera*, which are often given in his own words. Sometimes he condescends to explain words, the meaning of which might be easily learnt from almost any dictionary; as, for instance, where he observes that by *viridis ætas*, is to be understood *robusta*, by *mundus, cælum*, &c.; nor are such of his illustrations as relate to literary and antiquarian subjects usually of more importance. The following anecdote, borrowed from *Donatus*, or whoever may have been the author of the Life of *Virgil* attributed to him, is taken from p. 69. *Publio Virgilio Marone. Questi è il primo de' poeti latini; era nato in un villaggio presso Mantova. Ei discendeva da una famiglia poco illustre. Suo padre si chiamava Maro, e sua madre Maja. Si era prima dedicato alla Medicina veterinaria, e per questo mezzo ebbe occasione di farsi conoscere fino al punto di diventare il favorito di Augusto.* That our readers may be enabled to form some judgment of the translation itself, we shall select from it the passage in the preface, in which *Columella*, with equal justice and ability, censures the indifference of his contemporaries to agricultural pursuits. *E per verità noi tutti padri di famiglia (come M. Varrone ai tempi dei nostri avi si lamentò) lasciata la falce et l'aratro ci fiam ritirati dentro le mura, e moviam piuttosto le mani nei circo e nei teatri, che tra' seminati e i vigneti; e quali attoniti ammiriam con istupore i gesti di quegli uomini effeminati, che con atti muliebri fingono quel sesso che non ebbero dalla natura, ingannando così gli occhi degli spettatori; indi per essere in istato di ritornar alle taverne digeriamo le giornalieri indigestioni nelle stufe sudatorie, ed uscito che sia del corpo il sudore solleticchiamo la sete: e consumando le notti nella lussuria e nell'ubbrachezza, e i giorni trà il sonno e il ginoco, crediam di esser felici, perchè trà noi non si vede nè nascer, nè tramontare il sole; e così a questa vita neghittosa succedon le malattie, poichè i corpi de' giovani diventano talmente deboli e snervati, che sembra non poter in essi recar cangiamento la morte.* To each of these volumes is prefixed a *Specchio delle misure, de' pesi e delle monete romane*, and to the first, in particular, a list of the technical terms which occur in *Cato*, with short explanations.

## GERMANY.

**ART. 75.** *Kritischer Versuch über das Text des Platonischen Gastmahls, nebst einer beurtheilenden Anzeige merkwürdiger Lesarten aus den drey Handschriften der k. k. Hofbibliothek zu Wien, von Friedrich Jacob Bast.—Critical Essays on the Text of the Symposium of Plato, together with an Examination of the remarkable Readings of the three MSS. in the Imperial Library at Vienna, by F. J. Bast, Leipzig, 1794; XXVIII. and 171 pp. in 8vo.*

Those who are acquainted with the writings of *Plato* will not wonder that, notwithstanding the attention which *Wolf* and *Schütz* have

have paid to this book, there should still remain abundant matter to exercise the ingenuity of other critics. They will rather rejoice that this commentator has been placed in a situation, in which he had an opportunity of availing himself of resources which had not yet been applied to the improvement and illustration of this important work.

Of these critical aids Mr. Bast gives an account in his preface. They are three MSS. numbered 54, 21, 126, in the Imperial Library at Vienna; the first of which had indeed already been described by *Kollar*, as the other two had likewise been by *Lambecius* and *Nessel*. The first of these is the most valuable in point of age; (by *Kollar* it was, as it appears, without sufficient grounds, considered to be of the 9th century); of important various readings, including additions by which the defects of the printed copies may not unfrequently be supplied, and correct punctuation. The readings agree chiefly with the second Basil edition. The MS. numbered 21, is of more modern date; it contains, however, many excellent various readings, though, in general, it comes nearer the received text than the first. The third, which Mr. B. conceives to belong to the 15th century, is written with great negligence, but exhibits, among a number of deviations from the printed copies, most of which have evidently arisen from the inattention of the transcriber, some different readings by which the text may certainly be improved. From these MSS. the author has selected such readings as appeared to him to be either the only genuine ones, or, at least, such as might deserve the notice of the critic, till further information could be obtained. These, with his observations on them, form the *second* part of this work. In the *first*, the author attempts to remove such errors in the text, as being of an earlier date than any of the MSS. at present existing, can be corrected by conjecture only.

The following may serve as instances of the improvements made in the text by Mr. B. In c. 2. § 1. of *Wolf's* edition, the friend of *Apollodorus* remarks, that he does not know where he (*Apollodorus*) could have acquired the name of *μανικός*; and then proceeds: *ἐν μὲν γὰρ τοῖς λόγοις αἰεὶ τοιοῦτος εἶ.* Mr. Bast shows the difficulties attending the reading *οὐκ οἶδα ἔγωγε*, for which, instead of *νῦν οἶδα*, suggested by *Wolf*, he proposes substituting *ἐν οἶδα ἔγωγε*. So, at the end of the second chapter, in order to avoid the *Anacoluthon* in the words *καὶ ἐμὲ ἔφη ἀπονίζειν τὸν παῖδα, ἵνα που κατακρίσῃ*, he proposes reading *καὶ ἐμὲ ἔφη ἀ. τ. π.* which alteration is confirmed by the *δε* in the following part of the sentence. Again, in c. xii. 7, where the opinion of *Heraclitus* is mentioned, that in the universe, notwithstanding all its variety, there is still an evident agreement, *ὡσπερ ἀρμονίαν τόξου τε καὶ λύρας*, it is clear, that the example of the *Βοτῶ* is but ill-adapted to the place. Mr. B. therefore, by a very bold, and, of course, problematical, but certainly an ingenious conjecture, would read *ὡσπερ ἀρμονία τοῦ ὀξέος τε, καὶ βαρέος*; which, indeed, soon after, are quoted as the very words of that philosopher. Some passages have likewise been greatly improved by an alteration of the punctuation only, as xxxv. 3, where it is *ποῦ* said of *Socrates*, that *ἐν τ' αὖ ταῖς εὐωχίαις μῶτος ἀπολαύειν οἷος τ' ἦν ταῖς ἄλλα καὶ πίνειν*. *Ὅκ ἐθέλων, ὅποτε ἀναγκασθεῖν, πάντας ἐκράτει.*

ART. 76. *Bionis et Moschi Reliquiæ ex recensione Valckenari cum varietate lectionis edidit Fridericus Jacobs. Accedunt Animadversiones in Carmina Theocriti.* Gotha, 1795; XXXX and 57 pp. in 8vo.

With the same accuracy with which, six years ago, Mr. *Jacobs* republished the *Theocritus of Stroth* on an improved plan, has he now been employed in a reimpression of the remains of these two poets, which can hardly fail to supersede the last Leipzig edition. The instructive arguments by which the value of the edition of Theocritus was so much increased, will indeed not be found in the present work; but in order to compensate, in some degree, for this defect, Mr. J. has here given a much greater number of notes under the text, exhibiting partly the alterations in it proposed by former critics, with an appreciation of their comparative merits; and partly the hints and conjectures, differing likewise in their degrees of evidence, of the ingenious editor himself. In the passage of *Bion*, I. 95, seqq. Mr. J. approves of the alteration suggested by *Wynngaarden*: ἀνακλαίουσιν. Ἄδωνι Ἄι μὲν ἐπείσειδ. We are persuaded that the critics have done more honour to the justly suspected verses (94-6) than they really deserve. If we are not mistaken, both the sense and the connection will be materially assisted, if, after expunging them, we read *αὐτὰ* for *αὐτὰι*, joining this verse immediately with the two last of the poem, and putting the words into the mouths of the Graces. In xv. 9. the editor corrects *Rubruken's* otherwise excellent emendation, only so far as to substitute in the place of Πηλείδων, which word appears only three verses before, Ἀκρήθων ἀγαπάξεν. He likewise very properly disagrees with the same critic in regard to the sense of the 19th verse: φέρον does certainly not accord with what had preceded. He therefore recommends in its stead φωνῶν δυσμίαιτον Ἄρνα, which, with a slight variation only, had, as we observe, occurred to *Santen*, who reads φωνῶν δύσανον Ἄρνα (*Catall. Eleg. ad Manl. p. 43*). *Mosch.* II. 41. the word ἔννος appears to be indebted for its place in the text to a fortunate oversight. In *Valckenær's* edition it is αἰμάλος, to which emendation Mr. J. subscribes in a note. *Telephassa* was, however, not related to *Lydia* by consanguinity, but by affinity. III, 56. Very just are the doubts raised by *Valckenær* and *Lenner* (ad *Phalar. Epist. p. 167.*) in regard to the use of the word μέλιγμα, to signify a *flute*. The present editor suggests Πανὶ φέρω τὸδ' ἄγλαμα. Perhaps Πανὶ φέρω τὸδε παίγμα might be considered as less bold, and the word παίγμα, though it occur less frequently, (*Eurip. Bacch. 162*) will convey the same sense, namely, *quicquid Deo alicui proprium est, et in deliciis*; see *Heins. Lect. Theoc. c. 21*. The alteration, v. 119. (χαλεπὸν τὸδε φάρμακον for καλέντι τὰ φάρμ.) is certainly very easy and natural. It might, we think, originally have stood thus: τίς δὲ βροτὸς τοσούτων ἀνάμερος, ἢ κέρασαι τοι, ἢ δοῦναι κελιάδαντι τὸ φάρμακον ἐκφυγεν Ἄταν; which seems to agree better with the leading idea of the poet, and particularly with what follows in v. 121. ἀλλὰ Δίκα κίχτε πάντας. In V. 3. the present editor corrects the faulty reading of *Strobæus*, in the following manner: πέδις δὲ πλείον καλὸν ὄμμα γαλάνας. We should, however, prefer ποδῆσι δὲ πολὺ πλείον ὄμμα γαλάναν, inasmuch as the πολὺ πλείον would thus be retained; and the 6th verse, ἐς χόρνα παπτάνω, would then refer to this.

The value of this edition is greatly enhanced by the *Prolegomena*, which contain observations partly on *Theocritus*, and his scholiasts; and partly on the comic writer *Sophiscus*; the latter of which were immediately occasioned by *Eichstädt's* excellent dissertation on the satyrical Drama of the Greeks. The unintelligible verse, *πείσαι τοὶ Μίλων καὶ τῶς λύκος αὐτίκα λύσσην*, had hitherto remained without any explanation. Mr. *Jacobs* reads *τῶς λαγος*, and remarks that this form was not exclusively peculiar to the Ionic dialect. Among some notes, in the hand of the celebrated *Jos. Scaliger*, on *Theocritus*, with which we have been favoured, we find, instead of *αὐτίκα*, an emendation of *Auratus*, *ἀμνίδα*, which appears to have been taken from an ancient MS. This seems naturally to point out the original reading, which probably was *πείσαι τοὶ Μίλων καὶ τῷ λυκῷ ἀμνίδα λύσσην*. Of the following happy conjectures we entirely approve: *Δοῖω δὴ τιν' ἐρώντε* XII. 12: and v. 14: *τὸν δ' ἕτερον παιδίσκος ὁ Θεσσαλὸς εἶποι αἰΐαν* (where we retain the word *ἕτερον* unaltered) and again: *ἐγὼ δ' ἀνώσω τὸν ἐμὸν πόνον*, II, 164. We cannot, however, but think some changes in the text recommended by Mr. J. to be unnecessary; as VI, 7. *δυσέρωτα τὸν αἰπόλον ἄνδρα λαθεῖσα*, for *καλεῖσα*; XIV. 38. *τήνω τὰ σὰ δάκρυα, μάχλε*, (instead of *μᾶλα*) *ρέοντι*, Comp. Mosch. IV, 56; and, lastly, XXI, 32. *ἐπὶ δ' ἄριστος αὐτος ὀνειροκρίτας* for *αὐτός ἄριστος ἐστὶν ὄν. κ. λ.*

*Ibid.*

ART. 77. *Anthologia Græca, sive Poëtarum Græcorum Iusus, ex Recensione Brunckii. Tom. V, qui Indices complectitur:*

Likewise with the title,

*Indices in Epigrammata, quæ in Analectis veterum Poëtarum a Brunckio editis reperiuntur. Auctore Friderico Jacobs. Leipzig, 1795; VI and 443 pp. in 8vo.*

In this volume are comprized seven different indexes. The first is an alphabetical index of the epigrams contained in the *Anthologia of Planudes*, according to the editions of *Stephens* and *Wechel*, as also the *Miscell. Lips.* and the edition of *Reiske*, with constant references to *Brunck's Analecta*. The second presents the *Anthologia* of *Planudes* itself, arranged according to the seven books, and the subdivisions into which this eccentric man had thought fit to split his compilation. In the third, the edition of *Strato*, by *Klotz*, and in the fourth, the collections of *Reiske* and *Jensius*, occasioned by the transcript from the *Anthologia of Cephalas*, which came to Leipzig, are likewise referred to the *Analecta*. The fifth is a geographical index. The sixth contains the proper names of the gods, men, and animals which occur in the *Anthologia*. Lastly, the seventh, which, to those who wish to understand, or to explain these poets, is unquestionably the most important index, gives a view of the subjects or arguments of the different epigrams, likewise in alphabetical order. The *Index Græcitatæ* is reserved by Mr. J. for his commentary.

From the preface we learn that the editor has had the good fortune to obtain, by means of Mr. *Uhdén*, who is now in Italy, not only an exact list of all the pieces to be found in the Vatican MS. but also a considerable gleanings of epigrams which had hitherto been overlooked

in it. It had long been conjectured that *Sanmaise*, Cardinal *Barberini*, and *Dorville*, must have possessed much more complete copies of the *Anthologia* of *Cephalas*, than those are to which our modern editors have had recourse. Mr. J. specifies, particularly, pieces by *Meleager*, *Leonidas*, *Crinagoras*, *Philodemus*, *Antiphilus*, and others, which appear to have a greater claim to his attention than many of those relics which are preserved in different works already printed. We hope that Mr. *Udden* will likewise favour the public with an accurate revision of all the other pieces; which have indeed been edited, but from copies made with incredible carelessness, (see *Reiske* Præf. ad *Anthol.* p. xxi) and which have suffered, if possible, still more, from the hasty emendations of pretended critics. *Ibid.*

## DALMATIA.

ART. 78. *Georgii Ferrich Rhacusani, fabulæ ab Illyricis adagiis desumptæ.* Ragusa, 1794; 140 pp. in 8vo.

The Illyrian nation, amidst their rocks and sea-coasts, which are but rarely visited by strangers, surrounded as they are likewise by people against whom they bear an inveterate hatred, and who, for the most part, still continue to live in their original uncultivated state, must, of course, have preserved, to the present time, many peculiarities by which they may be distinguished from those other inhabitants of Europe, who have been improved by commerce, and their intercourse with other people. To these belong a number of proverbs, which contain rules for their conduct in life, the popular songs in which their manners are depicted, and the stories transmitted to them by their ancestors concerning battles and spirits. It was, therefore, a fortunate idea in the Abbé F. to exhibit some of their proverbs, amounting in all to at least a thousand, under the form of Fables, of which we are here presented with one hundred and twenty-three only. These are composed with ancient simplicity, in a good Latin style, resembling that of Phædrus, though we must be allowed to express our doubts whether some of them can, after all, with strict propriety, be denominated Fables. The two following fables may serve as specimens of our author's manner:

*XXVI, of the first book.*

Illyr. *Gbdje Silla gospodj, s'raslogom nebodi.*  
*Ubi vis imperat, nullus rationi est locus.*

*Corvus et Vulpes.*

Rerum potitus sceptro *Leo* præceperat  
 Vt quotquot essent tollerentur stirpitus  
 Omnes *Cameli*; trille scelus, at regia  
 Vox legis instar: quod tyrannus imperat,  
 Differre culpa est, plectitur ferro mora.  
 Ut præpes ergo fama per terras iit,  
 Novumque *vulpes* regis edictum audiit,  
 Dirigit amens, et fugæ querit loca

Sibi tuta : mortis undique est comes timor,  
 Oculisque semper dirus occurrit leo.  
 Huic *Corvus* alta desidens in ilice,  
 " Tibi nulla certe est causa, cur timeas," ait  
 " Te namque Bactra non tulere informibus  
 " Tumentem gibbis, et reflexo in pectora  
 " Collo, nec oneris ipsa patiens dorsum habes :  
 " Canum ergo potius vim time, et hominum plagas."  
 Sursum illa spectans, " Porro, Corve, es garrulus  
 " Nugator " inquit," qui me et annis et bona  
 " Tibi præeuntem mente regum addiscere  
 " Arbitria jubes: forte clitellas tibi  
 " Si aptet, deinde sis camelus, dixerit  
 " Tibi rex, et idem testis et judex leo,  
 " Num judicio abibis incolumis, et rhetorum  
 " In morem acutis disputabis formulis,  
 " Ut te camelum haud esse, sed corvum probes ?  
 " Felix quod ævum degis aëria in plaga,  
 " Sin minus, et ipse mecum hiantia quæreret,  
 " Ut fata fugias, latibula exesi specus."  
 Causas tyrannis opprimendi, quos velint,  
 Nunquam deesse fabula explicuit brevis.

## XXXII.

*Illyr. Gbdje velle nauchje ra, bærsofe brod raslje.*

*Ubi multi naucleri, cito frangitur navigium.*

Pinus recisæ Juliis in Alpibus  
 Quas in Gravosii parte declivi sinu  
 In geminas doctus verterat rates fæder,  
 Compactæ eadem forma, onustæ mercibus  
 Jisdem, aquoso pariter in Thetidis sinu  
 Secunda ventis explicabant carbasa,  
 Cum subito eois intonata fluctibus  
 Sævit procella, parque monti verberat  
 Unda utriusque latera ; jam nautæ gemunt,  
 Pavore mortis occupante pectora.  
 Harum una ventis fluctibusque strenue  
 Victis adivit tuta portus ostia ;  
 Excussa cursu dum vagatur altera  
 Ventorum arbitrio, nec tumentes sustinet  
 Undas, profundo mergitur ratis salo.  
 Quæris carinis unde dispar exitus,  
 Uni illa, multis hæc magistris paruit.

Another article, by Ferrich, was accidentally placed, last month, under the erroneous title of ITALY.

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 ACKNOWLEDGMENTS TO CORRESPONDENTS.

To *Dr. Hunter*, of York, and indeed to the public, we have to apologize for the omission of his paper upon agriculture, which arose from a circumstance not worth explanation. We shall be careful to insert it in our review for September.

If *Crito* will look again to the close of the article about which he writes, he will see the truth, and the exact truth, respecting it. The former article, to which he also alludes, treated of a work which could not excite the same moral feelings, and, where no duty interferes, lenity is surely not objectionable.

*Alphesiz*, who is inclined to perpetuate the allegations urged against a certain public company, seems to forget that, if they had been guilty of the conduct attributed to them, the journey which gave rise to our observations, and to his, could hardly have taken place. Nor do we know that the delay of twenty-three years in the publication, is, in any degree, to be ascribed to that body. The volume is not now before us, but we do not recollect that it contained any such intimation.

LITERARY INTELLIGENCE.

An octavo edition of *Hasted's History of Kent*, is in a state of preparation; it is to be in eight volumes.

A set of *Sermons*, by the late Rev. *William Woolcombe*, will soon be published by subscription, for the benefit of his family.

Four views in the West-Indies, during the last campaign, will soon appear. The designs were made by the Rev. *Cooper Wilyams*.

A volume of *Lectures on the Saints Days*, by the Rev. *Dr. Glasse*, is in the press, and will appear early in the winter.

ERRATA.

An accidental circumstance occasioned the following important corrections in our first article to be omitted.

p. 98,	l. 17,	for even of	read even on.
99,	— 10,	— tertias,	— nuperas.
—	— 16,	— Barnes,	— Dawes.
—	— 18,	— Keinoclus,	— Keinoclus.
—	— 31,	— area,	— cura.
—	— 35,	— precipit,	— precipue.
100,	— 8,	— adversatus	— averfatus.
— note,	— 1,	— facerem,	— jacerem.
103, note,	l. 22,	— Hosties,	— Hostis.
104,	— 1,	— Cecropiis,	— Cecropii.
—	— 2,	— Orestes,	— Hercules furens.
—	— 21,	after videt;	put a full stop.
—	— 36,	for to,	read for.
106, note,	— 2,	ut pote,	join as one word.



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THE  
BRITISH CRITIC,

FOR SEPTEMBER, 1796.

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ART. I. *Genealogical Tables of the Sovereigns of the World, from the earliest to the present Period; exhibiting in each Table their immediate Successors, collateral Branches, and the Duration of their respective Reigns; so constructed as to form a Series of Chronology; and including the Genealogy of many other Personages and Families distinguished in sacred and profane History; particularly all the Nobility of these Kingdoms descended from Princes. By the Rev. William Betham, of Stonham Aspell, Suffolk. Folio. 716 Tables. Common Paper, 3l. 13s. 6d. Fine Paper, 4l. 14s. 6d. Boards. Robinsons, &c. 1795.*

IF it be allowed, as probably it will, that, in tables of this kind, the less the eye is interrupted by any thing extraneous from the direct lines of descent, the more convenient they are for use, and the more distinct impresson they produce upon the mind, there will not arise any doubt in giving the present tables the preference, in point of form, to those of Dr. Anderson, published in 1732. His book has long borne a respectable character, but is become rather scarce, and certainly has the fault of being perplexed by the attempt to give the body of history as well as the skeleton of genealogy. Thus whoever compares the early tables in the two will find, that what in Anderson occupies a whole page, with a vast deal of reading in small print, in Mr. Betham's work is comprised within half a page, containing merely the necessary names, but conveying, in fact, nearly the same information. Thus when the latter Author gives us

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Ludim

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the Ethiopians,

it is quite as clear, as when his predecessor takes up eleven short lines to convey his ideas about the Ethiopians: and, indeed, throughout, Anderson presents rather a confused collection of chronological and historical tables; whereas the present author gives strictly what he undertakes, tables of genealogies, collected from the best authors.

The difference in the whole number of tables is indeed one hundred and seventy-six, and the real difference is much greater than the apparent, for of the tables in Anderson's work, a great number are completely chronological. Mr. Betham has therefore a prodigious number of genealogies, for which we look in vain in the publication of his precursor. Such are many of the Oriental families, and those of remote countries in general, which are either given here alone, or with much more extent and exactness. Such also are many of the family genealogies of the nobility of Great Britain, who deduce their lines from sovereigns, a very flattering and attractive part of the work to persons so related. We are glad to see a production of so very laborious as well as useful a kind encouraged by a considerable number of subscribers; and we doubt not that, as the book shall become more known, the author will find it in demand, by all who seek to stock their libraries with books of general reference. A work of this kind, though apparently barren and uninteresting to the casual inspector, will often furnish a key, which could in no other way be obtained, for unlocking the obscurities of history, and giving, in a clear and distinct view, that which narrative usually delivers with more or less of confusion.

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#### MONTHLY REVIEW, OCTOBER, 1796.

THESE Tables must have cost the indefatigable compiler prodigious labour and attention. As a book of occasional consultation and reference, it will rank (we imagine) with the most esteemed productions of the kind. We say this, presuming entirely on its correctness, of which we have no doubt: but as it is not a work for perusal, like a history or a dissertation, a reviewer can only speak from general appearances; and these are all very much in favour of the publication. Indeed we scruple not to give Mr. Betham's work the preference even to Anderson's "Royal Genealogies," (the most considerable of our former complements, of this kind) on account of the greater simplicity and neatness of his method, and the disembarassment of his performance from extraneous historical matter: we have often found ourselves rather confused than enlightened by consulting Anderson. The volume is printed with UNCOMMON NEATNESS, and every indication of accuracy and care. In a short prefatory advertisement, Mr. Betham gives an account of the materials of which he has made use in the complement; and by which it appears that he has consulted all the best authorities; viz. the Bible, the Universal History, the Classics, Anderson, Rollin, the Peerages, &c.—His chief guides in chronology were Newton, and Blair.—The work is dedicated, with permission, to THE KING.

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T H E

# BRITISH CRITIC,

For SEPTEMBER, 1796.

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Quæque sequenda forent, quæque evitanda vicissim,  
Illa priùs cretà, mox hæc carbone notamus.      PERS.

View here the characters of all who write,  
Some slurr'd with black, and others grac'd with white.

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**ART. I.** *Genealogical Tables of the Sovereigns of the World, from the earliest to the present Period; exhibiting in each Table their immediate Successors, collateral Branches, and the Duration of their respective Reigns; so constructed as to form a series of Chronology; and including the genealogy of many other Personages and Families distinguished in sacred and profane History; particularly all the Nobility of these Kingdoms, descended from Princes. By the Rev. William Betham, of Stoneham-Aspall, Suffolk. Folio. 716 Tables. 3l. 13s. 6d. fine Paper. 2l. 2s. common Paper. Faulder, &c. 1796.*

**I**F it be allowed, as probably it will, that, in tables of this kind, the less the eye is interrupted by any thing extraneous from the direct lines of descent, the more convenient they are for use, and the more distinct impression they produce

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BRIT. CRIT. VOL. VIII. SEPT. 1796.

duce upon the mind, there will not arise any doubt in giving the present tables the preference, in point of form, to those of Dr. Anderson, published in 1732. Anderson copied in part from Hubner, of Hamburg, whose *Royal Genealogies* he had originally intended only to translate, but was led in the progress of the work to make many improvements upon his original. His book has long borne a respectable character, but is become rather scarce, and certainly has the fault of being perplexed by the attempt to give the body of history as well as the skeleton of genealogy. Thus whoever compares the early tables in the two will find, that what in Anderson occupies a whole page, with a vast deal of reading in small print, in Mr. Betham's work is comprised within half a page, containing merely the necessary names, but conveying, in fact, nearly the same information. Thus when the latter author gives

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it is quite as clear, as when his predecessor takes up eleven short lines to convey his ideas about the Ethiopians: and, indeed, throughout, Anderson presents rather a confused collection of chronological and historical tables; whereas the present author gives strictly what he undertakes, tables of genealogies, collected from the best authors; but merely genealogies. From a work of this nature we could not with any convenience, or any advantage to our readers, produce extracts; but, in order to convey some notion of the form and manner of the work, we will give the titles of several of the tables in order; observing, at the same time, that such a list of the tables complete, in the work itself, would have been a convenience to the reader, and a proper imitation of Anderson, who has prefixed to his book such a table of contents. Tab. 1. Antediluvian Patriarchs. Tab. 2. *Antediluvian Patriarchs, according to profane History.* Tab. 3. *Chaldean Kings before the Flood, from Berosus.* Tab. 4. *Gods and Demi-Gods who are supposed to have reigned in Egypt.* Tab. 5. Post-diluvian Patriarchs of the Line of Japhet. Tab. 6. Post-diluvian Patriarchs of the Line of Ham. Tab. 7. Post-diluvian Patriarchs from Shem to Abraham. Tab. 8. *Phœnician Genealogy after the flood.* Tab. 9. *The two lines as they stand in Sanchoniatho.* Tab. 10. Post diluvian Patriarchs from Terah to Jacob. Tab. 11. The twelve Patriarchs of Israel, from Jacob's flight to Haran, to the Exodus of Moses. Tab. 12. *The family of Seir the Horite.* Tab. 13. *Patriarchs who sent Colonies*

nies into Arabia. Tab. 14. Genealogy of Saul king of Israel. Tab. 15. *Kings of Syria and Damascus.* Tab. 16. The Genealogy of king David, from Judah to Rehoboam. Tab. 17. Kings of Judah. Tab. 18. Kings of Israel. Tab. 19. Judges of Israel. Tab. 20. The Genealogy of Jesus Christ, according to St. Luke. Tab. 21. According to St. Matthew. Tab. 22. Christ's kindred. Tab. 23. High Priests from Aaron to the Captivity. Tab. 24. High Priests from the Captivity to Judas Maccabæus. Tab. 25. High Priests after Herod got Aristobulus drowned, till the City was destroyed by Titus Vespasian. Tab. 26. Asmonean, or Maccabean Princes and Priests. Tab. 27. Idumæan Kings of Judæa. Tab. 28. Kings of Assyria, according to Eusebius and Syncellus. Tab. 29. Kings of Assyria, according to Scripture, and according to Universal History. Tab. 30. Kings of Babylon, according to Eusebius, and to Syncellus. Tab. 31. Kings of Babylon, according to Ptolemy's Canon, and according to Syncellus. Tab. 32. Six last Kings of Babylon. Tab. 33. Kings of Medes. Tab. 34. Kings of Medes, according to Herodotus, and Diodorus Siculus, Eusebius and Syncellus. Tab. 35. Kings of Persia to Alexander the Great, according to Mirkhond. Tab. 36. Kings of Persia, according to other Oriental writers.

We cannot pursue this throughout; but the reader will, from this specimen, perceive in what manner the work is digested. We should observe, that the titles we have printed in Italics, have nothing corresponding to them in Anderson's tables. The difference in the whole number of tables is indeed one hundred and seventy-six, and the real difference is much greater than the apparent, for of the tables in Anderson's work, a great number are completely chronological. Mr. Betham has therefore a prodigious number of genealogies, for which we look in vain in the publication of his precursor. Such are many of the Oriental families, and those of remote countries in general, which are either given here alone, or with much more extent and exactness. Such also are many of the family genealogies of the nobility of Great Britain, who deduce their lines from sovereigns; a very flattering and attractive part of the work to persons so related. We are glad to see a production of so very laborious as well as useful a kind, encouraged by a considerable number of subscribers; and we doubt not that, as the book shall become more known, the author will find it in demand, by all who seek to stock their libraries with books of general reference. A work of this kind, though apparently barren and uninteresting to the casual inspector, will often furnish a key which could in no other

way be obtained, for unlocking the obscurities of history, and giving, in a clear and distinct view, that which narrative usually delivers with more or less of confusion.

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ART. II. *Philosophical Transactions for 1795. Part II.*

(Concluded from our last, Page 136.)

XV. *On welding cast Steel.* By Sir Thomas Frankland, Bart, F. R. S. pp. 296 and 7.

CAST steel, in a welding heat, says Bishop Watson, Chem. Ess. iv. 148, runs away under the hammer like sand. Sir Thomas Frankland has discovered that, in order to unite it perfectly with iron, it is only necessary to apply it, in a lower degree of heat: the cast steel being in a white heat, while the iron is in a welding heat. For this purpose they must, of course, be heated separately. He is uncertain whether the Sheffield artists may not also have discovered this process, but as he finds it unknown to other cutlers and smiths, he here publishes it for the general benefit of such artificers.

XVI. *The Binomial Theorem demonstrated by the Principles of Multiplication.* By the Reverend Abraham Robertson, A. M. of Christ Church, Oxford, F. R. S. In a Letter to the Reverend Dr. Maskelyne, F. R. S. and Astronomer Royal. Read May 21, 1795. P. 298—322.

The Binomial Theorem, which was invented by Sir Isaac Newton, about the year 1665, was not communicated to the world till many years after, and then appeared without a demonstration. The extensive utility of this Theorem has induced several eminent mathematicians, and particularly those of late years, to give demonstrations of it; which, till now, have been effected by one or other of the following methods. By induction; by the properties of the figurate numbers; by the method of increments; by the method of fluxions; or by the residual analysis\*. But, in the paper now before us, Mr. Robertson has produced a demonstration of this celebrated

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\* This was the invention of the late very able mathematician, Mr. John Landen.

Theorem, by the principles of multiplication; which, as he observes, is a more direct way to the establishment of it.

This paper consists of two principal parts; the first contains an investigation of the Theorem in the simplest case, or when the index,  $\frac{n}{1}$ , is a whole number; the second contains a demonstration of it when the index,  $\frac{n}{m}$ , is any fraction, which is the most general case: and here the co-efficients of the terms in the series are not assumed, but determined by the preceding investigation.

In examining this paper, we found a very ingenious substitution, by which the subsequent operations are extended to more terms, and yet are contained in less room, and are more clear and distinct, than they could have been in the usual notation. We had the satisfaction also to observe, not only that the notation is neat and ingenious, but that the whole process is conducted in a correct and masterly manner.

XVII. *Experiments and Observations to investigate the Nature of a Kind of Steel manufactured at Bombay, and there called Wootz: with Remarks on the Properties and Composition of the different States of Iron.* By George Pearson, M. D. F. R. S. P. 222—346.

Wootz is said, by Dr. Scott of Bombay, in a letter to the President of the Royal Society, to be a kind of steel, in high esteem among the Indians. It admits of a harder temper than any thing known in that part of India; is employed for covering the part of gun-locks which is struck by the flint; for cutting iron on a lathe, or stones; for chizzels, files, saws, and wherever excessive hardness is required. But, as it will not bear any thing beyond a slight red heat; after which a part of it seems to run, and the whole is lost, as if it consisted of metals of different degrees of fusibility, it is inconvenient to manage, and can only be joined with iron, by screws and other mechanical aids. Dr. Pearson having obtained some specimens of this substance, in the form of round cakes, undertook to investigate its properties, and gives, in this paper, an exact account; 1. of its most obvious properties, and its specific gravity, compared with that of other kinds of steel, and iron: 2. of the effects produced upon it by fire, with respect to malleability, fusibility, induration, &c. 3. of the effect of fire united with oxygen gas, nitrous, and other acids; and, lastly, of the properties of its oxide or calx.

The result of these experiments is, that Wootz is manifestly a species of iron: and Mr. Stodart, who forged a penknife of it for the President, was of opinion, that, notwithstanding the difficulty

difficulty and labour in forging, "it is superior, for many purposes, to any steel used in this country. He thought it would carry a finer, stronger, and more durable point; and might, therefore, be particularly valuable for lancets, and other surgical instruments." It appears that it is not malleable when cold, nor easily forged when ignited; the state of ignition requisite for that purpose being confined within a very few degrees of heat: that it may be tempered and dis tempered, but this also not within a considerable range of heat; that the degree of heat at which it is forged, is less than that, at which it is tempered, the former being *red in the dark*, the latter red in the light: that it will receive a polish equal to the finest steel: that its fusion requires a higher degree of heat than that of crude iron: that it is not easily reduced into filings, even after annealing; is not so brittle as raw iron or even steel; and on solution in sulphuric acid and water, affords about the same quantity of carbone, and rather less of hydrogenic gas than steel.

In order to ascertain the class of this metal, among the species of ferruginous substances, Dr. Pearson enumerates the specific properties of all the kinds of iron now known, and decides that Wootz approaches nearer to the state of steel than of either raw or forged iron; and that, with regard to the kind of steel to which it is to be referred, it is not that variety in which there is either an excess or deficiency of carbone; but that it contains undoubtedly some other ingredient, which he conceives to be oxygen. This curious investigation is carried on with great skill and accuracy, and promises to lead to some useful application of the substance in question in this country.

XVIII. *Description of a Forty-Foot reflecting Telescope.*  
By William Herschel, LL. D. F. R. S. 19 Plates. P. 347—409.

The description here given is full, perspicuous, and illustrated by forty-seven figures. From the introductory part of the paper it appears, that Dr. Herschel was indefatigable in his attention to astronomical instruments before he was generally known in the literary world, as ardently engaged in the pursuit of science.

"When I resided at Bath," he says, "I had long been acquainted with the theory of optics and mechanics, and wanted only that experience which is so necessary in the practical part of these sciences. This I acquired, by degrees, at that place, where, in my leisure hours, by way of amusement, I made for myself several 2-feet, 5-feet, 7-feet, 10-feet, and 20-feet Newtonian telescopes; besides others of the Gregorian form, of 8 inches, 12 inches, 18 inches, 2 feet, 3 feet, 5 feet, and



and 10 feet focal length. My way of doing these instruments, at that time, when the direct method of giving the figure of any of the conic sections to specula was still unknown to me, was, to have many mirrors of each sort cast, and to finish them all as well as I could; then to select, by trial, the best of them, which I preserved; the rest were put by, to be re-polished. In this manner I made not less than two hundred 7-feet, one hundred and fifty 10-feet, and about eighty 20-feet mirrors; not to mention those of the Gregorian form, or of the construction of Dr. Smith's reflecting microscope, of which I also made a great number."

Such strenuous endeavours in the fabrication of instruments, and a similar perseverance in their application, justly deserved patronage, and, fortunately for the cause of astronomy, it was granted. Success had emboldened Dr. Herschel to conceive still greater projects for discovery, and "the President of our Royal Society," he says, "who is always ready to promote useful undertakings, had the goodness to lay my design before the king. His Majesty was graciously pleased to approve of it, and, with his usual liberality, to support it with his royal bounty. In consequence of this arrangement, I began to construct the 40-foot telescope, which is the subject of this paper, about the latter end of the year 1785."

After mentioning some interruptions and accidents relating to the construction of the instrument, he concludes the introduction with the following sentence.

"August, the 28th, 1789. Having brought the telescope to the parallel of Saturn, I discovered a sixth satellite of that planet; and also saw the spots upon Saturn, better than I had ever seen them before, so that I may date the finishing of the forty feet telescope from that time."

A moment's reflection will convince our intelligent readers that any attempt, without figures, to convey a clear idea of Dr. Herschel's instrument and apparatus, described in the paper before us, must end in disappointment. We, therefore, refer them to the paper itself. From a review of Dr. H.'s discoveries, and a consideration of other circumstances, we fear that his forty-foot reflector does not answer the expectations at first entertained from it; but it would be extremely unfair, on this account, to derogate either from the design or execution, as throughout both, an uncommon degree of ingenuity appears to have been exerted.

XIX. *Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, 1794.* By Thomas Barker, Esq. Communicated by Thomas White, Esq. F. R. S. Read, June 18, 1795. P. 410—413.

The nature of Mr. Barker's annual register is well known to those who have been accustomed to peruse the *Philosophical Transactions*

Transactions for several years past. As usual, it consists of a table, containing the highest, lowest, and mean height of the barometer and thermometer for each month; the latter instrument being observed both in the house and abroad. The rain for each month is also registered; and to the table are added general remarks on the weather, and its influence on vegetation and agriculture. Mr. B. observes, that in the latter half of December "the frost began; it was a mixture of severe and moderate frost, falling and melting snows, and floods, with hard frost and breaks; the beginning of a very severe winter, which lasted long into the next year." These remarks recal to our minds the great political changes to which the severity of the season so much contributed, and which affect, to this moment, the tranquillity of all Europe.

XX. *An Account of the Trigonometrical Survey carried on in the Years 1791, 1792, 1793, and 1794, by Order of his Grace the Duke of Richmond, late Master-General of the Ordnance. By Lieut. Col. Edward Williams, and Capt. William Mudge, of the Royal Artillery, and Mr. Isaac Dalby. Communicated by the Duke of Richmond, F. R. S. Read, June 25, 1795. 4 Plates. P. 414—591.*

In the introductory part of this very valuable paper, the following account of some former exertions of the same kind, in our own country, is given.

"A general survey of the island of Great Britain, at the public expence, was (as we learn from the LXXVth Vol. of the Philosophical Transactions) under the contemplation of government, as early as the year 1763, the execution of which was to have been committed to the late Major-General Roy, whose public situation and talents well qualified him for such an undertaking. Various causes procrastinated this event, till the year 1783, when the late M. Cassini de Thury transmitted a memoir to the French ambassador at London, which paved the way to a beginning of this important work. Calculated for the advancement of science, this memoir was presented to the king, and readily met with the approbation of a monarch, so eminently distinguished, from the æra of his reign, for his liberal patronage of the arts and sciences. By his majesty's command, the memoir was put into the hands of Sir Joseph Banks, P. R. S. accompanied with such marks of royal munificence, as speedily obtained all the valuable instruments and apparatus necessary for carrying the design into immediate execution."

"General Roy, to whose care the conduct of this important business was committed, lived to go through the several operations pointed out in the memoir, the particulars of which have been detailed at great length in the Philosophical Transactions, where they will remain

a testimony of his zeal and ability in conducting so arduous an undertaking at an advanced period of life. The further prosecution of the survey of the island, to which the operations hitherto performed might be deemed only as subservient or introductory, seemed to expire with the General."

"The liberal assistance which his Grace the Duke of Richmond had on all occasions given to this undertaking; and particularly the essential services performed by Captain Fiddes and Lieutenant Bryce, of the corps of royal engineers, in the survey and measurement of the base of verification on Romney Marsh, are acknowledged by General Roy in the strongest terms. A considerable time had elapsed since the General's decease, without any apparent intention of renewing the business, when a casual opportunity presented itself to the Duke of Richmond of purchasing a very fine instrument, the workmanship of Mr. Ramsden, of similar construction to that which was used by General Roy, but with some improvements; as also two new steel chains of one hundred feet each, made by the same incomparable artist. Circumstances thus occurring to promote the further execution of a design of such great utility, as well as honour, to the nation, his grace, with his majesty's approbation, immediately gave directions to prepare all the necessary apparatus for the purpose, which was accordingly provided in the most ample manner."

To enter into a minute account of the execution of the design, as described in the paper before us, would exceed our limits; but, as we think it incumbent upon us to convey to our readers a general idea of the nature and extent of the survey, we present them with the titles of the sections into which the paper is divided. Section I.—An account of the measurement of a base on Hounslow Heath, with an hundred feet steel chain, in the summer of the year 1791. Section II.—Containing particulars relative to the commencement of the trigonometrical operation. An account of the improvements in the great Theodolite; and a relation of the progress made in the survey in 1792, 1793, and 1794, together with the angles taken in those years. Section III.—Measurement of the base of verification on Salisbury Plain, with an hundred feet steel chain, in the summer of the year 1794. Section IV.—Calculation of the sides of the great triangles. Section V.—Of the directions of the meridians at Dunnose and Beachy Head; and the length of a degree of a great circle, perpendicular to the meridian, in latitude  $50^{\circ} 41'$ . Section VI.—Of the distances of the stations from the meridians of Greenwich, Beachy Head, and Dunnose; and also from the perpendiculars to those meridians. Section VII.—Containing the secondary triangles, in which two angles only have been observed. The first seven intersected places are intended for the small instrument, on account of their commanding situations. Section VIII.—Containing the distances of the objects intersected

fectcd in the course of the survey, from the meridian of Greenwich, Beachy Head, or Dunnose; and from the perpendiculars to those meridians; with their bearings, at the several stations, from the parallels to the meridians. Also the latitudes and longitudes of those objects. Section IX.—Heights of the stations. Terrestrial refraction.

Each of these sections is subdivided into articles, so that the whole presents us with a distinct and clear account of the instruments employed, experiments made in order to attain accuracy in the measurements, and calculations founded upon the observations. Of the principal parts of the survey, which have been executed, we have the following summary account in the conclusion of the paper.

“ In this early stage of the survey, the first object in view has been to determine the situations of the principal points on the sea coast, and those objects which are near it. Having executed this resolution, the result will sufficiently explain its importance; as it will be found, that, by the interfection of churches, or other edifices, the coast is laid down from Fairlight Head to Portland. Thus Bexhill church, Pevensey church, the station on Beachy Head, Bighthelmstone church, Southwark church, New Shoreham church, Goring church, Pegham church, Selsea church, Selsea High House, Cackham tower, and the watch-house at the mouth of Chichester harbour, mark the coast of Sussex. In like manner, it will be found, that the coast of Hampshire is laid down from the interfections of many remarkable objects, of which the principal ones are South Hayling church, Portsmouth church, Calshot castle, East Cowes sea-mark, St. Catherine’s light-house or sea-mark, Ashey Down sea-mark, the Needles light-house, Hurst castle light-house, with Christchurch Head, or, as it is more frequently called, Hengistbury Head. The coast of Dorsetshire, also, has many places laid down: Poole church, Branksea castle, the Barrow on Swyne Head near St. Alban’s Head, and Wyke church, near Weymouth. Those are some of the principal objects which mark the coast, being very near it.”

It gives us much pleasure to find that this survey is to be continued, and that an account of its continuation is to be published in the *Philosophical Transactions*. As far as it has been hitherto carried on, we think it does honour to every one concerned in its design and execution; and we trust that every lover of rational enquiry will join us in hoping that such exertions of science may be liberally encouraged, and directed to objects so becoming the attention of a great commercial nation.

The articles which we have noticed are followed by a list of presents received by the Royal Society, from November, 1794, to June, 1795; with the names of the donors. As usual, an index concludes the volume.

ART. III. *Sermons delivered at the Sunday Evening Lecture, for the Winter Season, at the Old Jewry.* By Joseph Fawcett. 2 Vols. 8vo. 866 pp. 12s. Johnson. 1795.

THE volumes now before us contain a collection of very ingenious and eloquent orations. Whether the ingenuity be not sometimes carried to an excessive degree of refinement, and whether the oratory do not often degenerate into mere rhetorical flourish, our readers will be enabled to judge by the specimens which we shall place before them. We are far from wishing to exclude an oratorical style, discreetly used, from the pulpit. Its office there is, to call the attention of the hearers to the explanation of their duty, and to invigorate their resolution in the discharge of it. It, therefore, addresses itself to their hearts and consciences; but mere rhetoric concerns itself chiefly with the fancy, and raises only admiration.

Serm. I. *On the Omnipotence of God*, exhibits specimens both of eloquence and of rhetoric. The following passage is striking and oratorical :

“ A devout man has an advantage over all who have cultivated no intercourse, who maintain no friendship, but with their fellow-creatures. He can carry cheerfulness with him into all his solitudes. He has a remedy for melancholy, whenever it is ready to steal over him. The departure of company is the return of religion; and he takes leave of man but to meet with God.” P. 11.

If the preacher had left this just and pious thought thus impressed upon our minds, he would have done well. But, like a beater of gold, he hammers it out, and expands it, till its substance is almost lost by the repetition of the strokes :

“ Let cruelty confine him in some subterranean cell, or immure him in some solitary tower; let no kinsman, no friend, no human creature, be allowed to visit him; let the implements of epistolary correspondence be denied him; let not the distant murmur of society be able to reach his gloomy recess; let him be forbidden to hear the voice of his keeper; let the hand that brings him his bread be invisible to him; even in such a sepulchral imprisonment, even in this interment of his heart, he would find solace in the society of that invisible visitant, from whom no confinement is any seclusion; and with whom no contrivance of man can intercept the intercourse of piety.

“ Let the tempest dash his vessel on a rock; let him escape, accompanied by no other survivor, to some undiscovered country; where no human footstep has ever printed the ground; where no creature that hath life is seen to move; where the voice of neither beast, nor bird, is to be heard; where all the echoes have slept from the beginning of time; even upon such a shore, if such a shore there were, the

the solitary wanderer might look up to heaven and say, I have yet one associate left; if there be none other, there is one Inhabitant of this place; in this dead solitude the Author of all life is present; I am still in the company of the most amiable of all beings." P. 11.

The following lesson is judicious and useful :

" An earthly governor, however patriotic in principle, and wise in council, in how great a degree soever a father to his country, and a discernor of what it is that makes a country happy, must depend upon the diligence and fidelity of his servants for the proper execution of his commands. He cannot keep his eye upon every province of the state. He cannot be present in every court of judicature. He cannot be a witness of the manner in which the several subordinate officers of his kingdom discharge their duty, through all the descending departments of power. Much injustice may be practised, which he knows nothing of; and innocence may send forth many complaints that never reach his ear. But He who sways the sceptre of heaven and earth, fills heaven and earth with his presence. He issues the command and sees it executed. He overlooks all the complicated operations of his government. He directs what is to be done, and oversees it while it is doing. Whatever instrumentality or ministration he employs, he also inspects. Every thing is transacted under his eye. No confusion can ever occur." P. 13.—" A good man, therefore, has the most abundant reason to rejoice in the care of Providence, in every place. He cannot go where the shield of heaven shall not follow him. When mankind have lost him, God has him full in his eye." P. 14.

So far we are well instructed; but in what follows we do not acknowledge the true pathetic :

" Should the earth open and swallow him up, God is present in its deepest and darkest caverns. Let him sink into the midst of the seas; let " the floods compass him about;" let " all their billows and waves pass over him;" let " the depths close round about him," and " the weeds be wrapped round his head;" God shall go with him down into the dread abyfs.

" Hast thou a valued friend, or relative, in some distant part of the globe? and dost thou sigh sometimes to think, *how many mountains rise, and how many billows roll, between that friend and thee?*—Let thy solicitude be relieved by the thought, that, in every region, the same almighty Providence reigns; and that no real harm can any where happen to any honest man." P. 15.

The awful stillness, with which *the Deity* observes human actions, is thus strikingly contrasted with the open expression of *man's* displeasure or approbation :

" But men are visible observers and audible reprovers. We read indignation in their eyes; we hear it in their voices; we see it in their manner. The divine spectator is unseen. He keeps perpetual silence. Whether we act well or ill, no expression of divine approbation, or displeasure,

displeasure, is presented to our senses. When cruelty tramples upon innocence, no thunders murmur; no lightnings flash; no earthquakes rock the angry ground. Or when an act of generosity is performed, which kindles all the rapture of gratitude, and all the enthusiasm of applause, no celestial glories encircle the head of him that did it; there comes no voice from heaven to say, it is well done." We should, however, reflect, that, although we can neither see, nor hear the divine disapprobation, when we do wrong, that it does as actually exist, at the moment in which we do it, as the indignation that frowns upon the brow, that flashes from the eye, of man; that a pure and holy witness of what we do, is as truly present upon the spot where we act, overlooking every motion both of our bodies and our minds, as if we beheld a miraculous manifestation of his presence." P. 18.

At p. 28. We meet with a passage, which the author, probably, conceived to abound with beauties; as fond parents sometimes judge concerning very unseemly children:

"But though the breathing stone may continue to breathe, when he, whose touches taught it to imitate animation, is breathless himself, the breathing animal cannot breathe a moment, without the vivifying influence of him who first breathed into him the breath of life. The moving machine, which man sets a going, may continue to go, when its maker is motionless for ever. But the moving creature that hath life, cannot move a moment, without the presence and operation of him who put it into motion at first."

In other parts of this discourse, *On God as our Creator*, there is much sound and vigorous eloquence, particularly at p. 32, &c. But what is said of *memory*, at p. 41, and of *human preservers* of our life, at p. 42, is a little too rhetorical.

"How humble soever the stone that tells where he lies, the worthy and the good, to whom his goodness and his worth were known, shall strike their pensive bosoms as they pass it, and call their breast his burial place." P. 134. Dr. Johnson, in his criticism upon Pope's epitaphs, says, "The thought in the last line (of Gay's epitaph) that Gay is buried in the bosoms of the *worthy* and the *good* (who are distinguished only to lengthen the line) is so dark that few understand it; and so harsh, when it is explained, that still fewer approve." But Mr. Fawcett admires this thought so much, that he produces it again, at almost the next page: "Gratitude, at distance, points to her heart, and tells him he shall be there *interred*." Surely, this is driving the thought a great deal too far. We assent to the opinion of the venerable critic; and we think, also, that in the *sermon*, the expression of this thought is much more uncouth than in the *epitaph*; where, undoubtedly, it is very obscure. We have frequently met with readers who had never understood the reference of *here* to the bosom of the speaker.

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Though we do not approve of all the sentiments expressed in Sermon VI. (particularly at p. 198, &c. where the assisting influence of the Holy Spirit seems to be studiously overlooked) yet we present to our readers the following extract, as combining very happily a christian charity in judging, with a just insight into human character :

“ V. Let us rejoice to believe, that there is more benevolence than appears in the world. We must not imagine that all the charity of the human race is comprised in the munificence that excites our admiration. We must not estimate the number of the benevolent, by counting the benefactors that pass before us. There is much philanthropy among mankind, of which no mention is made by fame. There is goodness that sits in the shade, without being heard or seen ; that hopes and fears, that weeps and wishes, that rejoices and mourns, in silence and in secrecy. There is Kindness, whose glow is rich, but whose gifts are scanty. The poor have many fathers that cannot feed them, that must content themselves with a father's feelings, without being able to put bread into their mouth ; the oppressed have many more friends than helpers ; and the sighing of the prisoner is pitied by thousands that cannot throw open his prison doors. Opulent and powerful benevolence is a conspicuous object ; it stands upon an hill ; it sparkles to the public eye ; but you see not the generous tear that falls in secret ; you hear not the generous sigh that ascends from him, who can only wish to wipe the faces that are wet around him ; you behold not the liberal heart, to whom fortune has been niggard of her gifts ; indigent generosity is hidden from your eyes, and only known to the heart that holds it. Let us give mankind credit for the virtue which we cannot see ; and console ourselves, amidst the scantiness of visible virtue, with the belief, that there is more worth in the world than we are witnesses of.” P. 206.

Every friend to real virtue and honour, will applaud such well-timed remonstrances as the following :

“ That the restrictive virtues, though, in reality, branches of benevolence, and though virtues only as they shoot out of that trunk, are, if at all to be admitted into the number, tame and poor-spirited virtues ; virtues of an inferior and baser rank, without any thing that is liberal and beautiful in them ; and, that that easy and careless generosity, which consists with sensuality and with sloth, and which, as of course it is partial in its operation, is also compatible with injustice and with cruelty, includes all that is amiable and ornamental in the character of man ; is a sentiment which, I am sorry to say, has lately become very popular and fashionable. It has been honoured with the sanction of the politer circles ; it has received the repeated plaudit of the theatre ; dressed by the pen of dramatic genius, it has worn a charm in the public eye ; it has won its way into a thousand hearts : but, let me be allowed to say, it is a sentiment dishonourable to the understanding that adopts it ; ruinous to the interests of virtue in every bosom that entertains it ; and destructive of the happiness of every society in which it prevails.

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“ The sensualist soothes his want of sobriety, by the boast of social virtue. Alas, his claim is of the most contracted nature to that virtue, to which he is contented to have it confined. The connexion between sensuality and selfishness, is of the closest kind. The intemperate pretender to generous virtue, makes but a poor pretence to it. That temperance, which he calls a low and bastard virtue, is, when practised from right views, and sprung from right principle, a virtue of high birth, high spirit, high title, and high office. She is the honourable child of Charity, and illustrious coadjutor of Generosity. That voluptuousness, to which he gives the fair name of Innocence, or the brilliant one of sprightliness and animation, is the vile and base-born enemy of Benevolence; at once the sordid offspring, and the sordid nurse of Self-love. That dedication of his days to the pursuit of pleasure, which he maintains his right to make; in which, he asserts, he preserves his innocence, as in it, he pretends, he contracts no social guilt; implies, on the contrary, a comprehensive and most criminal embezzlement of property, and time, and thought, and ardour, and vigour, all of which were put into his hand by the Proprietor of all, to be employed for the benefit of his creation.

“ The rioter is a robber. The immoderate lover of pleasure is the ungenerous enemy of mankind. The open-handed prodigal, that scatters around him his worldly substance, without caring where it falls; and who boasts of the light and loose compression with which his property is held in his hand, is a niggard of the good he was made to communicate. Even to that partial goodness, within which his claim to charity is confined, his pretensions are imperfect. Of that pecuniary generosity upon which he plumes himself, his costly pleasures must be considered as contracting his capacity; while they lead to a dishonourable inability, at length, of practising pecuniary justice. And while he boasts of the ardour and fidelity of his friendships, that intoxication, of the criminality of which he ridicules the idea, perpetually exposes him to the danger of offering, in the moment of madness, an affront to that friendship which he worships, not to be forgiven by that honour which he worships too, that may stain him with blood from the bosom of his friend, and banish peace for ever from his own.

“ This imperfection of his claim to the character of philanthropist, the sensualist is able to perceive, if he thought proper to open his eye upon the subject. He must know, if he chose to know, or rather he does know, but he pushes the truth away, as often as it presents itself, and chooses to forget, that his goodness is not healthy and hearty goodness; that it is a maimed and sickly charity; an infirm philanthropy, that serves society, as an individual is served by a lame and decrepid domestic; a benevolence, whose crawl of obedience to the commands of society can only comply with a few of its calls; and is an object of pity, not of satisfaction, to every wise and virtuous member of it; and to the almighty Master of that world, unto which we were all sent into it to minister.” P. 293.

We fear that the following character is not uncommon in the world:

“ Hark,

"Hark, how loudly, and how eloquently, that man complains of oppression in the rulers of his country! With all the vehemence of political enthusiasm, he harangues upon the holiness of liberty, and the sacrilege of them that dare to invade it. Follow him to his own house. Behold him acting the tyrant there; setting his foot upon the neck of his family; causing the domestic circle to "fear and tremble before him;" pushing paternal authority into oppression; invading the filial rights; exacting a slavish submission to his will.?" P. 308.

Sermon X. is, in fact, an eloquent declamation against *religious exercises*; for which sort of eloquence there seems to be no great occasion in the present age. It would be just as reasonable to preach against a slavish submission to human governments; or to employ the most vehement dissuatives from "an extravagant and vulgar veneration for earthly dignities and distinctions." And this is actually done, in Sermon XV. vol. ii. p. 105. But, does the spirit of the present times call loudly for admonitions of such a tendency, and for ranting like this?

"Honest man, in the ear of Wisdom, is a grander name, is a more high-sounding title than peer of the realm, or than prince of the blood. According to the eternal rules of celestial ceremony and precedence, in the sublime and immortal heraldry of nature and of heaven, Virtue takes place of all things. It is the nobility of angels! It is the majesty of God!" Vol. ii. p. 110.

The sentiment is true, but not necessary at this day; and the expression is as bombastical as a French state-paper. One of the first duties of preachers, and moralists of every kind, is surely to adapt their instructions to the peculiar exigencies of the times in which they live.

He must be a hardy disputant, who will contest the truth of this assertion: "Whether his future years be few or many, *the expiration of every one lessens the number of those that are left.*" P. 405. Among the minor blemishes, chiefly those of turgidity and affectation, which we have noticed in these volumes, are the following: "This most melancholy of all desertions, &c. [of understanding] befalls him with a sufficient frequency to *frown upon* intellectual pride." P. 47.—"It is an image of misery that might drain the eye of pity of every drop, and dry up the fountain of her tears." P. 115.—"Has stiffened the spectators into statutes of compassion." P. 120.—"This *mortality of remembrance*, which sinks the *spirit* of a man even *lower than his grave.*" P. 130.—"Affectionate memory's mental land of fair and cherished shades." P. 239.—"When man came first from the hand of his Creator, his bosom was fair as the face of nature around him, and *honest as the light that shone upon him.*" P. 277.—"The volume that contains the

the veracity of heaven." Vol. ii. p. 281.—"Throw the chain of mortality upon the arm of brave revenge." P. 330.—"An arrow in his heart, continually throbbing and burning there." P. 376.—"It is enough to agitate a statue"! P. 407.

Upon the whole, these sermons are better adapted to the pulpit than to the press. They abound with very lively images, drawn from the various appearances of nature, and from the works of art. A hearer could scarcely avoid being charmed by them into the profoundest attention, unless he possessed a much cooler judgment than usually falls to the lot of men. But in reading, and especially in reading books of morality, beauties of this sort are apt to pall upon the mind. We require to be more sedately instructed. We must have calm and solid argument, as well as animated exhortation: and, in addresses from a Christian pulpit, we may properly require also a little more of Christian doctrine than is to be found in these volumes. The sentiments are often very striking and beautiful, but they are sometimes unfortunately managed. Even where they are, in the first effusion of them, very admirable, they are frequently so much expanded afterwards, as to lose, in a great degree, their force and effect upon the mind of a dispassionate reader. With regard to the style, it is a torrent of eloquence. Every page, and almost every paragraph, exhibits attempts at brilliant oratory. Into what faults the preacher is hurried, by his efforts of this kind, our readers must have perceived, by passages in all the extracts which we have placed before them, as well as by the particular instances we have cited. Viewing, however, these defects with a reasonable indulgence, it is fair to say, that a fervent spirit of piety and charity pervades these volumes; and that the preacher would undoubtedly be an orator of high distinction, if he were less of a rhetorician.

ART. IV. *Lodowick; ou, Leçons de Morale, pour l'Instruction et l'Amusement de la Jeunesse. En Six Volumes.*

*Lodowick; or, Lessons of Morality for the Amusement and Instruction of Youth. In Six Volumes. 12mo. 15s. Bell, Oxford-street. 1795.*

THERE are no writings in which greater delicacy and precision are required, than those that are formed for the instruction of youth. Amidst all the theories of the human

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mind,

mind, the importance of guiding and supplying its first enquiries, has been almost equally and universally acknowledged. The mode of accomplishing this necessary task, and advancing the moral and intellectual faculties of the child, to the greatest attainable excellence, has been the question upon which the greatest diversity of opinion has subsisted.

Without entering upon the discussion of the respective systems, which genius and experience (in this particular too little agreed) have suggested for informing the tender mind, we may yet be allowed to suggest, that the observation of nature, and a discreet attention to those phænomena, which mark the real structure and bias of the mind, will generally insure the best hopes of virtuous and rational improvement. To such a principle the work before us appears to possess a close relation; and though we cannot profess to have been strikingly interested by the outline or process of the fable, considered as an history, we are yet ready to acknowledge the purity of its sentiments, and the uniform excellence and value of its moral. To each volume (except the last) is prefixed an Essay upon the different Stages of Education; and in these observations we have found condensed a more than ordinary portion of judgment and good sense. Both these, and the History, are written in French and English: the French occupying the former; the English the latter part of each volume. The style, in each language, is clear, and possesses that purity and ease which are essential to works of this description. As we have mentioned the Remarks on Education as deserving praise, we shall lay before our readers some extracts from these, making our selection from the English version, that the public may more universally judge of its merits; though the French appears to be the original. The first proposition which the author makes, is that which distributes the life of man (previous to maturity) into three epochs: in the first of which (it is said) he is passively sensible; in the second actively sensible; in the third reasonable and intelligent.

“ Hence, then, education is divided into three parts, conformable to the three epochs I have just mentioned.

“ The first takes man at the moment he enters life, and conducts, or rather simply bears him, as a being passively sensible, to the period when his sensibility becomes active, and he enters on a new order of things, and must be directed by a different course.

“ This second part guides and conducts him in the road of active sensibility, till the period when man, together with feeling, acquires also reason and reflection.

“ The third part is applicable to that most interesting epoch, when an upright, ingenuous mind, enlightened by unprejudiced reason, and directed in its movements by the sentiments of a pure heart, forms  
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that happy accord which renders man peculiarly engaging; making him at once virtuous without severity; benevolent without weakness; rigid only to himself, indulgent towards others; sympathizing in misfortune with the miserable, and mingling his tears with his counsel, and his efforts of fortitude to support the soul of the wretched.

“ In the first epoch, it is the absolute will of the instructor that ought alone to direct, and the only skill requisite in the first part of education, is comprehended in these two words—“ Obtain Obedience,”—not by insinuation, promise, &c. but by the power of ascendancy and superiority, which, when gained, will establish the foundation of a good and solid education.

“ In the second epoch, events and contingent circumstances should guide the judgment of the governor, directing all for the advantage of his pupil, but carefully concealing his particular designs, so that only the power of necessity may be felt and perceived.

“ At the third epoch, the preceptor must draw forth the fortified reason, and enlightened experience, which his instruction has instilled into his pupil; for it will then be in vain for him to attempt making his wisdom become that of his scholar: since all that the latter does not conceive or approve of in his counsel, will at least be useless, if not prejudicial.” Vol. i. P. 74.

In treating, (vol. ii.) on the first part of education, the author delivers some remarks, in which it is difficult to decide whether most to commend the good sense by which they are dictated, or the elegant terms in which they are expressed.

“ I have said that the whole science of this first period is comprised in these few words, to “ secure obedience;” but I was far from meaning that we had accomplished our task, when we had made our child the slave of our caprice.

“ The true manner of rendering the character pliable, and of training it to true obedience, may be compared to the science of a gardener, who prepares and turns over the soil that is to receive the seed. Thus stirred and broken, it opposes less resistance to the expansion of the good germs; while the ill weeds are more readily eradicated, which, if the gardener imprudently suffers them to grow, will soon absorb the salts of the earth, and condemn the good seed to sterility. But beware of resembling those rash husbandmen, who, by the force of perpetual agitation, at length reduce the soil to a dust unfit for vegetation, which the winds disperse at their pleasure.

“ It is certain that the wants of a child are beyond its powers, and we are called upon to succour it, and to supply it with all it stands in need of; but it is very essential that we confine ourselves merely to what is really useful, and grant nothing to its caprices. I need not here appeal to the experience of the world, how frequently existence is given to these fancies in children, by creating, almost in the first moments of their being, a multitude of wants which are not in nature. It is often the entire occupation of many persons to seek amusement for the child, and to invent new plays, whilst the insect, fluttering before it, ought for some time to suffice for its entertainment. Thus

it often feels fatigued when it has scarce tasted of enjoyment. Would you conk the true happiness of your child, be a niggard of play-things and amusements; wait always ere you present him with new ones, till his activity finds no further occupation in what has hitherto engaged him, and the real want of nature declares itself, and solicits you. For to present an object of interest which it does not demand, is to create an artificial want, more impetuous than the real one; it is to multiply the chains of nature, and in the end to augment its dependance. Alas! is it not frequently enough, and too much, for our strength, to support the insatiable laws which necessary imperies upon us; to submit to unavoidable deprivations; without feeling still further to increase the weight of the burden?

“The great secret, in two words, is to augment and regulate as much as possible the liberty of the child, by incessantly striving to diminish his wants, instead of labouring to give him new desires. This striving, well prepared and properly applied, ought to be the great instrument in the successive periods of education.

“Study with care the language of children and their signs, that at an age when they know not how to distinguish, you may distinguish, among their desires, those that immediately arise from nature, from those which issue from caprice. Abstract from them, in general, to do as much as possible for themselves, and to acquire little of others: thus acquiring an early habit of limiting their desires by their powers, they will feel the privation of what is beyond their reach.

“The child who suffers, cries, and we should give it help as quickly as we are able; but if we have not the means of relieving it, we ought to remain staid spectators, without attempting to appease it by soothing: for candles will not cure its sufferings, but it will remember what obtained it indulgence; and if it once knows how to engage your services at pleasure, it is henceforward your master: the foundation of education is leppd, and all is lost.

“The first tears of a child are petitions; and, if care is not taken, they will soon become commands; it begins by obtaining assistance, and finishes by requiring service. Thus its own weakness, which gives at first the situation of dependance, in the end gives birth to the idea of empire and dominion. Vol. II. P. 79.

As the second and third pages depend in so great a degree upon the conduct of the first, the author has treated them with less minuteness; the study of nature seems to belong to the second, and the study of himself to the last. In recommending the study of nature, the author has delivered himself with much judgment and propriety.

“If my advice is worthy of regard, prefer to the attention of the child confined to you the simple objects of nature: amidst the different periods to which you make him apply, there are none, in my opinion, more recommendable than that of nature. By this I do not understand that cold and ungraceful science, that sterileomenclature, which issues neither to the understanding, nor to the heart, and is confined to the mere learning how to arrange in order thousands of

lectures;

lections;—but I mean that orderly and attentive observation of the numerous phenomena which the vegetable reign presents, whether in the different species which compose it, or in the general laws that govern it. But, above all things, whatever may be the object of study that you pursue, let not the moral purpose be ever forgotten; in a word, in all his researches, and in each fact that he meets, let nature, as a whole, and each being that it includes, be to your child a living voice which may at all times, and in all places, proclaim to him “that which is good and right is the only path that conducts to happiness.” Vol. iv. P. 84.

We could make still further extracts from these judicious essays, whose author appears to have successfully studied the nature of man. The history of Lodowick is designed to illustrate the maxims laid down; and, if it exhibits not some of finished excellence, it has at least the merit of exhibiting those chaste and moral scenes, from which the understanding and the heart may derive equal improvement.

ART. V. *Translation of the Lectures of a Hindu Rajah, mentioned previous to, and during the Period of his Residence in England. To which is prefixed, a preliminary Dissertation on the History, Religion, and Manners of the Hindus. In Two Volumes. By Eliza Hamilton. Crown 8vo. 615 pp. 10s. Robinsons. 1796.*

**M**ATTERS of fact, as well as of opinion, too wide and common to command attention, and excite emotion by a bare recital, may derive an interest from the new lights in which they are capable of being contemplated. In all ages, even the rudest, the ingenuity of men has attempted, with more or less success, to enliven and impress moral and political truth on the mind, by fable and other machinery, whether in verse or prose. In the less cultivated ages, when the imaginations of men, but little restrained by the precision of philology, are more open to the art of the fabulist and poet, there is a boldness of fable, allegory, and poetical fiction, that would not be indulged in times of more reasoning and refinement. The machinery which so much enlivened the fable of Lucian, has very little effect in the hands of modern writers of the dialogues of the dead. The English nation of the present day scarcely endures every bold fiction of her best poets. The German nation, whatever may be the particular circumstances which occasion that difference, can bear a bolder degree of invention than Britons, and easily admit all the extravagance of a Dante or an Ariosto. As a proof of which, we have found,

in the German language, a kind of philosophical romance, entitled *Mammuth\**, or human Nature displayed on a grand Scale, in a Tour with the Tiukers into the central Parts of Africa; where the travellers meet with the remains of tribes, animals, &c. on a gigantic scale of stature and duration; and the remains of arts and sciences known to certain ancients, wiser than us, but now lost in the gulf of time. It appeared, on reading a critical preface, that this production was a translation from the English language: though in England the book is difficult to be found, and scarcely to be heard of. The machinery and humour which, it would seem, appeared too extravagant to Englishmen, was acceptable to the Germans.

From these observations we may perceive the sound judgment of those writers, who confine the machinery\* by which they endeavour to excite attention and awaken imagination, as nearly as possible, within the bounds of probability. Such a writer is *Eliza Hamilton*. We know that about ten or twelve years ago Hindoo Rajahs have been in England. From the connection between India and Britain, it is extremely natural that a friend of a Rajah should write to him from England; that the prince, whose curiosity is strongly excited by the correspondence, should himself pay a visit to this imperial country, and, in his turn, send an account of what appears most remarkable in this, to his friends he had left behind him, in his own country. Such is the ingenious and natural plan (the more ingenious for being so natural) of this writer; who, as appears not only from the letters, but from her preliminary dissertation, has acquired a very intimate acquaintance with the history, religion, and manners of the Hindoos, and is also a sensible and very extensive observer of the opinions, manners, and customs of our island. The following extracts will serve as specimens of this ingenious and amusing work of imagination.

“ THE AGE OF REASON.

“ The age of reason is thought, by Mr. Vapour, to be very near at hand. Nothing, he says, is so easy, as to bring it about immediately. It is only to persuade the people in power to resign its exercise; the rich to part with their property; and, with one consent, to abolish all laws, and put an end to all government: “ Then,” says this credulous philosopher, “ shall we see the perfection of virtue!” Not such virtue, it is true, as has heretofore passed current in the world. Benevolence will not then be heard of; gratitude will then be considered as a crime, and punished with the contempt it so deserves. Filial affection would, no doubt, be treated as a crime of

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\* The name given to the unknown animal, whose enormous bones have been found in America and Siberia.



a still deeper dye, but that, to prevent the possibility of such a breach of virtue, no man in the age of reason shall be able to guess who his father is; nor any woman to say to her husband, behold your son. Chastity shall then be considered as a weakness, and the virtue of a female estimated according as she has had sufficient energy to break its mean restraints. "To what sublime heights," exclaims this sapient philosopher, "may we not expect that virtue will then be seen to soar! By destroying the domestic affections, what an addition will be made to human happiness! And when man is no longer corrupted by the tender endearing ties of brother, sister, wife, and child, how greatly will his dispositions be meliorated! The fear of punishment too, that ignoble bondage, which, at present, restrains the energies of so many great men, will no longer damp the noble ardour of the daring robber, or the midnight thief. Nor will any man then be degraded by working for another. The divine energies of the soul will not then be stifled by labouring for support. What is necessary every individual may, without difficulty, do for himself. Every man shall then till his own field, and cultivate his own garden."—"And pray how are the ladies to be clothed in the age of reason?" asked Miss Ardent. "Any lady," replied the philosopher, "who chooses to wear clothes, which, in this cold climate, may by some be considered as a matter of necessity, must herself pluck the wool from the back of the sheep, and spin it on a distaff, of her own making." "But she cannot weave it," rejoined Miss Ardent, "without a loom; a loom cannot well be made without iron tools, and iron tools can have no existence without the aggregated labours of many individuals." "True," returned Mr. Vapour, "and it is, therefore, probable, that in the glorious æra I speak of, men will again have recourse to the skins of beasts for coverings; and these will be procured according to the strength and capacity of the individuals. A summer's dress may be made of the skins of mice, and such animals; while those of sheep, hares, horses, and dogs, &c. may be worn in winter. Such things may, for a time, take place. But, as the human mind advances to that perfection, at which, when deprived of religion, laws, and government, it is destined to arrive, men will, no doubt, possess sufficient energy to resist the effects of cold; and to exist, not only without clothing, but without food also. When reason is thus far advanced, an effort of the mind will be sufficient to prevent the approach of disease, and stop the progress of decay. People will not then be so foolish as to die." "I can believe, that in the age of reason, women will not be troubled with the vapours," replied Miss Ardent, "but, that they should be able to live without food and clothing, is another affair." "Women!" repeated Mr. Vapour, with a contemptuous smile, "we shall not then be troubled with—women. In the age of reason, the world shall contain only a race of men!"

"Nothing could be more repugnant to the opinions of Miss Ardent than this assertion. This worthy daughter of Serrivatti is firmly persuaded that, in the age of reason, a very different doctrine will be established. It is her opinion, that the perfection of the female understanding will then be universally acknowledged. She pants for the blessed period, when the eyes of men shall no longer be attracted by the

the charms of youth and beauty; when mind, and mind alone, shall be thought worthy the attention of a philosopher."

REFLECTIONS ON THE GOVERNOR'S NOTCH [BALL].

*The Scene Calcutta.*

" Shall ignorance be for ever leading me into error? and shall experience never be able to defend me against the dangers of misconception and mistake? I this morning accompanied Captain Grey into the country, in an open vehicle called a buggy, drawn by one horse, which he himself drove. It was the first opportunity we had for conversation, since the governor's notch; and he was anxious to know my opinion of it. "What do you think of the ladies?" cried he; "did you not think some of them very beautiful?" I answered, "that as to beauty, I must confess, I thought the ladies had but a slender share in every respect, bloom only excepted, compared to that which adorned the dancing girls; they, indeed, were beautiful!" "'Tis them I mean," returned he, "you do not think I could expect you to admire the old painted witches to whom I introduced you?" "I could never have thought of giving the appellation of ladies to dancing girls!" returned I gravely. "Dancing girls!" repeated he, bursting into a fit of laughter, "why, the ladies whom you saw dance were, many of them, married ladies of rank and distinction; the lovely Mrs. \*\*\*, and her still more lovely sister, were of the number." "Is it possible," cried I, "that men of rank can safely contaminate their honour, by suffering their wives and daughters to stoop to the degrading employment of dancers to the G. G——?" "Why," returned Grey, almost suffocated with laughter, "do you imagine they dance to please him?" "Whom should you all dance to please, but him?" rejoined I, peevishly, a little piqued by the excess of his mirth. "Forgive me, dear Zuarmilla," returned my companion, "I confess nothing could be more natural than your mistake: I certainly ought to have informed you, that dancing is a favourite amusement in Europe: it forms part of the education of both sexes, and, to dance gracefully, is an accomplishment on which women are taught to set a very high value; nor is it without reason that it is thus esteemed, for nothing sets off the charms of a fine woman to greater advantage. Did you not remark the young lady in the blue and silver?" continued he; "the elegance of her figure, the gracefulness of all her motions, the animation that sparkled in her eye, and the sensibility that glowed in her countenance. Never did——" but here a sudden stop was put to the harangue: in the vehemence of his description, my friend had neglected the management of the reins; the wheels of the carriage were intercepted by the stump of a decayed tree, and the horse, impatient of interruption, began to fret and rear, till the love-pierced charioteer, applying his whip to the unfortunate animal, forced him to make a sudden spring, which at once extricated him from confinement, and broke the carriage to pieces. We were both thrown to a considerable distance, and though neither of us received any material injury, we were sufficiently bruised to make us remember the lady in the blue and silver for some days to come."

Miss

Miss Hamilton has illustrated her work not only by a glossary of Oriental words, but, for the convenience of the reader, by notes explanatory of them, when they occur, at the foot of the page. It is but justice to say that, for sound observation, rich imagination, and delicacy of taste and humour, this work is not inferior to the Persian Letters, or any thing that we have had of the same kind for many years.

ART. VI. *Sketch of Democracy.* By Robert Bisset, L. L. D.  
8vo. 352 pp. 6s. Mathews. 1796.

THERE is nothing which more forcibly strikes an attentive and acute reader of ancient history, than the private misery and public misfortune which arise from democratic government. While the hasty and superficial are caught by the popular harangues and declamations interspersed in those valuable documents, and thus become historical democrats, the more profound reader looks at once to the natural and inevitable consequences of the events which he sees there recorded; and abhors a state of society in which the comfort of private life is interrupted by scycophants and informers; in which the mean trample upon the wise and enlightened, and innocence affords no security against calumny; where, in public, eminent services are sure to be repaid by eminent ingratitude, and an unjust surmise is always sufficient to cancel the obligation of a life of benefits. The idle mob of Athens, though, perhaps, the most sagacious mob that the world has ever produced, deciding questions of which it had not the slightest comprehension, and clamouring for amusements which were to exhaust the resources of the state; or the more ferocious mob of Rome, bawling for a division of lands to which they had not the smallest claim in justice, almost equally excite the disgust and horror of the true philosopher. All power without a check is despotism; and of all despotism none is so barbarous and hopeless as that of the populace. It is a tyranny, without a possibility that the tyrant should ever be good or enlightened; and will, therefore, be detested utterly by all who feel the genuine love of liberty. That the French, naturally prone to extremes, should run headlong from a blind and slavish attachment to a *grand monarque*, to a puerile and nonsensical abhorrence of the very name of king, is nothing more than might be rationally expected; but that an Englishman, the dignity of whose mind is ever averse to insults, whether

ther from ministers or coblers, should, even in a single instance, be base enough to crouch to the lowest classes of society; and wish to see himself and his country enslaved to the clamours of undistinguishing mobs, is what it is not easy to believe. We do not, in fact, believe that many such are to be found, except among those whom a paltry and, perhaps, mistaken notion of self-interest has seduced from all that is virtuous and noble; who think that they should rise among democrats, to an affluence or an authority which they neither can attain, nor ought to have in regular government. A few that are deluded by these may, perhaps, also wish for a democracy; the rest, who seem to do it, surely must only act a part. For, as the author now before us says, most wisely, "an ambitious man of abilities, who wishes to exalt himself by subverting the constitution of his country, will rather court the populace, who cannot judge of his views, than noblemen and gentlemen who can. He makes those his tools whom he can most easily delude." P. 168. And, again, as a most excellent warning to the lower orders themselves, "Those of the populace, who are gratified and flattered by the courtship and attention of great men, may be assured that the great men who cajole them, consider them not as associates, but as tools." P. 207.

The good sense and political experience of this country has very widely spread these sound opinions; and, to remove all doubt that might remain, the present momentous period of political convulsion has produced abundance of works, of more or less extent, in which they have been ably elucidated. Mr. Pye and others\*, who translated and commented upon Xenophon's tract on the Athenian Government, did very wisely in showing it to be the decided opinion of the sagacious and experienced philosopher, that a democracy of necessity encourages wickedness and depresses virtue. The present author takes a more laborious, but more perfect method of supporting the truth which Xenophon declared, by appealing to history; and proving that, in fact, it ever has been such as the sage most wisely pronounced its tendencies to be, corrupt, tyrannical, and foolish. The person by whom this useful task has been undertaken, is not a trivial writer. Already has he given abundant proof of sagacity and talents, in the lives of Addison and other writers in the *Spectator*, prefixed to an edition of that work †. It is with pleasure that we see such an author so employed; and, with additional satisfaction do we pronounce, that the present

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\* Brit. Crit. Vol. iii. p. 215.

† Brit. Crit. Vol. vi. p. 289.  
effort

effort fully answers the expectation which the former had occasioned. In a clear and masterly manner, Dr. Bisset delivers chiefly the history of the two great democracies of Athens and Rome, those principal sources from which the popular declaimers of France and other countries draw all their strongest arguments in favour of that mode of government. He shows most clearly, from irrefragable facts, that the best exertions of those people arose, for the most part, from a temporary desertion of democratical principles, in giving a kind of sovereignty to some great man; and that the acts of democracy, as such, were usually capricious, unjust, and destructive. The author certainly deserves commendation for giving his work to the public in its present extent. As far as it goes, it is complete, with respect to the two states above-mentioned, and being of so useful a kind, ought not to be withheld a moment, at a juncture like the present. At the same time, he ought by no means to consider his task as finished. To democracy, as it has once subsisted in England, he has given only a single chapter, whereas, even the sketch of its enormities might furnish no small proportion of a volume; and, to other democratical governments of modern times, he pays no attention, except in a kind of promise, which we heartily hope to see fulfilled, that "they may possibly be the subject of future consideration." The one part and the other may certainly supply a book of equal size with the present; and, to the task of forming it, we hope the author will apply himself without delay.

The introduction to this volume is employed in a very able argument to prove the necessity of applying to experience in all matters of human science, and in politics no less than others. In this part we find a very important sentence on the pernicious tendency of such works as issue from the Cock and Swine in Newgate-street.

"The vulgar declamation, the gross invective, the farrago of censure, which the man of taste despises for the poorness of the composition, and loaths for the coarseness of the sentiment, conception, and language; the gentleman disdains, for the inelegance of the manner and the scurrility of the abuse; the philosopher smiles at, for the impudence of the assertion and the weakness of the argument, is the most likely to procure converts, among the uninformed multitude. The demagogue who catches their temporary notions, who fills their minds with imaginary grievances, who flatters their vanity with ideas of their importance, who calls them from industry, useful labour, and contentment, to idleness and discontent, is the most pernicious to the society in general, and to those, most of all, whom he professes to serve." P. xxi.

The first chapter treats on the democratic principle of "the general will," and very completely refutes the notion of any essential right in it to command obedience. Things which have frequently been said, may obtain great light by the clearness of the manner in which they are delivered, and the mode in which the thoughts are connected. Those advantages appear to be fully united in the passage which we shall now cite.

"The end of government is the general good; all constitutions ought to be permanent means for the attainment and security of that good. If men generally pursued what was most conducive to their happiness, certainly those governments which admitted most fully of the operation of the general will, would be the best. Men do not generally will that which is best for themselves, therefore it is not generally expedient for them, that their will should operate. Want of education to give them habits of just thinking and reasoning, want of knowledge concerning public affairs and the nature of existing causes, want of resolution to forego present temporary enjoyment, for future permanent advantage, and various other disqualifications, intellectual and moral, under which the common people must labour, render it totally inexpedient, that the general will should be the rule of government.

"Experience teaches us, that the wills of men most frequently become worse, from having the power of complete gratification. Those who have uniformly the power of doing as they please, more frequently please to do ill than to do good. The capriciousness of their desires increases with their power. Like spoiled children, they become troublesome to all those who are within the sphere of their action, and eventually hurtful to themselves. Classes of men, as well as individuals, when their will uniformly operates without restraint, become capricious and destructive to others and to themselves. As the wills of individuals require the opposing wills of other individuals to check and correct their caprice and extravagance, so do those of classes. In political establishments, as well as in private companies and societies, the selfish passions of some, restrain the selfish passions of others; a reciprocal check becomes a general corrective and convenience. On this account, the wisest men have always been friendly to a government of check, in opposition to the uncontrolled dominion of any individual, set of individuals, or the people at large." P. 4.

As a more considerable and connected specimen of the ability with which this work is executed, we shall give the author's history of Alcibiades complete.

"About this time began to flourish, a man whose motley history is an excellent illustration of the operations of popular sway.

"Alcibiades was endowed with almost all those perfections which render a man great, and deficient in almost all those qualities which render a man good. His understanding was vigorous, profound, and rapidly quick in its efforts. He perceived, at a glance, the nature of an object, however complicated; the means for attaining it, the circumstances

circumstances that might interfere with the application of those means, and the most efficacious way of surmounting obstacles. In his youth, he had that knowledge both of particular facts, and of general principles, which is usually, even in able men, the acquirement of a mature age. Thus he at once possessed the fervor of genius, and the comprehensive coolness of experienced wisdom. When a boy, he had been unfortunate in his tutors, who flattered his vanity, and promoted his love of pleasure. Socrates attempted his intellectual and moral education. In the former he succeeded, by giving him every just thought which an extraordinary mind could contain. In the second he was unsuccessful, as he could not form him to virtuous sentiments and habits. Alcibiades was intemperate, even to profligacy, the slave of vanity and of ambition, regarding his country and the world in general, merely as made for the gratification of his love of pleasure, of power, and, above all, of splendor and admiration.

“ Alcibiades was eager to engage the Athenians in projects, which might display the wonderful extent and force of his abilities. As he was shewy, as well as really able; as he had every grace of countenance and figure, as well as talent of the understanding; as he was eloquent as well as wise; as he could adapt his manners and conversation to every description of people; as he could join the mob in their buffoonery, as well as Socrates in the theory of his soundest philosophy, he was a very distinguished favourite. It was therefore not difficult for him to prevail on the people to give him the opportunity he wished of signalizing himself. The Athenians, in Pericles's time, had formed an idea of conquering Sicily, Italy, and Africa. Pericles prevented those extravagant fancies from ripening into any fixed design; a regular plan for the subjugation of Sicily was reserved for Alcibiades. He saw that the conquest of that island would be an exploit, which would at once gratify his vanity and his ambition. He saw that though difficult, it would not be impracticable to the Athenian power, headed by his abilities, and directed by his military skill. His comprehensive mind easily perceived, that plans of distant conquest would even, though successful, be very dangerous to so small a state as Athens; that they could not spare either men or money for such an object, without exhausting their means of defence against their Grecian neighbours, and that therefore the attempt would be impolitical, even if success were certain. The evil to the country, however, would not prevent great glory and power from accruing to him, from the prosperous issue of the enterprise; compared to that, its mischief to the country, was to Alcibiades of little consequence. He promoted the scheme with all his influence, and easily prevailed on the multitude to decree an expedition into Sicily. The resolution being fixed, the Athenians strained every nerve, and exhausted every resource in making preparations. Occupied almost entirely with the view of foreign conquest, they made little provision for their defence at home. A great armament was equipped, and the command was given to Alcibiades, Nicias, and Lamachus. The favour of Alcibiades with the giddy populace, excited great envy among inferior demagogues. These saw that any attempt to attack him, whilst he was present, would

would be ineffectual. His oratory and accomplishments would, with the people, overturn any charge against him, even if just: they, therefore, waited for his absence, and assisted in hurrying the expedition. Alcibiades had been reputed to be the author of a profanation of the religion of the country, in disfiguring the statues of Mercury, one of the tutelary divinities of Athens. It had also been reported, that he and the companions of his debauches had, in the wantonness of intoxication and impiety, burlesqued the Eleusinian mysteries, the most sacred of Athenian rites. Alcibiades, if not conscious of his innocence, at least confident of his influence with the populace, demanded a trial. His enemies worked on the impatient ambition of the people to defer it till his return, in order not to retard the sailing of the armament. The best of the Athenian troops were embarked; the principal part of their treasure was expended. Thus, however imprudent the undertaking might originally be, the hope of the country now rested on its success. When once engaged in it, the promotion of that success became not only a desirable, but a necessary object. The issue evidently depended on Alcibiades. On their arrival in Sicily, although they had difficulties to surmount, the genius and activity of Alcibiades rendered them triumphant. His address conciliated some states, his military talents conquered others. Syracuse, and the whole island, was in a fair way of yielding to his arms, or to his policy.

“ Meanwhile the demagogues at Athens stirred the people against him. The same frivolity which believed him innocent without a trial, believed him guilty without a hearing. He was accused in his absence of the abovementioned acts of irreligion, and charged with aspiring at the supreme power, underwent the form of a trial, and was, there being no one to speak for him, of course condemned. Although no criminal code, except that of England, was ever more accurate than the Athenian, yet, from the radical defect of a democracy, trials, at the instance of the people, were mere colourings for the violence of themselves and their demagogues. Alcibiades, like Cymon, like Aristides, Miltiades, and Themistocles, was doomed to punishment unheard. The conduct of the governing populace exhibited a complication of folly and injustice, seldom equalled in the annals of single despotism. First, as to their folly: they were seduced and duped by Alcibiades, to engage in a most extravagant and hurtful project. Having once begun the execution of it, their consequence, as a state, depended on its success; that success was to depend on Alcibiades. They were duped and seduced by other demagogues to deprive themselves of the only means that could produce the end, which their previous folly rendered necessary. So wise, and so able politicians are the multitude. Secondly, as to their injustice: when there was a sufficient ground of enquiry, when the means of proof, or disproof, were at hand, they presumed Alcibiades to be innocent. When the high appointment conferred on him had publicly manifested satisfaction with his conduct, and when the means of proof or disproof of allegations, respecting his actions, were withdrawn, they declared him guilty. So capable are the people of exercising the discrimination and impartiality of judges.

“ Alcibiades



“ Alcibiades hearing of his sentence, left the army and failed to Sparta. He instigated the Lacedæmonians to take advantage of the absence of the Athenian army in Sicily, and to attack Attica. He also persuaded them to send assistance to the Sicilian capital, which was now besieged by his countrymen. Deprived of the superintending genius and wisdom of Alcibiades, on the one hand, and opposed by the Spartan auxiliaries, in addition to the native troops of Syracuse, the Athenians were repeatedly defeated, and at last entirely destroyed: such were the effects of the caprice and imbecility of a governing mob; first, in following the counsel of Alcibiades, and then in depriving themselves of his abilities.

“ From the destruction of the Sicilian armament, together with the pressure of the Peloponnesian war, renewed with double vigour, the Athenians were in the greatest distress. A powerful confederacy was formed against them, at the instigation of Alcibiades. Narrow, uninformed minds never fail to be insolent in success: democrats, of all ages and countries, have treated their dependants with the imperiousness of illiberality possessing power. The Athenians had treated the allies, whom they fraternized, with the greatest insolence, oppression, and rapacity. The rulers in a democracy are more numerous, more extravagant, and more capricious, than bashaws and janissaries. Besides, the turbulence and insolence of democracies, provoke their neighbours to more frequent wars than single despotism. The most unjustifiable means are used for raising money. The Athenians, as we have said, practised great extortions. Their allies justifiably took the opportunity of their misfortunes to throw off an intolerable yoke. The Athenians were repeatedly vanquished, and their affairs reduced to the most desperate situation. They at length began to reflect on their folly, and to propose terms of reconciliation to Alcibiades. The profligacy of that motley character, had obliged him to leave Sparta. Having raised the indignation of that virtuous people by his vices, he resolved to hurt their interest by his abilities. The Persian monarch, mindful of the disasters which he and his predecessors had suffered from the Athenians, had ordered his viceroys in lesser Asia to assist the Peloponnesians. Alcibiades betook himself to Tissaphernes, and, by the versatility of his genius and manners, he gained the favour of that governor. He persuaded him, that it was the interest of the king to keep the balance of power nearly equal between the Athenians and Spartans, rather than by crushing the one to raise the other, to be formidable to himself. He prevailed on him to withhold part of the money that was intended to pay the Peloponnesian fleet, and to prevent the Phœnician ships from joining it. By these means the Athenians were enabled to regain their naval superiority.—Aristotle observes, that mutability is one striking feature in democracy. That great man saw, in the history of the Grecian democracies, and inferred, from the principles of human nature, what every man now sees in the awful monuments of recent facts. The Athenians conceived notions of changing their democracy, to which they very justly imputed all their misfortunes. To this they were farther impelled by Alcibiades, who made the overturning of the democracy an indispensable condition of again taking the management of their

their affairs, and interesting Tissaphernes in their favour. The government was accordingly changed, and vested in the hands of four hundred persons. These being men taken from the mob, behaved with that violence and insolence which characterize low people raised above their former equals. The Athenians had not attended in their change to the real cause of the inefficacy of democracy, to produce security and happiness; the want of controuling orders. The four hundred were as uncontrouled as had been the people at large in their democracy. They gained no more by the change, than did the French by their change from the club and mob government in the time of Pétition, Brissot, and Condorcet, to that of the junto of Danton, Marat and Robespierre. The Athenians soon tired of their four hundred, and re-established democracy. Alcibiades, the Barrere of the time in versatility, though infinitely superior in talents, and somewhat less profligate in conduct, took the lead in the re-established democracy. He defeated the Peloponnesians in various engagements, and had almost restored the Athenians to their former superiority. Here again the inconsistency of a mob-government strikingly appears. The Athenian populace, because Alcibiades had often been successful, had, with a wisdom worthy of such personages, concluded him to be invincible. He was once unsuccessful; this, without any evidence, they imputed to treachery. He was again condemned unheard, and betook himself to banishment.—His successors in the command, being less able, were also defeated. They were tried with the utmost irregularity and unfairness, condemned, and executed. The all-ruling people compelled their court to give the fatal verdict. Such is the justice of democratic tribunals. The folly and violence of the Athenians at last brought the natural consequence, the ruin of the state. Having deprived themselves of their ablest generals, they were defeated in a decisive battle. Athens was taken, dismantled, and made a dependency of Sparta. Thirty persons were established by Lyfander the Spartan general, to govern Athens with unlimited power.

“ These tyrants committed every act of wickedness with impunity. Alcibiades made some efforts to relieve his country; but was murdered, at the instigation of Lyfander, before they could be effectual.” P. 108.

The reflections of Dr. Bisset on the magnanimity of the Romans, after the defeat at Cannæ, may suggest some useful hints to those in this country, who think to obtain an advantageous peace, by crying out that they want it.

“ In no situation did the vigour of the Roman character appear more conspicuously than under misfortune. After defeat, even after the defeat at Cannæ, they never once deigned to propose peace. They were aware, that solicitations of peace convey to an enemy an acknowledgment of weakness, and serve only to encourage him to persevere in the contest, or to insist upon terms which would be disgraceful to the applying nation.” P. 199.

We could with pleasure make further extracts from the Roman history contained in the latter part of the volume, the whole

whole of which abounds with instructive passages, but having taken already so large a specimen, we find ourselves obliged to refrain. Nothing can be more fully evinced from the history itself, or more clearly stated by a political writer than it is here, from the transactions of Julius Cæsar, than that the surest way to enslave a people is to flatter their democratical propensities. In our own country, we are clearly convinced, there is no possible way for an ambitious king to make himself arbitrary, but that of depressing the nobility, and flattering the populace; should such an attempt ever be made, by a monarch of ability sufficient to conduct a deep-laid plan, let wise men look to themselves. All other attempts, whether by corruption or by force, would soon be defeated, because unpopular; but here the people would joyfully forge chains for their own necks, and receive a tyrant, under the idea of gaining a protector.

A few marks of haste appear in this work, in errors of the press, &c. such as *Cataline* for *Catiline*, &c. but there is nothing to which a candid critic can strongly object, and much from which readers of all descriptions may deduce sound instruction, and political wisdom of the most useful kind.

ART. VII. *Observations on Pope, by Gilbert Wakefield, B. A.*  
8vo. 7s. Egerton. 1796.

HOWEVER anxious Mr. Wakefield may be to proceed without our \*attendance in his literary excursions, his desultory career must not deter us from pursuing his footsteps, sometimes checking his impetuosity, sometimes admonishing him amidst the dangers, and sometimes cheering him amidst the difficulties of his way. In his critical and editorial efforts, in the cause of classical literature, we attend him with care and respect; differing from him with caution, and agreeing with pleasure; his lighter labours we approach with less expectation; and seldom find more excellence than we expect. The publication before us, like many others of the same author, proves his learning, his sagacity, and, in some instances, his taste as a critic; but, above all, the irritability of his temper. In our account of the work, therefore, we shall bestow our

\* See Mr. W.'s Preface, p. 6.

commendations without reserve, where we think them due; but we shall likewise exercise, without hesitation, when we find it necessary, the right we possess, or rather discharge the duty that we owe, of disputing the propriety or the pertinence of his remarks.

Mr. Wakefield's first observation upon his author, (Pref. p. 14) refers to a passage which he properly censures, as marked by "a *vacuity* of construction scarcely venial nor vindicable, by any legitimate specimens of ellipses in approved authors"—

" Abuse on all he lov'd, or lov'd him, spread  
A friend in exile, or a father dead."

Prolog. to the Satires, v. 354.

We are entirely of Mr. W.'s opinion, that this *vacuity of construction* (ellipsis) "is scarcely venial, nor vindicable by any legitimate specimens of ellipses in approved authors." But with what consistency does the commentator follow up this remark by immediately adding?—"To the former example, the following passage of Sallust furnishes an exact parallel. Jugurth, 85—28, Edit. Cort. *Vestra consilia accusantur, qui mihi summum laborem et maximum negotium imposuistis.*" Surely this passage from Sallust, instead of forming an exact parallel to Pope's inaccuracy, is justly referred to that common rule established by grammarians, "Relativum concordat cum primitivo, quod possessivo subauditur" ut,

" omnes omnia

Bona dicere, et laudare fortunas *meas*,

*Qui natum habere,*" &c.

TER.

The scrupulous and minute attention with which Mr. W. has pursued his author, through every line of his works, occasionally leads him, we think, into fanciful and erroneous conjectures. He appears sometimes to consider Pope as an imitator, where he probably was original; and sometimes, in our opinion, traces his imitations to a wrong source. Nor can we allow Mr. Wakefield the *critica licentia* he has assumed, and, in virtue of which, he proposes alterations of many passages in his author. This licence we refuse, not condemning altogether the alterations proposed, but objecting to a principle which would establish so dangerous a precedent.

PASTORAL 1st.

V. 57.

The sprightly Sylvia trips along the green,  
She runs, but hopes she does not run unseen,  
While a kind glance at her pursuer flies—

For

For the origin of these lines, Mr. W. refers to Creech's translation of the eclogues, or to a passage in Dryden's play of Don Sebastian; to us there appears no reason to imagine, that Pope consulted any other original than the well-known "Malo me Galatea," &c.—Verses 73 and 84 also are, from an incidental similarity of a phrase or a word, marked, we think, without sufficient reason, as probably owing their origin to some lines of Dryden. P. 7. We should not be unwilling to admit Mr. W.'s alteration of v. 25. Past. 2.—where he proposes to read,

"Or where slow-winding Cam his vales divide:"

instead of,

"Or else where Cam his winding vales divides,"

were there not insuperable objections to all attempts at altering the text of modern authors. With respect to ancient authors, a happy conjecture may occasionally restore a true reading, not otherwise to be attained: but where we know that we have the text as the author himself gave it, there can be no plea for such endeavours. We disapprove, with Mr. W. of the weak phrase, "Or else," though we can produce authority for its usage, from the very source where Mr. W. is so prompt to discover the pilferings of his author.

"Or else expect a listless lazy crop."

Dryd. Virg. Geo. I. v. 313.

The passage cited (by Mr. Steevens) p. 9, from Lucan, as similar to Pope's 84th line of this poem is, we think, not strictly parallel, but is rather of a nature with the "Xanthe retro propera" of Ovid, and the *ἄνω ποταμῶν ἰσθμῶν χωρῆσι παρὰ* of Euripides.

P. 9. Surely when Pope writes,

"And Delia's name and Doris fill'd the grove,"

There is no occasion to think him indebted to Virgil for his "loca questibus implet;" much less to Lauderdale for his translation of the same passage.

P. 120, by an erratum numbered 119.

"And the gay mourn'd, who never mourn'd before:"

thought to be from Shakspeare's, "And how the pray'd, that never pray'd before." More probably from the well-known "cras amet, qui nunquam amavit." It is very certain that Pope was a great lover of Latin poetry in general; and such Latin poetry in particular. But the thought is surely not beyond the compass of common minds, and too obvious not to be supposed original in any poet.

P. 121. "Walk to his grave without reproach,  
And scorn a rascal *and* a coach."

Mr. W. thinks Mr. Pope must have written *in* a coach; which, in spite of Dryden's authority, would have been flat and prosaic.

P. 123. The epigram on the two lovers killed at harvest-work, by lightning, is neither very decorous nor very pertinent; the thought too upon which it turns is old, and is to be met with in Swift's comparison of women to clouds.

P. 135. We agree with Mr. W. in applauding Pope's dexterous and forcible position of the word *strikes*, in v. 86, of the temple of Fame; and his observations on the fable of Dryope (p. 149, 150, and 151) appear to us just and elegant.

P. 152. Contains a peevish remark upon what is there called *the puerile propensity* of his present majesty to enlarge his gardens. Undoubtedly, without enquiring whether such a propensity be puerile, or whether his majesty be improperly under its influence, we may venture with truth to observe, that the remark is ill-natured, and "out of place."

P. 278. Upon the words "Secker is decent," Mr. W. expresses his opinion, which indeed is very general, that Pope confers a parsimonious praise. Perhaps he intended to transfer into our language the classical sense of the Latin "decens," as we find it used by Horace, Ovid, and other writers; as "*decens* Venus," Hor. and "namque et nobilis et *decens*"—"color *decens*"—"quid verum atque *decens*"—"Gratiae *decentes*:" where it is sometimes used to denote personal beauty and sometimes moral good; but neither of these qualities does Horace intend to compliment parsimoniously. The truth probably is, that Pope attempted injudiciously to give dignity to a word which was too much debased by its familiar acceptation, to admit of such an exaltation. By a similar failure in judgment, he conferred upon Mr. Allen the epithet of "low-born Allen;" a title which gave that gentleman so little satisfaction, that the poet, who really intended to compliment his friend, afterwards altered it to "humble Allen;" not, perhaps, being more accurate in his second epithet than he had been judicious in the first.

Mr. Wakefield's remarks on Pope's imitations of Horace are, as far as taste and learning can recommend them, highly commendable, and we would willingly have compounded with him for more of his critical labours, by giving him back his splenetic, and we hope and believe, his false insinuations against our universities; his studied disrespect of royalty; and his sneers

at our ecclesiastical establishments ; all of which are as strongly incorporated with this work, as they are totally irrelative to it:

The following extract will present no unjust or unfavourable specimen of Mr. W.'s critical talents, which are always respectable when not disgraced by the virulence of his political prejudices.

“ EPISTLE I.

Ver 35. Long, as to him, who works for debt, the day.

He probably mistook the words of his author, *opus debentibus*, which signify those, who have bound themselves to execute a certain task within the day.

Ver. 55. Say, does thy blood rebel, thy bosom move.

With wretched av'rice, or as wretched love?

Know, there are words and spells, which can controul

Between the fits this fever of the soul:

Know, there are rhymes, which fresh and fresh apply'd,

Will cure the arrant 't puppy of his pride.

It is not easy to decide the contest of superiority between the original and the copy in these verses. To me the imitation appears more humorous and sprightly ; and the model more sedate and dignified. It may gratify the unlearned reader to know, that the first author of this sentiment on record, is Æschylus, in his Prometheus Bound, ver 378.

Οργης νοσησης εισιν ιατροι λογοι.

Words are the cure of thy distemper, Wrath.

From him Euripides transplanted it, with additional embellishment, into his Hippolitus, ver. 478.

Εισι δ' επωδαι, και λογοι θελητηριοι\*

Φανησεται τι τηςδε φαρμακον νοση.:

Words, that can charm, there are, and soothe the soul :

Nor will their balm not this disease controul.

In the fourth verse Pope might remember Dryden's version of the fourth book of Lucretius :

The fever of the soul shot from the fair,

And the cold ague of succeeding care.

Milton has also borrowed the sentiment in his Sampson Agonistes, ver. 183, where he decorates it with beautiful variations of his own, and where the reader will find a parallel verse from Menander, aduced by Mr. Thyer :

Counsel or consolation we may bring,

Salve to thy sores : apt words have pow'r to swage

'The tumours of a troubled mind,

And are as balm to fester'd wounds.

Ver. 112. If honest S\*z take scandal at a Spark.

I suppose

I suppose Schutz, an attendant on George I. and some court-story is probably alluded to. B.

Ver. 165. — no Prelate's lawn with hair-shirt lin'd.

Alluding to Cardinal Ximenes, and other dignitaries of the Romish church, who practised this among their other austerities. B. P. 248.

Thus do we take our leave of the labours of this critic upon Pope, excepting his edition of the Iliad and Odyssæy; not lamenting certainly that the next commentator on the original works of this excellent poet, whom we are to consider will be, most probably, the learned, ingenious, and judicious Dr. Warton.

ART. VIII. *The first, second, third, fourth, fifth, sixth, and seventh Annual Accounts of the Collation of the MSS. of the Septuagint Version: together with two Tracts prefixed to the first and third.* 8vo. Oxford, at the Clarendon Press. 1780, 1790, &c. to 1795.

ART. IX. *Honorabili et admodum Reverendo Shute Barrington, L. L. D. Episcopo Dunelmensi, Epistola, complexa Genesis, ex Codice Purpureo-Argenteo Casareo-Vindobonensi expressam; et Testamenti Veteris Græci, Versionis Septuaginta-Viralis, cum variis lectionibus denuo edendi, Specimen. Dedit Robertus Holmes, S. T. P. E Collegio Novo, et nuperrime publicus in Acad. Oxon. Poetices Prælector, &c. Folio. 1795.*

ART. X. *Epistolæ Honorabili et admodum Reverendo Shute Barrington, L. L. D. Episcopo Dunelmensi, nuper datæ, Appendix; cum versionis Septuaginta-Viralis denuo edendæ, Specimine ad formam contractiore; A Roberto Holmes, S. T. P. Aedis Christi Canonico, et nuperrime in Academia Oxoniensî Poetices Prælectore, &c. Oxonii: Prostat venalis apud J. Cooke; Fletcher et Hanwell; Londini, apud T. Payne, B. White, et P. Elmsly. 1795.*

WE should ill appreciate the treasures of divine knowledge, opened to all who feel themselves interested in the cause of truth, by the illustrious Kennicott, if we did not consider the most honourable palm which sacred literature can bestow, as already adjudged to that great and good man, whose labours stand not in need of our applause, and rise superior to censure.

But while the post of honour is thus pre-occupied, there is yet, and will be to the end of time, sufficient incitement for the



the industry of biblical critics in the subordinate paths of that most important pursuit. In such a case it is highly laudable to be, if not a principal, an auxiliary: and the learned and respectable author, whose efforts now demand our attention, will think that praise no mean recompence for the assiduity of eight years, which pronounces him second to Kennicott.

Early in the year 1788 Dr. Holmes circulated a paper in the University of Oxford, with proposals for a collation of all the MSS. of the LXX Version known to be extant: a work which, if faithfully executed, and successfully accomplished, would be conducive to the great ends of ascertaining the integrity of the sacred text where it is inviolate, and of facilitating its recovery where impaired. After adducing several cogent arguments in favour of his design, from the antiquity and authority of this version, and from the beneficial effects which, in point of fact, have been found to result from the application of it to its Hebrew original: Dr. H. stated his proposals as follows:

“ 1. That all MSS. known or discoverable at home or abroad, if prior to the invention of printing, should be carefully collated with one printed text; and all particularities in which they differ from it distinctly noted.

“ 2. That printed editions and versions made from all or parts of that by the seventy; and citations from it by ecclesiastical writers (with a distinction as to those who wrote before the time of Aquila or after it) should also be collated with the same printed text, and all their variations from it respectively ascertained.

“ 3. That these materials, when collected, should be all reduced to one plain view, and printed either under the text with which the several collations have been made, as by Dr. Kennicott; or without the text, as by De-Rossi.

“ 4. That references shall be made to MSS. by numbers; to versions by name; to citations of writers by name, place, and edition.

“ 5. That an account in Latin should be given of MSS. collated; containing such descriptions of them, in all particulars, as may enable the reader to judge of the date and authority of each MS. respectively; and specifying the number by which it will invariably be referred to.”

To the honour of an eminent seat of learning, and of the literary world in general, we are happy to record that Dr. Holmes's proposals met with the most liberal and decisive encouragement, from public as well as private patrons. The delegates of the Clarendon press came forward with a munificent annual subscription. The Universities of Cambridge, Dublin, and Glasgow lent their aid; and, at the end of the first year, upwards of four hundred guineas were dedicated to the support of this elaborate work. From that time till the present, Dr. Holmes, in imitation of his archetype and predecessor, has  
very

very laudably reported progress, by annual accounts of the steps taken in prosecution of his design.

The first annual account, published in 1780, after an essay, containing a recapitulation of the plan proposed for the work, and a variety of remarks on the necessity for undertaking it, gives an account of two hundred and thirty-six MSS. already known to be extant in Europe; and states that, at the end of the first year, eleven volumes in folio of collations were deposited in the Bodleian Library. The pamphlet concludes with the well-earned testimonial of the delegates, and those pecuniary statements which, as a man of honour, Dr. H. thought it his duty to submit to the subscribers.

In the *second* annual account it appears that Dr. H. went himself to Paris to inspect the noble collection in the *Bibliothèque du Roi!* and other celebrated repositories of biblical MSS. It is with pain we stifle our indignant feelings, when we peruse his literary commerce with those venerable men, whom some among us knew personally, and loved unfeignedly; and who, to the very hour of their martyrdom, persisted in the same duties which had occupied their brighter days, the advancement of learning and of religion. The cloud was now gathering over their heads, which soon after burst upon them to their ruin. Dr. H. did not quit Paris till some days after the murderous decree which let loose the demons of anarchy on those innocent men, and threw them into the jaws of destruction. The folio volumes of collations deposited in the Bodleian Library amounted, at the end of this year, to twenty-three. The third annual report exhibits specimens of *various readings*, many of them very important, the result of collations carried on in different parts of Europe; and, in a preliminary essay, throws considerable light on the interesting question, How the sacred text stood in the second century? The number of MSS. collated to this time amounted to one hundred and six, and thirteen more volumes of collations were added to the Bodleian Library.

The most striking feature of the fourth annual account is the catalogue of MSS. discovered among the archives of the Greek church, particularly at Moscow. In this year [1792] Dr. Holmes had proceeded so far in his work as to be able to prepare copy for the press, and to exhibit a printed specimen to the board of delegates, containing various readings from Greek manuscripts, editions, citations, and versions, on the first twelve chapters of Genesis. Forty-seven volumes of collations were now completed.

The account published at the end of the year 1793 [No. V.] reports much respectable progress abroad, and much successful labour

labour at home. The principal object to which the learned editor seems to have dedicated his attention in this year, was, to collect the citations from the Greek Fathers, and their various readings. The usual testimonial of the delegates is subjoined, and a general statement of receipts and disbursements. Three thousand pounds had been subscribed and nearly expended by the end of this year. Volumes of collated MS. now deposited in the Bodleian, fifty-eight. We feel our attention particularly engaged by the *sixth* annual report. The rich discoveries made of MSS. in Russia, the steps taken to procure their accurate collation, and the account of the Georgian, and some other versions, are highly important and interesting. At home the year was chiefly spent in preparing copy for the press; and the variations from the Vatican text in Genesis and part of Exodus, were laid before the board. In consequence of this laborious employment, only *six* additional volumes of MS. collations were laid before the board of delegates. But Dr. H. feelingly observes, that, at the present conjuncture, his necessary communication with foreign countries had been impeded, and that *channels* by which much of his materials for the work had been hitherto conveyed to him, were now either entirely closed, or exposed to much hazard and delay \*. The seventh and last annual account, published in 1795, announces the Empress of Russia's consent to the collation of the MSS. in the libraries of the Holy Synod at Moscow. We learn also that the Codex Marchalianus, a MS. of the highest importance, containing the books of the sixteen prophets, with hexaplar marks and readings, was discovered, and in the same state in which Montfaucon saw it. From this MS. Curterius, as well as Phelippæus, printed the text of Isaiah. A complete collation of it has been made, and is safely come to hand. The total number of MS. volumes deposited in the Bodleian Library, at the end of this year, was seventy-three. The sums received for the furtherance of the work, 4445*l.* a sum which, magnificent as it is, we are sorry to see, falls short of the expences incurred by the indefatigable and meritorious editor. From the mention of these annual accounts, we are to proceed to the two folio specimens published by Dr. Holmes, and submitted to the opinion of scholars and critics. The first contains Chap. I. and II. of Genesis; and the second Chap. I. according to the Vatican text, the division of chapters and verses, in which somewhat differs from

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\* Should not the learned writer have rather said that the materials, rather than the *channels*, were exposed to *hazard* and *delay*?

the Vulgate; and are, as we understand, to be speedily followed by the publication of the book of Genesis, on the contracted and much improved plan. We think it our duty to suspend our remarks, at least till the volume, containing the whole book of Genesis, shall be published. But Dr. Holmes will forgive our observing, that we cannot help regretting the necessity, if indeed that necessity exists, for this method of editing a work of such high importance. It was not before the seventh year that the Codex Marchalianus was discovered: who shall say what the next seven years may bring forth? or how far the *completion* of any part of the work is adviseable during the present unfavourable circumstances of Europe? We feel for all the delicacy of a generous mind. We allow for the anxiety of a gentleman and a scholar, placed in such a state of deep responsibility. But more than twenty years, in a less unpropitious æra, elapsed before Dr. Kennicott ceased his preparatory labour. His indefatigable researches during that long period, at home and abroad, left it next to a moral certainty that no treasure of importance remained concealed: he collected all the various readings on all the O. T. and then, and not before, he committed to the press his immortal work. He considered himself as "Consul non unius anni." He devoted his life, his whole life, to the cause; he made arrangements, in consequence of which it might have been pursued, in case he himself had not lived to complete it; and thus, with a full consciousness that he deserved the protracted patronage of mankind, he continued to demand, and to receive it. We admit, that forbearance like this indicates no common vigour of mind; but is the work undertaken as a work of common elaboration? If it would have appeared with more accuracy in the next century, should the impatience of the present age be gratified? When the text of Genesis is irrecoverably printed off, may not Dr. H. lament that new matter has occurred, which ought, in its proper place; to have been inserted? We say this because we think it not too late, and because attention to these remarks may make a great and excellent work yet more perfect. We know that the endowments requisite in an editor of such a book, are many in number, and most important in degree; and Dr. Holmes, as we are fully convinced, possesses them.

We have already said that it is our intention to postpone all critical remarks on Dr. H.'s work. There can be no doubt that Kennicott's edition of the Hebrew Bible was unjustly and prematurely censured, before its opponents had the means of forming a proper judgment, or of taking any ground, except that which was altogether untenable, the absolute and literal integrity of the sacred text. Dr. Holmes, from the nature of his

his labours, will not be in danger of an attack of this description; but candour and impartiality call on us to suspend all criticism at present, and to consider this article merely in the light of a literary notice, on a subject of the very first interest and importance.

Dr. Holmes's former and larger specimen, though on account of the vastness of the design it is judiciously given up, in favour of his second and more contracted plan, claims from us its just tribute of attention. Addressing the Bishop of Durham, as one of the first and most generous of his patrons, he submits to the public an example of his intended labours, and communicates such data as are necessary to form a proper idea of the work. The notes are divided into four distinct heads, distinguished in the margin by the four first letters of the Greek alphabet, in capitals. A C means the various readings in the MSS. and the Complutensian, Aldine, Alexandrine, and some other most celebrated editions. That called the Vatican edition, and published by the directions of Sixtus V. in 1587, with the Latin version of Nobilius, is proposed to be followed in the text of Dr. Holmes's work, with the most scrupulous exactness; the errata only are corrected, many of which the Vatican editors themselves altered with a pen, before the publication of their valuable work; and all *these* variations are noticed. Under the head B are inserted the various readings found in the most celebrated *versions* from the Greek text. The citations from the Greek *Fathers* occupy the third division; and the fourth contains the edited and inedited texts of the ancient *interpreters*, together with Scholia and other fragments, which have a reference to the Hexapla, particularly an anonymous Greek version of the highest value, of which Semler, Michaelis, and other eminent orientalists, have spoken in terms of the highest praise, and which has lately been published; the Pentateuch at Erlang, by Professor AMMON, and the other sacred books, by the celebrated Villoison, from the MS. formerly belonging to Cardinal Bessarion, and preserved in the library of St. Mark. Nothing can be more completely happy, or more judicious, than the idea adopted by this author (whom Dr. H. imagines to have been some Hellenistic Jew, between the 9th and 12th centuries) of rendering the Hebrew text in the pure Attic dialect, and the Chaldee in its corresponding Doric.

To give the learned world a perfect notion of the immensity of the design which Dr. Holmes has relinquished, and to vindicate the propriety, the expediency, the necessity of some alteration taking place, we wish to leave upon record a specimen of his *intended* labours; and, in fixing on the verse in  
Genesis

Genesis which describes the creation of man, we by no means consider ourselves as having exhibited a passage of the greatest length, or most painful exertion on the part of the editor. See Ch. I. v. 11, 26. Ch. II. v. 15, 17, 21, 23.

“ Καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον. κατ' εἰκόνα Θεῦ ἐποίησεν αὐτόν. ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.”

“ XXVII. A. Mss. ET EDD. GR. <sup>A</sup> totum comma, 83. ἐποίησεν ὁ Θεὸς &c.] ἐποίησεν· ο Θεος &c. Notetur punctum superius post vocabulum ἐποίησεν, si forte accentui Athnach in Hebb. Codd. respondeat, 131. κατ' εἰκόνα Θεῦ] ἐν εἰκόνι αὐτῆ, κατ' εἰκ. Θεῦ 135. Si vero fuerit scriptum antiquitus sic, ΚΑΤΕΙΚΟΝΑΑΤΤΟΥΚΑ ΤΕΙΚΟΝΑΘΕΟΥ, facile alterutra κατ' εἰκόνα cum intermed. potuerunt ex homoioteleuto a scriptore omitti. B. VERSIONES, κατ' εἰκόνα Θεῦ] κατ' εἰκ. αὐτοῦ vel αὐτῆ Arab. Mss. 1. 2. ἐν εἰκόνι αὐτῆ κατ' εἰκόνα Θεῦ Arm. Ms. 1. Et præmittit eadem Arm. Versio citata in Præfatione Mosis Chorenensis per fratres Whistonos, forsan ex thesauro Epistolico Lacrozii. Præmittit eadem quoque Arm. Ed. κατ' εἰκόνα αὐτῆ κατ' εἰκόνα Θεῦ Arm. Ms. 2. κατ. εἰκ. Θεῦ ἐποί. αὐτόν] καὶ ἐποί. αὐτόν κατ' εἰκ. Θεῦ Arab. Ms. 4. ἐποίησεν αὐτόν] ἐπ. αὐτῆ Arab. Ms. 3. ἐποίησεν αὐτῆς] <sup>A</sup> Copt. Arab. Ms. 3. Et fecit Deus hominem, ad imaginem Dei fecit eum, masculum et feminam fecit eos, Lat. Vet. ap. Aug. l. iii. de Gen. ad lit. ubi supra. Hilar. l. iv. de Trin. 838. Ambr. in Ps. 743. Hieron. Ep. ad Cypr. Novatian. l. de Trin. 1047. Victorin. Af. l. de principio diei, 204. Faustian. Pr. contr. Arian. 638. Auctor. Qu. V. T. ap. Aug. iii. qu. 21, 45, alibi. Fulgent. contr. Fab. fragm. p. 605. Philastr. Brix. de Hær. 712. cum. Tert. 418. ad imaginem Dei] ad imaginem suam Philastr. Brix. l. c. Vigil. Tapf. l. contr. Varimand. 750. Γ. CITT. GR. Citat tot. com. Philo i, 496. Theoph. 90. Clem. R. Ep. i. 33, sed <sup>A</sup> 2<sup>a</sup> clausula. Just. M. Dial. 269. Constit. Ap. l. v. c. 7. p. 312. Bas. i, 92. Chryf. iv, 76. Greg. Nyff. i, 84. Julian. ap. Cyr. Al. vi, 58. Damasc. ii, 309. Anonym. in Cat. Nic. 76. Anonym. in Cat. Nic. 78. Philop. l. iv. Citat cum intermed. καὶ ἐπ.—αὐτόν Ignat. Ep. ii. ad Antioch. 104. Euf. in Ps. p. 126, et D. E. ii, 232. Cyr. Hierof. Cat. x. 126. Method. ap. Epiph. i, 542. Cyr. Al. iv, 122. v, 377, 471, 524, 663. vi, 22. et alibi sæpe. Greg. Nyff. i, 101. ii, 703, 757. Theodoret. iv, 745. Isidor. Pelus. Ep. p. 302. κατ' εἰκ.—αὐτούς ad fin. Theodot. ap. Clem. Al. 973. καὶ ἐπ.—Θεῦ Bas. i, 338. ἄρσεν καὶ θ. ἐπ. αὐτῆς Chryf. vii, 204. xi, 142, 749. ὁ Θεὸς τὸν ἄνθρωπον.] tr. τὸν ἄνθρωπον ὁ Θεὸς Cyr. Al. v, 471. Κύριος τὸν ἄνθρωπον. in Ed: sed. in Mss. Bodl. Roe et Casaub. ut Vat. Cyr. Hierof. l. c. κατ' εἰκόνα Θεῦ] καὶ κατ' εἰκ. Θεῦ Greg. Nyff. i, 84, ex accomm. ἐν εἰκόνι αὐτῆ Bas. i. 88, ex accommodatione. κατ' εἰκόνα ἑαυτῆς Damasc. i, 357, Ms. ἐν εἰκόνι Θεῦ Anastaf. Ms. Isidor. Pelus. l. ii. Ep. 143, sed l. iii. Ep. 112 habet ut Vat. sed ἐν εἰκόνι Θεῦ.... ἀλλ' οὐχὶ τῇ ἑαυτοῦ.... Philo ii, 625. αὐτόν] αὐτούς Theodot. ap. Clem. Al. l. c. Sed Philo, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, οὐκ ἔτι αὐτόν, ἀλλ' αὐτούς ἐπιφέρει πληθυντικῶς i, 496. Firmat igitur hoc in loco αὐτόν. ἄρσεν καὶ θῆλυ]

λυ] ἄρσεν καὶ θῆλυ Philo i, 496, sed alibi ut Vat. Orig. iii, 638: Δ. RELIQ. INTRP. GR. &c. Ἀκ. καὶ ἔκτισεν ὁ Θεὸς τὸν ἀνδρῶπον ἐν εἰκόνι αὐτοῦ· ἐν εἰκόνι Θεῦ ἔκτισεν αὐτῆς· ἄρσεν καὶ θῆλυ ἔκτισεν αὐτούς. Σύμμ. καὶ ἔκτισεν ὁ Θεὸς τὸν ἀνδρῶπον ἐν εἰκόνι διαφόρων. ὁρῶν ὁ Θεὸς ἔκτισεν αὐτὸν· ἄρσεν καὶ θῆλυ ἔκτισεν αὐτούς. Θεοδ. καὶ ἔκτισεν ὁ Θεὸς τὸν ἀνδρῶπον ἐν εἰκόνι αὐτοῦ· ἐν εἰκόνι Θεῦ ἔκτισεν αὐτούς· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτές. Montf. Anonym. ἔκτισεν οὖν ὁ Θεὸς τὸν ἀνδρῶπον ἐν εἰκόνι ἑαυτοῦ, ἐν εἰκόνι Θεῦ ἔκτισεν αὐτὸν, ἄρρενα καὶ θῆλειαν ἔκτισε σφε. ἔκτισεν αὐτούς 1<sup>ο</sup>] ἔκτισεν αὐτὸν Philop. vi, 18. ἐν εἰκ. διαφόρων, ὁρῶν] hæc Symmacho tribuit margo Cod. Gr. 127, si modo legatur ὁρῶν loco vocis ibi corruptæ ὁρῶν. ἔκτισεν αὐτούς 4<sup>ο</sup>] ἔκτισεν αὐτὸν Philop vi, 18.”

In the course of the preliminary observations, addressed to the Bishop of Durham, is introduced a *fac simile* of the celebrated Vienna MS. and of the principal abridgments made use of in it, and likewise a literal copy of the accurate transcript of Alterus; who supposed the MS. to have been written at the close of the 5th century. Lambecius had assigned it to the æra of Constantine the Great; but in this he differed from Montfaucon and other distinguished critics. To the *fac simile* we must refer our readers. The copy is on the following plan.

- “ 12. Καὶ εἶπεν κς ο θς τῷ νῶε τούτο το σημιον της  
 διαθηκης ης ἐγὼ δίδωμι ἀναμῆσον ἐμου καὶ σου  
 καὶ ἀναμῆσον πάσης ψυχης ζωῆς οση ἐστιν με  
 13. θ ἱμῶν εἰς γενεας αἰωνιους το τοξον μου τίθημι  
 ἐν τῇ νεφελῇ καὶ ἐστὶ εἰς σημιον διαθηκης ἀναμῆστον  
 14. ἐμου καὶ της γης καὶ ἐστὶ ἐν τῷ συννεφιν με νεφελκς  
 ἐπὶ της γης οφθησεται το τοξον μου ἐν τῇ νεφελῇ  
 15. καὶ μνησθησομαι της διαθηκης με καὶ οὐκ ἐστὶ υδωρ ἐτι εἰς  
 κατὰ κλυσμον”

“ Lin 11. ἀνα non apparet.

“ Lin. ult. Lambecius: καὶ μνησθησομαι τῆς διαθηκης με, ἣ ἐστὶν ἀνά μέσον ἐμῶ καὶ ἱμῶν. Cod. argent, non habet: ἣ ἐστὶν ἀνά μέσον ἐμῶ καὶ ἱμῶν. In v. μου est o minor-majuscula supra lin. prima in. Hoc rarum in medio lin. In v. κατὰ κλυσμον est κατὰ ad finem lin. κλυσμον est subtus sine nota divisionis,”

To the copy which we had the opportunity of perusing was subjoined the following remark in MS. which we conceive we are right in assigning to the respectable editor himself.

“ The representation in these notes has been made what it is, both in substance and arrangement, in compliance with the suggestions of some among the learned at home and abroad. The specimen, however, will sufficiently shew, that the edition cannot possibly contain all that they wish, and which is contained in these pages, without exceeding all bounds, as to the time and expence that will be required for

for printing it, and as to the price for which it can be sold. Retrenchment, therefore, being absolutely necessary, it may be right to abide by the terms of the original proposal, and to confine the representation to various readings, with one addition only, namely that of Hexaplar Remains, which may occur in the margins of Greek MSS. but are not extant in Montfaucon or Bardsht. If this method be approved, it will be followed."

Upon this plan Dr. Holmes has proceeded in his second specimen, and the annotations on Ch. I. v. 27, in their abridged state, are as follow :

"Καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτὸν ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς,"

"XXVII. <sup>Α</sup> tot. com. 83. ὁ Θεὸς τὸν ἄνδρα.] tr. τὸν ἄνδρα. ὁ Θεὸς τὸν ἄνδρα. Cyr. Al. v, 471. Κύριος τὸν ἄνδρα. Cyr. Hierof. Cat. x. 126, in Edd. fed in Mss. duob. Bibl. Bodl. ut Vat. καὶ εἰκ. Θεῷ] εν εικονι αὐσε καὶ εἰκ. Θεῷ 135. Si fuerit in Codd. antiquitus, ΚΑΤΕΙΚΟΝΑΑΥΤΟΥΚΑΤΕΙΚΟΝΑΘΕΟΥ, alterutra, καὶ εἰκόνα, cum intermed. potuerunt ob ὁμοιοτελευτὸν a scriptore quodam omitti. κατ' εἰκ. αὐτῆ vel αὐτῆ Arab. Mss. 1. 2. ad imaginem suam Philastr. Erix. Vigil. Tapf. εν εἰκόνι αὐτῆ κατ' εἰκ. Θεῷ Arm. Ms. 1. Arm. Ed. καὶ εἰκ. αὐτοῦ κατ' εἰκ. Θεῷ Arm. Ms. 2. καὶ κατ' εἰκ. Θεῷ Greg. Nyff. i, 84. εν εἰκόνι αὐτοῦ Bas. i, 88. κατ' εἰκ. ἐκυστῆ Damasc. i, 357, Ms. εν εἰκόνι θεῷ Anastaf. Ms. Isidor. Peluf. iii, Ep. 143, fed ii, Ep. 112, ut Vat. εν εἰκόνι Θεῷ. . . . ἀλλ' οὐχί τῇ ἐκυστῆ Philo ii, 625. κατ. εἰκ Θε. ἐπ. ἀ.] καὶ ἐπ. ἀ. κατ' εἰκ. Θε. Arab. Ms. 4. Συ. εν εικονι διαφορω ορθειον (leg. ορθιον) margo 127. αὐτὸν] αὐτῆ Arab. Ms. 3. Theodot. ap. Clem. Al. 973. ἐπ. αὐτῆς] <sup>Α</sup> Copt. Arab. Ms. 3."

From these specimens a sufficient idea will be gained of the nature of the work, both in its more enlarged state, and on the present contracted scale; for the rest, we wait with anxiety, but not with impatience, till further progress shall be made in publishing the collations, either in the whole, or in parts.

There can be no doubt, with any learned and considerate man, that, next to correct copies of the Hebrew Bible and of the Greek Testament, the most valuable acquisition to the library of a christian scholar, would be the most exact copy possible of the LXX Version of the Old Testament. For, though from all the editions hitherto published, it is plain that *some* of the books in that translation are so wretchedly rendered, that no dependance can be placed on it, as to the sense of many passages in those books, yet this is not the case with the Pentateuch, nor, in general, with the former historical writings, as far as 1 Chron. And it is the opinion of the critic best able to decide on the subject, "that, with a few exceptions, the LXX translators have somewhere or other given the true leading sense of every Hebrew root; by the tracing of which



through its several branches, and thereby fixing its ideal meaning, we may be furnished with the means of rectifying their version in those places where it is erroneous; and this, together with the light which their Hellenistic Greek throws on the style and language of the New Testament, is the primary use and benefit of the LXX translation."

But, in order to enjoy these benefits in their utmost perfection, it is certainly desirable to have that version as free from faults, and from the errors and alterations of transcribers, as possible; and to this valuable end it appears, from Dr. H.'s annual accounts, and his two specimens, that his intended edition will greatly contribute. For, besides giving a correct copy of the Vatican edition, and the various readings of the three other principal editions (Complut. Ald. et Alexandr.) together with those of the christian fathers, and of the ancient versions, he will also present us with such as are found in that vast number of MSS. which he has either himself collated, or has caused to be collated; and which are specified in his several annual accounts. And it would be hard indeed, if, after the adamantine toil of collecting such abundant materials, and then making proper selections and arrangements, and digesting those that were for his purpose, he should not have made very material advances towards rectifying and improving the hitherto unsettled text of the LXX. With pleasure, therefore, we anticipate the time when Dr. Kennicott's Hebrew Bible and Dr. Holmes's Septuagint, will be ranged together in the most celebrated collections of theology and criticism throughout the world; we pronounce, not merely as our sanguine hope, but as our decided opinion, that Dr. H.'s intended edition, according to his shorter and now fixed plan, "*modo servetur ad imum, qualis ab incepto processerit,*" will be by far the best and most valuable ever given to the world; and sincerely do we wish him life and health to complete his glorious task, and enjoy the well-earned rewards he has already received, and may yet expect, from our governors in church and state, for his immense and almost inconceivable labours in sacred literature.

ART. XI. *Stemmata Latinitatis ; or, An Etymological Latin Dictionary: wherein the whole Mechanism of the Latin Tongue is methodically and conspicuously exhibited, upon a plan entirely new, and calculated to facilitate the Acquisition as well as to impress the Knowledge of the Language. With a Key or Introduction, ascertaining not only the origin, but the value of the several Terminations and prepositive Particles. Also a general Index of every Latin Derivative and Word entering into Composition. By Nicholas Salmon, Author of the Complete System of the French Language\*, &c. In two Volumes. 8vo. 1276 pp. exclusive of the Index and Introduction. 11. 11s. 6d. Dilly, Elmsly, &c. 1796.*

SO very necessary is etymology to the study of the Greek language, that two of the best Lexicons, the Thesaurus of Henry Stephens and the Lexicon of Scapula, are constructed upon an arrangement of the primitives, with the derivatives placed under them ; and the Jardin des Racines Grecs, by the learned Claude Lancelot, more briefly, but very usefully, gives the roots, with short intimations of their derivatives. The Thesaurus of Robert Stephens, and that of Cooper, which is taken from it, so far adhere to the etymological plan, that they place the Latin Primitive first, in larger letters, and after that, the immediate, but not any remote derivatives, nor any compounds. The plan of Mr. Salmon is much more complex, much more laborious to the compiler, and, we may add, much more useful to the student. He goes further than even the Greek Etymological Lexicons, and with reason ; for the derivations of that language are chiefly from itself. To go further, and seek the roots of the roots, in the Hebrew, Celtic, or other original languages, is a precarious attempt ; and, in general, so uncertain as to afford but little benefit to the enquirer. But the Latin being formed principally from the Greek, of which some authors have considered it as little more than a dialect, this lexicographer has, with judgement, in our opinion, placed the Greek root first, marking it in the margin by " not used," whenever the word itself has not been adopted by the Romans, though its derivatives have been taken. Having placed the primitive first, Mr. Salmon pro-

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\* Mr. Salmon published, in 1787, " A Footstep to the French Language;" and, in 1783, the book here mentioned. Both at Elmsly's.

ceeds to give all the derivatives and compounds, with the sub-derivatives of the compounds, in such a manner as to distinguish, in every step, the change made in the original word. But, as a specimen in such a matter will give a much clearer notion than any description, we shall extract two roots, with their derivatives, for the satisfaction of our readers, exactly in the form used by the author.

	AMO	<i>I love, am fond of, wish</i>	Cic.
AD, DE, PER <sup>2</sup>	amo	<i>I love much</i>	Ter.
	EX <sup>2</sup> amo	<i>I love much</i>	Plaut.
	RED amo	<i>I return the love</i>	Cic.
	amabo or te		
	amabo	<i>pray, be so kind</i>	Ter.
IN <sup>5</sup>	amat <sup>1</sup> US	<i>unloved</i>	Sil. Ital.
	amat <sup>1</sup> OR <sup>m</sup>	Et	
	RIX <sup>f</sup>	<i>that loves</i>	Cic. Plaut.
PER <sup>2</sup>	amator	<i>that loves very much</i>	Ov.
	amatorius	<i>of a lover, of or for loving</i>	Cic.
	amatorium	<i>a love potion, philtre</i>	Sen.
	amatorie	<i>in a loving manner</i>	Cic.
	amator <sup>3</sup> CULUS	<i>a little or faint lover</i>	Plaut.
	amat <sup>1</sup> IO	<i>the loving, dalliance, courtship</i>	Plaut.
	amat <sup>1</sup> BILIS	<i>amiable, agreeable</i>	Cic.
IN <sup>5</sup>	amabilis	<i>unamiable, disagreeable</i>	Sen.
	amabilitas	<i>amiableness—love</i>	Cic. Plaut.
	amabilit <sup>1</sup> ER	<i>lovingly, tenderly</i>	Ov.
	am <sup>5</sup> ANTER	<i>lovingly, in a loving manner</i>	Cic.
PER <sup>2</sup>	amanter	<i>very lovingly</i>	Plin.
	am <sup>5</sup> ASIORAFIUS	<i>a lover, suitor, courter</i>	Apul. Gell.
	amasta	<i>a mistress, woman that loves or is loved</i>	Fest.
	amas <sup>3</sup> IUNCULUS	<i>a sweetheart</i>	Petr. fragm.
	am <sup>6</sup> ASCO (feldom used)	<i>I begin to love or desire</i>	Fest.
	amasc <sup>5</sup> US	<i>a lover</i>	Plaut.
	amor-ORIS	<i>love, tenderness</i>	Cic.
	amicus or ecus	<i>friendly, loving, kind, a friend</i>	Cic.
CO	amicus	<i>a friend common to several or two</i>	Gell.
	amica	<i>a mistress, a sweetheart</i>	Ter.
	amicarius	<i>a dealer in mistresses</i>	Diomed.
	amicE or iter	<i>in a friendly manner</i>	Plaut.
PER <sup>2</sup>	amicE	<i>very affectionately</i>	Gell.
	amicITIA or ities	<i>friendship</i>	Lucr.
	amic <sup>7</sup> OSUS	<i>that has many mistresses</i>	Diomed.
	ami <sup>3</sup> CULUS <sup>m</sup>		
	Et cula <sup>f</sup>	<i>a darling, little friend</i>	Cic.
	amicO	<i>I make become friendly, reconcile</i>	Stat.

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amic-

<i>amic</i> <sup>3</sup> ALIS	<i>amiable, friendly, of a friend</i>	Apul.
<i>amica</i> <sup>1</sup> BILIS	<i>amiable, that may be loved</i>	Plaut.
<i>amīTA</i>	<i>aunt on the father's side*</i>	Cic.
<i>amit</i> INUS	<i>born from a brother or sister</i>	Non.
IN <sup>5</sup> IMICUS	<i>unfriendly, unkind, hostile, an enemy</i>	Cic.
IN <sup>5</sup> imice or iter	<i>in an unfriendly manner, &amp;c.</i>	Cic.
IN <sup>5</sup> imicitia (generally plur.)	<i>enmity, unfriendliness</i>	Cic.
IN <sup>5</sup> imicO	<i>I render unfriendly or hostile</i>	Hor.
IN <sup>5</sup> imic <sup>3</sup> ALIS	<i>hostile, inimical</i>	Sid.
AMCENUS †	<i>pleasant, delightful (chiefly for places)</i>	Cic.
IN <sup>5</sup> amœnus	<i>unpleasant</i>	Ov.
PER <sup>2</sup> amœnus	<i>very pleasant</i>	Tacit.
amœNE or iter	<i>pleasantly</i>	Plaut. Cic.
amœNITAS	<i>pleasantness, charm</i>	Cic.
amœNO	<i>I make delightful or pleasant</i>	Cypr.

This method is surely preferable to that of Mangeldorf, whose Latin Lexicon was published at Leipzig, in 1777. He classes his words, giving first the prepositions and all their compounds, according to the meanings conferred by the preposition; and then six classes of words, according to their signification: namely, 1. De Cœlo; 2. De aere; 3. De igne; 4. De aqua; 5. De Terra; 6. De Homine. This classification seems very little referable to use, and makes a constant reference to the index almost inevitable, though the book has its merits also and advantages. Seldom have we seen a work of more labour than this of Mr. Salmon; nor, we may add, in the main, of more successful labour; for though errors, as the author seems fully aware, must find their way into a work of such extent and difficulty, we have not discovered that they are numerous, nor of such a nature as to make it necessary for us to specify them.

Of derivatives from a Greek word not naturalized in Latin, the following example may serve.

* AMPĒLOS	<i>a vine (ampelo in initial composition)</i>	not used.
Agriampelos or ampelos agria	<i>wild vine</i>	Plin.
HYPampelus	<i>a little branch of wine</i>	Gloss.
orthampelos	<i>wine needing a prop</i>	Plin.
ampeloschironia	<i>herb briony (found by Chiron)</i>	Plin.
ampel <sup>1</sup> TRIS-idis <sup>1</sup>	<i>sort of bitumen good against insects infesting vines</i>	Plin.
xerampelinus	<i>of a philemont colour</i>	Juv.

\* "With *ab, ad* for *at*, and *pro*; see *arvus* for those degrees."

† The author perhaps does not intend that *amœnus* should belong to this root; some Etymologists do, and some do not, refer it to *amo*. See Vossius. *Rev.*

All the significations of the marks and forms here used are fully explained by the author, in his key, or introduction; but the greater part of them are sufficiently obvious on mere inspection; the distinctive figures are, perhaps, rather too intricate, but evince great labour. The index contains a complete direction under what root to find all words that may be doubted. On the subject of the more difficult etymologies, there might be abundant room for difference or dispute, from the very nature of the case. It appears to us that Mr. Salmon sometimes is rather too subtle in his derivations, in the notes; but our experience in etymological researches fully convinces us that many such positions may be perfectly just, which, at the first sight, appear incredible, and even absurd. One derivation, of which this author seems rather fearful, has better support than, perhaps, he has observed. It is that of *horreo* from *orrhos*. Scapula places ὀρρωδέω under ὄρρος, and says, “πὰρὰ τὸ τὸν ὄρρον ἰδέειν ut tradit Hesychius.” The reason, indeed, is not exactly the same, though of a very similar kind, “accidit enim iis qui metu percelluntur ut circa ὄρρον fudent.” But the reason given by Eustathius comes very near to that of Mr. Salmon, and is, perhaps, preferable. “Eustathius dicit sumptam metaphoram ab animantibus, quæ in metu caudam subter femora contrahunt.” The Scholiast on Aristophanes, *Ἰππ.* v. 126, gives the derivation cited as from Hesychius (which, by the bye, we cannot find in that author) Ὀρρωδῶν, φοβούμενος, εὐλαβούμενος, ἀπὸ τῆ τὸν ὄρρον τὸν δειλὸν ἰδέειν. The Scholiast on the *Plutus*, v. 122, goes to the trembling of a dove's tail, and to the clapping the tail between the legs. “ἀπὸ τῆ ὄρρα, ἢ ἐστὶ μεσοπύγιον τῆς περιστερᾶς. ἐστὶ γὰρ τρομερὸν τὸ μέρος. καὶ κυρίως μὲν ἐπὶ τῆ τῶν ἀλόγων δέος\* πεποιήται γὰρ παρὰ τὸ σείοντα τὴν ἐρὰν δηλῶν τὸ δέος. ἢ παρὰ τὸ ἐγκρύπτειν τῶ τῷ μέρει τὰ αἰδοῖα, κατὰ τὴν τῆ δέος διάθεσιν. ἢ ὅτι τῶν φοβούμενων εἴωθεν ὁ ὄρρος πρῶτον ἰδρῆν. Ὀρρος δὲ ἐστὶν τὸ ἐπάνω τῆς πυγῆς ὄσεν, ἐξ ἧ ἢ ἐρὰ τῶν ζώων φύεται. The use of δέω in the compound, was not suggested by the ancient etymologists, but ἰδίω rather. This author's intensive use of m, as prefixed to *Aps*, in forming *Mars*, is approved by Vossius. We have traced Mr. Salmon, in many instances, to see whether he had taken advantage of the remarks of the acute Scaliger, in his book de *Causis Linguae Lat.* and have been satisfied that he had; we went also to Vossius, and there we found him. With a most laudable industry, indeed, where etymologies have been the subject of dispute, he usually gives, in a brief note, the substance and general merits of the question thus, on *Neptunus*, which he places under *NEPHOS*, nubo, &c. he says:

“Varro derives *Neptunus* from *nuptus-us*, a covering or veiling; (indeed *nebes* may have been originally for *nubes*, and *nebo*, *nepsi*,  
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*neptum*,

*neptum*, for *nubo*, *nupsi*, *nuptum*); and we read in Arnobius, “*Quod à aqua nubat terram, appellatur est, inquit, cognomina usque Neptunus.*” On these accounts have I placed *Neptunus* here. However, Cicero derives it from *no*, *nas*, but this *no*, *nas*, comes itself from *νῆω*, I swim, which would more easily form *Neptunus*. Isidor says, *Neptunus*, as if *nubitonans*. Scaliger derives it from *νῆλω*, I wash; and, perhaps, this derivation is better than any other.”

Here is the chief part of the learning on the subject, compressed in a very narrow space. In this instance, however, the indefatigable author seems to have overlooked Vossius, who is desirous to make Cicero coincide with Varro. He says, “*Idem sensit Cicero, si sequamur certissimam, meo iudicio, emendationem J. Lipsii, qui Lib. 1. Saturnal. cap. 2. sic legit, apud Cic. 2. de naturâ Deorum: Ut Portunus à portu sic Neptunus à nubendo, paululum primis literis immutatis.* In vulgatis pro *nubendo* est *nando*, quæ immutatio videtur originem cepisse ab imperito librario, qui ignorabat, *nubendi* vocem extra rem conjugii.” Davies, indeed, shows that this “*certissima emendatio*” is worth nothing, by referring to the third book, cap. 24, where Cotta says, “*quoniam Neptunum a nando appellatum putas, nullum erit nomen quod non possis una litera explicare unde ductum sit:*” but he most strangely has omitted the very witticism which fully confirms his opinion. Cotta adds, “*In quo quidem magis tu mihi natare visus es, quam ipse Neptunus.*” Yet Davies proceeds, “*sed huic facetiæ non erat locus, si à nubendo, unde formatur nuptus, deduxisset.*” He certainly had meant to quote this last sentence, but omitted it in transcribing; for, as he gives it, there is no *facetia* at all. Edit. 2da. 1723. Ernest accordingly has not noticed the conjecture: and the same, perhaps, was the reason why Mr. Salmon left the opinion of Vossius unnoticed. The same author attributes the derivation from *νῆλω* to Nunnefius, as well as Scaliger.

Very useful parts of this work are the account in the key of the effect of particles prefixed in composition, p. xxxvii. and of the various terminations. The scale of authorities also, divided into the four ages of the Latin language, is admirably constructed. The work, indeed, abounds with useful things, and, after much examination, we recommend it without scruple to teachers and critical scholars. It may, perhaps, be too complex for unassisted beginners, but, where they can have proper help, we doubt not that they will derive considerable advantage from employing it.

ART. XII. *The History of Monmouthshire.* By David Williams. Illustrated and ornamented by Views of its principal Landscapes, Ruins, and Residences. By John Gardner, Vicar of Battersea. Engraved by Mr. Gardner and Mr. Hill. 4to. 360 pp. With an Appendix of 199 pp. 2l. 2s. Edwards. 1796.

WE have, on several occasions, expressed our sense of the value of topographical publications, and of the degree of perfection which they have attained at this period, and particularly in this country. The success, indeed, attending such efforts, has induced some literary adventurers to abuse the curiosity of their countrymen; - and we have consequently seen some books of topography, which might well have been dispensed with, others swelled out with unimportant facts, and not a few, where the objects most essential to be investigated, have been entirely overlooked, and without any traces of the talents most necessary. If we were called upon to give our opinion of the qualities most desirable in the individual who undertakes to produce a topographical work of any importance or magnitude, we should undoubtedly prefer the patient diligence of a man of common good sense, to the warm imagination which must emblazon what it describes, or to the political enthusiasm, which must pause to censure, where the only business of the author is to record facts. Above all things, we should strenuously insist upon a plain, simple, and perspicuous style; being decidedly of opinion that the flowers and artifices of rhetoric can never be more obviously out of place, than when the principal duty is to explore facts, amidst the wilds of antiquity, for the purposes of truth, and the benefit of history. The author of the present work has certainly fallen into the error of neglecting this precept, to which he has occasionally been in danger of adding another fault, less frequent indeed, but no less reprehensible. We cannot be induced to think that a county history is a suitable field for the insinuation of political theorems or religious prejudices; and, although we would be very temperate indeed in laying any restraint upon the freedom and energy of thought, and entertain an exalted idea of the advantages of free discussion, yet we do not desire to see any subjects introduced, even by allusion, in a work like the present, but those which it immediately professes to illustrate. Having said thus much, we have no scruple in affirming that Mr. Williams has produced a valuable, and certainly a most elegant, volume, of the particular contents of which it now remains with us to give an account.

account. The plan and motives of the undertaking are explained in an introduction. "The gentlemen of the county wished to have views of its principal scenes, accompanied by a history of its material events." The views, as the title-page declares, are from the pencil of Mr. Gardner, already well known and respected as an artist. The historical part is by Mr. Williams. This is divided into twelve sections. Eleven of these are employed in describing the material events in the history of this and the contiguous counties, whilst the twelfth seems more particularly reserved for observations on the natural history, population, manufactories, and whatever else is involved in the local history of Monmouthshire. The appendix, which extends to almost two hundred pages, exhibits the authorities, hints, and assistances from which the preceding part of the volume was composed. It is from the first and last sections that we shall select our specimens of the performance. In the first, after observing that Monmouthshire first bore the name of Gwent, the author proceeds thus :

"Monmouthshire, Gwent, Went, or the Wents, for it is divided into the Upper and Lower Gwent, Gwentlyg, and Blaenen Gwent, is divided on the north-east by Herefordshire; on the south-east by the estuary of the Severn, dividing it from the counties of Gloucester and Somerset; and, on the west, by the counties of Brecon and Glamorgan. The latitude of Monmouth is  $51^{\circ} 48' \frac{1}{2}$  north, and its longitude  $2^{\circ} 43' \frac{1}{2}$  west; its bearing from London is west and west by north; and the distance a hundred and twenty-seven miles. The form of the county is an imperfect ellipsis, tending towards a triangle; its length thirty-three miles, breadth twenty-six, and circumference one hundred. It is divided into the six hundreds of Skinfrith, Abergavenny, Usk, Caldecot, Trelech, and Wentlyg. The number of the inhabitants in 127 parishes and about 10,000 houses, is supposed to be between 40 and 50,000; occupying nearly 550 square miles, or 352,000 acres; and furnishing to the militia 300 men. The county is in the Province of Canterbury and in the Diocese of Llandaff, excepting Monmouth Town V. Dixon V. Welsh Bickno R. Welsh Newton C. belonging to Hereford and Cwnzoy V. Oldcastle C. and Lanthony C. belonging to St. David. It sends two members to parliament for the county and one member for the principal town. It is nearly surrounded, and its principal vallies are pervaded by four considerable rivers. Its shores are washed by the Severn; it possesses the Wye, the Usk, and the Rumney, besides the inferior streams of the Mon or Monnow, the Trothe, the Ebwith, the Avon, the Pill, and the Kebby.

"The Severn sends creeks into the country in various directions. The Wye and Usk are navigable by a tide which rises at the equinoxes to the height of fifty, fifty-five, and sixty feet. The Rumney does little more on the borders of Brecon, and, among the hills of Glamorgan, than diversify picturesque beauties, and administer fish to the  
very



very limited luxury of the families on its banks. When it glides through the moors towards the British Channel, it becomes deep and navigable, and may be extremely useful by receiving some future canal and being rendered one of the instruments of throwing into circulation the mineral riches of the mountains.

“ Monmouthshire has seven market towns; Monmouth and Chepstow, on the Wye; Abergavenny, Usk, Caerleon, and Newport, on the Usk; and Pontypool on the Avon; and its general productions, are hay, corn, cattle, sheep, goats, salmon, trout, timber, wood for charcoal, iron ore, and coal.

“ The soil, on a surface extremely varied, is of various kinds, but in general productive and fertile.

“ The peculiarity of the county arises from its wood lands, forests, and chaces, some of which are of great extent, and do not appear to have ever been private property, in the current meaning of the term. Earl's Wood and the Chace of Wentwood, interesting features in the general appearance of the county, may have been portions of that unoccupied territory, which was considered by the ancient Britons as the demesne of the prince, whose riches consisted in cattle and game; the Britons not appearing generally to have cultivated corn until enjoined or obliged by the authority of the Romans.

“ The dimensions of these woodlands and chaces have been gradually and irregularly diminished by grants; and the intermixture of industry and negligence; the ruins of little fortresses destined to defend their borders, form those animated landscapes for which the county is justly celebrated.

“ It is not the intention of the author to rival the tourist in description. Scenes certainly affect the temper. The beautiful and picturesque, in nature, and moral causes, in inducing tranquillity, mildness, and benevolence in the native inhabitants, while rocks, precipices, and torrents are supposed, not without probability, to incline the mind to irritation and passion.

“ Nearly one third of the county is a rich plain, or moor, on the shore of the Severn: one third consists of beautifully variegated ground, watered by considerable rivers, the hillocks cultivated or woody; and one third assumes the mildest character of mountain, abounding with lovely vallies, where, from the operation of the tenure of Gavel-kind, the cultivated slopes bear an unusual proportion to the wastes.

“ In the great vallies of the Usk and Wye there are no farms or common fields; no intermixed or divided property; no extensive plains of monotonous unanimated green; but little hillocks seem scattered over their areas, even to the shores of the rivers.

“ The roads are seldom in straight lines, but continually winding to various points; rills sometimes gentle, sometimes noisy, run through little coppices; groups of trees, in innumerable forms, are happily placed; groves overspread the sides of hills, which some circumstances, apparently accidental, beautifully bound; while meandering rivers, sometimes acting as mirrors to all the objects on their borders, sometimes varying the outlines of all the scenes, detain the lingering eye of taste, and dispel all dispositions to satiety or weariness, in the contemplation of nature.

“ The

“ The mountains perfectly harmonize with the beautiful and picturesque circumstances of the vallies ; seldom indented or notched ; never shapeless ; and where elevated to any considerable size, their bulk and their asperities are softened by the distances.

“ The most remarkable are the Skyrryd, or St. Michael's Mount, and the Sugar Loaf. The former is the most important object in the county, in a picturesque view : it is seen in all beautiful points and situations ; and its appearance and distant effects vary, indefinitely from the irregularity of its form, and the variations of lights and shadows perpetually tinging its summits.

“ The Sugar Loaf is a regular and beautiful mountain of superior elevation to the Skyrryd, which it generally accompanies in every extensive scene. Its outline is smooth and soft, and the emotions it produces are always gentle.

“ In the fables of Cambrian and Romish origin, which have successively had dominion over this region, it is wonderful the genius of the former having been masculine, the latter should not have been furnished with a feminine divinity or saint. While the giant of the Skyrryd diffused terror and dismay, the enchantress of the Sugar Loaf should have administered relief and consolation ; or, while St. Michael denounced punishments from his sacred mount, the decrees from the milder hill should have been consigned to some female and compassionate angel ; for female angels there must be, though their names have been unaccountably and uncivilly omitted in all modern mythologies.

“ The Brecons enters into the composition of several beautiful landscapes ; but, in the neighbourhood of the Skyrryd and Sugar Loaf, and perpetually drawn into comparison with them, its importance is diminished.

“ The other mountains which attract notice, either by their elevation, or the views they afford, are the Hatterel hills. These mountains afford property, source of a different pleasure from that of landscapes. The craggy summits of the Breconshire hills are finely contrasted with cultivated and woody vales, and their breaks and recesses, their broad lights and deep shadows, are awful and sublime.

“ But this is the country of landscapes. In other admired regions of Great Britain, extent and infinity excite high, but momentary, admiration : in Monmouthshire all are home views, even when the whole estuary of the Severn forms a part of the enchanting scene, and the points of the horizon are the hills of Gloucester and Somerset ; the mind feels a species of satisfaction, having slight analogies to a sense of property ; every thing seems within reach, comprehensible, connected, and is examined and enjoyed at leisure.

“ The beauty of Monmouthshire is not dependent on single scenes, or particular features ; it is the result of all the circumstances which form the whole surface of the county.

The rivers confer as much beauty on the country as they receive from it. The course of the Wye is every where interesting, in some places sublime ; that of the Usk, fringed with woods, or bounded by noble meadows, is a scene of perpetual beauty. The whole county forms an exquisite landscape, of which the vast expanse of the British

Channel is the foreground. Hills, covered with woods, which the roads beautifully limit, or boldly *clime*; valleys, fertilized by streams, where smaller eminencies seem to recline against the mountains; thickets, indefinitely diversified, where objects, as the traveller moves, seem perpetually to peep and retire; turrets, rising in coverts and ruined arches, almost buried within them, mutilated castles, and mouldering abbeys, partially concealed; hamlets, churches, houses, cottages, and farms, are blended into one general and extensive scene, which is wonderfully picturesque; while the mountains of Glamorgan and Brecon melt into a distant and magnificent horizon, with an effect on the mind which nature alone, and nature in particular situations only can produce."

The preceding extract will present the reader with a specimen of the writer's talents, style, and manner of treating his subject. We may add, that whatever impression it may produce on the minds of some individuals, it will at least exemplify the truth of an observation made in the beginning of this article. Mr. Williams says it is not his intention to rival the tourist in description; this can only be allowed by admitting that he goes beyond him. His assertion respecting the physical effects of climate and situation, on the mind of man, takes up a subject which has ever been controverted, and will not be decided by his unqualified sentence. How extent and *infinity*, in a prospect of nature, can excite only momentary admiration, is beyond our ability to comprehend; we should presume the effect to be as opposite as possible. It is our province also to observe that Mr. W. appears to be a good deal unsettled in his orthography. We meet with "valleys and vallies," "horizon and horison," and "to clime instead of climb." The phrase which informs us that the Rumney administers fish to the luxury of the families on its banks, is affected in the extreme; a soil at once *productive* and *fertile*, is tautology; and the whole of the paragraph, stating that there *should have been* peculiar and *female* divinities of the Sugar Loaf, &c. &c. &c. presents only a puerile and paltry conceit, unworthy of the good sense and talents of the author.

The historical part is well and ably written, and abounds in interesting matter and entertaining anecdote; but the last section, considering the work as a county history, is undoubtedly that which is entitled to the greatest share of attention. The prominent characters and material events in the history of any province; necessarily make a part in the general history of the country, and particulars concerning them, may be found in books not topographical.

Mr. Williams opens his last section with the following sentiments, which, though rather obscurely expressed, we transcribe with satisfaction.

"It

“ It will not be deemed a libel on human nature by one of its undoubted friends, that men in artificial societies are more under the impulses of habits than the guidance of reason, and that it may be a measure of incalculable injury suddenly to withdraw the instrument of their impulses, and to commit the people at once to the exercise of their own reason.”

A little further on he adds:

“ To stigmatize or to demolish is, within the province of ordinary minds, or of brutal force; but to rescue nations from the ruins and miseries of ancient institutions, and to instruct them to adopt others formed on different principles, requires talents and qualities which vanity and presumption may readily assume, and which ambition or venality may exclusively affect, but which do not generally obtrude themselves among the contending factions of violent revolutions. These observations are fully illustrated by the result of the civil war, called the grand rebellion.

“ The opinion of Charles, that he inherited the civil and ecclesiastical tyranny, though he possessed not the vigour of the house of Tudor, and the mode of resistance to his power, first by sincere patriots, and afterwards by ambitious adventurers, dissolved the government, emancipated a people, who had known liberty only by name; the kingdom became destitute of subjects, and the nation of many citizens; for every man springing up at once into a legislator, conceived he had a right and a capacity not for his equitable portion of religious, civil, and political liberty, but for office, power, and dominion.

“ A general frenzy ensued, which no man had the wisdom, benevolence, and the authority to remove, which adventurers improved for temporary advantages; and which, after ravaging the whole island, by its violence and evils, disposed it to return under the government it had contemptuously demolished.”

From this chapter we should be glad to make many extracts; but, after remarking that the description of Persfield is very creditable to the author's taste and talents for description, we must endeavour summarily to give the substance of what succeeds.

Mr. W. observes that the natural history of the county is not an object of attention in Monmouthshire, a circumstance surely to be regretted, but which may, perhaps, speedily be done away, by some ingenious and enterprising individual. “ The manners of Wales,” he says, “ still border on intemperance. In Monmouthshire, though replete with minerals, and furnished with navigable rivers and convenient ports, manufactures are introduced slowly and with difficulty; what there are, are conducted principally by strangers, that of Pont y Pool forming an exception.” He wisely recommends a local agricultural society, whose attention might be directed

to the tenures, leases, rents of estates, the division of farms, &c. The Monmouthshire farmers do not understand the nature of grasses. Circulating libraries, of little treatises on agriculture, would be of more service, says Mr. W. to the county, than those which furnish political pamphlets to embroil the men, or novels to enervate and inflame the imaginations of the women destined for sober and domestic duties. The breeding and care of cattle and sheep are not in this county generally understood; the same is observed of the management of dairies, and the art of preparing and improving fruit. The rural machines are not the best; the farmers are plain, frugal, and laborious, but not docile. Of the imports and exports he could obtain no satisfactory account. Chepstow is recommended as a situation for a national dock; the forest of Dean furnishes the timber; all which objects are worthy the institution of what Mr. W. calls an œconomical society, with arguments for which he concludes his volume. The appendix contains, among other curious papers, a spirited ode, by the principal bard, to the celebrated Owen Glendower, of whose remarkable life and actions a good account is given in the ninth section. Here also are to be found some original letters of Oliver Cromwell, very illustrative of the character of that extraordinary man. The appendix contains some curious genealogical tables; and miscellaneous remarks, which should have been incorporated in the book.

Such is the work with which Mr. Williams has enriched the literature of his country. If it shall induce, as probably it will, the gentlemen of Monmouthshire to examine with a little more diligence into the stores with which nature has provided them, and which, according to this author, have hitherto been overlooked or neglected, the community at large, as well as those whose principal amusements are derived from literary pursuits, will have cause to thank Mr. Williams for his exertions. The ornamental part of the volume, by Mr. Gardner, is executed with great spirit and beauty. Nevertheless there are many who would prefer, in a work like the present, the aqua-tintas of Gilpin, or the coloured etchings of Farington. The quantity of plates is very uncommon, and makes the volume, though at the price of two guineas, a cheap purchase. Graphical representations, however slight, are so much more effectual than the best chosen words, in conveying the peculiarities of scenery, that the general paucity of them, in topographical works, occasioned by the expence, cannot but be much regretted. In this respect, Mr. Williams's History possesses a decided superiority over all, perhaps, except Nichol's Leicestershire.

ART. XIII. *Leonora. A Tale translated freely from the German of Gottfried Augustus Bürger. By J. T. Stanley, Esq. F. R. S. 8vo. 2s. 6d. Miller. 1796.*

ART. XIV. *Lenore, a Tale: from the German of Gottfried Augustus Bürger. By Henry James Pye. 4to. 1s. 6d. Low. 1796.*

ART. XV. *Leonora. Translated from the German of Gottfried Augustus Bürger. By W. R. Spencer, Esq. with Designs by the Right Honourable Lady Diana Beauclerc. Folio. 1l. 1s. Edwards. 1796.*

ART. XVI. *Leonora, a Tale, translated and altered from the German of Gottfried Bürger. By J. T. Stanley, Esq. F. R. S. &c. A new Edition. 4to. 5s. Miller. 1796.*

THE attachment of the Germans to wild and preternatural fiction, in works of fancy, has been the subject of remark in a former article. The productions here enumerated, while they confirm this observation, seem to furnish an exception with respect to the taste of our own countrymen. Three translations, and an altered edition, appearing successively, in the order in which we have enumerated them, and within the course of a few months, besides a version which appeared in a periodical publication, seem to prove that a fiction of this nature may be rendered popular in England as well as in Germany. The appearance is, however, most probably fallacious. Curiosity, excited by various circumstances, has perhaps operated to give a partial sale to these translations; but popularity, we may venture to pronounce, they will never have. The first, published by Mr. Stanley, was so defective in point of versification and polish, that it could not be very greatly admired. Such a stanza as the following cannot be read without some wonder how it could be written, much less printed, by a man of elegant taste.

Oh! Mother, mother, Hell or Heaven,  
Woe or joy, are now all even:  
William was Heav'n alone.  
Fade from my eyes the hated light,  
Descend, my soul, to endless night,  
For hope and love are flown.

It is true that this is corrected in the republished or altered edition, but many defects are still left.

Mr.

Mr. Pye's translation, notwithstanding the talents of the writer, seems to possess neither the force nor the ease that such a production requires: an attempt to follow the original too closely, step by step, has produced the effect that such a mode of rendering seldom fails to produce, a stiffness, distinguishing it throughout from original writing. Of this the first, and almost every stanza, affords an example.

Join'd with Frederick's host, he fought  
On Praga's bloody field the foe,  
Since no tidings had been brought  
Of his weal or of his woe.

Would Mr. Pye have written exactly so, if he had written from himself? certainly not. The anonymous version above alluded to, is written in antiquated language, and derives some advantage from the use of familiar terms; according to the style of the old English ballads, which, in this respect, resemble these German poems. But that very circumstance may impede, rather than assist, its general circulation; nor is it free from other faults, which, if it were properly an object of our examination, we could readily specify.

Mr. Spencer's version, from the splendid and extensive form in which it is sent out, cannot become an object of general purchase; but does perhaps, with sufficient felicity imitate the merits of the German poem; and, with sufficient appearance of originality, support its English style, to give it all the currency a tale of such a nature can obtain in this country, were it reprinted in a more popular form. The beautiful designs of Lady D. Beauclerc, full of genius and effect, represented by the elegant gravers of Harding and Bartolozzi, ensure the present sale of it to such purchasers as can indulge their taste at such a price: nor can they easily be rivalled. We take not upon us to judge of such matters with the skill of artists, but as general admirers of a correct taste in works of fancy, we are highly impressed by the propriety, decorum, and grace, which characterize all the figures of this elegant artist, even those that are of a preternatural kind; forming a most striking contrast to the distorted, absurd, and impossible monsters, exhibited in the frontispiece to Mr. Stanley's last edition. Nor can we pass by this opportunity of execrating that detestable taste, founded on the depraved fancy of one man of genius, which substitutes deformity and extrayagance for force and expression, and draws men and women without skins, with their joints all dislocated; or imaginary beings, which neither can nor ought to exist.

The tale is briefly this. A maiden, whose lover returns not from battle with his comrades, falls into a desperate and even impious transport of desperation, condemns the justice of God,  
and

and desires death. At night the trampling of a horse is heard at the gate, her lover calls, and, in earnest but dark terms, urges her to mount behind him, and ride all night to reach their bridal bed. She consents. The journey is terrific; they ride among spectres and goblins, at an alarming pace, he repeating, from time to time, "Hurrah, how swiftly speed the dead!" She alarmed, but not comprehending why he talks of the dead, is conveyed at last to a church-yard, when the "fiend-horse" bursts the gates, and her lover changes suddenly to the skeleton form of Death, and wielding a dart against her, she sinks and dies. Nothing of a more terrible kind can well be conceived. Nor, in our opinion, is the moral bad, or useless. The despair of Lenora is not the despair of a pious mind, it is such as defies heaven and disdains mercy; and though her punishment is death, the reader is left to suppose that all severity terminates there.

"Des Leibes bist du ledig  
Gott sey der Seele gnädig!"

"Here on earth thy days are past,  
Mercy to thy soul be given!"

PRE.

This is the exclamation of the beings that howl at her death. For this reason we entirely disapprove of the alteration in Mr. Stanley's last edition, where, for the sake of vindicating divine justice from the charge of severity, the whole is resolved into a dream, at the close, and the lover returns safe. The loss of a life which must be miserable, and the termination of all punishment in that loss, is surely not so extravagantly severe; and what is the tale when altered by Mr. Stanley? merely this; "a girl has a frightful dream, and then is married."

Mr. Spencer's short account of Bürger, in his preface, is satisfactory.

"The works of Mr. Bürger, the author of this and many other poems of the ballad kind, are universally esteemed, wherever the German language prevails as a national idiom, or is cultivated as a branch of education. Simplicity is the characteristic of his compositions; and, of all literary beauties, simplicity must be the most generally attractive. No writer, perhaps, has ever obtained a more decided popularity. To this his subjects and his language equally contribute; for the former he has mostly chosen local traditions or legendary anecdotes; and, in the latter, he is generally elegant, often sublime, and never unintelligible. One of the most powerful causes of Mr. Bürger's literary popularity, is the deep tinge of superstition that shades almost all his compositions. Supernatural incidents are the darling subjects of his countrymen. Their minds vigorously conceive, and their language nobly expresses, the terrible and majestic; and it must be allowed that, in this species of writing, they would force



force from our nation the palm of excellence, were it not secured by the impregnable towers of Otranto."

Mr. Spencer apologizes for what he has done very judiciously, the omitting of such expressions of the German author, as are mere imitations of sound, such as "trap, trap, trap," for the trotting of a horse; and "cling, cling, cling," for the ringing of a bell: we may add, "und hurre, hurre, *hop, hop, hop!*" to express the swift motion of the horse. Of these he says, very properly, that literally adopted in an English version, they would appear more ridiculous than descriptive. This is true, unless, perhaps, the mere ballad style had been used, as in the original, which would admit of more licence, and would surely be more proper.

Mr. Spencer's translation has great merit; it is sufficiently literal without being stiff; and, in proper places, familiar, without being low. Smile as we may at the improbability, or, if you please, impossibility of the story, it is not easy to read the following dialogue, or, indeed, the greater part of the composition (especially when aided by Lady D. Beauclerc's designs) without sensations of horror. Nature, in spite of reason, has feelings of this sort, which, perhaps, are never totally suppressed.

- "Holla! Holla! my life, my love!  
Does Leonora watch or sleep?  
Still, does her heart my vows approve.  
Does Leonora smile or weep?"
- "O Wilhelm, thou!—these eyes for thee,  
Fever'd with tearful vigils burn;  
Aye fear and woe have dwelt with me:  
Oh why so late thy wish'd return?"
- "At dead of night alone we ride;  
From Prague's far distant field I come:  
'Twas late ere I could 'gin bestride  
This coal-black barb, to bear thee home."
- "Oh, rest thee first, my Wilhelm, here!  
Bleak roars the blast through vale and grove;  
Oh come, thy war-worn limbs to cheer,  
On the soft couch of joy and love!"
- "Let the bleak blast, my child, roar on,  
Let it roar on; we dare not stay:  
My fierce steed maddens to be gone,  
My spurs are set, away, away.  
Mount by thy true-love's guardian side;  
We should ere this full far have sped;  
Five hundred destined miles\* we ride  
This night, to reach our nuptial bed."

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\* In German, "hundert Meilen:" the largest German mile being nearly five English.

- “ Our nuptial bed ! this night so dark,  
 So late, five hundred miles to roam ?  
 Yet sounds the bell, which struck to mark,  
 That in one hour would midnight come.”
- “ See there, see here, the moon shines clear,  
 We and the dead ride fast away ;  
 I gage, though long our way, and drear,  
 We reach our nuptial bed to-day.”
- “ Say where the bed and bridal hall ?  
 What guests our blissful union greet ?”
- “ Low lies the bed, still, cold, and small ;  
 Six dark boards and one milk-white sheet.”
- “ Hast room for me ?”—“ Room, room enow :  
 Come, mount ; strange hands our feast prepare ;  
 To grace the solemn rite, e'en now  
 No common bridefmen wait us there.”

It is a minute remark, but one which may easily be obviated, that, though Wilhelm says, “ My spurs are set,” he is represented in the first plate without spurs; afterwards he has them. The German artist, Chodowiecki, has represented him as a trooper, with a kevenhuller hat, and pig-tail. The licence taken by Lady D. Beauclerc, of drawing him in armour, gives great dignity and effect to the designs; sufficient; we conceive, to excuse the impropriety. The name of the maiden, in German *Lenore*, has been a snare to all the translators\*. Mr. Pye preserves the German form, and tells his reader to pronounce the final e. It would have been much better to write *Lenora*, according to the idiom of our language, and then neither accent nor direction would have been requisite. Mr. Spencer sometimes makes it *Leonora*, as in the verses we have cited, and sometimes *Lenora*, in pronunciation, though written in the same manner; as in the second line of the poem,

*Leonora* starts at break of day,  
 where the car demands *Lenora*; and towards the end,  
*Leonora*'s heart, it's life blood dried.

Mr. Stanley also, though in general he uses *Leonora* at full length, in some lines has, or ought to have *Lenora*, as

“ *Leonora*, 'tis decreed.”  
 “ *Leonora*, no delay.”

In some instances Mr. Stanley and Mr. Spencer have translated the same passages in the same words, which was certainly better than to seek variety by deviating from what was natural and proper. We have seen another *Leonora* advertised. It might surely have been spared. We did not think

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\* Except the author of the ballad above alluded to.

It advisable to reserve our critique till that should reach our hands. If inferior to what has appeared, it will easily be dismissed; if superior, it will deserve particular and marked commendation. *Schürze*, is once printed *Schürze* in Mr. Spencer's publication; p. 18, but we have not remarked many other errors.

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ART. XVII. *Christian Philosophy; or, An Attempt to display the Evidence and Excellence of revealed Religion. By Vice-chancellor Knox, D. D. late Fellow of St. John's College, Oxford, and now Master of Tunbridge School. In two Volumes. 12mo. 6s. Dilly. 1795.*

THIS book, though small, is evidently, at first sight, a book of no light consideration; a cursory glance discovered to us, that it treats on matters of the highest import. It was reserved, therefore, for a time of calm and attentive consideration. That time has, at length, arrived. We have read, weighed, and considered it; and, having so done, hesitate not to pronounce that it is a work truly christian; meritorious in its design, able in its execution, and so very likely to be useful; that we hope it will obtain extensive notice. Every clergyman, without exception, ought to read it, as it offers matter to his contemplation, which, if he has not already considered profoundly, he cannot too soon make the subject of his meditations. It tends to recall to universal notice an important doctrine of christianity, which has been confessedly disfigured by enthusiasts, but which, in the mean time, has not been always properly distinguished in its genuine purity from those false notions which enthusiasm has added to it; and, doubtless, has too frequently been confounded with enthusiasm, and shunned erroneously under that misapprehension. This is the doctrine of divine influence upon the human soul, by the operation of the Holy Spirit; a doctrine not to be separated from genuine christianity, but by the mutilation of its noblest parts, and, indeed, by the very extinction of its life and energy; a doctrine, the desertion of which has led to the production of that monster falsely called *rational christianity*; to the denial of the most important principles of the system of redemption, and even of the Holy Trinity. The church, indeed, has not relinquished a tittle of the doctrine, nor have the regular clergy forgotten it; but if, through fear of culpable enthusiasm, or the imputation of it, less has been said upon the subject than its high importance demands, meritorious indeed is the attempt of Dr.

X

Knox

Knox to place it in the fullest light, and recall it into general notice.

The Christian Philosophy is then, according to Dr. Knox, comprised in the following description.

“ From the eternal fountain of light, both natural and spiritual, there streams a light, which lighteth every one that cometh into the world. Whoever loves that which is good and just and true, and desires to act a virtuous part in his place allotted to him in this world, whether high or low, may be assured of the blessing of heaven, displaying itself not, perhaps, in worldly riches or honours, but in something infinitely more valuable—a *secret influence* upon his heart and understanding, to direct his conduct, to improve his nature, and to lead him, though in the lowly vale, yet along the path of peace.

“ The nature of all men was depraved by the fall of Adam. The assistance of God's Holy Spirit was withdrawn. Christ came to restore that nature, and to bring down that assistance, and leave it as a *gift*, a legacy to all mankind after his departure.” P. 46.

“ The END,” he says, in another place, “ pursued by this philosophy, is the attainment of the Spirit's influence; the MEANS, prayer, and obedience.” The consequence of it, “ a transcendent peace, called in scripture, the *peace of God, which passeth* all understanding; and which certainly constitutes that SUPREME GOOD OF MAN, in selecting which human philosophy could never yet finally agree.” Vol. II. p. 450. The title of Christian Philosophy, says the author, I have chosen, “ because, from a strange perverseness, a great part of the world, too often guided by names, is willing to listen to philosophy, while it closes the iron doors of prejudice against the voice of religion:” and he supports the use of the expression by the authority of Justin Martyr, and several other fathers, mentioned by Sozomen.

Aware of the difficulty of supporting, by the authority of any single name, a doctrine which had fallen under any suspicion of enthusiasm, Dr. Knox very judiciously defends his argument by copious and most apposite extracts, from the writings of Barrow, Bull, Pearson, Scott, Sanderson, Smalridge, Townson, Horley, and several others, the most able and learned divines within and without the establishment. The illustration thus given to the express words of Scripture, in themselves sufficiently strong, is such as cannot fail to have a powerful effect on every candid mind. Nor are the arguments and elucidations of the author himself, which follow these passages, at all deficient in clearness, strength, or elegance.

In behalf of an author so piously and usefully employed in the cause of true religion, we must not fail to protest against the imputation of methodism, which too many will be forward

ward to cast upon him, from the appearance of this book. Nothing can be more unjust. The author, in direct terms, maintains the necessity of good works, or actual obedience, in order to obtain the aid of heaven, and says expressly, "a state of grace without morality, I firmly believe, is not permitted by him who is of purer eyes than to behold iniquity." Vol. I. p. 233. He maintains the true doctrine of the Church of England, and that which, as far as they do not err by excess, the methodists also rightly hold; but against all the errors and extravagancies of that sect, he is clear and explicit in his cautions. Of this the following chapter, which, for its various merits, we shall extract at full length, will stand as a perfect record.

*“ Cautions concerning Enthusiasm.*

“ So many and so melancholy are the effects of mistaken and excessive enthusiasm, recorded in the annals of mankind, that wise men are justly alarmed at every appearance of it, and little inclined to give it indulgence.

“ Whatever there has been of savage cruelty, whatever of public violence, and tumult, and confusion, the utmost extremes of all these evils, in all their consequences, have been equalled by the frantic extravagance of false enthusiasm. It has exhibited, in some tempers, all the symptoms of a malignant disease, and terminated, at last, in real and most deplorable insanity.

“ If then it be wisdom to obviate the approaches of distemper, those men have evinced themselves wise, who have laboured to discourage, by all the arts of ridicule and argument, the earliest tendencies among the people to religious phrenzy. There are innocent follies, and there is a madness, which is only the object of compassion; but the folly and madness of the bigot are detestable, because they are destructive as a pestilence. Against such an enemy to human happiness, philosophy has urged her best reason, justice has unsheathed her sword, and the stage, to complete the triumph, has played all the batteries of derision.

“ But argumentation, coercive force, and even ridicule, have been found ineffectual. All these are classed, by the bigot, under the term persecution; and persecution, like a current of air, adds violence to fire. The gentler, the kinder, the more christian mode of expostulation and rational concession, wherever concession can be made, may, like a balsamic vulnerary, heal the fore which opposition would cause to rankle.

“ I therefore do not deny the justice of the enthusiast's pretensions, who professes himself actuated by a belief that the Holy Spirit condescends to assist him in virtuous endeavours, by a sacred influence from heaven. But I caution him against entertaining, for a moment, the presumptuous idea, that the same Spirit which assists him, does not, with equal readiness and efficacy, assist his pious neighbour also, and all sincere believers, throughout Christendom, however distinguished by sect, church, or persuasion.

“ I urge him to try his spirit by the infallible touchstone of scripture. Is it pure, is it peaceable, is it gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy? If it should be deficient in any of these amiable qualities, let him be cautious of indulging it, lest the spirit should be of a diabolical, and not of a heavenly nature.

“ And in what manner is he to form a judgment of himself, since the heart is deceitful; and to know oneself is the most difficult of sciences? If his high pretensions are accompanied with a bad life; if he be disposed to contend with rancour and violence in support of his pretensions; if he be disposed to involve all who think differently from him in perdition; if he decrie good works; and if, with every appearance of sanctity, and many external acts of piety and benevolence, he reserves to himself some secret and favourite vice, he may rest assured, that the spirit which actuates him is not from above.

“ If he be inclined to neglect, despise, and revile decent and useful ordinances, such as are countenanced by scripture, and have a direct tendency to preserve peace, benevolence, and piety; if he prefers himself to all regular and learned ministers, whether in the establishment or out of it, and preaches to ignorant and deluded multitudes in the fields, with the air and voice of phrenzy, he may have just reason to fear, though he should have ten thousand in his train, that he has carried his pretensions to the spirit beyond that wisdom, moderation, and love of order, which the author of our religion taught, both by precept and example.

“ If, in his writings, he applies the scriptural language to himself, and assumes the authority of a primitive apostle; if, at the same time, he expresses his ideas in such a manner as to excite the laughter and contempt of men of sense and approved goodness, he may infer that his spiritual pride has hurried him to the verge of insanity; and, as he values his health and happiness, should exert himself to remove the febrile symptoms, which are at once contagious and fatal.

“ When mechanics, of confined education, and not remarkable for natural discernment, or peculiar virtue and goodness, think themselves better able to instruct the people, than a numerous class of their fellow-citizens, who have been separated from their youth for sacred offices, instructed in learning of various kinds, versed in the original languages of scripture, the very idea implies so great a degree of pride and self-conceit, that it cannot come from the gentle, unassuming spirit of him who was himself meek and lowly, and who everywhere taught his disciples the lesson of humility.

“ If such persons urge, in defence of their extravagant behaviour, their dereliction of their trades and daily labours, and their assumption of the priest's office, a particular *call*, from heaven itself, louder than reaches the ears of others, let them, before they believe themselves, or persuade others, produce, as a credential of their commission, a miracle. If they find themselves utterly unable to do this, let them return to the workshop and warehouse, renounce the deceitful spirit, and evince their attainment of the true, by humility, charity, modesty, and obedience to lawful superiors; by a study to be quiet, and an attention to their own business.

“ From such practices, and such persons as I have alluded to, has arisen much of the disgrace which has fallen on true and laudable enthusiasm, or that wisdom which is infused into the pure, gentle, and charitable heart from above. False enthusiasm should be discouraged, that true religion may grow and flourish; as the weed should be plucked up, to give room for the wholesome plant to strike root, and expand itself in foliage and blossoms, and produce good fruit in abundance.” Vol. I. P. 262.

Certain it is, that the fear of falling into the errors, or incurring the imputation of Methodism, has caused much of that coldness which made a publication like the present very necessary. “ An over-abundant zeal,” says Bishop Horsley, “ to check the phrenzy of the Methodists, first introduced that unscriptural language, which confounds religion and morality.” But, he adds, “ the great crime and folly of the Methodists consists not so much in *heterodoxy* as in fanaticism; not in perverse doctrine, but rather in disorderly zeal for the propagation of the truth.” After giving the cautions of the author before us against false enthusiasm, we cannot refrain from citing his defence of the true.

“ But let not enthusiasm of the better kind, a modest confidence of being assisted, as the gospel promises, by the agency of the Holy Spirit, be involved in undeserved disgrace. We are taught that the divinity resides in the pure heart. The belief of it is indeed enthusiasm, but it is enthusiasm of the noble, the virtuous, the necessary kind. The ardour which it inspires is laudable. Like that of all other good things, the corruption and abuse of it is productive of great evil; but still it is not itself to be exploded.

“ There is, indeed, a cold philosophy, which seems to discourage all the warm sentiments of affection, and will hardly allow them in any thing which concerns religion. It aims at reducing theology to a scholastic science, and would willingly descant on the love of God, and the sublimest discoveries of the gospel, in the same frigidity of temper as it would explain the metaphysics of Aristotle. But there is a natural and laudable ardour in the mind of man, whenever it contemplates magnificent objects; and which is certainly to be expected, when that object is the Lord God omnipotent, and the human soul, the particle of Deity, aspiring at re-union with the Supreme Being, and meditating on immortality.

“ Is there not an ardour of enthusiasm, which admires and produces excellence in the arts of music, painting, and poetry? And shall it be allowed in the humble province of imitative skill, and exploded in contemplating the *great archetype* of all; the source of life, beauty, order, grandeur, and sublimity? Shall I hear a symphony, or behold a picture, a statue, or a fine prospect, with rapture, and at the same time consider God, who made both the object and the sense that perceives it, with the frigid indifference of abstracted philosophy? Shall I meditate on heaven, hell, death, and judgment, with all the coolness

coolness with which a lawyer draws a formal instrument, an arithmetician computes a sum, or a logician forms a syllogism in mood and figure?

“ Such coolness, on such subjects, arises not from superiority of wisdom, but from pride and vain philosophy, from acquired callosity, or natural insensibility of temper. God has bestowed on man a liveliness of fancy, and a warmth of affection, as well as an accuracy and acuteness of reason and intellect; he has bestowed a *heart* vibrating with the tender chords of love and pity, as well as a brain furnished with fibres adapted to subtle disquisition.

“ The scriptures afford many examples of a laudable and natural enthusiasm. *My heart was hot within me*, says David, and the warm poetry of the psalms, the rapturous style of prophecy, are proofs that those who have been singularly favoured by God, were of tempers which the modern philosophers would call enthusiastical. Their fire was kindled at the altar. St. John was a burning and a shining light. St. Paul was avowedly of an ardent temper, and a glowing imagination; nor did our Saviour himself express his sentiments in the cold language of the Aristotelian school, but with emphasis and pathos.

“ They who rail at enthusiasm, in general terms, and without making a due distinction between the scriptural and the false kind, consist either of those who laudably endeavour to discredit the pretensions of the hypocrite, and the weak brother; or of those who, from their speculative habits, their cold tempers, or irreligious lives, labour to discountenance all pretensions to an excellence and purity, which they never felt, and to which they could not rise.

“ Whoever believes what the scriptures indisputably affirm, that the body is the *temple of the Holy Spirit*, and that he actually resides in it, when it is purified sufficiently for his reception, is so far an *enthusiast*; but let him glory in the appellation, for he is such an one as every christian, who thinks and feels in conformity to the gospel he professes, must be of necessity. If he denies the agency of the Spirit of God on the soul of man, he denies the most important doctrine of revelation, and must be a stranger to its finest effects on the human bosom.

“ But since such is the case, let those who very laudably write against enthusiasm of the false kind, take care not to confound truth with falsehood; and not to proceed to such an extreme in refuting the pretensions of hypocrites, fools, or knaves, as to infringe on the genuine and sublime doctrine of grace, the glory of the everlasting gospel.” P, 256.

It is not surely right to go so far as this author appears to go in undervaluing the defences of Christianity, which have been written by pious and learned apologists. In more passages than one he considers them as productive of little more than the *amusement* of reclusive scholars. “ The true evidence,” he says, “ is the internal evidence consequent on obedience to the precepts of the Gospel. It is a sort of evidence, the mode of obtaining which is pointed out by Jesus Christ himself in the

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the following declaration, 'if any man will do his will, he shall know of the doctrine whether it be of God.' Granted; but if any man will not do his will, because he does not believe that God has spoken by him, how is he to be persuaded to do it? Certainly, by persuading him that the evidences which support that truth are worthy of regard. "If any man," says he again, "seriously and earnestly *desires to become a christian*, let him begin, whatever doubts he may entertain of the truth of christianity, by practising those moral virtues," &c. True: but suppose that a man seriously and earnestly *desires not to become a christian*; is not his obstinacy to be attacked by argument and proof, tending at least to show him the fallacy of those objections, by which he has hardened himself in unbelief? "Facts," he says, "have evinced that mere human disputation has little effect in converting the infidel. *I never knew any of them retract their errors*, after the publication of the most ingenious and laborious books, which claimed the honour of completely refuting them." A public recantation of error is not, in such a case, to be expected: but how many persons have been induced by such publications, to consider what they would not otherwise have considered, and thus have been led to true Christianity, is more than we can tell. We doubt not a great many: and the author himself, in his appendix, replies to some of the cavils of Paine. If this part of the argument, however, be urged rather too far, there is, in the book, abundance that is good, to make amends for that fault, and abundance that is most important and excellent.

It is with the sincerest pleasure that we take every opportunity of evincing to ourselves, as well as to the public, that perfect impartiality, which we are very anxious to maintain. The present article affords an instance of it. Against the author of this book we confess we had conceived some degree of prejudice. From circumstances of which we have heard, and some writings we have seen, we feared that he had been one of those who teach morality with party spirit, and preach peace contentiously. We read his book, however, with entire candour, we were pleased and edified, and admit its merit to the fullest extent. As christians, we thank him for it; and sincerely hope that its effects will be such as he wishes, and the public cause requires.

ART. XVIII. *Reports of adjudged Cases in the Courts of Chancery, King's Bench, Common Pleas, and Exchequer, from Trinity Term in the Second Year of King George the First, to Trinity Term in the Twenty-first Year of King George the Second. Taken and collected by the Right Honourable Sir John Strange, Knt. late Master of the Rolls. The Third Edition, with Notes, and additional References to contemporary Reporters and later Cases. By Michael Nolan of Lincoln's-Inn, Esquire, Barrister at Law. In Two Volumes. Royal 8vo, Boards 11. 7s. Robinsons. 1795.*

THE Reports of Sir John Strange have been so long known in the profession, and have been so generally esteemed, that of the original work, which Mr. Nolan has presented to the public, with such valuable improvements, little can be now said. If it required any commendation, it would be sufficient praise to state, that the present noble and learned Chief Justice of the King's Bench, frequently refers to these Cases in his decisions, and always mentions these with high approbation. Indeed, when it is considered, that these Reports embrace a period of above thirty years, during which time the Court of King's Bench, where most of these decisions were made, was filled by some of the most illustrious Judges that ever adorned that court; Lord Chief Justice Parker, Pratt, Raymond, Hardwicke, and Lee, and that the Cases were collected by a man of great eminence at the Bar, we cannot doubt that they have always been considered as of high authority in the profession. But as many of the Cases are very shortly reported, as some are mere decisions at *Nisi Prius*, which never appear to have been again agitated in Court; and as many alterations have been since made both by statutes, and from some points, particularly in commercial law, being since better understood, a new edition, marking those alterations and improvements, was a great *desideratum* to the profession. Superficial observers may, at the first view, imagine, that to the execution of such a work, little more is required than patient and dull labour and perseverance: but when it is considered that these volumes contain many hundred Cases, and that they embrace many of the most abstruse topics of legal discussion, the editor, who undertakes to notice all the alterations that have taken place, ought to be a man of extensive reading in his profession, of nice discrimination, and of accurate and sound judgment. Mr. Nolan seems to be possessed of those qualifications, and has given to the profession the best *edited* book of Reports that we

we have witnessed, since Mr. Cox's valuable edition of Peere Williams's Reports\*. It has been common for editors to content themselves with referring in the margin to those cases, which have since overruled or confirmed the principal case. The present learned editor, on the contrary, has, in many cases, stated the leading principles of distinction upon particular branches of the law, and arranged the principal authorities to be met with upon the point, with observations: so that his comment amounts to a useful digest upon the topic under discussion. In addition to this, Mr. Nolan has endeavoured to clear up some passages, in which the author, from his concise mode of reporting, was liable to the charge of obscurity, and to point out some errors into which he had inadvertently fallen, by comparing the work with contemporary printed reporters, and also by collating it with a manuscript of authority. There are also some notes printed in Italics, which, from the Preface, appear to have been received from a person of high station in the profession, whom, we are led to conjecture, from the respectful manner in which he is mentioned, and from the edition being inscribed to him, to be the present Chief Justice of the King's Bench. This edition of Strange is further enriched by an improved index of cases, and table of principal matters; and also by an index of the cases referred to by the notes. Upon the whole, Mr. Nolan appears to have executed this work in such a manner, as entitles him to the thanks of the profession; and, as a valuable book, we are happy to recommend it to the attention of that learned body.

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ART. XIX. *Wraxall's History of France.*

(Concluded from Vol. VII. p. 540t.)

THE third, and last, volume of this work, contains a complete history of the important reign of the Fourth Henry, a sovereign, whose name, as Mr. Wraxall justly observes, "in all the revolutions of human affairs, will continue to present to every mind, not totally insensible or uncultivated, the

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\* See British Critic, vol. iii. p. 553.

† For the unusual delay of our close of this article, we apologized in our last Preface, p. vi. assigning a reason which cannot fail to be thought sufficient:

image of a prince, born for the delight and for the felicity of mankind." It is well known, that this monarch ascended the throne of France, at a time when the kingdom was rent by contending factions, and when the strong party of The League, in a state of rebellion, had recently stimulated the hand of the assassin to destroy one of their lawful sovereigns, and were fully prepared to adopt similar means for the destruction of another. To the success of Henry, in this arduous contest with his rebellious subjects, the obstacles were numerous and important; his enemies were powerful, his resources contracted; disaffection had diffused her baleful influence over the land, and fanaticism had increased the number of her followers. At such a crisis, the most splendid endowments of body and mind were requisite to obtain success; these, most fortunately for himself and his subjects, Henry possessed; and he accordingly triumphed.

The military transactions of the reign of this martial monarch are here portrayed with accuracy; and, indeed, with such an able guide as the truly illustrious *Sully*, who has written with the veracity of a soldier and the warmth of a friend, it is scarcely possible to err, in a point which he has so fully illustrated.

There is no one part of Henry's conduct which has given rise to such a variety of opinions, or which has been more loudly praised, or more warmly censured, than his abjuration of the reformed religion, and his adoption of the Roman Catholic creed. That, without this sacrifice, he could never expect to enjoy the peaceable possession of his throne, nor yet to restore tranquillity to his distracted kingdom, is most certain; but that it was the effect of conviction and not of policy, we conceive few writers will be found bold enough to assert. Mr. W. gives the following account of the ceremony, which took place in the year 1593, soon after the meeting of the states general, which had been convened at the instigation of the Spaniards, for the express purpose of electing a king, and deposing Henry.

“ Happily for mankind, these pernicious schemes of ambition were overturned; and the attention of the French, which had so long been directed to the cabals of a popular assembly, or the machinations of faction, was more pleasingly attracted by a spectacle of a different nature. The king prepared at length to consummate the promised change of his religion, and thereby to extinguish the great source of rebellion and insurrection. Every preparatory circumstance, which could add decency and dignity to the act, or tend to impress the nation with a sense of his sincerity and conviction, was carefully observed. Theologians, and divines of all descriptions, even from among the

the most furious, or zealous adherents of the League, were exhorted and summoned to attend. Several of the latter assailed, in defiance of the anathemas of the legate, and the prohibition of the Duke of Mayenne. Henry listened with patient and docile submission, to their instructions and admonitions, during many hours, in repeated conferences. He had expressed the greatest doubts upon three essential articles of faith; auricular confession; the invocation of saints; and the spiritual authority of the papal see. Having heard the arguments adduced in their defence or justification, he rose up, and thanked the ecclesiastics for their pious exertions, as well as for the lights which they had given him: he added, that after having invoked the divine assistance, he would determine seriously on taking a final resolution, salutary to himself, and to the state. Some objections, made by the Cardinal of Bourbon, to the competency of any power except the pope, to absolve the king, and to receive him into the bosom of the Romish church, were over-ruled. Ambition, and not piety, had dictated the scruples of that factious prelate; who still retained hopes of ascending the throne, either by the assistance of the Duke of Mayenne, disgusted with Spain; or, by the efforts of the bigotted Catholics. But, his faint opposition and impotent malignity, excited only contempt: while the nation at large anticipated Henry's return to the papal obedience, as the signal and seal of future felicity.

“The necessary preparations having been made for celebrating with dignity and solemnity, so august a ceremony, Henry, unable to make his abjuration at Paris, chose for the scene of it, the Abbey of St. Denis. On the day appointed, he presented himself, habited in white, before the portal of the church, accompanied by the princes of the blood, nobility, and gentry, followed by the guards, superbly accoutred. The Archbishop of Bourges, seated, and surrounded by a number of prelates, met him at his entrance. Holding in his hands a book of the gospels open, he demanded of Henry who he was, and the nature of his errand. “I am the king,” replied he, “who desire to be received into the bosom of the Catholic, Apostolic, and Romish church.” Throwing himself on his knees, he then protested to live and die in its defence, and to renounce all heresies contrary to its doctrines. Having signed his profession of faith, and made confession, the archbishop administered to him absolution. Mass was solemnized, at which the king assisted, under a canopy of state; and, after its conclusion, he returned, amidst the joyful acclamations of an immense multitude, to the monastery of St. Denis, where he dined in public. Money was scattered among the populace; and, notwithstanding the manifest danger of assassination, Henry admitted indiscriminately every one to approach his person. It was in vain that the Duke of Mayenne issued the most rigorous orders to prevent the inhabitants of Paris from being present at the ceremony, and caused the gates of the capital to be kept shut. Nor were even the declamations of the preachers, whose influence over the people had been so unlimited, able to restrain their curiosity and loyalty. They attended in such numbers, as to exceed those of the royal party, and joined in the universal testimonies of joy and exultation. It was evident, that from the moment of Henry's abjuration, the foundation of the

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the League was fapp'd; and that only time and exertion were necessary, to reclaim the deluded followers of superstition and faction.

“ If we examine the act itself, by the rules or maxims of policy, we must pronounce it to have been dictated by necessity, and replete with wisdom. In a moral view, it was productive of happiness to a great portion of mankind, and tended more than any other circumstance, to shorten, and finally to extinguish the calamities of civil war. As a private case of conscience, it does not belong to history, and can only be amenable to a higher jurisdiction. The zealous adherents of the reformed religion, his contemporaries, naturally considered it as a measure of state, in which truth, sincerity, and principle, had been sacrificed to views of convenience, or motives of ambition. But, posterity, more just, more enlightened, and more impartial, has weighed the action in other scales; and acquitted, if not applauded, Henry. Even many of the Hugonots themselves, negatively admitted its propriety, and desired, or advanced its accomplishment. At the king's express request, the profession of faith, tendered to him at St. Denis, was conceived in general and indefinite terms; omitting all those dogmas and points of polemical theology, calculated rather to embarrass and obscure, than to illuminate his mind. It is matter of curious remark, that the scruples or doubts of Henry, were more directed to the minor articles of the Romish creed, than to the great and most essential ones. He hesitated on three points of inferior consequence; but, when the sacrament of the altar, or transubstantiation, was agitated, which includes the doctrine of the real presence in the elements of bread and wine; he said to the prelates, “ I have no doubt upon this head; for I have always so believed.” P. 112.

Some few months after his abjuration, Henry was crowned at *Chartres*, *Rheims* being in possession of the enemy; and his coronation was speedily followed by his entry into Paris, and a perfect reconciliation with the factious inhabitants of that turbulent Metropolis, in all ages the focus of treason, and the centre of rebellion. In the following year, the generosity and magnanimity of his conduct, added to his firmness, activity, and valour, effected the total extinction of the League; and the peace of *Vervins*, concluded with Spain, in 1598, completed the restoration of tranquillity, and secured him in the possession of a throne, which he had not acquired more by hereditary right than by his wisdom, his prudence, his resolution, and military talents. But his task was not yet ended, for the state of the kingdom was such as to require exertions equally difficult, though of a different description. It is thus portrayed by the present historian.

“ France, at the restoration of peace, had suffered almost every calamity, except the extinction of its existence and independence, by which a state could be afflicted. The majesty of the crown had been degraded by the pusillanimity, and polluted by the vices, of the last prince of the family of *Valois*. His dissipation had anticipated the  
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revenues, alienated the royal domains, and involved the finances in almost inextricable ruin. The sanctity of the laws was violated, and the asylum of justice converted into an engine of oppression. Paris, the capital of the kingdom, garrisoned by Neapolitans and Walloons, besieged by hostile armies, pressed by famine without, and tyrannized within; presented only an emaciated and extenuated shadow of its former population, opulence, and prosperity. The nobility, accustomed to all the licentious violence of civil war, acted like the despots of a conquered country; and practised, with impunity, every outrage on the inferior orders. Abuses, equally subversive of piety, and contrary to decorum, had crept into the Gallican church, and required the most vigorous exertions to eradicate. Commerce languished, without protection: manufactures declined: many of the public roads had totally disappeared under thorns and briars: the communication from one province to another, was dangerous and precarious: fastnesses and castles covered the country, which served as retreats to numbers of banditti; who, whether they adhered to the royal cause, or to that of the League, were alike the scourges of the people. The unfortunate peasant, pursued by rapacious collectors of the revenue, destitute of protection, pillaged, insulted, and despised, was reduced to the last stage of poverty; and scarcely hoped for any salutary change.

“ From such a complication of misfortunes, become inveterate by long prescription, only time, wisdom, and most lenient remedies, could extricate a nation. The first measures of the king were directed towards the preservation of public tranquillity, safety, and property. In order to protect his subjects against the outrages of such, as being disbanded from the military service by the reduction of the regular forces, might have recourse to violence for subsistence; he issued an edict, prohibiting, under severe penalties, the carrying of fire-arms. A great diminution of the cavalry and infantry was made: but, in order to qualify a step, which, however useful and necessary, was at once delicate and dangerous, permission was given to serve in Flanders, and in Hungary. To the clergy, who, having held an assembly of their own body in the metropolis, demanded of Henry the speedy reform of the venality, simony, and prostitution of ecclesiastical preferments, which dishonoured the church; he replied with equal dignity, condescension, and circumspection. His speech, which is worthy of Trajan, or Marcus Aurelius, evinced at once his zealous attachment to the Catholic religion, and his consciousness, that all expedients of severity or violence, would only aggravate the evil. A remission of the vast arrears of taxes, due from the people, but which their poverty rendered them incapable of paying, was granted. Commissioners were sent into the provinces, to enquire into, and to report on the abuses or grievances; and the letters or patents of nobility, which, in the late reign, had been one of the disgraceful modes adopted to fill the royal treasury, underwent a rigorous examination. The finances, which, under three successive princes, had attained to the utmost point of subversion and confusion, assumed a new form, and were managed with consummate skill. Henry's frugality was aided and sustained by the inflexible integrity and parsimonious vigilance of the superintendent, Rosny. France, liberated from foreign  
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and domestic war, began already to feel the effects of a wise administration; and to enter upon that period of its history, which, if we compare it with the times by which it was preceded, and those by which it was followed, may, perhaps, deserve with more justice, than any other portion of its annals, the epithet of the golden age." P. 182.

With one more extract, containing an account of the curious circumstances that preceded the death of this amiable prince, we shall conclude our remarks on a work, which may be read with equal pleasure and advantage.

"The French writers of that period, deeply impressed themselves at the atrocious nature, as well as at the lamentable effects of Henry's death, have described him previous to it, as haunted by continual apprehensions of some imminent and invisible danger. If we could credit their assertions, nature seemed to participate in the impending calamity; and even inanimate objects, trees, and rivers, foretold, in mystic language, his approaching fate. Mankind, in every age, has been prone to read the history of the great, through the medium of fancy, terror, and superstition; nor is it difficult, with such assistance, to transform the most common occurrences or accidents, into omens and prodigies. There is nevertheless a degree of scepticism, beyond that of reason, in refusing altogether to believe, that Henry felt himself in a state of unusual agitation during several days preceding his assassination. It would seem, that he even burst at times into querulous lamentations, or expressed himself in doubtful language, relative to his departure on the expedition to Germany. But these marks of a distempered, or uneasy mind, may be naturally explained, without having recourse to supernatural causes. The enterprize which he was on the point of commencing, however admirably planned, and however secure of apparent success, was yet so vast, so complicated, and dependant on so many springs, that no human wisdom could ascertain its result.

"Nor was he ignorant, that malevolence and bigotry had traduced his motive for taking up arms. In the interior of his family, the jealousy of the queen, the insolence of Conchini, and the dangerous ascendancy which he and his wife Leonora had gained over Mary of Medicis, embittered his present happiness, and filled him with anxious apprehensions for futurity. The first prince of the blood was in the hands of Fuentes, the mortal enemy of Henry; and the princess, whose attractions had been so injurious to his repose, was detained at Brussels. Above all, he knew that the genius of the time was prone to acts of violence and ferocity: he had even received intimation of attempts against his person, from various quarters; and horoscopes, to which a considerable degree of involuntary belief was then given by the most enlightened men, had fixed his death in the fifty-seventh year of his age. We must not imagine that Henry the Fourth was free from human infirmity, credulity, and weakness. Brave in the field, even to intrepidity, and accustomed to regard death, in the ranks of war, with perfect composure; he was equally accessible to fear, with other



other men. Even Sully admits, that a prince so dauntless in battle, was less than a woman when in a coach; that he cried out, whenever it appeared likely to overturn, and betrayed the utmost timidity. Henry himself avowed the fact, and accounted for it by informing his ministry, that it had been predicted he should die in a coach. When we reflect on all these circumstances, it cannot excite our wonder, that he exhibited symptoms of a mind oppressed, irresolute, and struggling with depression." P. 278.

In the composition of this work, Mr. W. has displayed great industry, perseverance, and labour; he appears to have consulted every document which could afford him information, and assist him in the completion of the great end of history, the elucidation of truth. His style is not entitled to the same degree of commendation. It is very unequal; in some parts easy and accurate; and, in others, turgid and incorrect; grammatical precision is frequently violated, and expressions not sanctioned by custom, nor warranted by authority, are too often employed. On the whole, however, we consider this work as a valuable acquisition to the literary world, and as containing a well-digested and useful account of an interesting period of history.

ART. XX. *Observations on the Seats and Causes of Diseases, illustrated by the Dissections of the late Professor Morgan, of Padua.* By James Hamilton, junior, M. D. Fellow of the Royal College of Physicians, of Edinburgh. 8vo. 394 pp. 6s. Vol. I. P. Hill, Edinburgh; and G. G. and J. Robinsons, London. 1796.

IN a short preface, the editor explains the object of his pursuit in this collection, which is to render the great body of dissections, recorded by Morgagni, more generally useful, or, as it should seem, to rescue them from oblivion; to which, according to the opinion of the editor, they are rapidly descending.

“So extensively,” he says, (preface, p. x.) “has medical knowledge been diffused since the publication of Morgagni’s writings, although no more than a period of about thirty years has elapsed, that they are now deemed chiefly valuable on account of the facts they contain. As, therefore, readers in general find they have to wade through a prodigious quantity of uninteresting matter before they can arrive at what they regard as useful; these writings are at present seldom looked into, being only occasionally consulted as a dictionary. The principles by which he resolved;” the editor goes on to say himself, “to be directed

directed in the execution of his project, were these, to retain only the facts witnessed by Morgagni, or his preceptor Valsalva, or that seem established on unequivocal authority; to new arrange the whole, to prefix to each collection of cases a view of the general symptoms and seat of the disease, and to add observations on the causes, and remarks on the histories detailed."

This is certainly a great undertaking, but we hope the occasion for it is not so urgent as the editor imagines; and that this splendid monument of the genius, sagacity, and diligence of one of the brightest ornaments of physic, is in no danger of being lost to its professors; but yet will continue to be studied in its original state, accompanied by the numerous and valuable observations which entitle the author to the high rank he holds, among the improvers of anatomical and medical science. Such was the veneration of the celebrated Tissot for this work, that when he was requested to add some observations to a new edition of it, that was about to be published, and, at the same time, informed that another physician had promised similar assistance; " \*mentem bono viro," he says, " candidè aperui, rescripsique hæc esse egregii Professoris Patavini opera, ut vel tangere alienæ manui sacrum esse deberet, nec quidquam addi posse præter paucissimas notulas, quibus loci nonnulli, paululum forsan obscuriores, ex aliis ejusdem authoris locis dilucidarentur." Without pretending to the enthusiasm Tissot has shown, we cannot help thinking that the mode here proposed of altering the arrangement of so celebrated a work, and detaching the cases and dissections from the observations, or, which is worse, of changing the observations and deductions themselves, must tend to degrade the original in the minds of medical students. Young men will not be very forward to consult an original work, represented to them as " tuncouth in its language, and faulty in its arrangement," when a translation is offered, in which we are told, " †the meaning of the original is communicated in the most accurate style of which language is susceptible;" and a more perspicuous arrangement adopted. Of the style or language of the editor, we shall say little in this place; certainly he has not much reason to boast of its purity. On the reasons he assigns for his undertaking, a few remarks may be necessary. If it be true, as he asserts, " that medical science is so much more extensively diffused, or, as the context seems to require, is so much improved, within these last thirty years," he must surely

\* Morg. de sed. et causis Morb. pref.

† Pref. to this vol. p. 14.

‡ Ibid, p. 13.

acknowledge, that, for much of this improvement, we are indebted to this work of Morgagni; and although we should agree with him, that the facts are the most valuable part of the work, they are only so to the experienced physician. To the student they would be nearly useless, if deprived of the ingenious observations that accompany them. That some observations, even in the opinion of the editor, are necessary, is evident, as he has "added," he says, "observations on the causes, and remarks on the histories." That his observations and remarks are superior to those of Morgagni, we dare not say. What he has said "of the reader's being obliged to wade through a prodigious quantity of uninteresting matter, before they can arrive at what they regard as useful," is perfectly unintelligible, as the cases and dissections in Morgagni always precede the remarks; the reader may therefore avail himself of the former, without being obliged to wade through, or even without looking at the latter, although we should be very far from advising him to follow this method.

Although the arrangement proposed by the editor, of classing the cases according to the diseases of which the patients died, instead of the parts or organs that appeared to be most materially injured, may seem, on the first view, the most judicious and proper, it will be found, on a nearer inspection, to be absolutely impracticable. For the cases are by no means always so distinctly narrated by Morgagni, as to enable the most sagacious commentator to determine with precision, what the disease was of which the patient died. In many instances, little was known of the history of the case. The patients were sent from some obscure place, perhaps were found lying in the street, and taken to the hospital, a day or two, or a few hours only, before their death; and the appearances on dissection, were often found to be very different from what the symptoms seemed to indicate. Besides, such an arrangement as is proposed, supposes both a greater simplicity in diseases, and more regularity in the effects of them upon the body, than is found ordinarily to take place. If the different species of fever, for instance, invariably impressed certain marks on the body, or some of its organs, or if the body was capable of entertaining, or being affected by only one disease at a time, the cause of death would be always found on dissection. But this is so far from being the fact, that, except in eruptive fevers, and perhaps in the more malignant and pestilential kinds, there are no distinct and discriminative marks, by which the most acute and experienced anatomists could be enabled to distinguish what the kind of fever was of which the patient died.

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And it is so far from being true that the human body is capable of being affected with one disease only at a time, that it frequently happens that, in one and the same person, the brain, the heart, the lungs, and various other parts, are all found to be materially injured, of which the dissections of Morgagni afford numerous examples.

Having examined so much at length the general design of the undertaking, it remains that we give an analysis, and some short abstracts, from the part of the work that is before the public, that our readers may see how far it lays open to the objections we have offered.

Diseases are divided into universal, local, sexual, and infantine. The present volume contains a part only of the diseases ranged under the first division, viz. of universal diseases. The first chapter treats of fevers, the second of inflammations. Fevers are divided into continued, intermittent, and hectic. The continued fevers are, continued inflammatory fever, and continued nervous fever or typhus. The latter is sub-divided into the slow nervous fever, the malignant putrid fever, and the yellow fever. The hectic, into phthisis pulmonalis and tabes mesenterica. Inflammations are divided into phrenitis, pneumonia, hepatitis, &c. according to the part affected. To each of the classes a definition and history of the disease is given, and a dissertation on the nature and causes producing them. We shall confine our examination to the first section which treats of continued inflammatory fever. The definition is taken from Cullen. Heat much increased; pulse frequent, full, and hard; urine red; the functions of the brain but little deranged; no primary local disease." Under this section the editor has given ten cases, selected from different parts of Morgagni; we suppose, from some resemblance, which he thought he observed, between the symptoms and the definition of the disease. We shall give the first in his own words.

"A young man, aged twenty-five years," "ætate unius et viginti annorum, Morgagni says, "by trade a wool-comber, affected with continued fever, became *so delirious that it was necessary to bind him.* The delirium having remitted, he was brought into the hospital at Padua. Immediately, on his admission, convulsive motions of his superior extremities, and subsultus tendinum at the wrists were observed. Venesection having been ordered, the blood exhibited no inflammatory crust; but its substance was dense and compact. He became comatose, and having *spoken none* for the last three days, died.

Appearances on dissection. Thorax. Nothing remarkable was observed in this cavity, except that one of the lobes of the lungs was hard, prædurum. In separating the fifth dorsal vertebra from the sixth,

sixth, a considerable quantity of fluid, multa aqua, Morgagni says, flowed from the spinal tube. When the vessels in the neck were divided, much blood of a black colour was discharged."

As a fluid, similar to that which flowed from the spinal tube, was found within the head, and the vessels of the brain were turgid with blood, Morgagni very properly placed this case in his first chapter, where he treats of the diseases of the brain. The induration of the lungs, he attributes to a former and severe illness, but we will lay a part of his observations on this case before our readers, by which they will see how little they deserve the title of insignificant or uninteresting, bestowed upon them by the editor. "Quod pulmonum lobus prædurus fuerit, nihil ad novissimum attinet morbum, in quo nulla vitii ejus visceris indicia sunt animadversa. Scilicet alterius morbi, et quidem gravis, aut reliquæ illæ erant, aut fundamenta, minime in lanario miranda. Hoc enim opificum genus ex pulmonibus plerumque laborare, atque adeo inde mori sæpenumero, videmus; quippe qui oleo fordidi, gravemque hujus halitum inter respirandum excipientes, in hypocaustis vitam fere nudi degunt, ex iisdem subinde calentes exeunt, et seminudi in publicum prodeunt," &c.

On comparing the description of the disease of which this patient died, with the definition of continued inflammatory fever, given at the head of the section, there will appear the most marked disagreement. In continued inflammatory fever, the functions of the brain are but little disturbed, and there is no primary local disease. But the subject of this case was so delirious, that it was necessary to confine him, and, on dissection, the lungs and brain were found to be materially injured.

The view we have given of this case, will be sufficient to show the difficulty, if not the impracticability, of carrying the plan the editor has proposed into execution. Many other cases equally faulty might be produced.

To what number of volumes the work is proposed, or more properly, is likely to be extended, we are not informed; the editor indeed seems to have made so small a progress in it, that he is scarce able to form any opinion upon it himself. "He hopes," he says, "to complete that part of the work, allotted to universal diseases, within another volume; or should the materials be found incompressible into that size, he engages that it shall not exceed two volumes. It is meant," he adds, "that the local, sexual, and infantine diseases, shall be continued in separate publications, conducted on the same plan." But it is probable the difficulties he will have to encounter, may induce him to alter his project. A collection of the most rare  
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and curious cases and dissections, compressed into a small compass, without any commentary, except the observations Morgagni has given to explain such circumstances as would not otherwise be intelligible, would, we are persuaded, be very acceptable to many persons, who have neither leisure nor inclination to read voluminous works. Among other things, it would serve to show the resources of nature in carrying on her operations, when parts, that seem essential to our existence, are so much injured, as to be scarce able to perform their functions. On such a work we should be glad to find this editor engaged.

## BRITISH CATALOGUE.

## POETRY.

ART. 21. *The Pleader's Guide, a didactic Poem, in two Books; containing the conduct of a Suit at Law, with the Arguments of Counsellor Botber'um and Counsellor Bore'um, in an Action between John-a-Gull and John-a-Gudgeon, for Assault and Battery at a late contested Election. By the late John Surrebutter, Esq. Special Pleader and Barrister at Law. 8vo. 79 pp. 3s. 6d. Cadell. 1796.*

A pleader may, perhaps, find a safer guide than the poet who here offers his service, but he cannot easily find one more facetious and agreeable. There is really abundance of humour throughout this little poem, expressed in very classical language; and we hope the author will find encouragement sufficient to produce the promised continuation. If our enquiries have been successful, this guide is an immediate descendant of a guide, whose instructions respecting a famous city in the west have gained universal admiration: and we may almost say of the present bard, what would be the highest strain of commendation, "sequitur patrem passibus æquis." Allowing for the difference of measure, and the more confined nature of the subject, this praise is hardly beyond the truth. But let us call Mr. Surrebutter into court to plead for himself. He begins thus:

Of legal fictions, quirks, and glosses,  
 Attorney's gains, and clients losses;  
 Of suits created, lost, and won;  
 How to undo and be undone;

Whether

Whether by common law, or civil,  
 A man goes sooner to the devil:  
 Things which few mortals can disclose  
 In verse, or comprehend in prose,  
 I sing—do thou, bright Phœbus deign  
 To shine for once in Chancery-lane.

The technical part of the poem appears to be truly correct; but is, perhaps, rather too abundant to please the general reader; it is, however, fully explained in the notes; and may thus furnish a pleasing method of acquiring *some* legal knowledge. The part most calculated to be generally understood and relished, is the counsellor's account of his own education at special pleading, &c.

“ Whoe'er has drawn a special plea,  
 Has heard of old TOM TEWKESBURY,  
 Deaf as a post, and thick as mustard,  
 He aim'd at wit, and bawl'd and bluster'd;  
 And died a *Nisi prius* leader—  
 That genius was my special pleader.  
 That great man's office I attended,  
 By HAWK and BUZZARD recommended:  
 Attorneys both of wond'rous skill,  
 To pluck the goose and drive the quill;  
 Three years I sat his smoky room in,  
 Pens, paper, ink, and pounce consuming:  
 The fourth, when *Essoign day* begun,  
 Joyful I hail'd th' auspicious sun;  
 Bade Tewksbury and clerk adieu.  
 (Purification, eighty-two)  
 Of both I wash'd my hands; and, though  
 With nothing for my cash to shew,  
 But precedents, so scrawl'd and blurr'd,  
 I scarce could read one single word;  
 Nor in my books of common-place,  
 One feature of the law could trace,  
 Save Buzzard's nose and visage thin,  
 And Hawk's deficiency of chin,  
 Which I, while lolling at my case,  
 Was wont to draw instead of pleas:  
 My chambers I equipt complete,  
 Made friends, hir'd books, and gave to eat.  
 If haply to regale my friends on  
 My mother sent a haunch of ven'son,  
 I most respectfully entreated  
 The choicest company to eat it;  
 To wit, old BUZZARD, HAWK, and CROW,  
 Item, TOM THORNEACK, SHARK, and Co.  
 Attorneys each, as keen and staunch,  
 As e'er devour'd a client's haunch.  
 Nor did I not their clerks invite,  
 To eat said ven'son hash'd at night;

For well I knew that hopeful fry,  
 My rising merit would defery;  
 The same litigious course pursue;  
 And, when to fish of prey they grew,  
 By love of food and contest led,  
 Would haunt the spot where once they fed."

The rest of Mr. Surrebutter's education is related with equal humour.

ART. 22. *The Economy of Monastic Life (as it existed in England) a Poem, with philosophical and archæological Illustrations, from Lyndwood, Dugdale, Selden, Wilkins, Willis, Spelman, Warton, &c. and copious Extracts from original MSS. by T. D. Fosbrooke, M. A. Curate of Horsey, Gloucestershire. 4to. 7s. 6d. Faulder. 1796.*

That the author of this production is a studious and well-informed antiquary, every line of his preliminary dissertation will evince. With exemplary care and correctness; he has gathered from all sources whatever could be applicable to his purpose; and, in digesting his materials, has been careful, in every instance, to refer to his authorities. The following sketch of the duties of a monastic day, is more complete than any thing that is usually found, and is, as we said, well supported by references.

"The principal religious duties were as follow. The service of the Romish church consisted in what is called the Breviary, or seven hours, a division originating among the ancient monks. In the Breviary, however, the services are specifically eight. Mattins, Lauds, Prime, Thirds, Sixths, Nones, Vespers, and Completorium or Complin. Among the (probably *some*) monks, the services were more numerous. Mattins, the service of midnight, was followed by Lauds, probably celebrated about three in the morning, Prime about six, or break of day, Nine o'clock was the stated time of Thirds, and immediately preceded high Mass or Communion Service\*. Twelve o'clock was anciently devoted to Sixths, and three P. M. to Nones; but the etymology and usual application of the word of Noon, was taken from this hour being hurried back to Mid-day. Vespers followed immediately after dinner, and we meet with a second service of that name. Completorium or Complin, was celebrated at twilight, or about six in the evening—the second Complin or Lucernarium, probably at the tolling of the Curfew."

It is impossible to give equal commendation to the poetry. Antiquarian exactness is perhaps hardly compatible with the enthusiasm of poetry; nor does the ear of the author appear to be either formed or exercised to judge of poetic melody. We take a stanza at random.

"This arch, more picture thus, the tall ash shades,  
 On whose lank arms, the Autumn's early spoil,  
 The hallowed mistletoe a green wreath braids;  
 Admitted we revere a long-drawn aisle.

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\* Which, however, did not occur daily.



The church conventual of a ruin'd pile ;  
 Brackets of human faces, posterns low,  
 And mouldings richly wrought by fretter's toil,  
 And windows, erst where robed in gorgeous show  
 Of Jesse's honour'd race were ranged a tinted row."

Mr. Fosbrook, though he does not write professedly in an antiquated style, is fond of obsolete and uncommon words and phrases. " Sequacious ivy weaves a nappy frieze ;" we have also the " teachy (for techy) nettle,"—" nesh Acacias,"—" fibrils,"—" streamlets,"—" deeds of dare,"—" tented sky,"—" preen,"—" gonfalons,"—" feral black," &c. with many such quaint and affected lines as the following :

" Uncoil the tangled dance to tipfy tones of joy ;"

and where bells are called

" Supreme lords of a boundless world of tone."

We should conceive that, among the respectable subscribers to this poem, many, if consulted, would have told the author that these things, which occur perpetually, are blemishes, instead of ornaments, to his poem ; and should all have been removed.

ART. 23. *The Jeshnade, an heroi-sacred Poem ; containing a Series of the most important Events which passed upon the great Theatre of the World, from the Creation to the ever memorable and important Æra of our Saviour's Crucifixion. By the late Walter Burke, Esq. 12mo. 240 pp. 4s. Downes. 1794.*

Zealous as we are for the welfare of the whole state of Parnassus, and attentive to its most minute transactions, it is surprising that a complete *epic poem* should so long have escaped our observation. Much poetry, however, there is, which is by its nature most calculated " to blush unseen, and waste its —ness on the desert air ;" and to this class the present poem undoubtedly belongs. Had not a sense of our obligation to the public induced us to repair our omission when discovered, very few of our readers would have had occasion to complain at a total silence respecting the " Jeshnade." As Mr. W. Burke is stated in the title-page to be " the late," we presume he does not speak for himself in the preface, where it is said that virtue, " though enchanting in a state the most unadorned, will not, it is presumed, appear less amiable for being dressed to advantage." We have sometimes had occasion to speak of editorial partiality, and certainly it will be thought to be exemplified, when such a style as the following is said to dress virtue to advantage. It should be remarked too that the specimen is not, by any means, particularly unfavourable.

" To what disguises will not meanness bend,  
 To hide some blemish, or attain some end ;  
 A coward, here notorious, often tried,  
 Brays like an ass, cloak'd in a lion's hide :

Of hardy troops, 'tis known I reign the lord,  
 Nor fear, like him, t' unsheath the ruthless sword;  
 'Tis likewise known that still I courted peace,  
 Tho' not afraid more num'rous foes to face." P. 7.

Mr. W. Burke, perhaps, had not heard of "the Conquest of Canaan," an epic poem, written in America, by a Mr. Dwight\*; if he had he was doubly unwise to attempt a subject which his predecessor had handled with so much genius and ability, and with so considerable a knowledge of the art of poetry. The former exhibits a strong instance of American genius, the latter certainly no proof of *English* modesty.

ART. 24. *Epistle from R—ch—d Br—ns—y Sb—d—n, Esq. to the Right Honourable H—n—y D—nd—s.* 4to. 31 pp. 2s. 6d. Owen. 1796.

What punishment does he deserve who makes Mr. S.— guilty of such lines as these?

Thy manly, liberal, manner I admire;  
 And, if your bottle did my bosom fire,  
 You're so persuasive that I'd ne'er depart  
 Till you secured a string held in my heart:  
 Your social spirit would so me delight,  
 That I might own both you and Pitt act right.

ART. 25. *Poetical Essays, Latin and English; intended for Instruction and Amusement. The Production of an adventurous Muse, in the moment of Contemplation, Leisure, Mirth, and Fancy. By the Rev. William Wainhouse, M. A. formerly of Queen's College, Oxford, Chaplain to the Earl of Dysart, and Rector of Badgworth, near Axbridge, Somerset.* Svo. 192 pp. 5s. Dilly. 1796.

To this volume a long and respectable list of subscribers is prefixed; and the following is a specimen of what the author writes in moments of "contemplation, leisure, mirth, and fancy."

TO MISS S. M.

In the days of my courtship,  
 With a smelling bottle.

To you, no less fragrant than *tulips* in May,  
 Or the beautiful rose-buds that shoot forth in June,  
 I fear that I shall want of judgment betray,  
 When I venture to offer a sweet-scented boon.

A nice smelling bottle! oh, what a conceit!  
 Read the motto; what pride does a lover assume:  
 With you, my dear girl, may it have all its weight,  
 And the love of the giver the present perfume.

\* Printed at Harford, in New England, in 1785. Reprinted by Johnson in 1788. 2

- ART. 26.** *The Lamentation of a Dog on the Tax, and its Consequences. Addressed to the Right Hon. William Pitt. With Notes, by Scriblerus Secundus.* 4to. 1s. Symonds. 1796.

A feeble attempt at humour; in which, among other whimsical things, the author, in the name of the canine species, entreats that dogs may be sent to Botany Bay, to enjoy the society of Gerard (Gerald), Palmer, and Muir, celebrated by them who have longest known them, for a *blameless private life!* &c. &c.

- ART. 27.** *Poetic Effusions, pastoral, moral, amatory, and descriptive, by William Perfect, M. D.* 12mo. 160 pp. 3s. 6d. Crosby. 1796.

These poems are written in the metre and manner of Shenstone's pastorals, which will always find a certain portion of admirers. They are distinguished generally by ease and elegance, with much ingenuity, and with considerable pathos.

## DRAMATIC.

- ART. 28.** *Speculation, a Comedy, in Five Acts, as performed at the Theatre Royal Covent Garden. Written by Frederick Reynolds.* 8vo. 2s. Longman. 1795.

The train of this fable lies among circumstances which folly and corruption have introduced into real life, to the great ease of the poet's invention. Enterprizes of speculation are the evil of the day. These are depicted by the familiar and sprightly pen of Mr. Reynolds, in colours which expose them to just ridicule and censure. The dialogue and style are interesting; and if it could be necessary to exemplify the merit of a drama which the public has so warmly approved, we might, with ease, select a specimen, which would fully prove the truth of our assertions.

## NOVELS.

- ART. 29.** *Hannah Hewit; or, The Female Crusoe. Being the History of a Woman of uncommon, mental, and personal Accomplishments; who, after a variety of extraordinary and interesting Adventures, in almost every Station of Life, from splendid Prosperity to abject Adversity, was cast away in the Grosvenor East Indiaman, and became for three Years the sole Inhabitant of an Island in the South Seas. Supposed to be written by Herself.* 3 Vol. 12mo. 10s. 6d. Dibdin. 1796.

A series of most wonderful and improbable events, very ingeniously contrived and skilfully put together; to which we may add that the moral is a very good one. We presume it to be the performance of Mr. Dibdin, whose talents in another line have justly obtained him

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considerable reputation. We doubt not that this book will have an extensive circulation, which it certainly deserves far more than a vast majority of publications of a similar description.

ART. 30. *Agatha; or, A Narrative of recent Events. A Novel.*  
3 Vol. 12mo. 9s. Dilly. 1796.

A melancholy tale, but by no means ill-written. It will excite considerable interest in many readers, and, which is no small recommendation, may be perused by all without injury.

ART. 31. *Henrietta, Princess Royal of England, Daughter of King Charles I. An historical Novel. By the Comtesse de la Fayette. Translated from the French. With an elegant Portrait of the Princess Royal. Engraved by Granger. 12mo. 168 pp. 3s. Allen and West. 1796.*

This is said to be written by the grandmother of the present Marquis de la Fayette, and describes the intrigues of the court of Louis XIV.

ART. 32. *Austenburn Castle. In Two Volumes. By an unpatronized Female. 8vo. 6s. Lanc. 1796.*

Whether the description of the author in the title-page be true or feigned, it is neither necessary for us to enquire, nor perhaps easy for us to discover. Our duty is, to give impartial accounts of the books which come before us, whether from male or female, unknown or celebrated writers. Of these volumes, we can justly say, that they contain many tales of love, which may be read with some amusement to the fancy, and without injury to morals. They are somewhat overcharged, indeed, by melancholy and tragical incidents, which always lose their effect by too frequent recurrence. The style is sufficiently correct in point of grammar; but it is so luxuriant, that the sun and moon are never permitted to rise, shine, or set, without a high-wrought description of each change in their appearance.

The time of these events is that of the Crusade. Historical novel-writers should consider, that the choice of such remote times precludes the exhibition of modern sentiments, manners, and characters, and thereby deprives their works of one great source of interest, instruction and entertainment.

ART. 33. *Durval and Adelaide, a Novel, by Catharine Lara. 12mo. 274 pp. 3s. 6d. Ridgway. 1796.*

This novel faithfully preserves the unities which such sort of writings require. Violent love in the first act; tremendous sorrows, miracles, and vicissitudes in the second, third and fourth; and a happy marriage in the last.

## DIVINITY.

ART. 34. *Thomæ Bennet S. T. P. Breve consilium de studio Præcipuarum Linguarum Orientalium, Hebrææ scilicet, Chaldææ, Syræ, Samaritanæ, et Arabicæ, instituendo et perficiendo. Iterum editum, et saerarum Literarum studiosis (maximè vero clericis junioribus) ardentissimè commendatum.* 8vo. 14 pp. 6d. Dilly, &c. 1795.

The Hebrew Grammar of the learned Thomas Bennet, printed in the year 1728, is now scarce, and its place may be adequately supplied by many more recent introductions, particularly (for the pointed Hebrew) by the augmented Westminster Grammar, lately published at Oxford by the Rev. T. A. Salmon. This short and very useful admonition, on the matters to be observed, and the books to be consulted, in studying all the oriental languages, is reprinted from the works of Dr. Bennet, and most properly addressed to the attention of the younger clergy. It certainly comprises a great deal within a narrow compass, and will be found an excellent manual for students.

ART. 35. *Certain Doctrines, teaching Duties and Devotions according to godliness. In 3 Vols. With a distinct Preface to each, asserting the Dignity of Reason, assisted by the Divinity of Revelation. Published by Henry Swindell, of Borrowstale, in Derbyshire.* 8vo. 662 pp. Adams, Loughborough. 1794.

We are very far from designing, in any case, to speak slightly of books like this before us, which exhibit manifest proofs of a sincere and fervent piety. But the task of a reviewer is two-fold; first, to set forth the purpose and tendency of a work; and then to say, whether, and in what respects, the purpose seems to be well or ill-executed. The former part of this task, in the present case, is easy and pleasant to us; for, in this respect, every thing that is favourable may be said most truly. To recall the wandering attention of men to their eternal concerns, and to assist them, in all their various situations and circumstances, in exercises of piety and devotion, is the evident design and endeavour of the respectable author of this compilation. But, that he has executed this design with great felicity of judgment, is more than we can venture to declare. There is an uncommon laxity and diffuseness of thought, redundancy of expression, and reiteration of the same sentiments, in every part of this work; which would have been more aptly entitled—Meditations and Prayers on a great variety of Subjects and Occasions. The prefaces, which are short, contain nothing remarkable.

ART. 36. *The great Sin of with-holding Corn; and the Duties of all Men in Times of Scarcity: Two Discourses, delivered in the Chapel of the Asylum for female Orphans, on Sunday the 8th, and Sunday the 15th of November, 1795. By the Reverend Septimus Hodson, M. B. Rector of Thrapston, Chaplain of the Asylum, and Chaplain in Ordinary to his Royal Highness the Prince of Wales. 8vo. 16 pp. 6d. Martin and Bain. 1795.*

Though the immediate cause for these discourses is, by the great goodness of Providence, amply done away; yet, by attending to the admonitions here given, all that was artificial in the late scarcity, would, in future, be prevented: and, in that sense, they may be useful in all seasons.

ART. 37. *The Church-Man's Answer to the Protestant Dissenter's Catechism: being an Attempt to vindicate the Hierarchy, Discipline, and Ceremonies of the Established Church of England, against the Reflections thrown upon them in that Work. By the Rev. H. Smith, D. D. Reader of the Temple, and Chaplain to the Most Noble the Marquiss of Downshire. 12mo. 128 pp. 1s. 6d. Rivingtons. 1795.*

That an institution calculated for general utility should be obnoxious to the cavils of a part of the community, should neither be considered as a subject of surprise, or even of regret. The national establishment of the English church has, probably, acquired a larger share of credit and esteem, with the different persuasions of religious opinion, than any institution of a similar nature. The chastness of its service, the soundness of its doctrines, and the tolerance of its principles, have been subjects of just and general eulogium. Yet against this establishment adversaries have arisen, who seem to have considered it essential to the vindication of their own dissent, to demonstrate the guilt of conformity in others. Of this description is the author of the Protestant Dissenter's Catechism; a tract abounding in misrepresentation and invective, and calculated to throw a specious colouring over the cause of defection from the national church. To this tract no full and specific reply had hitherto appeared; and, as it must be confessed that the strength of our religious antagonists is accumulated in that subtle pamphlet, respect for the honour of our excellent establishment might seem to demand, that such an attack upon her ceremonies and institutes should not be treated with silence and neglect. Such were the sentiments which appear to have induced the ingenious author of the present tract to awaken the dormant controversy; and we have rarely perused a treatise which more perfectly fulfills its professed design. Dr. Smith extracts the leading points objected in the Dissenter's Catechism, and follows his adversary, step by step, through all the charges on which he insists. To each of these the doctor replies with a degree of strength, propriety, and shrewdness that leaves the reader divided between contempt for the objection, and respect for the defence.

Few tracts, of such a nature, deserve better of the public than this production of Dr. Smith. It is written with a clear comprehension

of the question in debate. The style is nervous and spirited, and the sentiments are such as equally partake of conscientious strictness and christian liberality.

**ART. 38.** *A Sermon preached at Sion Chapel, Whitechapel, to God's ancient People, the Jews. On Sunday Afternoon, August 28, 1796. With the Prayers and Hymns, before and after the Sermon. By William Cooper. 8vo. 1s. 6d. Jordan. 1796.*

More zeal is shown in this discourse than good writing or sound judgment.

**ART. 39.** *Sacred History, in familiar Dialogues, for the Instruction of Children and Youth. With an Appendix; containing the History of the Jews, from the Time of Nehemiah, to the Destruction of Jerusalem by the Romans, under Titus Vespasian. In sixteen Letters. By a Lady. With a recommendatory Preface, by the Rev. John Ryland. 4 Vols. 8vo. 10s. Boards. Gardiner, &c. 1796.*

Mr. Ryland, the recommender of this work, says, "I think my respected friend has discovered a pious and laudable zeal for the benefit of the youth of both sexes, in forming familiar dialogues upon all the principal histories of the Old and New Testament. And, after perusing the principal part of her manuscript, I own myself greatly pleased with the execution of her plan, as uniting much entertainment with the most profitable and evangelical improvement of the scripture histories. In the latter respect especially, if not in both, it exceeds any attempt of the kind that I have seen." Pref. p. xvi.

After perusing the whole work, we concur in this judgment; with some abatement from the concluding sentence, as being a little too panegyric. The parties in these dialogues (or rather lectures) are a pious and affectionate aunt, and three well-disposed children. The questions put, and the remarks made, by the latter, are simple and natural; and the answers and reflexions by the aunt are judiciously adapted to the comprehension of young people. The author aspires to be useful, rather than learned or original. A tendency towards enthusiasm, is sometimes discoverable; but so rarely, that we need not hesitate to recommend the work as well calculated for general use. The style is plain and correct; and an useful little map is prefixed to each volume.

**ART. 40.** *The Causes of the Contempt of the Clergy considered, in a Sermon intended to have been preached at a Visitation. 12mo. 16 pp. 6d. Dilly. 1796.*

This is a very sensible and well-written discourse; but it is a maxim in philosophy that, before we attempt to account for any phenomenon, we should assure ourselves that the fact is such as the enquiry supposes. This subject has slept since the time of John Eachard, and we do not perceive that there is any particular reason for reviving it at present. Where religion herself is respected, it seems to us that the clergy is so. The advice here given is sound and excellent, but the

the principal drift of the discourse is to awaken attention to the case of the assistant clergy, or curates. A late act has proved, that they are not forgotten by the legislature, and we heartily hope, that the sale of this sermon may tend to the relief of the individuals for whose benefit we understand it is published.

## POLITICS.

**ART. 41.** *A Letter to the Right Honourable William Pitt, Chancellor of the Exchequer, &c. on the Conduct of the Bank Directors; with cursory Observations on Mr. Morgan's Pamphlet, respecting the expence of the War, and the State of the National Debt.* 8vo. pp. 38. 1s. Stockdale. 1796.

This writer censures the conduct of the Directors of the Bank, for having greatly restricted their discounts at a late period: this he considers as illiberal, and prejudicial to the mercantile interest and to the state; it was defended at the time, upon the ground that the bank had recently experienced an immense drain of specie; this is here treated as a subterfuge, and it is evident that the whole merit or demerit of the measure, depends upon this single point: and if circumstances in the last and present year can be assigned, unprecedented in former wars, and causing an unprecedented demand for money in the bank, the operation of which might not be attended to, until their effects became considerable; the conduct of the directors is fully vindicated; and we think that such circumstances took place.

The amount of the national specie may be taken as fixed during a war: hence all increase of its currency, if any take place, must then be in paper, which therefore must exceed its ordinary proportion to cash; a pressing demand for the latter will be generated, and the discounts applied for at the bank, will be increased in a greater proportion than the paper. Now France and Holland having been struck out of the number of mercantile nations, in the year 1795 our exports were greatly augmented, and the currency required to carry them on, was augmented in the same proportion, and by an addition to the circulating paper only.

Again, it always requires a part, and a large part of the national currency, in every year, to carry on the trade in corn, cattle, and provisions of every kind: the value of the corn alone produced in England was, about 1774, annually  $41\frac{3}{4}$  millions; if the corn becomes double in price, the quantity of currency which will be required by the merchant, the retailer, and the consumer, must be greatly increased, if not doubled: the increased circulation on this head must likewise be supplied by paper, the increase whereof, from these two sources, must have been strongly felt by the bank, in an increased demand to discount bills; it might also have come on gradually, and involved that company in considerable difficulties, before it was adverted to.

This author's next subject is, an examination of Mr. Morgan's comparative statement of the debt contracted in the first four years of the last and present war; he rightly objects against the three first years



of the former being brought into the comparison at all. Britain, he argues, was then engaged only in suppressing an insurrection in a distant province, which required nothing of the exertions called forth, when one great kingdom is contending against another, if our efforts had been adequate to the occasion; but they were inadequate to a great degree\*. He therefore compares the expence of the four years after France became engaged in that war, with the same period of the present, which process will produce a result nearer the truth; nor will it be attended with any considerable error on the other side.

Both these writers have neglected to bring forward the consideration of the unfunded debt of the American war. The money received by loans at the end of the war, was  $57\frac{1}{2}$  millions\*: but the unfunded debt actually contracted was 30,867,000l.\* to the money borrowed, 20 millions, in the first four years, Mr. Morgan should have added 10,734,000l. the proportionate part thereof, to give the expence for that term, which though so imperfectly selected, should have been stated at  $30\frac{1}{4}$ , not 20 millions. The money borrowed in the last four years of that war, was, according to our author's first table,  $44\frac{1}{2}$  millions; but in the same time, an unfunded debt of nearly 23,640,000l. was generated; and the charge of the term was 68,140,000l. By the second table of this work, it appears that a charge of 56,100,000l. has been already funded during this war: if therefore the unfunded debt be less than twelve millions, the present war against France has been carried on at a less expence than was incurred in the last years of the late war; the annual loans appear greater, because our charges are not kept behind a veil; but from the regulations adapted to bring forward the unfunded debt periodically, it is to be supposed that it does not amount to twelve millions. This author adverts afterwards to the decrement of the value of money since the year 1779; a consideration which will counterbalance any thing which may be brought forward, relating to the years selected for this comparison.

It follows also from the second and third tables, that even in the first four years of the American war, the state was obliged to allow an interest of 5l. os. 10d. upon an advance of 20 millions only, but during the present, an advance of 56 millions has been obtained for 4l. 12s. 2d. per cent. nearly  $\frac{1}{10}$  per cent. cheaper than a loan of 12 millions was bargained for at the beginning of the last peace. It is to be observed, from the interest of these initial periods of two wars, that 8s. 8d. in the pound, of the sinking funds of one per cent, attending every loan, has been (relatively speaking) gratuitously obtained during the last.

This writer dissents from Mr. Morgan's opinion, on the superiority of a four per cent. to a three per cent. stock. We cannot fully enter into this disputed point; but we avow our preference of the three per cents. as a stock to fund upon. He however has made, in his 26th page, a most important concession to Mr. Morgan; and we think wrongly; for he admits the assumption on which that writer founds

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\* Price's State of Public Debt, 1783.

his comparison, that when the three per cents. are at 70l. in peace, the four per cents. will be at 84l. We have obtained the use of some MSS. tables, of the cotemporary neat prices of these stocks in peace; the average of each for three years, ending in 1788, was 73.68l. and 93.001l. respectively, they were taken from the highest and lowest prices of every month of the three years: from this and other elements, duly interpreted, it appears, by the aid of another of these tables, that the price of the three per cents. in peace being 70l. that of the higher fund shall be 89l. (89.091l.) per cent. The averages, considered alone, give good confirmation of this; and there is an error therefore of 5l. per cent. in the cotemporary price of the latter stock, as assigned by Mr. Morgan; money therefore in the four per cents. instead of being improved at 4l. 15s. 3d. or 9s. 6d. per cent. more than in the consols, will be in fact improved only at the rate of 4l. 9s. 10d. or the superiority of the first to the second stock, will be barely 4s. 1d. per cent; his calculation, taking it at more than double that amount, must therefore fall. This is an error in the data only. What this writer has said in the 27th and 28th pages, might have been converted into an argument against the legitimacy of the plan of this comparison. This part of the pamphlet likewise contains many good miscellaneous observations on the positions of Mr. Morgan.

ART. 42. *A Collection of State Papers, relative to the War against France, now carrying on by Great Britain and the several other European Powers; containing Copies of Treaties, Conventions, Decrees, Reports, Proclamations, Manifestoes, Declarations, Memorials, Remonstrances, official Letters, parliamentary Reports, London Gazette Accounts of the War, &c. Many of which were never before published in England. Vol. II. 8vo. 652 pp. 1cs. 6d. Debrett. 1795.*

The history of a war in which so many interests are involved, and so many parties are engaged, is necessarily difficult to trace in its details. The value, therefore, of those official papers, by which the transactions are distinctly preserved in their principle and their issue, must under such circumstances be peculiarly felt. The present is a copious and diversified collection, and certainly abounds in memorials of considerable moment to European history. Whether they are in all respects faithful and authentic, we can neither take upon ourselves to controvert nor affirm. The objections made to the former volume, respecting the supposed treaty of Pavia, and the letters of Marat, are noticed in the preface. Similar objections might perhaps lie against some parts of the present volume; but the public will possibly think the collection deserving their thanks, though *all* its contents should not appear to have obtained a diplomatic sanction.

ART. 43. *The Doctrine of Equality of Rank and Condition examined and supported on the Authority of the New Testament, and on the Principles of Reason and Benevolence. 8vo. 62 pp. 1s. 6d. Johnson. 1795.*

Mr. Pilkington fairly avows what most levellers dissemble, or explain away. He maintains, that the doctrine of equality was inculcated

stated by Christ and his apostles, (p. 27) that it is a sin to be rich (p. 13); that this doctrine is perfectly agreeable to the principles of reason and benevolence, and is right both in principle and in practice, p. 29: and of this term, equality, he does not give any ambiguous, or forced and false construction; but he explains it as meaning an equality, not only of rank, but of condition, or circumstances, a possession of equal worldly substance, an exact division of property, or the outward blessings of life, (p. 48) and an equal division amongst mankind of the occupations of labour. By the gross perversion of a few passages in the New Testament, and by coarse invectives against riches and rich men, some countenance is sought to this mischievous and senseless doctrine. Happily, the remarkable mediocrity of talents, which is here displayed in support of it, may be expected to render Mr. Pilkington's attempt as harmless in effect, whatever it might be in intention, as the prattle of an infant.

ART. 44. *The Shaver's new Sermon for the Fast Day; respectfully inscribed to the reverend and laborious Clergy of the Church of England, by their humble Servant, Pasquin Shaveblock, Esq. Shaver extraordinary.* 8vo. 32 pp. 6d. Parsons. 1795.

The preacher is certainly no bigot to what is called orthodoxy. We must agree with the critics cited in his first leaf, that the shaver is skilled in *fun*, but we cannot forbear to add, that he is also detestably blasphemous.

ART. 45. *Church and King, a thanksgiving Sermon for the 29th of May, written in Defence of our happy Constitution in Church and State, with forcible Arguments against the Toleration of Heretics and Schismatics. By Pasquin Shaveblock, Esq. Shaver extraordinary.* 8vo. 58 pp. 1s. Parsons. 1795.

Another pamphlet by the same author, in the same spirit. In the *learned* preacher's discourse, we find mention made of Congreve, Jonson, and Farquhar, and the following entertaining relation taken from a very early edition of Joe Miller, is retailed in the author's notes with no other inaccuracy, than an account that it happened at a late examination for holy orders: "A certain prelate asked one of the candidates, if he knew any thing of a mediator?—Yes, my lord, I believe there is one.—Who is it?—The Archbishop of Canterbury, my lord." Perhaps Mr. Shaveblock is of opinion, that any old joke may serve to enliven a sermon. Both these, though called sermons, are political pamphlets.

ART. 46. *A new Year's Gift to all Workmen and Apprentices. From Rowland Hunt, Esq.* 8vo. 17 pp. 6d. or 21s. per hundred. Stockdale. 1796.

A lively and just exhibition of the miseries which have lately befallen the French, in all ranks and conditions of life, contrasted with the happiness and prosperity of Britons. At p. 2, l. 7, instead of "a pauper," the preceding paragraph seems to require that we should read a great man.

A new song (which would better have been omitted) is subjoined to the French picture; and another to the British picture, entitled "John Bull content;" which may be sung in all public companies with propriety and good effect. The whole book is a friendly new-year's gift, tending to counteract the mischiefs, which foreign and domestic incendiaries have been labouring to spread throughout this kingdom.

ART. 47. *A Proposal for a perpetual Equalization of the Pay of the labouring Poor.* 4to. 23 pp. Becket. 1795.

The author assumes six shillings as the ordinary price of a bushel of wheat, and six shillings per week as the ordinary price of day-labour. And he proposes, that for every excess of six-pence per bushel in the price of wheat, there should be a gratuity, from the master to the labourer, of one penny per day added to the wages, but not considered as a part of them; and that the gratuity should be regulated once a month, by ascertaining the price of wheat. This is to be a matter of voluntary agreement between individual masters and labourers, and not to be enforced by law.

These suggestions are well set forth, and the author has answered such objections as occurred to him. But he has overlooked one objection, which we apprehend will be fatal to his proposal, as it now stands. Suppose a few persons in a parish should adopt this voluntary agreement, and the rest reject it; the labourers of the latter, when distressed by the high price of bread, must be relieved out of the general poor-rate, and thus the former would pay twice over.

## MEDICINE.

ART. 48. *Observations concerning the prevention and cure of the venereal Disease, intended to guard the ignorant and unwary against the baneful Effects of that insidious Malady; with an Appendix, containing a List of the most approved Medicines, now used in the Cure of this Disorder, also their Doses, manner of Application, &c.* By W. Buchan, M. D. Fellow of the Royal College of Physicians, Edinburgh; and Author of the *Domestic Medicine*. 8vo. 248 pp. 3s. 6d. By T. Chapman, Fleet-street, and Mudie and Sons, Edinburgh.

This volume, although late in appearing, may be considered as a continuation of the author's plan of a domestic medicine, from which it was only separated through delicacy, as it treats of a disease that many of his readers would not choose to see delineated. The subject is treated in the same familiar and popular manner which recommended the former volume, and we may add, that the symptoms of the disease are in general described in a clear and conspicuous manner, and the method of cure rational and decisive. Of novelty little can be expected, after the late works of Hunter, Howard, Swediaur, Foot, Bell, &c. but the author has every where availed himself of the latest discoveries, and has transplanted all the best practical observations that are to be found on the subject.

On the utility of such a compilation, it may not perhaps be expected we should decide. These are who think that familiar treatises of this kind, have proved more mischievous than advantageous to the public. If the practice of physic was legally confined to professors who have been liberally educated, and who had given proofs of their industry and ability, before they were admitted to administer to the sick, such books as this before us, would then be much less necessary. But as the contrary is the fact, it may not be irrational to suppose, that some advantages may be derived from reading clear and succinct descriptions of diseases, written in a popular manner, by which if the patients are not always enabled to cure themselves, they may at least be assisted in forming an opinion of the ability of the medical attendants, under whose care they may happen to have fallen. Such books may also be useful to persons who have engaged in the practice of physic, without having had such an education as enables them to read works in which the subjects are handled in a more scientific manner.

The author complains\* heavily of the opposition he has met with from the faculty, and takes great pains to present himself to the public, as a man who has been persecuted for his endeavours to serve them. His book, it seems, has been abused, and the wickedness of his brethren has even extended so far, as to lead them to circulate reports of his † death, in order to stop the progress of his success as a medical practitioner. But as this supposed malevolence has not checked, but assisted in promoting the sale of his books ‡, the author should have reflected, that it was as little likely to injure his practice, which if not equal to his expectation, he might have attributed to less equivocal causes, with which he could not well be unacquainted. The author first treats of the method of preventing the disease. This he thinks might generally be effected, by careful and assiduous ablution. For this purpose, he does not think it necessary to have recourse to specific lotions, soap and water being equally beneficial; and as they may be used more freely than mercurial or saturnine preparations, they are more likely to be effectual. He strongly recommends daily ablution to both sexes, not only as a cleanly, but salubrious custom.

In the cure of Gonorrhœa, he advises the patients to live sparingly, to avoid violent exercise, to bleed and take cooling and opening medicines, and to use injections that are moderately astringent. A weak solution of white vitriol he has found most frequently efficacious, and in cases of topical inflammation, the application of leaches to the parts. He next describes the various symptoms of a confirmed lues, and the most efficacious mode of curing them. But as these must be almost infinitely varied, according to the different degrees of malignity of the disease, constitution of the patients, the structure and importance of the parts affected, &c. they can only be well understood by having recourse to the volume.

\* See Preliminary Observations.

† Ibid. p. 30.

‡ Ibid.

## PHILOSOPHY.

ART. 49. *A Concise Essay on Magnetism, with an Account of the declination and inclination of the Magnetic Needle; and an attempt to ascertain the Cause of the Variation thereof.* By John Lorimer, M. D. and Fellow of the Royal College of Physicians of Edinburgh. 4to. 49 pp. with six large plates. 5s. Faden. 1795.

This small tract contains a compendious view of magnetism, and an attempt to form a theory of its causes. The introduction gives a very succinct historical account of the discovery and progress of magnetism. The first chapter treats on the principles of magnetism in general; it contains nothing new, but is clear, and is said to have been drawn up for the use of a young Midshipman, at New York, in 1782. The second chapter treats of the magnetic declination, and its variation according to the position of the Poles, all according to the theory of Halley. The third, which has no title, explains the lines of declination on the globe, and is illustrated by diagrams: not, however, very minutely accurate, though more useful than the other plates, which seem hardly necessary. Chapter the fourth endeavours to form a theory of the cause of variation in the magnetic needle, and is founded on a fact noticed by Canton, that magnetism is affected by heat. Dr. Lorimer, pursuing this idea, is of opinion, the motion of the sun is the cause of the variation, and illustrates his doctrine geographically. But many more observations and experiments than are here adduced, would be required to confirm this theory.

Dr. Lorimer quotes at length the curious verses of *Guiot de Provins*, cited by Kircher, Perrault, Faucher, Muschenbroek, and others: which appear clearly to prove, that the use of the magnet, in forming a compass at sea, was known in the 12th century; though commonly attributed to the discovery of Gioia of Amalphi, in the fourteenth. These verses exist in a curious quarto manuscript of the thirteenth century, written on vellum, and preserved in what was formerly the Royal Library at Paris. The first article in this manuscript book, which was never published, is that which contains these verses. It is entitled *La Bible Guiot*, and the author, as is related in the poem itself, was present in the Court of the Emperor, Frederic Barbarossa, held at Mentz in 1181, when the two sons of that prince were knighted. Dr. Lorimer has subjoined to the verses a translation, with remarks on the readings. They are often cited partially; but here they are given at length, which very much strengthens their evidence.

ART. 50. *The Magnetic Atlas, or Variation Charts of the whole terraqueous Globe, comprising a System of the variation and dip of the Needle, by which the observations being truly made, the Longitude may be ascertained.* By John Churchman. 4to. 76 pp. 1l. 1s. with three Charts. Sewel. 1794.

On a theory by which he thinks himself able to assign the situation and regular motion of the two magnetic points, which influence the direction of the needle (but are not the poles of the magnetic equator), Mr. Churchman has ventured to construct two elaborate charts,

On such a projection, as to be capable of being applied to a globe of 48 inches in circumference. These, if the principles could be fully confirmed, would indeed be of the utmost importance to navigation; but it is to be feared that the author has been much too sanguine in his hopes of ascertaining them, with that degree of correctness which the subject requires. Mr. Churchman, who formerly resided in America, published a Chart of the Northern Hemisphere, in a tract which appeared at Philadelphia in 1790. It has long been known, that the two magnetic points had a motion; but before this author, no one had pretended to ascertain their movement or periodical times. This attempt, as appears by several letters, forming an Appendix, has received from various respectable quarters the attention it deserved, as a matter well calculated to excite attention and discussion; but waiting for the practical verification of the author's principles, to receive its final decision.

## AGRICULTURE.

**ART. 51.** *Account of the Experiments tried by the Board of Agriculture, in the Composition of various Sorts of Bread. Anno 1795. 4to. 34 pp. 1s. Robinsons, &c. 1795.*

These experiments are laid before the public, rather as imperfect hints, which the exigency of the times demanded, than as a complete body of information on the important subject to which they relate. They exhibit, however, evident proofs, that the misfortune of a scarcity of wheat may be in a great degree alleviated, by the substitution of various sorts of flour, without injury to our health, and with little inconvenience to our usual habits. The Board calls upon individuals to make experiments, in order to "ascertain the respective qualities of grain, and to discover their operation on each other, in correcting, by means of one, the defects of another; and to lose no opportunity in multiplying observations, which, if communicated to this institution, shall receive proper attention, and be combined in such a manner, as shall best tend to promote the public good." P. 4.

The nation already owes many thanks, and is likely to owe more and greater, to this respectable board.

**ART. 52.** *The first Report from the select Committee of the Honourable the House of Commons, appointed to take into Consideration the Means of promoting the Cultivation and Improvement of the waste, uninclosed, and unproductive Lands of the Kingdom; shewing the Circumstances which anciently occasioned waste Lands: the President's Address on their Cultivation and Improvement; the Advantages to be derived from their division: successful Experiments on the Culture of Potatoes in waste and boggy Lands: E tracts from the County Agricultural Reports, pointing out the great Advantages of a general inclosure Bill; the different Rights of Commons; Laws for their Division; and the Resolutions of the Board of Agriculture for their speedy Inclosure and Cultivation. 8vo. 62 pp. 1s. Stockdale. 1796.*

As the title-page sufficiently indicates what may be found in this publication, we need only add, that the several papers contained in it

are drawn up with plainness and perspicuity, and are highly deserving of the attention of every well-wisher to the prosperity of his country.

The note at p. 17, appears to us very important. It shows, by experience, in a very remarkable case, the excellent effects of allowing a small quantity of land to be occupied with every cottage. If Sir John Sinclair's bill, relating to wastes, &c. should pass into a law, in its present form, without enforcing somewhat of this kind more effectually than it promises to do, we apprehend that it will have a tendency which we heartily deprecate, to reduce all our husbandmen to two classes only, namely, rich farmers, and very poor labourers.

**ART. 53.** *A short Address to the Public, on the Monopoly of small Farms, a great Cause of the present Scarcity and Dearness of Provisions. With the Plan of an Institution to remedy the Evil; and for the Purpose of increasing small Farms throughout the Kingdom: By Thomas Wright, of Mark-lane. 8vo. 18 pp. 6d. Richardson and Debrett. 1795.*

With respect to the dearth of provisions, we conceive that the immense quantity of paper money, by which the kingdom has been inundated within the last thirty years, and the consequent depreciation of gold and silver, are alone sufficient to account for the whole advance in the prices of all commodities whatever. But if prices are advanced only in proportion to the diminished value of money, such advance is no proof of scarcity; and it seems to be unquestionable, that the general produce of the land is now greater than ever. We may have fewer pigs, eggs, and poultry, but we have more butcher's meat and grain; and if (as it seems probable) the population of the kingdom has lately increased faster than the produce, this is no discouraging circumstance; for the inconvenience will soon be remedied by the increased exertions, and the improvements to which it will give birth.

The great cause, mentioned by Mr. W. of scarcity and dearth, namely, the monopoly of small farms, seems to be very inadequate to the effect; if indeed it can be admitted as any operating cause at all: and the true complaint against this monopoly, is not, that it diminishes the supply of provisions in general, but that it tends to annihilate that most important rank of men, the yeomanry, who are the just pride, and the support of England.

The author's plan for preventing the monopoly of small farms, is, to establish a society, whose members will subscribe a certain number of shares, for the purpose of purchasing large estates, dividing them into small farms, and letting them on lease, or otherwise, or selling them (under restrictions) to small farmers, &c. p. 9. This may be a very benevolent and patriotic, but it seems to be a most visionary project.



## MISCELLANIES.

ART. 54. *A Letter to Bryan Edwards, Esq. containing Observations on some Passages of his History of the West Indies.* 4to. 39 pp. 2s. Johnson. 1795.

Nothing, in our opinion, can solidly be argued in favour of the continuance of the slave-trade for a single hour, except that where an evil is so deeply rooted, and connected with so vast a train of consequences, wisdom will do that gradually, which humanity would wish to conclude suddenly. We must not destroy for the sake of amending. Mr. Preston, whom we conceive (as he dates from Dublin) to be the gentleman so highly and justly celebrated for his poetical productions, is the writer of this letter. He argues cogently, but temperately, with Mr. Edwards, on the prejudiced defence of that traffic, which he had brought forward in his admirable History of the West Indies; and, allowing very fully the great merit of that production, combats with distinctness and force the positions which relate to this particular point. "Your book," says he, "is a strong proof how far education and use may harden the tenderest natures, and mislead the strongest understandings; and how incapable men are of seeing, in a just point of view, or in its proper colours, what is either too near them, or too constantly before their eyes." In answer to the comparison made by Mr. E. between the slaves in the West Indies and our own peasantry, he says, with energy and truth, "The marked, distinguishing feature, the great essential difference, the inestimable blessing that endears every scene, and recommends every condition, that fills the Laplander with enthusiastic love for his snowy wastes and caverns—freedom—is wanting! The peasant, if he chooses to sleep and fast is not compelled to labour. If he finds one neighbourhood unpropitious he may change it for another. The *strange power of home*, as the poet terms it, sweetens his toil; and, if his misfortunes and dependency should be such as to extinguish in his heart that strong universal feeling, he can emigrate to some other land, where brighter hopes allure him; and, amidst wretchedness, toil, and want, he is free from stripes and bonds, his person is sacred, he reposes in the shade of the constitution, the guardian power of the law is about his path, and about his bed, and he reflects, with pride, that he too, mean as he is, has a place and weight in the scale of civil existence." P. 5. There is no acrimony in any part of this letter; but abundance of vigour and good sense.

ART. 55. *Hints for promoting a Bee Society.* 8vo. 10 pp. 6d. Darton and Harvey. 1796.

The public is already indebted to the pen of this benevolent writer, whom we understand to be Dr. Lettsom, on many important occasions. The object of the present pamphlet is to encourage the propagation of bees, by offering premiums for ascertaining the most suitable food for this insect, the best mode of taking the honey, of construct-

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ing the hive, and preserving the young ones. Honey, the writer observes, would save the use of butter; and 50,000 hives, which might be maintained in the circumference of twenty miles round the metropolis, would produce as many guineas annually, in honey and wax. A drawing of a curious pyramidal bee-hive is annexed.

ART. 56. *Thoughts on the Practice of carrying off Bodies from Church-yards, &c. for Dissection. Dedicated to Sir John Frederic, Bart.* 8vo. 19 pp. 6d. Johnson. 1795.

There is nothing very new, however cogent, in the arguments here adduced; nothing but what must be said whenever the subject is mentioned; that bodies are wanted for the purpose of science. The question now sleeps, and it is better that it should sleep.

ART. 57. *Three Essays. 1. On dramatic Composition; 2. The Advantages and Disadvantages of foreign Travel; 3. On Sculpture.* 8vo. 59 pp. 1s. 6d. Chapman. 1795.

There is, in these volumes, a considerable portion of elegance and taste. The writer appears to have approached his subjects with a mind disposed to liberal enquiry, and prepared for just discrimination. On dramatic composition—which takes the lead in this series—the sentiments of the author, without strict originality, are delivered with an agreeable mixture of spirit and beauty. In discussing the subject of foreign travel, the arguments on the different questions are not sufficiently detailed, though the balance is held up with sufficient discrimination. Some remarks upon the impropriety of premature travel, are equally deserving of attention and praise. The essay on Sculpture presents an ingenious sketch of the origin and progress of that art. We could make some extracts, sufficiently favourable to the author's reputation, could we allow sufficient space to so very small a work. The public, however, may be prepared to expect gratification from the perusal of these Essays; the merits of which ought not to be estimated from the smallness of their size, or the obscurity of an anonymous writer.

ART. 58. *Plans for increasing the naval Force of Great Britain, by rendering the Service a more desirable Object to Officers and Seamen; in which the following Classes are particularly considered: Masters and Commanders, Masters Mates, Midshipmen, and able Seamen. Also some Hints, offered towards their better Establishment. Addressed to the Right Honourable William Pitt. By Richard Clarke, M. D. Surgeon in the Royal Navy.* 8vo. 38 pp. 1s. 6d. Richardson. 1795.

It is perfectly out of our line to give an opinion upon a topic of this kind; we shall, therefore, only state, in Mr. Clarke's own words, what are the particular objects of his contemplation.

“ I shall begin with first considering the rank of Master and Commander, as it now stands, and offer a plan for removing, effectually, the present existing impediments to their future prospects.

“ Secondly. I shall consider the necessity, propriety, and utility, of introducing the rank of Second Lieutenant into the Navy.

“ Thirdly,

“ Thirdly. I shall offer some hints for providing the navy with Masters’ Mates.

“ Lastly. I shall propose an expedient for bringing, voluntarily, into the navy, a competent number of experienced and respectable seamen.” P. 3.

ART. 59. *Plain Suggestions respecting the present Admiralty, and the Mode of constituting the Board, &c. with the Figure made by this Country on the Seas, during the present War. And some loose Hints for a Plan for manning the Navy without pressing.* By a British Seaman. Part II. 8vo. 51 pp. 1s. Jordan. 1795.

Loose hints, some bad and some good, form the whole texture of this pamphlet: which is not written in any good humour with the present naval arrangements. If the author is not satisfied with the figure made by this country on the seas, during the present war, we should be glad to know what war he could point out in which we made a better, or what country ever made one so good? If the first part of this tract was published within our time, it, by some means, escaped our notice; the mention of the second will, however, sufficiently imply, that a first has appeared; and, in all probability, the character given of the one will equally suit the other.

ART. 60. *Familiar Remarks on the different Modes of Education.* By John Lane, A. M. 12mo. 30 pp. 6d. Cadell. 1795.

This tract is probably no more than a schoolmaster’s mode of advertising his school. Otherwise we do not conceive why any man should think it worth while to print such very trivial and trite remarks in so neat a manner.

ART. 61. *Letters; containing a Sketch of the Politics of France, from the 31st of May, 1793; till the 28th of June, 1794; and of the Scene which passed in the Prisons of Paris.* By Helen Maria Williams. Vol. IV. 12mo. 225 pp. 3s. 6d. Robinson. 1796.

We did not think ourselves at all authorized to speak of this young lady’s last volume in terms of commendation, neither do we of the present. As usual, the French are all wise, generous, good, great, &c. &c. &c. and every other nation, her own in particular, contemptible in the balance. Miss Williams, in her account of the glorious first of June, says, the defeat of the French was not attended with disgrace, and that England triumphed on the element which she calls her own; yet somewhere else she talks of having all the feelings of an Englishwoman at the heart. They who smile at her political remarks, may however be entertained by some of the anecdotes which she relates.

ART. 62. *Tales of the Minstrels. Translated from the French of Mons. Le Grand. Third Edition.* 12mo. 263 pp. 3s. Rofs. 1796.

An easy and agreeable translation, taken from a very popular work in selecting from which a proper regard seems to have been shewn to  
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taste and delicacy. Not having seen the former editions, we notice this.

ART. 63. *Travels before the Flood; an interesting oriental Record of Manners and Customs in the Antediluvian World; interpreted in fourteen Evening Conversations between the Caliph of Bagdad and his Court. Translated from the Arabic.* 2 Vol. 12mo. 7s. Robinson. 1796.

There is certainly wit as well as humour in these volumes; but the wit lies too far beneath the surface, and the humour is not obvious to common apprehensions. Alas, what avails it to say, that human nature is foolish, fallible, and vicious; that knowledge is vain; and the present state of things imperfect. The moralist, who presents this view of things to his followers, will meet, it is true, with a gloomy acquiescence in his assertions, but can hardly be thanked for his philanthropy.

ART. 64. *Memoirs of a late eminent Advocate and Member of the Honourable Society of Lincoln's Inn. By William Melmoth, Esq.* 8vo. 72 pp. 5s. Cadell and Davies. 1796.

This honourable tribute of filial piety is from the pen which, by the translation of Pliny's Letters, and other excellent works, has so much adorned the literature of our country. Mr. Melmoth, the author's father, is represented as a most conscientious man, of the strictest principles of honour, and of the most ardent zeal to distinguish himself on all occasions as an upright, useful, and, indeed, irreproachable character. Some valuable letters are introduced, which discuss the important question of securing allegiance to King William, at the time of the revolution; and a portrait is prefixed, which has all the marks of a strong and faithful resemblance.

ART. 65. *An Essay on musical Harmony, according to the Nature of that Science, and the Principles of the greatest musical Authors. By Augustus Frederic Christopher Kollmann, Organist of his Majesty's German Chapel, at St. James's.* Folio. Dale. 1796.

Though the examination of musical compositions comes no more within our plan than that of pictures or prints, yet systematic treatises on practical harmony, painting, or engraving, are certainly entitled to our notice, as literary productions; and the public has as much right to expect that we should give our opinion of their merit, as of those concerning poetry, politics, history, or mathematics.

No elementary or didactic treatise on the composition of music in our language, has arrived at our knowledge, which appears so ample, clear, and methodical as that before us. The author has no wild theories, or fanciful hypothesis to support. He gives a code of harmonical laws from the writings and compositions of the most scientific and eminent practical musicians of his own country (Germany) which he seems to have read with diligence, and explained with clearness and intelligence. His language may sometimes be tinged with foreign idioms, but it is generally strong and intelligible: And if any obscurity should appear in the text, it is constantly cleared up in the plates,

plates, which are numerous, and filled with admirable illustrations of the rules laid down in the several chapters of the work, under the following titles: Of the scale;—of intervals;—general rules concerning the use of intervals in harmony and melody;—of chords in general;—of the triad (or common chord) and its inversions;—of the chord of the seventh, and its inversions;—of accidental chords;—of the figures (or representations of chords by figures) in thorough-bass;—of cadences;—of modulation;—of time;—of rhythm;—of simple counterpoint;—of double counterpoint;—of imitation;—of variation;—of fancy;—of the ancient ecclesiastical modes. These chapters are all divided into articles, and subdivided into sections in a very distinct and methodical manner: and it is with pleasure that we recommend this treatise, which the author humbly styles an Essay, to the attention of young students in musical composition, as a work whence much useful knowledge may be obtained that is not to be found in any other single work on the same subject.

ART 66. *A few Reflections upon the present State of Commerce, and Public Credit; with some Remarks on the late Conduct of the Bank of England. By an old Merchant. 8vo. pp. 23. 6d. Sewell and Debrett, 1796.*

A temperate, and well written apology for the restriction which the directors of the bank have lately put, on the extent of their discount trade. Of the causes of the great increase of circulating paper, we gave our opinion in a former article: by the events on the continent, the demand for our commodities in 1791 and 1792 increased beyond what the existing mercantile capital "would fairly furnish\*:" in consequence of this, paper money was increased. The original cause of it was not intemperate speculation, but an augmentation of demand; although undoubtedly the spirit of speculation was thereby kindled in some degree; hence, though the bank at the end of 1792, and the commencement of 1793, prudently declined to support the new paper; and have since again had recourse to that measure; a considerable part of the censure this respectable old merchant passes upon the over trading of those periods ought to be much softened. The merit of the conduct of the directors, in having for a time withheld the ordinary support to the subscribers to the loan, must stand upon different principles, we see no direct argument for it. That they voluntarily gave up a considerable profit by declining it, though it impresses us with a belief it was a proper measure, falls perhaps short of full conviction, which is only to be obtained, by showing us why it was proper.

ART. 67. *A new Sequel to Mrs. Barbauld's Lessons adapted for Children, from four to seven Years old. By the Compiler of an easy Introduction to Reading, embellished with a beautiful Plate. 1s. 8scl.*

A very proper book for children.

\* See p. 22. l. 3.  
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ART. 68. *Recent and remarkable Predictions! of many great and astonishing Events, that are to happen before, and at the Close of, the present Century, relative to the Revolution in France, the Fall of Popery and Mahometanism, the approaching general Conversion to Christianity, and the glorious Efforts that will arise to the whole World, from the present most eventful and important Period.* By a Gentleman of known Piety and Veracity. 12mo. 32 pp. 6d. Chapman. 1794.

—An impudent catchpenny.

ART. 69. *The Period of God's Patience to the Prayers of French Martyrs; or, an Essay to illustrate the Analogy between the present State of France, and the Language of Scripture-Prophecy.* By the Reverend Richard Leggett. 12mo. 38 pp. 6d. Chapman, &c. 1794.

—Another catchpenny, scarcely less impudent.

ART. 70. *The Virtuoso's Companion and Coin Collector's Guide.* 12mo. 3 Vols. 15s. Denton, Hospital-Gate, West-Smithfield. 1795 and 1796.

This work contains only plates, thirty in each; giving engraved representations of all the late provincial and other coins. It is curious enough to observe to what a wonderful extent this rage for coining has gone; and yet more curious to see, that the passion for collecting has endeavoured to keep pace with it. Many of these are shop bills; several give information of exhibitions; in which class the coins of Mr. Pidcock at Exeter-Change, and Mr. Hall in the City-Road, make a considerable figure; and present to us elephants, cows with two heads, kangaroos, and other curiosities. Each plate contains four coins, obverse and reverse; so that the number represented in these three volumes, amounts to 360; yet, we believe, the work is still going on. The plates are well executed.

ART. 71. *Second Addenda to the History of inland Navigation; containing Accounts of the several Canals for which Acts have been obtained in the two last Sessions of Parliament, and which completes the History to that Period.* Printed in 1794. 4to. 150 pp. 7s\*.

It appears from this supplement, that within the two years, 33 and 34 Geo. III. acts of parliament were past for thirty-six new canals, and eleven other acts for extending and amending rivers, &c. The capitals allowed to be raised for the uses of these acts, exceed 5,300,000l. This is a proof of the internal prosperity of the kingdom, which need not be enlarged upon, because it cannot be controverted. And what is more, these great achievements are but so many steps to further improvement and prosperity. Their immense effects upon our commerce, agriculture, and manufactures, cannot be calculated.

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\* The General History was printed in one volume, 4to. 369 pp. at the Architectural Library, High-Holborn, 1792.

This history gives a succinct account of the course and extent of the several canals, of the powers given to proprietors, of the sums to be raised, of the tolls to be taken, with exemptions from toll, and of the advantages expected from each undertaking. The general accuracy of these accounts seem to be unquestionable, since they are collected from the several plans and documents laid before parliament.

## FOREIGN CATALOGUE.

## ITALY.

ART. 72. *Trattato della Pittura di Lionardo da Vinci. Ridotto alla sua vera lezione, sopra una Copia a penna, di mano di Stefano della Bella. Con le figure disegnate dal medesimo. Corredato delle Memorie per la vita dell'Amore e del Copiatore; 183 pp. l. 4to. Florence.*

As we have not an opportunity of referring to the edition of this work, published by *Dufréne* (Paris, 1651) we cannot ascertain how far the present reimpression exceeds or falls short of it in point of accuracy. Observing, however, many passages in it which are certainly obscure, and appear therefore to be corrupt, we are disposed to doubt whether the true reading, as the editor professes, is always restored in them. The account of the author's life has, at least, the merit of being compiled from the most approved writers; though, in the list of his works, some are ascribed to him which are altogether unworthy of his name, whilst, on the contrary, one of his masterpieces, the portrait of *Lodovico Sforza*, Duke of Milan, in the gallery at Dresden, is here omitted. It should be remarked too, among other instances of inattention in the editor, that the celebrated picture of *Christ among the Pharisees*, is not, as we are informed in note 38, in the gallery *Pamphili* at Rome, but in the possession of Prince *Aldobrandini Borgheje*. We shall be happy to hear that extracts are made by persons duly qualified for the undertaking, from the sixteen volumes, containing drawings and MSS. of *Da Vinci*, which, we hope, are still preserved in the Ambrosian library at Milan.

In regard to the *Elogio storico* of the engraver *Stefano della Bella*, we shall only say, that it could not have been added by the editor, Mr. *Francesco Fontani*, with any other view than that of encreasing the bulk of the volume. Another Essay is likewise inserted, of which no mention is made in the title, though it certainly contains much useful information. The author, Dr. *Giovanni Lami*, gives some account in it of the state of Art A° 1000—1300, and of the artists during that period.

GERMANY.

## GERMANY.

ART. 73. *Des Herrn Cornelius von Ayrenhoff K. K. General-Majors sämtliche Werke.*—*Works of Cornelius d'Ayrenhoff, &c.* I Vol. 438 pp. II Vol. 457 pp. III Vol. 439 pp. IV Vol. 324 pp. in 1. 8vo. (Price 4 Rixd.) Vienna and Leipzig.

The first *three* volumes of this collection consist chiefly of plays, which, as they have unquestionably considerable merit, though they are not written according to the present taste, we doubt not but the public will be glad to see thus brought together. In the *fifth* article of the *third* volume, we have a letter addressed to Count *de Lamberg*, on the well-known work *Sur la littérature Allemande*, and the *last* article of the same volume is likewise a letter on the state of the German Theatre, both of which contain many equally just and acute observations on the prevailing taste, particularly in regard to the stage; on the works of *Shakspeare*; and on, what our author calls, his enthusiastic admirers; though it must, at the same time, be confessed, that there is not unfrequently, in his opinions and decisions, at least as much partiality, as in those of his opponents.

The *fourth* volume presents a number of interesting and well-grounded remarks, by Mr. d'A., on the moral and political state of Italy, in which country, or in its neighbourhood, he had passed several years. They form a series of letters, written in the years 1785—6, to the above-mentioned Count *de Lamberg*, from Görtz.

Mr. d'A. is by no means satisfied that Italy should be esteemed the Paradise of Europe. This country, a great part of which consists of naked and barren mountains, morasses, and uncultivated lands, which can only boast of one fine river, the Po, presents likewise, instead of forests, little more than low shrubs, and though it contain many useful, has certainly very few fine, or umbrageous trees. Nor is the climate so pleasant and mild as has generally been imagined. There is scarcely any country in which the effect of the frost on the noses and hands of the inhabitants, is more frequently to be seen, and it has more than once happened, that even at Naples the cattle have, from the same cause, died in the fields. In no other country do the inhabitants express so much anxiety about the state of the weather, as in Italy; in the summer more especially, every north wind is considered to be highly prejudicial to health. What is asserted of the extreme fertility of this country, is likewise to be understood with the same limitations, this being the fortunate lot of certain provinces and districts only. Their wine, if we except that of Florence, is bad, has little spirit, and will therefore not keep. Their corn is not of the best quality, nor can they boast of any great variety of vegetables or fruits: pine-apples are produced only in the gardens belonging to the courts of Naples and Florence. Notwithstanding the number of different states, and modes of government, there prevails a much greater uniformity of sentiments and manners, than is to be seen



in many other countries of equal extent, which constitute only one single state. The superior influence of Rome may be assigned as the cause of this general and striking resemblance among the inhabitants. All the youth of Italy, their princes, magistrates of the several republics and states, their nobility, bourgeois, and rustics, are equally formed by the ecclesiastics, who are themselves educated at Rome. Hence are the Italians accustomed to regard Rome as the metropolis of the world, which every one thinks it a duty incumbent on him to visit, at least, once in his life. Rome itself is the most extraordinary composition of beauty and dirt, of noble and disgusting objects, that can well be conceived. Near the statue of Aurelius, in the capitol, stands a post, to which a box is attached with this inscription: "Alms for the poor prisoners, who are dying from the effects of hunger and vermin;" for the capitol is also a place of confinement for malefactors. One of them asked the author to bestow his charity on an *innocent* man, who had done nothing more than kill sixteen persons. No monument of ancient art and magnificence has been preserved with so little alteration as the propensities, manners, and taste of the Roman people, which remain exactly what they were in the time of the Emperors, and as they are described by *Juvenal* and *Tacitus*. We may observe among them just the same disposition to idleness, to low cunning, fraudulent methods of obtaining money, farcical entertainments, and private murder. In the course of not more than eight weeks, which Mr. d'A. passed at Rome, there were upwards of sixty assassinations. If the person who suffers is not an ecclesiastic, his death is scarcely noticed, or it is mentioned with a degree of apparent satisfaction. A friend of the author's heard a Roman give an account of such an event, to which he had himself been an eye-witness, which he did with the greatest accuracy, concluding that, in his life, he had never seen a finer *coltellata*; "the man fell instantly," added he, "and never moved a limb afterwards." Ever since the ill-treatment which the garrison at Rome received from the people, the watch shut themselves up during the night in their boxes, which they still further secure with bars and grates. As the nobility chiefly expend their wealth on external pomp and show, there are many respectable families whose dinners are furnished from paltry eating-houses, at three or four *paoli* a head; which is, however, attended with this advantage, that the fine arts depend principally on the pride of the nobility for their support. No people entertain a higher opinion of the state of their literature than the Italians. A certain learned, and otherwise excellent cardinal, made the number of their approved poets amount to 2000, in which we may take it for granted that none were omitted. Since *Sergel* and *Trippel* have quitted Rome, they have no statuary of character left. Some of them will indeed copy ancient bas-reliefs with tolerable success, but no one attempts to produce any thing original. *Cavaceppi* is fortunate only in supplying defects. The result of Mr. d'A.'s observations on the Italians is, that they are a nation of the greatest *sensuality* (*die sinnlichste nation*); that, in a higher degree than any other people, they would rather hear, smell, taste, feel, and see, than think. If, however, an Italian is desired to characterize his own nation, he will certainly point out *subtlety*, or slyness, as the distinguishing

stinguishing trait, and he would even rather himself be called a *fur-bazzo*, than an honest man. The inconveniencies arising from these habits, are general suspicion, and an unwillingness to associate on free and amicable terms. It must indeed be allowed, that the temperance of the Italians in eating and drinking, is a real national virtue, which perhaps no other people possess in so high a degree, and which is not to be attributed altogether to the nature of their climate, or to their poverty. The vanity of the Italians is particularly observable in the progress of their buildings. The Façade is always the part which is to be first completed; after which their attention is immediately directed to a great saloon, the division of the house into apartments for the common use of the family, being regarded by them as a subordinate and inferior object. In the small town of Vicenza only, there are to be seen about five and twenty of the most beautiful Façades by *Palladio*, to which nothing is wanting but a dwelling-house. They are likewise, during the winter, generally prevented by the cold from inhabiting their large room. As an instance of the imperfect mode of education which prevails among the Italians, Mr. d'A. remarks, that, in the different provinces, the dialect of the country is equally the language of the noble and of the common people. The author dwells, particularly on the poetry of the Italians, on which, though his strictures are often severe, they will, we are persuaded, for the most part, be found to be just. The stories which have been clothed by *Gizzi* in a dramatic form, are still received in their theatres at Venice with their wonted applause, in which, however, the *Barcajoli* take the lead. The actors themselves are not held in the least esteem, and dare not even enter the coffee-house frequented by the performers in the opera. The preference is generally given to him who is able to die in the most shocking manner, in which he is frequently *encored*, and in the theatre of St. Chrystom, the author saw a convulsary of this description die three times successively, in the tragedy of King Lear. It is a mistake when it is asserted, that the office of *cicisbeo* is on the decline in Italy; which, at least, can only be said to be the case at Turin, where the manners of the French are chiefly adopted; at Milan, where those of Germany prevail; and at Venice, where the men have mistresses, and the women the convenience of masks. The general amusement of the noblesse in the large towns, consists in tedious promenades *al Corso*. To keep a carriage is with them an indispensable article in the marriage contract, and many a family of this kind has become extinct, because the last survivor could not engage to any lady that she should have this advantage.

The population of Italy cannot be duly ascertained; by Mr. d'A. it is considered to be about 11,180,000. *Jagemann* reckons it at 15 millions, which is undoubtedly too high. One of the very few persons who were likely to be much acquainted with the subject, assured Mr. d'A. that Venice, including the *Giudecca*, contained, at the most, 110,000 inhabitants. *Jagemann*, as usual, adds to this number 7000 more. Naples, which he places at 400,000, and where, in the city itself, they say that the number is not less than 560,000, certainly does not contain quite 220,000 souls. In the Ecclesiastical territory, agriculture is by no means so much neglected as has been generally imagined.

gined. To the commerce of this country, the greatest inconvenience arises from the practice of piracy, which, to the shame of the present century, is even encouraged by some of the European maritime powers. From the time that Corsica came into the hands of the French, these depredations have greatly increased. The Italian merchant complained most bitterly, that the vessels of the Corsicans were at full liberty to land in the ports of this island, to refresh themselves there, and, by means of their spies, to obtain information concerning the ships which were about to leave any of the neighbouring ports of Italy.

The author next proceeds to give an account of the military force of Italy, on which the extent we have already allowed to this article, will not permit us to enlarge. He observes, that there are only four fortresses in this country, which can properly be said to deserve that name. These are Turin, Tortona, Palmaruova, and Mantua. Their discipline is, in no part of it, to be commended, and of tactics they understand nothing beyond the first elements. He concludes, therefore, that in case of a war, little could be expected from them, and that in which they are now engaged seems but too fully to justify this assertion.

*Jena ALZ.*

ART. 74. *Homeri Odysea et Batrachomyomachia. In usum Scholarum et prælectissimum. Editio altera priore emendatio.* Halle, 1794. xxxiv and 478 pp. in 8vo. (pr. 1 Rixd.)

This reimpression being intended merely to supply the want of copies of the *Odysey*, till the larger edition of Homer, by the same author (*Mr. Wolf*), should appear, he does not wish it to be considered as a complete revision of the text, though it undoubtedly contains many ingenious and valuable emendations. We shall enter into a more full discussion of their merit when that edition is published\*, and shall therefore, at present, select only a few of those alterations which are not found in any of the preceding editions. Such are III. 73, τοι π' ἀλώντασι for τοίγ' ἀλώντασι (comp. IX. 254 IV. 372, μεδίαις for μεδίαις; (see *Brunck* ad *Soph. Oed. Tyr.* 628) 667, ἀλλὰ οἱ αὐτῶ, opposed to the following πρὶν ἡμῖν, instead of ἀλλὰ οἱ αὐτῶ; VIII. 337, 342, XVII. 37, &c. χρυσῆ for χρυσῆ (according to the ancient *Ionismus*, as in *Od.* VII. 90; II. V. 427, &c.) VIII. 483, ἦρω for ἦραι; 539. θεὸς αἰδὸς instead of θεὸς αἰ; X. 7. ἀκοίτις for ἀκοίτας; 11. αἰδοίης ἀλόχοισι for αἰδοίαις αἰ; XI. 335. ὄδε for ὄγε; XII. 87. πῆλαρ κακὸν in the place of πῆλαρ κακός; XIV. 101. συβόσεια instead of συβόσια (as in II. XI. 678. or, according to the last edition of *Wolf*, 679) 445. ἐδέλη for ἐδέλει on account of the preceding κέ; XV. 105. ἐνθ' ἔσαν οἱ πέπλοι for ἐνθ' ἔσαν οἱ π. (agreeably to an exception made by the ancient grammarians, in order that the οἱ may not be considered as the nominative case to πέπλοι); XVIII. 356, ἢ ἄρ κ' ἐδέλοις instead of ἢ ἄρ κ' ἐδέλεις; XXII. 14. οἱ τοι οἱ. *Batrach.* 248. φύγοι for φύγη; and, to give some instances of

\* Of this edition, the three first volumes, containing the *Prolegomena*, and the text of the *Iliad*, have already appeared.

alterations of greater moment, XIII. 439, for τῷ—διέτμαγον, τ. διέτμαγεν (comp. II. I. 531. VII. 302.) XIV. 92, οὐδ' ἐπι φειδῶ in the place of οὐδ' ἐτι φ.; XVI. 387, βόλεσθε instead of βούλεσθε; XVIII. 359, ἔνθα κ' ἐγὼ for ἔνθα δ' ἐγὼ; XIX. 590, οὐ κέ μοι for οὐ μοι, &c. Much of the editor's attention has, likewise, been directed to the improvement of the accentuation and of the orthography, according to the principles of antiquity, and of the best Alexandrian grammarians. In regard to some of these principles, which, till the publication of the Venetian Scholia, could not be perfectly understood, the editor has explained himself in the preface, and thereby rendered a very important service to Greek literature, the hitherto very intricate doctrine of the *Anastrophe* being, for example, among others, made very clear and intelligible by a few general rules. How much depends on an accurate knowledge of accentuation, with all its refinements, is evinced by a remarkable instance adduced by Mr. W. p. xv. where he treats of the pronomina ἐγκλιτικά and ὀρθοπνοούμενα. In the well-known passage of the *Iliad* V. 116. where Diomedes calls on Minerva for aid, the hero is by all the former translators made to say—"If thou ever heretofore favouredst me and my father, assist me now again" (as if it stood in the text εἶποτ' ἐμὶ καὶ πατρὶ) whereas, conformably to the accentuation in all the editions (εἶποτέ μοι κ. π.) he expresses himself with a degree of modesty truly Greek, and not unusual even in the heroic ages: "If thou ever formerly assistedst my father, so likewise now be kind to me." Among the Greeks, in whose character a strong and highly cultivated sense of beauty was a prominent feature, not only the matter and sentiment, but the form likewise, in the most extensive signification of the word, were very much regarded. Though to undertake entirely to restore the declamation of the ancients, or to read *Homer*, as he was read by *Plato* or *Longinus*, would indeed be an useless attempt, it cannot, however, be doubted, that the study of this subject would lead us to important conclusions respecting the delicacy of the Grecian organs, and furnish valuable hints on declamation in our own languages. With a view to this latter object, Mr. W. remarks the care with which the ancients in apostrophized words connected the consonant belonging to the elided syllable with that immediately following; whereas, among us it is by ill-informed readers often made to terminate the former syllable. When the word, therefore, stood at the end of a verse, it was usual with them to place the last letter of it by itself, at the beginning of the next line; as for instance, II. VIII. 207:

Ζῆ—

ν' αὐτοῦ κ' ἐνδ' ἀκλόχοιτο κἀδήμενος οἶος ἐν Ἴδῃ:

In *Pindar*, Ol. III. 46. a single ν is thus transferred from the end of an antistrophe to the beginning of the following epode. In effect, the contrary pronunciation would not only be extremely unpleasant, but would likewise often be productive of ambiguity. A ridiculous mistake of this kind, on the Athenian theatre, is mentioned by the scholiast on *Euripides*. *Orestes* (*Eur. Or.* 279) recovering from one of his fits of derangement, cries out:

Ἐκ κυμάτων γὰρ αὐδῆς αὐ γαλήν' ὄρω :

" After

“After a boisterous sea I again see a calm.” But unfortunately *Hegelochus*, who acted this part, having lost his breath, paused after the second syllable of the word *γαλήν*, so that the verse then ran :

Ἐκ κυμάτων γὰρ αὖτις αὖ γαλήν ὄρω :

“After a boisterous sea I again see the *weather*.” The comic poets did not fail to take advantage of this opportunity to expose the tragic muse. Thus a person flying from the persecution of his enemies, is by *Samyrus* made to exclaim :

Τίς ἂν γενόμενος εἰς ὄπην γενήσομαι ;

Φέρ' εἰ γενοίμην γαλήν' ἀλλ' Ἡγέλοχ' ὦ' με κινύσειν

Ὁ τραγικός, ἀιακράγοιτ' ἂν ὁστος εἰτιδῶν—

Ἐκ κυμάτων αὖτις αὖ γαλήν' (or rather γαλήν) ὄρω.

See *Aristoph.* *Kan.* v. 304.

We shall only observe further, that, besides these subjects, others of a similar nature are here discussed ; such as the right division of words (whether, for example, we should write *πρέσβη* or *πρέστ-βη*, *Ἄτσειδης* or *Ἄτσειδης*, &c.), the *Ἄπτη γαῖα*, the *ἑφελκυστικόν*, the reduplication of the consonants, particularly of the five semi-vowels, the connection of certain words with others, as in *ἀμπέλαγος*, and the *Diafole*. Those who would wish to go further into these matters, will do well to compare with what is here laid down, the treatise of *Reizius de prosodiæ Græcæ inclinatione*, particularly p. 124—6. on the *anastrophe*. *Ibid.*

ART. 75. *Ὀκελλος ὁ Λευκανὸς περὶ τοῦ παντός*—von H. W. Roter-  
mund, *Pastor zu Horneburg*. Leipzig. 54 pp. 8vo.

We are here presented with a correct impression of this small, but curious work ; which is indeed all that can be said in favour of this new edition. For the illustrations are such only as may be found in *Gedikes*, or any other good *Chrestomathia*, though certainly not so well adapted to the elucidation of the book. To those who have made any progress in the study of the Greek language and philosophy, these explanations, therefore, relating chiefly to the translation of common words, and to grammatical analysis, would be very unsatisfactory, nor would any judicious instructor of youth be likely to recommend a treatise of this abstruse nature to his pupils. We mention this, that Mr. R. may not be led to publish the works of *Timæus Locrensis*, and of the philosopher *Sallustius*, in the same manner. *Ibid.*

ART. 76. *M. Tullii Ciceronis de Fato liber, cum notis* J. Henr.  
Bremii. Leipzig. 1795. 81 pp. 8vo.

The MSS. which Mr. Br., formerly a scholar of *Hottinger* and *Wolf*, has collated for this edition, are one in the library at *Wolfenbüttel*, and two in that of *Vienna*. He has likewise had recourse to the *Less. Tull.* of *Wopken*, and to the observations published by *Hottinger* at *Zürich*, in the year 1793. The editor has, in general, adopted the text of *Davis*, though in such a manner as to give the preference to other readings where they appeared really to deserve it, nor has he scrupled

scrupled occasionally to propose his own conjectural emendations of passages evidently corrupt. On the whole, Mr. Br. has, in the publication of this fragment of Cicero, to which as such, and likewise on account of the nature of the subject discussed in it, comparatively little attention had hitherto been paid, shown himself to be intimately acquainted with the spirit and language of his author; and it remains for us only to recommend it to him in a future edition of this work, to compare with it that of *Alexander Aphrodisiensis de Pato*, which has been still less read, though the author, whose intention it principally was to oppose the doctrines of *Chrysisippus*, has treated the subject more fully and satisfactorily than the Roman philosopher, either in the work which is now before us, or in any part of his other writings. *Ibid.*

ART. 77. *Commentationes theologicæ editæ a Joh. Casp. Velthufen, Ecclesiis sacrisque Ducat. Brem. et Verdens Præfeto, Christiano Theoph. Kuonfel Prof. Lipsiensis, et Georg. Alexand. Ruperti, Gymnas. Stadionensis Rectore, Vol. II. 1794, 1 Alph. 11½ sheets—Vol. II. 1795, 1 Alph. 10½ sheets in l. 8vo. Leipzig. (Price of each Vol. 1½ Rixd. or to Subscribers 1 Rixd.)*

Of the articles forming these two first volumes of a very interesting collection of tracts, much the greater part relate to the explanation of the holy scriptures, and some to ecclesiastical history. As most of them have long been separately published, we shall content ourselves with giving our readers the titles only of each, expressing at the same time our hope that this useful undertaking may meet with all the encouragement which, both on account of the distinguished literary character of the persons employed in it, and of the manner, if we may judge from the present specimen, in which it is likely to be executed, it so highly deserves.

The first volume then contains the following seventeen dissertations; 1. *Expanatio loci Isaiaë XI. 1—5*, by Dr. Reinhard of Dresden, Wittenberg 1783, with considerable additions and improvements; 2. Dr. Velthufen's *Programma: Hymnus Ies. cap. XXVI.* Helmstädt 1778; 3. Prof. Schnurrer's *Dissertatio Philologica ad Psalm. LXXVIII.* Tübingen, 1790; 4. *Psalmus XVI. varietate lectionis et perpetua annotatione illustratus, Commentarii in Psalmos Specimen I.* by Mr. Ruperti, now first published and continued in No. V. of the second volume. In v. 2 the author, who objects to the insertion of אָמַר after אָמַר הוּא יְרוּחַ, recommends the following division of the words: אָמַר הוּא יְרוּחַ, *dicam h. e. celebrabo benignitatem Jehovæ*; and in the third verse, without any alteration of the words themselves, he would read:

לְקוֹטוֹם אֲשֶׁר בְּאֵרֶץ  
הַמָּה וְאֵרֶרֶי כֹל חַפְצֵי בָם

*Piis dei cultoribus felicitas est in terra (h. e. Palestina); eos et magnificatio, unice illis dilector, in which case אָרֶר may be a contraction for אָרֶרֶי; or the ו may be carried on to the next word, thus: וְכֹל חַפְצֵי בָם, *prævalet, h. e. magna est oblectatio mea in illis.* The beginning of the 5th verse may be יְרָבוּ, &c. *Plurimum sibi contrahunt mali quæ aliud s. contrarium docent,* according to a well-known meaning of the verb*

verb  $\text{דָּבַר}$  docere, in the sister-dialects; in v. 7, he renders, with the author of the Syriac version,  $\text{אָרָא}$  *consultavit mihi*, as also the conclusion: *noctu etiam agitor eodem animi affectu*, and v. 10, *nam orco me hand trades, non permittes ut pius cultor tuus sepulchro ( $\text{סֶפֶלְחָר}$ ) condatur*; 5. *Dissertatio in Joannis epist. I. Gnosticos in primis impugnari negans*, by Mr. Löffler, Frankf. on the Oder, 1784; and 6. by the same, *Diss. Marcionem Pauli ep. et Lucæ evangelium adulterasse dubitatur*, ibid. 1788; 7. *Dr. Storr's Commentatio loci, 1 Tim. III. 16*, Tübingen, 1788; 8. *Dr. Planck's Observationes in primam doctrinæ de naturis Christi historiam*, Göttingen, 1787—9; 9. *Doctrinæ de futura corporum exanimatorum instauratione ante Christum historia*, by Dr. Staüdlin, Götting. 1792; 10. *Prof. Kuinöl's Explicatio epistolæ Pauli ad Titum*, Leipzig, 1788—90, concluded in No. 12 of the second vol. of this collection; 11. *Dr. Rosenmüller's Programma: Christus κατά πρῶτον ἀκηκωσθης declaratus filius dei Rom. I. 4*, Erlangen, 1781; 12. *I. Frid. Schmidii Examen integritatis duorum priorum capitulum Matthæi*, Leipzig, 1791; 13. *Commentatio duplex, qua Marci Evangelium totum e Matthæi et Lucæ Commentariis decerptum esse monstratur*, by Dr. Griesbach, Jena, 1789—90, to which are now added answers to the objections of Storr and Fickborn; 14. *Diss. de Joanne Philopono Trübeismi defensore*, by the late Prof. Scharfenberg, Leipzig, 1768; 15. *Prof. Fuhrman's Diss. de concinnitate in ep. Pauli ad Romanos*, Leipz. 1776; 16. *Commentatio ad locum Pauli Rom. VIII. 19—25*, by the late Dr. Döderlein, Jena, 1788; and 17. *Dr. Hufnagel's Diss. in Psalm XXII*, Erlang. 1789.

In the second volume are found the following pieces; 1. *Mr. Reinhard's Symbola ad interpretationem Psalmi sexagesimi octavi*, Wittreb. 1778—9, with additions; 2. *Prof. Lofsner's Commentatio de domo orba ad Matth. XXIII. 28, and Luc. XIII. 35*, Leipz. 1769, likewise revised and encreased; 3. *Observationum ad vaticinia Jeremiæ, Pars I.* by Dr. Schnurrer, Tübingen, 1793; 4. *Dr. Veltbusen's Explanation of the Sermones Eliæ Buxitæ ex Jobi cap. XXXII—XXXIII.* both parts, Rostock, 1789—90; 6. *Diss. de vocabuli διαδῶν in libris N. T. vario usu*, by Dr. Rosenmüller, Erlang. 1778; 7. *Diss. de resurrectione corporis interpretatio cap. XV. epist. I. ad Corinth.* by the late Prof. Jehne, Altona, 1788; 8. *Dr. Griesbach's Commentatio de imaginibus Judaicis, quibus auctor epistolæ ad Hebræos in describenda Messicæ provincia usus est*, with improvements, Jena, 1792; 9. *Dr. Staüdlin's Theologiæ moralis Ebræorum ante Christum historia*, Götting. 1794; 10. *Prolusio de consensu epistolarum Pauli ad Hebræos et Galatas*, by Dr. Storr, Tübingen, 1781; 11. *Dissertatio de notione vocis βουλειæ τῶν οὐρανῶν*, by Charles Christ. Flatt, Tübingen, 1794; 12. *Prof. Gaab's Animadversiones criticæ et philologicæ ad loca quædam Vet. Test.* Tübingen, 1792. To the second volume is annexed an index of the passages of scripture explained in the first. *Ibid.*

ART. 78. P. Dominici Schram, *Benedictini Bantensis, SS. Theologiae et SS. Canonum Professoris emeriti, Analysis operum SS. Patrum et Scriptorum Ecclesiasticorum. Tom. XVII. continens volumen secundum operum S. Ambrosii, Mediolanensis Episcopi, cum duplici Indice, uno operum, altero Rerum memorabilium. Superiorum permissu et approbatione.* Augsburg.

Of some former volumes of this publication we have already given an account in the *British Critic*\*, and shall only observe concerning this, which contains the dogmatical, moral, and miscellaneous writings, together with the letters of *Ambrosius*, that the notes of the editor have been collected without any judgment, from different writers of all descriptions; and that, from the *monita* prefixed to the several parts of the book, little or no useful information is to be obtained. An introduction of this kind, consisting of *ten* lines only, is placed before one of the most important of the author's works, namely, that *De Officiis Ministrorum.* *Ibid.*

ART. 79. Joh. Dav. Michaëlis *zerstreute kleine Schriften gesammelt. II. Lieferung Oder: Auswahl verstreuter vorzüglicher Aufsätze theologisch-philologischen Inhalts. Ein Repetitorium für Theologie und Bibelstudium. II. Lieferung—Small Pieces of J. D. Michaëlis collected. 2. Livraison; or, Selection of some of the most distinguished theologico-philological Essays; a Repository for the Study of Theology and of the Bible. 2 livraison. 220—354 pp. 8vo. Jena.*

Of the *first* part of this useful collection we have given some account in a former number of the *British Critic*. The present volume contains the following pieces of the celebrated Michaëlis, viz. 1. *A Letter on the Chronology, from the Flood to the Time of Solomon*; 2. *Observations on the Chronology, from Abraham to the Departure of the Jews from Egypt*; 3. *Further Elucidation of the Opinion of Le Clerc, in regard to the Manner of reconciling Matth. xxv. and John xix. 14, (on the hour of our Saviour's crucifixion) with each other*; 4. *Comments de Cherubis Hebræorum.* *Ibid.*

DR. HUNTER'S PAPER, OF YORK.

*A new Method of raising Wheat for a series of Years on the same Land.*

The erroneous idea that plants draw from the earth such particles only as are congenial to their own natures, has probably occasioned the farming maxim, "That wheat cannot be raised for a series of years upon the same land." But the truth is, that under the broadcast husbandry, there is not sufficient time for manuring and stirring the earth,

\* November, 1794; p. 567.



between the operations of reaping and sowing. Such being the case, may we not remove the obstacle, by substituting transplantation for sowing. With a view to decide upon this important question, a gentleman has instituted the following experiment:—In October, 1795, a quart of wheat was drilled in a piece of garden ground; and, on the 22d of March, 1796, the plants were taken up and transplanted into a field, which before had borne a crop of potatoes. The soil was a light loam, and contained six hundred square yards, or half a rood. The land was only once plowed, harrowed, and rolled, after which the plants were pricked down at the depth of one inch within the ground, and at the distance of nine inches from each other, each square yard containing sixteen plants. The expence of planting out was, by a skillful farmer, estimated at one guinea per acre, supposing the work to be chiefly done by women and children. At this time (June 14) the plants make a fine appearance, not one of them having failed. Should this experiment answer the purpose for which it is made, it is proposed after the crop is cut down, to have the land well ploughed and manured, in order to prepare it for receiving another crop of transplanted wheat in the spring; and it is also proposed to continue the experiment for a number of successive years, in order to determine the doubtful point, “whether wheat can be raised for a series of years upon the same land.” Independent, however, of the original purpose for which the experiment was instituted, there is reason to suppose, that the transplantation of wheat for a single year, will turn out a beneficial improvement.

The following reasons present themselves:

1. The scheme saves 11-12ths of the seed usually sown.
2. It employs the feeble hands of the village at a time when they have but little work.
3. Land that in winter has become too wet for sowing, may be planted in the spring, whereby it will be kept in its regular course of tillage.
4. The wheat may be hoed at a small expence, which will keep the land clean, and save hand-weeding in summer.
5. The crop will probably exceed in quantity.
6. It will give the farmer a taste for garden culture, which will insensibly remove that slovenliness too generally observed in farming operations.
7. Wheat may be transplanted upon any land, however light, if a judgment may be formed from a small experiment made this year upon a piece of land, almost too light for rye.
8. As it seems to be an established law in nature, that land will not push up more stalks from one seed than she can well support, it follows, that the greater the surface a plant has to stand upon, the greater will be the number of stems produced. In this mode of culture each plant has eighty-one inches of soil to grow upon, whereas, in the broadcast husbandry, the plants have only twelve inches.
9. Land, instead of lying waste under a summer fallow, may be made to produce a crop of cabbages, turnips, peas, beans, potatoes, or summer vetches, as preparatory to its being planted with wheat.
10. Should

10. Should experience prove the justness of this idea, a field of five acres, kept constantly under transplanted wheat, will afford a sufficient supply of bread-corn for a family of fourteen persons.

✍ This experiment is made in a field at Middlethorp, near York, belonging to SAMUEL BARLOW, Esq. and may be viewed from the left hand side of the road leading to Bishopthorpe.

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## ACKNOWLEDGMENTS TO CORRESPONDENTS.

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*Mr. Good* has favoured us with a letter on the subject of *Mr. Bradney's Murepsologia*; in reply to which we have only to say, that we neither did nor do conceive that author's quotations to be of serious import or consequence. They are rather matter of humour than of argument. We grant that he ought to have written *Amyrepsologia*. In other respects, we have nothing to amend; nor can we deviate from our established practice, by noticing a second edition; though we have received the book, for which we return our thanks.

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## LITERARY INTELLIGENCE.

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We understand that a work on the subject of the Poor, in two volumes, quarto, by *Sir Frederick Morton Eden, Bart.* is in great forwardness, and will appear in the course of the month of October.

The very elegant and acute essays of *Professor Richardson*, on some of Shakspeare's characters, will appear altogether in the course of the winter, collected into one large volume, octavo: revised and corrected by the author.

*Mr. Dallaway*, known for his able book on Heraldry, will soon publish an account of *Modern Greece*, the result of his travels in that part of the world.

A most elegant volume on the *Fungi of Denmark*, has been sent over to this country. Only one copy has yet arrived.

*Mr. Richard Walker*, of Oxford, will soon republish his curious *Observations on the best Method of producing artificial Cold*, which appeared in the second part of the Philosophical Transactions for 1795. They will be illustrated by notes, a plate, &c. In our account of that paper (*Brit. Crit.* August, 1796, p. 135) the word *ditto* subjoined to Articles 12, 13, and 14, of the table there given, should be omitted; as the diluted vitriolic acid is not to be added to those mixtures.

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T H E

BRITISH CRITIC,

For OCTOBER, 1796.

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ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω  
Ὅς κε τύχη.

The fame of one shall proudly reach the skies ;  
The next, by cold neglect, forgotten dies.

HOMER.

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ART. I. *Theory of the Earth, with Proofs and Illustrations ;  
in Four Parts.* By James Hutton, M. D. and F. R. S. E.  
2 Vols. 8vo. 14s. Cadell and Davies, London ; Creech,  
Edinburgh. 1796.

THE first chapter of this publication (consisting of 200 pages) contains Dr. Hutton's Theory of the Earth, as it was first published in the Phil. Transf. of the Royal Society of Edinburgh ; the rest of these two volumes, or two first parts of the work, forming an addition of 987 pages, is destined to defend that theory against some objections, and to bring new proofs in its favour : the two last parts are announced as a new mineralogical system, derived from the same theory, the substance of which may be reduced to the following propositions :

B b

I. Our

BRIT. CRIT. VOL. VIII. OCT. 1796.

1. Our continents are composed of strata, which have been formed in the sea.

2. These strata have been produced by the accumulation of substance, proceeding from other continents, which, by the action of the atmosphere, and the streams of rain-water, have been gradually demolished: the materials of these continents were similar to those which we observe on our shores.

3. At the same time that the materials of decaying continents are thus carried to their shores, they are there taken by waves, tides, and currents, and spread over the whole bed of the sea.

4. Under the water of the ocean reigns an excessive heat, by which the loose materials successively arriving from the shores, are melted, and changed into new stony strata.

5. By the time that a set of continents is nearly worn out on our globe, the materials proceeding from another set, which, long before, had been delivered into the sea, are consolidated into stony strata: and then, the same heat which has thus prepared them for new continents, elevates them in the place of land.

6. This alternate operation of continents disappearing by being wasted, and new continents appearing above the level of the ocean, has already been innumerable times repeated on our globe, at intervals of millions of ages.

7. Our continents are the last in that series of operations, alternately producing sea and land in the same parts of the globe: these continents are in a state of decay; their materials are successively spread, first over the lower parts of the lands, for the purpose of a soil, then over the bed of the ocean, there to be melted and reduced again into stony strata for new continents to come; and that wasting operation has already lasted millions of ages.

Such is the theory, some propositions of which will, no doubt, appear like the outlines of an oriental tale: the author, however, seems to be in earnest, as will be seen from his own expressions; but whatever in that respect be the case, which may remain doubtful, the consequences of the system are so serious, that we think it our duty to bestow upon it all the time and space necessary for its examination.

*PROP. I. Our continents are composed of strata, which have been formed in the sea.*

This proposition, in its general and true sense, being acknowledged by the most attentive and best-informed observers, seems to lay a solid foundation for the author's theory; but we must examine how far he agrees with these philosophers.

The

The quantity of marine exuvix found in a great part of the solid mass of our continents, is the first foundation of the idea, that their strata have been formed in the sea: but this is not meant of the whole mass of our continents. Over the stony strata of that kind, are spread various sorts of loose strata; and under them, lie other classes of stony strata, which contain no organized bodies. From the superposition, and other connections of all these kinds of strata, it has been concluded by the best observers, that they have had the same origin. Such is the sense of the above proposition, which Dr. H. adopted at first; but he now applies it only to that intermediate part of the mass, which, in stony strata, contains marine *exuvix*, mixed, in some particular parts, with remains of terrestrial bodies; and thus, from a proposition acknowledged by others as general, and which, if so can only lead to truth by its generality, he now separates those parts which too visibly contradicted his theory. This will appear from the particulars connected with the following proposition.

PROP. II. *The strata of our continents have been produced by the accumulation of substances proceeding from other continents, which, by the action of the atmosphere, and the streams of rain-water, have been gradually demolished: the materials of these former continents were similar to those which we observe on our shores.*

The following are the principal passages of the first theory of the author, repeated in the first chapter of this work, from which this abstract proposition is deduced.

(Vol. I. p. 13) "The surface of this land, inhabited by man, and covered with plants and animals, is made by Nature to decay, in dissolving from the hard and compact state in which it is found below the soil; and this soil is necessarily washed away by the continual circulation of water, running from the summit of mountains towards the general receptacle of that liquid—(p. 20) The solid parts of the globe are in general composed of sand, of gravel, of argillaceous and calcareous strata, or of the various compositions of these with some other substances, which it is not now necessary to mention. Sand is separated and sized by streams and currents; gravel is formed by the mutual attrition of stones agitated in water; and marly, or argillaceous strata, have been collected, by subsiding in water with which those earthy substances had been floated—(p. 176). *All the strata of the earth* are composed, either from the calcareous relics of sea animals, or from the collection of *such materials* as we find on our shores—(p. 181.) The formation of the present earth necessarily involves the destruction of continents in the ancient world; and by pursuing in our mind the natural operations of a former earth, we clearly see the origin of that land, by the fertility of which we, and all animated bodies, are fed."

This is the fundamental proposition of the system; for, if the mass of our continents is not composed of the *calcareous relics of sea animals*, and of *such materials as we find on our shores*, the rest of the theory, which consists only of the means by which such materials may be collected and changed into new lands, must be imaginary. We must therefore take a more particular notice of the mass of our continents, and first consider a very important feature of that mass, to which we owe the knowledge of its internal parts, and which will often be an object of attention in the other parts of this theory.

If the strata which constitute our continents had only been laid over one another, without any disturbance, either during their formation, or at the time when they became dry land, we should have had no knowledge of the internal parts of their mass, nor therefore of a great part of what has formerly happened on our globe; since the last strata produced, very different from the rest of the mass, would appear alone on the surface in every part of the continents. But their mass has been much disturbed by rents and dislocations; and it is from these solutions of continuity, especially from those observed in the great chains of mountains, that we know the nature of the whole mass; from the first strata which were laid on the original bottom of a former sea, to the last which now form the surface of most of the lower hills and plains.

It is unnecessary, for the present, to take notice of the superficial loose strata; and we may also, with respect to the solid mass, postpone the consideration of some local parts, such as coals, sal-gem, and their concomitant stony strata; taking notice only of the general classes of strata observed in every part of the continents. These may be divided into four classes; two of which, being composed of many kinds often associated, we shall design, for shortness, by their predominant strata; these will be the classes of granite and of quartz schist: the two others are the classes of lime-stone, and of a particular kind of granulated, and commonly not very hard, sand-stone. These four classes of strata, with the above-mentioned superficial strata that we now set aside, constitute the whole known mass of our continents.

The first of these classes, besides different species of granite, contains various other kinds of strata, such as porphyry, scaly and granulated quartz, crystalline or statuary marble, steatite, gneiss, and other less remarkable species of strata, the whole of which, in their formation, have preceded the class of quartz schist. The second class of strata, besides those properly called schist, contains the various kinds of horn-stones, and a  
very

very compact kind, called *wacke*, or grey-rock, by the German mineralogists.

These two first classes of strata, for the precise description of which we are particularly indebted to M. de Saussure, are now termed *primary*, as having been formed during a time when it does not appear that any organized being existed on our globe. But it must be observed, that the expression *primary* is now applied to *strata* only, whatever be their position, and not, as it has been, to *mountains*; an error which Dr. H. takes great pains to refute, seemingly against some naturalists, who, having first fallen into that mistake, have corrected it themselves in posterior works.

The third class of strata, which, in its formation, followed that of the quartz schisti, is the class of lime-stone. This is an immense mass of strata, all of the same genus, but composed of various species. In its first production it was homogeneous, as we learn in the great chains of mountains; and in this marine *exuviae* begin to appear. In other periods the species successively changed, sometimes alternating with other sorts of strata, such as a kind of slate, soft marle, soft clay, and a particular kind of lime-stone: the whole containing a great abundance of marine *exuviae*. Lastly, the fourth class consists of a great, distinct mass of sand-stone strata.

The succession of these four classes of strata in their formation, is clearly seen in the fractures of their common mass; for, wherever two or more of these classes are there discovered together, with their connections, the class of schisti is seen to lie upon, or lean against that of granite; the class of lime-stone is in the same position with that of schisti (when this had not undergone some previous commotion) and the class of sand-stone lies also, or leans against that of lime-stone. In these superpositions, however, there are some irregularities, which shall be more particularly mentioned, as they have been discovered, with that general order, by attentive observations in the great chains of mountains. As for the lower parts of the continents, the disorder is there so great, that it requires all those leading phænomena, in order to unfold it in some degree.

Such are the main facts from which the most eminent observers have concluded, that the whole known mass of our continents had been formed by successive chemical operations, the causes of which once existed in the sea, but exist no more. Dr. H. knows these facts, since he often quotes them for other purposes, from the authors to whom we are indebted for the accurate description of them; and if he had not altered them, they would have discovered to him the error of his hypothesis, that our strata have been formed of the promiscuous materials

proceeding from former continents, mixed with the relics of sea animals: for it is impossible to conceive any operation, either chemical or mechanical, that would have culled these materials as they were successively arriving on every part of the bottom of the sea from its shores, and kept them separate for ages, till at last, new continents being wanting on the globe, their different classes should be laid distinctly over one another, in the same order, in every part of the sea, to form at once the whole mass that we observed.

Some geological works which Dr. H. has had the opportunity of consulting, since the first publication of his Theory, have probably made him aware, that it was impossible to maintain his fundamental proposition against the whole of these facts; for, in his new publication, he has dismissed from what he now calls the *proper mass* of our continents, the two first classes of our strata above described, under the designation of granite and of quartzzy schisti, for which he accounts in different manners. It is true that in his first publication, he appears, from the following passage, to have found some difficulty with respect to the class of granite, and to have been desirous not to notice it, though it is the class which other geologists have considered as throwing the greatest light on the origin of all the strata of our continents.

“ (Vol. I. p. 27). “ There is a part of the solid earth which we may at present neglect, not as being persuaded that this part may not also be found to come under the general rule of formation with the rest, but as considering this part to be of no consequence in forming a general rule, which shall comprehend the whole, without doing it absolutely. This excluded part consists of certain mountains and masses of granite.”

But since that time, Dr. H. has been informed, that these *certain mountains* are very numerous, including even the greatest mountains of the globe, and that insulated *masses* of granite are found scattered in many countries over the surface of the ground, from which probably he has been convinced, that this great part of our mineral substances could not be brought *under* his *general rule*: but instead of suspecting that *rule*, he has thought of discarding granite, and with it necessarily all the other substances found intermixed with it in the great mountains of its kind, from the rank of *strata*.

Vol. II. p. 307. “ This summit is of *solid granite*, a mass in which there is no *stratification*.—(p. 309). We are to suppose our mass of granite without any *structure*, except that of the veins and gutters formed by the *contraction* of the solid mass in *cooling*.”



We shall soon see Dr. H. contradicting himself in this respect; and also that his subtractions from the *proper mass* of our continents are of no avail for his proposition. We therefore shall only mention here, that the former of these passages refers to a description given by M. de Saussure, of the central parts of the Alps, in which, as in many other parts of his work, this eminent observer describes granite, and its concomitant substances, as being *stratified*, and gives besides the *direction*, and *inclinations* of their *strata*; and that the latter is introductory to a new hypothesis, in which granite is considered as a mineral substance that, in a *molten* state, has *invaded* the *strata* from below, bursting them, and appearing outwards, somewhat in the manner of *lavas*.

When Dr. H. first published his Theory, he did not think of making any exception with respect to the class of schisti; but since that time, having probably found that class as contrary as the former, to his opinion on the origin of our strata; he has imagined another new hypothesis, by which he also deforms this great phenomenon. These, and other examples of deviations from facts, which we shall have occasion to notice, are the more surprising in a work replete with logical principles, and with rules to be followed in the study of nature. The following, for instance, is one of the rules which the author lays down himself.

Vol. I. p. 143. "In reasoning from appearances which are *particular*, care must be taken how we *generalize*; we should be cautious not to attribute to Nature, laws which may perhaps be only of our own imagination."

Such is the *rule*, and the following is the *practice*. From *particular* cases in which strata of schisti are seen, either much inclined, or even in a vertical position, under strata of other kinds less inclined, or nearly horizontal, Dr. H. concludes generally, that the class of quartzzy schisti consists of the remains of ancient continents, which, when nearly worn out, sunk at once in great disorder, and were covered by the sea, where they served as a basis to what he calls the *proper strata* of our continents.

Thus is one of the most important circumstances observed in the mass of our continents disfigured; a circumstance by which we are informed, that while their strata were produced in the sea, there happened to its bed many catastrophes, by which they were fractured and disturbed, before the production of other strata, generally of new kinds. Dr. H. quotes only the case of lime-stones, laid over disturbed schisti; but strata of certain lime-stone are also found laying over disturbed strata of other kinds of lime-stone; shattered strata of lime-stone

stone are seen under strata of sand-stone; the coals and their concomitant strata, broken and dislocated themselves, lie often over more anciently broken lime-stone, or sand-stone strata; and in many parts of our continents, loose strata containing marine *exuvia*, cover the ruins of different kinds of stony strata. Where then shall we place the limit, between the remains of old continents, and the *proper strata* of those which actually exist?

Besides these successive, but partial disruptions of the strata during the long time which their formation has employed, greater catastrophes have also happened to them, in which the fractures have passed through many of their classes at once, which, at the same time, have been overturned altogether; thereby changing them from their original position, or that in which they were laid over one another, to their present situation, in which they lean against each other. This phenomenon, observed in the great chains of mountains, appeared to Dr. H. a proof of his hypothesis, that our strata, after having been formed on the bottom of the ocean, have been raised in their present situation; but he forgets, when he comes to that hypothesis, his exclusion of granite, and of quartzy schists from the rank of *proper strata* of our land, and quotes descriptions of the phenomenon, which include these strata with those of lime-stone; observing that they follow each other in the same inclined position, as having been formed over one another, and overturned altogether. Thus, for instance, after having copied M. de Saussure's description of one of these cases, observed in the valley of the Rhone within the Alps, he makes the following remark, which will be sufficient to prove against himself, that the whole known mass of our continents is composed of *strata* proceeding from the same general cause, which also have all undergone the same kinds of revolutions.

Vol. II. p. 46. "The general result from these observations of our author, is this. First, there is no distinction to be made of what are termed primary and secondary mountains, with regard to the *position* of their *strata*; every *different species* of *stratum*, from the *stratified granite* and the *quartz schistus* of the Alps, to the *oolites* (a granulated lime-stone) of the Jura and Saleve, being found in *every respect* the same. Secondly, it appears that, in all those Alpine regions, the *vertical* situation prevails; and that this appearance, which seems to be general in the Alpine regions of the globe, as it is here in the mountainous regions of the Alps, has been brought about, both by the *fractures* and the *flexures* of those masses."

Let us now return to the original proposition of the author, to which he here conforms again, by acknowledging,

ledging, that all the substances of our continent, are stratified, and that they have all undergone the same changes from their original position.

Vol. I. p. 170. "All the *strata* of the earth are composed, either from the calcareous relics of sea animals, or from the collection of such materials as we find on our shores."

Mr. Kirwan, in the Phil. Transf. of the Irish Royal Society, had justly opposed to that assertion, a number of distinct strata, forming whole mountains, in which these materials are not observed; and we are now to examine Dr. H.'s answer in his new publication.

Vol. I. p. 218. "Here our author seems to have deceived himself, by taking a partial view of things which should be fully examined, and well understood, before general conclusions are to be drawn from those appearances; for, although those particular *objects* may not be *visible* in the strata which he has enumerated, or many others, they are found in those strata which are either immediately *connected* and *alternated* with them, or with similar strata: something, to that purpose I think I have said; and if not, it certainly requires no deep penetration to have seen this clear solution of that appearance of those *objects* not being found in every particular stratum. He says, that those *known materials* are never or scarce ever found;—by *scarce ever*, he surely means that they are *sometimes* found: but if they shall only *once* be found, his argument is lost."

This assertion is so vague, that in order to bring it to a fixed point, really susceptible of examination, we must first recall to our view all the *visible materials*, of which Dr. H. says that our strata have been formed: they are, the *relics of sea animals*, *sand*, *argillaceous* and *calcareous* substances, and *gravel*. Now, to which of these materials can the author's assertion be really applied?—It cannot be to the *relics of sea animals*; for what we are here to consider is only, the materials which he supposes to have belonged to former *continents*; and these *relics* belonged to the *sea*, in which no doubt our strata have been formed. In some parts of his work, Dr. H. mentions also the *relics of terrestrial* vegetables and animals, found in some strata, and which certainly have belonged to former lands; but these strata, comparatively to the mass now considered, form only a local and superficial phenomenon, which has been assigned to particular causes, by naturalists who have attentively observed it, and accurately described its circumstances: besides, these are not substances from which stony strata can have been produced.—With respect to *sand*, *argillaceous*, and *calcareous* substances; these are denominations which, though applicable, in their general sense, both to materials observed

on our shores, and to certain ingredients of our strata, are so vague, that unless Dr. H. could prove, that the *original continents* of our globe, those from which his indefinite series of continents must have proceeded, did not contain substances of the siliceous, argillaceous, and the calcareous kinds, he cannot, with the least degree of reason, pretend, that the substances of these kinds found by analysis in our strata, even from the granite, are not original in them: for, what sorts of *original* ingredients could then be assigned to the known solid part of the globe:—Of all the *materials*, therefore, of which Dr. H. pretends that our strata have been formed, none but *gravel*, as consisting of known compounded masses, can be included with reason in what he asserts; that if *once* it is found in some *stratum*, it must be a proof, that the substances of our continents have proceeded from other continents. But this then is a clear standard to which that assertion may be compared; for here the condition which he requires certainly exists; *gravel* is found, not *once* in a *stratum*, but in great quantity, in many strata, which *alternate* with strata of other kinds. We shall therefore proceed to this examination, not only with a view to his system, but as concerning an interesting object of natural philosophy.

There are two different sorts of gravel, both on the surface of our continents, and on their shores: one of them, very common in this island, and in many parts of the continent, consists of *flints*, one of the characters of which is, to be always in distinct masses, or to form no where continuous strata of their kind, but to be found insulated in the strata of chalk, and of some other calcareous substances. The other sort of gravel is of as many different species, as the solid-strata themselves; for it is composed of *fragments* of these strata, more or less rounded by attrition. The same two sorts of gravel are also found in consolidated substances of other kinds, which have enclosed them before their own consolidation. But a circumstance is here already observed, for which Dr. H. cannot account in his Theory: the consolidated masses containing *flinty* gravels, are only a superficial phenomenon; but those which contain *fragments* of stony strata, are found to a great depth in the solid mass of our continents; whereas both sorts of gravel are observed on our *shores*. If then our *strata* were composed of *such materials as are observed on our shores*, would not these two sorts of *gravels* be found in them at every depth? We shall not however dwell upon this first contradiction of facts with the fundamental proposition of the author; as more direct facts will presently subvert at once the whole of his theory.

With respect to those particular sorts of stones, which enclose other stones, in some hard substance of different kinds, there has been a confusion of names, which must first be removed. Our lapidaries, from their outward appearance, had first given the name of *plumb pudding-stones* to certain masses which consist of small brownish pebbles, inclosed in a hard whitish substance; and from that first appellation, naturally derived the more general term of *pudding stones*, applied to masses containing *flinty gravel* of a more common kind, inclosed in hard substances of a coarser grain. But, among foreign naturalists, the latter name, translated into French by *Poudingue*, has deviated more from the original sense; having been applied, even by such accurate naturalists as M. de Saussure, to strata containing *fragments* of other stony strata; for which, as being those that we have particularly in view, we shall use a word better adapted to them, the Italian word *breccia*, in French *brèche*, used also in the same sense by M. de Saussure and others.

A first and leading circumstance is here to be noticed; that of the *brecciated* strata being quite distinct from all other kinds of strata, and only found here and there, between great masses of strata, in which no *gravel* exists. Now, if these *fragments of stones* had proceeded from the *spores* of continents then in a state of decay, why are they not found indifferently in our strata; since this author says (p. 170) that "all the strata of the earth are composed, either from the calcareous relics of sea animals, or from the collection of such materials as we find on our *spores*?" In his answer to M. Kirwan, he endeavours by the following remark, to remove that objection.

(Vol. I. p. 219.) "There are two ways by which the *visible materials*, or *distinguishable bodies* of a former earth, not only may be rendered *invisible* in the composition of our present earth, but must be so upon many occasions. These are, first, by *mechanical* comminution, which necessarily happens more or less, in that operation by which bodies are moved against one another, and thus *transported*, from the *land*, to the bottom of the *deepest seas*: secondly, by *chemical* operation. . . ."

But *gravel* has not been rendered *invisible* in the places where it happened to be during the formation of our strata, for there it actually is, in great quantity; why then is it missed at once, and in great extents, in the following strata? Again, though *attrition* has, and *chemical* operations may have diminished the size of a part of these *fragments*, yet we are very sure that this has not happened in the way from any *land* to the *deepest seas*. The *brecciated* strata are far from being all composed of *rounded* fragments; many of them even in the central parts of our continents; those parts which, in the *sea*, were the remotest  
from

from every land, contain fragments that have not even lost their first angular shape. This phænomenon, of which M. de Saussure in particular has given precise instances from the Alps, shows again evidently, that, whatever be the cause by which fragments of stony strata have happened to be *only at times*, on the bottom of the sea during the formation of our strata, these fragments had not travelled from any land. But a more particular description of that phænomenon will point out its cause.

*Brecciated strata* are found in the parts of the mass of our continents, where there is a transition from one class, or species of strata, to another, with these essential circumstances: first, that the fragments of which they are composed, never belong to strata which have succeeded, but always to those which had preceded: secondly, that no fragments are found in the different kinds of strata between these transitions: lastly, that great disorder is always observed in the strata to which these fragments had belonged. Thus, between the class of granite and that of Schisti, *brecciated strata* are found; but the class of granite is there in great disorder, and all the fragments of the *briccia* are of that class; then follow the Schisti, among which no fragments are found, except in some parts of their mass which had also been disturbed before it was complete. Between the schisti and the lime-stone *brecciated strata* are also found, the fragments of which are of the class of schisti, sometimes mixed with fragments of the class of granite; but before the lime-stone was produced, the schisti had been much disturbed. Within the class of lime-stone, in the transitions from some species to another, but after some great disturbance in the first produced species, there are also sometimes *brecciated strata*, which then contain fragments of lime-stone, but always of the species which had preceded, and never of that which has succeeded. Lastly, when, in the transitions from lime-stone to sand-stone, the former is found much disturbed, *brecciated strata* have been produced, the fragments of which are mostly of lime-stone, with some of the former classes, but never of sand-stone, nor of flint, which, as above remarked, is a superficial gravel.

Such are the general phænomena with respect to the fragments of stones found enclosed in some of the strata composing the solid mass of our continents; and the attentive observers, to whom we are indebted for these facts, have deduced from them the following evident consequence: that while our strata, from whatever cause, were forming in the sea, they have frequently been broken and disturbed; and that their fragments, being scattered over them by the disturbance of the sea itself,

were

were afterwards enveloped in the substances immediately succeeding, which then continued to produce an homogeneous mass of strata, till some new revolution happened on the bottom of the sea; when the whole former mass of strata, including the *brecciated*, was again broken and disturbed, often with the sinking of great parts of their mass, which were then covered by new strata of other kinds, the first of which enveloped fragments of the whole former mass scattered over it.

*Gravel*, therefore, with which some of our shores abound, is also found, even abundantly, in some parts of the solid mass of our continents; but does it follow that our strata are composed of *such materials as we find on our shores?* Far from it; it follows, from the above and other phænomena, that the greatest part of the *gravel* observed on our shores, as well as over the whole surface of the continents, proceeds from the same general cause which, as here explained, has produced the *brecciated* strata; and if Dr. H. had attended to what is known of the circumstances of *gravel*, both in the internal mass of our continents and on their surface, which manifestly indicate revolutions after revolutions on the bed of the former sea, they would have opposed in his own mind, this first, and all the other propositions of his theory; especially when he began to find, that the classes of granite and of quartz schist, both by their substances and their actual situation, could not agree with the first exposition of his system.

But let us now grant him his exclusion of these two classes of strata, not from any appearance of reason, but to show how far he was mistaken on the whole. What part of the solid mass of our continents shall we then consider as having been immediately composed, "either from the *relics of sea animals*, or from *such materials as we find on our shores?*" It must be the whole of the strata formed on the schist; and, in order to know their first succession, we must return to the great chains of mountains, to these vast fractures and dislocations of the mass, which form their vallies; such, for instance, as the valley of the Rhone within the Alps, quoted by Dr. H. himself from M. de Saussure's description. By these leading features of our continents we learn, that, on the schist, was immediately laid an immense mass of lime-stone strata, successively of various species, which, in their present state of subversion, not only compose the outside ridges of these chains, but many other more distant ridges, such as those of *Salève* and *Jura* with respect to the Alps; that, to the lime-stone, succeeded immediately, in most parts of the ocean, a great mass of sand-stone strata; after which, and many revolutions, various sorts

of

of strata, homogeneous in their kinds, including the coals and their concomitant strata, were produced over the ruins of the antecedent strata. Now, in what part of the sea or land were sand, gravel, and argillaceous substances detained, while the supposed *relics of sea animals* formed, immediately on the schisti, that immense mass of lime-stone strata?—Where remained afterwards those *relics of sea animals*, and the gravel, while the sand-stone strata were formed immediately on the lime-stone?—Why was the formation of lime-stone, supposed to proceed from sea animals, never repeated after the production of the great mass of sand-stone, or, in other parts of the sea, after that of the coals and their concomitant strata?

These are indispensable questions, on which not a word is found in the whole work before us. But, while we see the author reproaching Mr. Kirwan, for having only consulted the objects seen in cabinets, in judging of our strata, and only his own chemical operations, in considering those of nature, he has much more confined the field of his researches, at the same time that he aimed at the vast object of a theory of the earth. We shall give another instance of the shortness of his sight, by examining the following proposition; and, as we have now proved, that it is impossible to account for the formation of our strata, by such materials as are found on our shores, it will not be surprising to find also, that none of these materials are, or can be, transported over the bed of the ocean.

PROP. III. *The materials of decaying continents being successively, by the action of rain-water, delivered on their shores, are there taken by waves, tides, and currents, and spread over the whole bed of the sea.*

After the first publication of Dr. H. 's theory, this proposition, which is contrary to the received opinion, and was laid down by him without a proof, was strongly opposed; this he passes unnoticed, and only repeats his assertions, which are as follow.

(Vol. I. p. 13.) " In no subject, perhaps, is there less defect of evidence, although philosophers, led by prejudice, or misguided by false theory, may have neglected to employ that light by which they should have seen the system of this world. . . (p. 14.) The moveable materials delivered into the sea, cannot, for a long time, rest upon the shores; for, by the agitation of the winds, the tides, and the currents, every moveable thing is carried farther and farther along the shelving bottom of the sea, towards the unfathomable regions of the ocean."

That



That every moveable thing that lies, not only on the shores, but on the bed of the sea, at a certain distance from the coasts, is moved by the agitation of water, is certain: but in that motion, which is the *direction* that prevails on the whole?— This question has long been decided among observers; there is no doubt that the most common direction is *towards the shore*, and this acknowledged fact has even served as a foundation for several systems contrary to that of our author. M. Le Cat, for instance, published, about fifty years ago, a theory of the earth, in which, considering the sea as constantly tending to hollow its bed, by throwing new materials on the shores, he attributed to this cause only, the production of our continents. It was, no doubt, a very insufficient cause; for, though the sea be constantly tending to throw materials out of its bed, the effect is only produced while the ascent towards the shore is not too rapid; and it is stopped when, by the materials already come out, the neighbouring parts of the sea are hollowed beyond a certain degree: besides, that operation cannot sensibly affect the respective levels of sea and land; since, in proportion as the sea becomes deeper, it is more contracted by the increasing land. The operation, however, is real, and conciliated some attention to the theory: but, not to oppose only opinion to opinion, let us examine the nature of the acting causes, and the effects which they must produce.

While that *shelving plane*, extending from the shore under the sea, on which the author depends in his whole system, has but a small declivity, it has very little influence on the motions of the loose materials lying upon it; the causes of their actual motions are the waves, the tides, and the currents. The two first are most active on our shores, and they have this in common, that, when their motion is directed towards the shore, they are pressed forward by the mass of water which follows them in the rear, and have thus a great power to propel before them the loose bodies which they meet in their way; whereas, in their retreat, they act only by their own pressure, that of a decreasing sheet of water. This is a clear cause of the general facts observed on the coasts; that, in every part where the sea is still shallow, the shore, or strand, gradually extends forwards; and that when, by that operation, the declivity of the shore has increased to a certain degree, the loose materials are only moved backwards and forwards on the slope. If, on the contrary, the sea has originally been deep near the coast, and the land steep towards it, the waves and the tides have had the power to bring down the loose materials, on account of the great declivity; but this is gradually lessened, by the

the materials extending forwards, till at last the slope has arrived at that degree of declivity, where no more effect is produced. In both cases, the tendency of the waves and the tides to throw materials out of the sea, still remains, but the degree of ascent opposes their effect, and no further change is produced.

As for the currents, it is known also that they do not affect the bottom of the sea at any great depth: the upper parts of the water yield first to the causes of motion, and the equilibrium is produced before the motion has been communicated to the deep mass, so as to have any effect on the materials lying at the bottom. The only action, therefore, of currents on loose materials, is along the coasts, where their effects are also well known: they attack the projecting lands which oppose their course, and, if these lands are composed of loose materials, they are gradually wasted; but, when the moving water, having doubled these capes, is arrived into some recess of the land, losing there its rapidity, it soon abandons the sand and mud, which it carried away from the projecting lands. Thus bays, creeks, and harbours, along the coasts, are gradually filled, where some projecting land is effectually attacked by the sea, till an easy turning is produced by the currents themselves; and then their effect, which tends only to smooth the original indentations of the coasts, is also at an end.

Thus is contradicted, in every respect, by facts and mechanical principles, that theory of lands wasting in order to produce new lands, which appears so clear and so wise to this author: the pretended demolition of continents, supposed by him, as will be seen, the greatest good for living beings, would only increase the extent of those which exist, by lowering them, without affording any materials for the production of new continents in the *unfathomable regions of the ocean*; for, every motion of its water, would prevent the loose materials from abandoning the mother land. The remaining propositions of Dr. H. we must reserve to another opportunity: nor shall we spare our pains in giving them their due examination. Visionary theories of the earth are never without their reference to matters of a higher import: and our readers will, we doubt not, think that attention well bestowed, which terminates in proving that the doctrines delivered, on the highest authority, are also those which best correspond with facts and observations.

*(To be continued.)*

ART. II. *Pursuits of Literature; or, What you will. A satirical Poem, in Dialogue. With Notes. Part the Second and Third.* 8vo. 1s. 6d. each. Owen. 1796.

WHOEVER distributes censure and praise, with a bold hand, and a certain share of ability, to many public characters, will, if he remains concealed, excite no small curiosity respecting himself. This has been completely done by the writer now before us. Many are the conjectures we have heard, but none to which we can give assent. Our own mode of guessing is altogether of a literary kind; we pretend not to say who he is, but what he has done. We have, no doubt, (as we have before said) that the writer is the same to whom we owe "the Epistle from Kien Long," noticed in our sixth volume, p. 230; and the "Political Dramatist," noticed in vol. vii. p. 427: The latter indeed he now almost avows, by his mode of recommending it, in a note, part ii. p. 33. The author, like Junius, protests that his secret will remain unbroken. "That it will attract *some* attention in *some* places, I am confident; but it will be idle to make any conjecture as to the author. He is, and will be, concealed, upon motives very different from the apprehension of any private resentment." To this declaration he subjoins a kind of threat, which, however, will not repress the activity of curiosity, nor the presumption of those who will pretend to know whatever is a secret. One negative piece of knowledge seems obvious enough, that he is not an *Etonian*, for which he holds himself out. The true Etonians declare this, from a few internal marks; and others can easily suppose that an author, wishing to be unknown, would not thus limit and define the region of enquiry.

The first part of this satire appeared in 1794, and was reviewed in the fourth volume of the *British Critic*, p. 301. What we then thought of the powers of the writer, is still our opinion, with such difference as may naturally arise from having seen much more of his exertions. We rank him not with the highest, though far above the generality of writers in his class. His taste and knowledge are classical; and he applies, with spirit and effect, remarkable passages from the best writers, ancient and modern. His lines are frequently well-pointed and vigorous, but not always carefully polished. His transitions are abrupt and careless, which throws a considerable degree of obscurity over the whole. He repeatedly warns

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his reader to proceed once through the poem, without reading any but a few explanatory notes, and the caution is very necessary; but even with this attention, the obscurity remains, and, in some passages, is nearly invincible. It will not be conceived, except by those versed in writing or criticism, how great an advantage would be derived to the general effect of the composition, by a very little more attention to this point. On the vast redundancy of notes various opinions will be held. The author, of course, defends them. Certain it is that his talent for note writing is by no means inferior to his talent for verse: and that many of the notes contain observations of much value. The poet and note-writer is a strenuous enemy and assailant of democratical principles, and of that monster, French, or Frenchified philosophy. These virtues, we will confess, in our opinion, cover a multitude of sins. We think it highly important that every writer of ability, who feels that just detestation, should express it with his best energy; to check as much as possible the contagion of doctrines, which seduce, by flattering all those destructive passions which most require to be repressed. He should deliver that to merited contempt, which subsists chiefly upon false pride. On these accounts we feel obliged, and greatly, to this anonymous satirist; otherwise it may well be supposed that we cannot perfectly approve of all his satirical excursions. On a learned writer, of whose assistance, as a literary man, we shall always be very proud, he is particularly severe. He does not know, as we do, or, as a satirist, he is not desirous to express, how much that is truly valuable, is mingled with those foibles which he is so forward to notice; or with those opinions, which, though they deviate considerably from ours in many particulars, do it less on great and general topics, than the world is willing to believe. These attacks, however, will not hurt. Johnson's *sesquipedalia verba* have been ridiculed by writers innumerable, yet Johnson's place is fixed in the temple of immortality.

We shall now give a specimen of the author's poetry; and, for the aid of conjecturers, or to puzzle them, shall give his account of himself.

“ AUTHOR.

Once in the morn of life, a wizard said;  
 “ He ne'er shall rise by benefice, or trade;  
 But find, remote from consequence or fame,  
 A local something, and a shadowy name;  
 Shall brave neglect; in England's cause contend,  
 Hopeless himself of virtue, but her friend;  
 Through crowds shall mark his solitary way,  
 Ardent, though secret; and though serious, gay;

Erect,

Erect, without a pension, to his end  
 Unknown, unheard, unhonour'd shall descend;  
 Bow to no minister for golden views,  
 His portion, memory, and best gift, the muse."

OCTAVIUS.

This of yourself?

AUTHOR.

Tis so.

OCTAVIUS.

You're turn'd plain fool,

A vain pert prater, bred in Erskine's school:  
 Talk of yourself?

AUTHOR.

I talk, friend, to be heard:

Mere *talkers* now, not writers, are prefer'd.  
 Look at that paper: if you print the speeches,  
 Pitt seems George Rose, or, like Sir Richard, preaches,  
 Nor tone, nor majesty, nor patriot fires;  
 Methinks the wit of Sheridan expires;  
 Lost in Dundas the Caledonian twang,  
 Though Pitt, and port, and property he sang;  
 Print negro speeches, and in reason's spite,  
 Lo, Wilberforce is black, and Francis white;  
 Who wonders at buffoons, or Courtney's joke?  
 And we scarce slumber, though Sir William spoke;  
 'Tis Grey and grumbling; Curwen all and clatter;  
 And Dent and dogs; and pewter-pot and platter." P. 20.

As a specimen of the notes, we shall insert that on the following two lines.

" Could give with Darwin, to the hectic kind,  
 Receipts in verse to shift the north-east wind;"

" See Dr. Darwin's Loves of the Plants, and a long and pleasant note, in which the Doctor thinks it very feasible to *manage the winds*, (and every thing else I believe) at his pleasure, *by a little philosophy*. I never read any thing so comfortable in my life, for I dread a cough in the spring, from the bleak north-east blasts.—Martinus Scriblerus will be, after all, a legitimate natural philosopher. It appears to me, that Dr. Darwin's *ingenious understanding* is peculiarly adapted to solve the following problem in *natural philosophy*: " WHETHER, *the hybernal frigidity of the Antipodes, passing in an orthogonal line, through the homogeneous solidity of the center, might warm the superficial connexity of our heels by a soft antiperistasis?*" I have given a translation of this great and useful problem, (as the French Philosopher *Pantagruel*, is not quite so intelligible in the original) that Dr. Darwin may discuss it at large in the next edition of his *Zoonomia*, which is much to be desired. I refer the reader to the *Crème Philosophique des Questions Encyclopediques* at the end of Rabelais Book 5. The *true cream* is to be found in the French Revolution, 1789." Note (m) p. 7. Part II.

As a writer on the literature of the day, the author is not always sufficiently correct in his literary anecdotes, several instances of which we could point out, were it worth while. We would recommend to the poet to change *plume*, in his fifth line, to *wing*, to avoid the jingle of similar sounds: and other such improvements might be suggested, which he will probably discover on revival. To Mr. Pitt he makes a kind of amends, for the sarcasms he has formerly thrown out against him, in a long, and, for the most part, a commendatory note, at p. 14, part ii. His note on Godwin is valuable, but rather too long. In some part of what he writes about the French priests, at Winchester, he seems, in abundant caution to ourselves, a little to forget benevolence, perhaps justice; and to fear more than is really formidable. We confess that we are sorry to see this passage printed separately, and circulated by the post. The fourth, and *last*, part of this poem is promised to appear early in 1797.

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ART. III. *Political Tracts, containing, 1. A Proposal for the Liquidation of the national Debt; an Explanation of the Proposal; an Appendix, containing a Narrative of the Proceedings thereon at various public Meetings. 2. The Efficacy of a sinking Fund of One Million per Annum; the Propriety of an actual Payment of the public Debt; the true Policy of Great Britain; the Conclusion. 3. The Abolition of Tithes, and the Reform of the church Revenue; the Doctrine of Prescription considered; a Narrative of Proceedings at a County-Meeting, held at Morpeth, December 22, 1784, respecting the Payment of Tithes; a Letter to the Freeholders of the County of Northumberland, on the same Subject; the Conclusion. By Sir Francis Blake, Bart. 8vo. 354 pp. 5s. Debrett. 1795.*

OF the great consequence of a well-informed nobility and gentry, to the prosperity of a mixed government, no doubt can be entertained. They should not only render themselves masters of the discoveries of others, in certain departments of science; they should be able to think for themselves; and, as far as may be, in the manner of those great masters who have enlightened human kind. Now the most original and profound idea is but the bud of a new branch in some science; and, until we aid its expansion by repeated reflections, reduce their results into writing, and from these, as so many attained points, proceed anew to develop its subordinate ramifications, we cannot delineate the form of the branch, give an account of the properties of its fruit,

or reduce them into use. It is therefore highly beneficial for society, that those upon whose wisdom its well-being depends, should thoroughly exercise themselves in that discipline, which gives the most finished cultivation to their minds. We rejoice to see them pursuing their conceptions, as they arise, and in regular treatises. Yet our duties are the same with respect to this class of writers, and all others; and if the consideration stated above might, at first sight, seem to suggest to us an expedience, in being less particular to mark their errors, that of the weight given by their names to all their opinions, fully counterbalances it. The republic of letters admits of no exclusive privileges: like the British constitution, it has equal laws, for the delinquencies of all class.

Sir F. B. professes his principal aim to be, that, "by some contrivance, speedy, certain, safe, and honourable, taxes, tithes, and public debt, whose triple tyranny brings shame at once and poverty upon us, may be abolished." P. 342. This is an undertaking of great magnitude indeed. He contends first, for the abolition of the public debt, with which the greater part of the taxes would fall of themselves.

The burthen of taxes he fixes at fifteen shillings in the pound; and on the authority of some members of both houses, whom he calls well-informed. For our parts, we have frequently condemned some assertions that have been said to be made in both houses, as unlimited exaggerations, *and such is this*. The authority of one political arithmetician, even of the second rank, laying down his elements and process to determine this burthen, would supersede that of many such assertions\*. If Sir F. B. has not mistaken the sense of the Duke of Richmond, he even makes the charge of the taxes to amount to seventeen shillings in the pound†!

This writer takes the amount of the debt at 240 millions; the whole of which he proposes to be transformed into a debt, upon the capitals of the land and stock-holders: each mortgaging his respective estate to pay a share of that debt proportioned to his income. Thus the rent-roll of real estates being 50 millions, and the income of funded estates 10 millions, and

\* Mr. Young, whom we do not mean to degrade into that rank, determined, in a legitimate mode, that in 1774, this burthen was two shillings and four-pence in the pound, on the national income. Two articles, in the aggregate of which, are perhaps taken too low.

† P. 53, and note.

their joint annual income 60 millions; the whole debt will be transformed into mortgages upon their capitals: and the amount of each man's mortgage will be 4 years income of his respective estate. The operation annihilates one-sixth of the capital, or 40 millions; as the public creditors become obliged to pay that whole sum to themselves; and in proportion to their capitals: and by this plan, the owner of a landed estate may redeem the perpetual charge on it, by payment of its present value at 4 per cent.

This is no other than the "famous" proposal of Archibald Hutchinson, Esq. presented to George I. (the part relating to unfunded personal estates being omitted) accommodated to the amount of the debt, which the author takes at 240 millions\*. His assumption that the rent-roll of real estates amounts to 50 millions annually, errs greatly in excess. By taking the rental of Scotland at a tenth of the whole, it was valued, in 1774, at 23,320,000l.† The most perfect estimate which has been made since that of Mr. Gregory King. Whence, according to its increase since 1688, the present rental will be nearly 28 millions; and the whole amenable income only 38 millions. It is therefore  $6\frac{1}{2}$  years income, which must be mortgaged as above; Sir Francis has estimated it at 4 only. The source of his error is evidently seen, in some parts of his tracts, to be this; that he has not made a distinction between national rent, or income of land; and national income, being the sum of the former, the interest of monied capital, profits of trade, wages of labour, and some other items: this plan likewise casts the whole of the taxes already existing, upon less than one-third of the national income: he will argue in defence of it from a principle laid down, we believe, originally by Mr. Locke, "that the burthen of all taxes falls ultimately upon the land," one of the errors of that political Des Cartes.

The second tract of this collection is on the efficacy of a sinking fund of one million. He supposes 40 millions to be paid off in one term of peace; which (the consols being at 75 per cent) will increase the fund by 1,600,000l. but, at the return of war, he supposes the reverted annuity to be taken for the payment of interest on the new debt, as far as it will suf-

\* See Sinclair's Hist. of Revenue, whence this sum might have been taken by Sir F. Blake. An account of Hutchinson's plan follows there in the next page.

† The income of landlords in England, was valued by A. Young, Esq. at 21,200,000l. Sir F. B. is sometimes disposed to take this income at 70 millions.



fice; whereby the augmentation will be soon reabsorbed, and we shall begin the second peace with an increased debt, and with the original fund of a million only. This is brought forward as a critique upon the first sinking fund bill of the last peace: but Sir F. B. must have passed this censure upon it without reading it, either at length, or in a tolerable abstract: or he must have paid no attention to what he read. For by that bill the augmented product in war or peace is vested in commissioners, who were to employ it either in purchasing up stock; whereby it would increase in war, by the interest of the capitals yearly discharged; or it might be advanced by them to the loan of each year: and in that case they were to receive, on account of the trust, the same annuities, or other benefits, that the new public creditors obtained for equal advances. By each of these provisions, it would increase in war with an accelerated rapidity: the latter, in some points of view, having advantages even beyond the former. By this act, funding upon its augmentation during a preceding peace, and thus annihilating it, was rendered totally impossible; by the provisions of a second bill, long previous to the last republication of this tract, the increase of the fund was rendered extremely more accelerated than by the first. This writer's calculation of the sum paid off in a period containing one term of war, and one of peace, involves likewise a great error: he states the duration of the latter at 20 years; its average length during the last century is  $10\frac{1}{2}$  years only. In the duration of war he is nearer the truth ( $8\frac{1}{2}$  years) as he assumes 8 years for the term.

Nothing engages us to be so particular on the errors in these tracts, as the account in their title-pages, of the number of editions they have separately gone through. We thence conclude that they are more diffused, and the more necessary to be encountered. The same reason, and that only, engages us not to pass by what Sir F. B. has said in the last of these tracts on the abolition of tithe.

He states the right of the clergy to tithe, as founded on prescription\*. Predial tithes, the object on which he treats, are due of common right, that is, by "common law, in its stricter signification." He further lays it down, that, "by statute law, prescription may be pleaded against the claims of the church†; but seeming to be apprehensive that this may be denied, he

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\* Pp. 225—231.

† P. 280. This is true of lands belonging to the greater abbeys only; but finding the term without that restriction, though so placed as to imply it, Sir F. B. gratuitously makes it universal.

goes to another argument, to which he trusts as his anchor of hope, "that though naturally a prescription, or a thing prescriptible, should be laid as a prescription, yet when it cannot be so laid by law, there it (the prescription) may be laid by way of custom; not that the nature of the thing is thereby changed, it still remains a prescription, *fui generis*, though it be allowed to be pleaded by way of custom for necessity's sake\*." That is, that the same practice which cannot be pleaded in bar of tithe, under its proper name; will be effectually so pleaded, if you change that proper name for another, *of a different signification in law*. This we extract from Sir F. B.'s intended appeal to the Lords, against a decision of the Exchequer, on a judgment given against him on agistment tithe. The point he wishes to establish by custom is the following: if land, time out of mind, have paid tithe of one or more species, but not of all; as, for instance, of wheat, or of barley only, and of no other product; it shall be discharged of all the rest by the custom. We can inform him that no such custom is legal, of whatever antiquity; because, a custom to be legal, must have a reasonable commencement; and customs where any thing is supposed to be surrendered on one side, without any apparent valuable consideration, have been repeatedly decided not to possess that essential property of a legal custom, that it should be reasonable; and it is evident, from the nature of such a custom, that it must have been founded either in force, fraud, or covin.

With great intemperance of language, this writer censures the clergy for rapacity in their demand of tithes; taxing, at the same time, the court with "feeding a vulture with the vitals of the state," by its decree against him. The iniquity of the claim to agistment tithe, the matter in contest, he represents to be so evident, that it is with the utmost difficulty to be supposed, that any claimant can satisfy himself of its justice. Yet at other times he admits it at least to be specious, by declaiming against very strong prejudices, operating upon conscientious minds, in favour of the church. We have here also, a new argument against this species of tithe, and all others which stand in the same predicament: of which we shall simply give an abstract. Tithe of every species, which the clergy have never yet possessed, has, generally speaking, remained vested in the crown, and, therefore, is not to be claimed by the laity. "By what title then, he proceeds to inquire, have we held these tithes from the crown? By grant? Perhaps we might;

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\* Pp. 281, 282.

but I do not say so. Perhaps by usurpation, or by sufferance of the crown; but this makes no difference with respect to our present title."—"Now the crown can no more plead the nullam tempus against us." Hence he infers that these claims of the clergy are actually treasonable; "and, he continues, we shall find ourselves called upon by other duties (than those of self-defence) by gratitude to him that gave, as well as by love of the constitution, to repel an attack, to ward a blow, where the crown itself is in the line of direction. Not wittingly, perhaps, I will not yet say wittingly\* in that direction, but all men will say so, and will be justified in what they say, after this explanation and the caution it conveys, if they do not forthwith desist from their purpose; if they do not, from that which is now imparted, abjure *their lawless their disloyal* claim. For perseverance, from this time forward, will change its complexion; the plea of pursuing a doubtful right, with a fair intention, will hold no longer; but this will hold, as the only construction which can be put on such proceedings, *that they take for their aim the life of the state*†.

This, in part, may serve as a specimen of the style of these pamphlets: we shall give another, as containing a really acute argument for taxing funded income; and which, though it by no means can turn the balance of evidence in favour of that measure, is, we think, the best passage in the three tracts.

"This further end will also be answered, that it will save harmless [secure] for ever the constitution of this country; for when all shall be made to feel an equal interest in its preservation, from what quarter can danger arise to an approved establishment? The nation will then have a brazen wall against all innovators; it will become, as it were, consolidated into one body, actuated by one and the same soul; ready at all times, and resolute throughout, to maintain the peace and good order of society."

Bad reasoning admits of arrangement, perspicuity, and legitimate form: and when we find it so joined, our attention is not confined to refute the error of the principle; we also mark our regret, that so much cultivation and discipline of mind is thrown away. We cannot thus qualify the censures which we must pass on the reasonings in these tracts. Yet

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\* The crown, by this expression, is made to place itself in the line of the blow, it should be said that the blow is not wittingly made in this treasonable direction.

† Pp. 247, 248.

the writer every where shows the most unlimited confidence in the effect of the information he has here given to the public. From the first of our extracts it appears that he thinks it so demonstrative, that it will give a direction absolutely new to the public opinion : and, that if the clergy shall not fall in with it, they will become guilty of the "*crimen læsæ majestatis.*" We have seldom seen such violations of a decorum, due always to the public which is addressed, to that respectable order of men which is opposed, and always rigidly to be exacted from individuals of that sphere of life, in which this writer moves, as are to be found in some parts of these publications. We shall give one prominent instance, to show that we do not condemn but on full evidence. The law courts have deterrite of agistment to be due of common right, or common law. Concerning the clergy who have, under this sanction, advanced a claim to it, he thus expresses himself. "Neither could it enter into the honest imagination of human beings, much less of christians, to conceive, that at any period of time, the professors of sanctity *would do a deed in the face of day, so profligate and shameless\*.*" His style, though it has great faults in particular places, possesses vigour and fluency. Among its faults may be reckoned some vulgar expressions, which we did not expect to see from the pen of a titled writer : of this, the following is an example. "But do not *come over us* with your *jure divino's*, and your other nonsensical plea of common right. We are not now *to be gulled* with such pretences." But this low fall he expiates, sometimes, by flights as extraordinary, "I'd garter round this island with a fleet : I'd station ships from pole to pole : to pay for this ; I'd live upon the thing I hate the most, an onion by the day for years to come." This latter passage has another glaring fault : it runs into a kind of halting blank verse ; not an uncommon vice of style, in those prose writers who affect cadence and harmony, without a correct ear and taste.

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\* P. 242. It has been observed, that Sir F. B. had recently lost a cause of this kind, in the Exchequer ; which he intends to carry by appeal into the House of Lords. The appeal with notes, and an interpolated passage, occupies sixty-one pages. He endeavoured to procure the extra-judicial assistance of a county petition to parliament, on the principle of the appeal, when high sheriff of Northumberland, but failed.

ART. IV. *Sermons on several evangelical and practical Subjects.*  
*By the late Rev. and learned Samuel Morton Savage, D. D.*  
*To which are prefixed Memoirs of the Life of the Author.*  
 8vo. 342 pp. 5s. Johnson. 1796.

THE author of these discourses, as appears from the memoirs prefixed, was a man of no ordinary estimation among the Dissenters. His character, as well from the testimonies of others as from the authority of his biographer, was that of an useful scholar and an exemplary christian; and the office he sustained for many years, as divinity-professor, in a considerable seminary of Dissenting establishment, evinces the rank he held in his own particular community.

As a writer of Sermons, Dr. Savage is entitled to that species of praise, which an upright intention to promote religion and morals will ever deserve. His discourses are adorned by few of those ornaments which captivate the generality of readers; but solid sense, and unaffected piety, will be considered by readers of discernment, as qualities of a more useful and commendable character. How far these features prevail in the sermons before us, a short extract will enable the public to judge. We select, without any particular regard to preference, the following passage from Sermon VII. on the Peace of Christ, and that of the World compared.

“ 5thly, Worldly peace and comfort is very precarious and short-lived; whereas, the peace of Christ is stable and eternal. The world gives and takes its blessings; but the peace of Christ is that good part that shall never be taken from us. All our prudence and industry are ineffectual to guard against the variety of means, by which we may be stripped of our worldly comforts, or deprived of our enjoyment of them. And if both were continued through life, death, that must make an end of them, is so near, and the tenure of life is so uncertain, that the person who considers this, and at the same time looks forward to his eternal state, can but look upon all the happiness to be had in the world as transitory and uncertain, light and momentary. What solid, substantial, and lasting enjoyment can the world afford us, when the fashion thereof passeth away, and is continually changing? How great is their folly that trust in uncertain riches, that make themselves wings, and fly away, as an eagle towards heaven, or that are soon lost beyond recovery, and which are called the mammon of unrighteousness or falsehood; because they so constantly deceive people's expectations from them; and, if obtained by unrighteous measures, do but bring them into snares and sorrows? What a precarious thing is that comfort which depends upon popular applause and the favour of men, who are as variable as the wind, and pursue those with inveterate hatred to day, whom they caressed and admired yesterday?  
 Or

Or what long date can we assign to, and what streſs can we lay upon, the comforts and ſatisfaction we have in our friends and relations? What a ſudden ſtroke may cut off the deſire of our ſouls, and the delight of our eyes, the partner of our youth, or the ſupport of our age? How uncertain is all that happineſs which depends upon the life of frail creatures, whoſe breath is in their noſtrils, who are cruſhed before the moth, and, like floating bubbles, that vaniſh when they are touched, fade away, while our raptured eyes are ſeaſing themſelves upon them? How little can we build upon our own, or our friend's health and preſent comfort, when we ſee ſickneſs and death, and various diſtreſſes, enter every family; and, in the common courſe of things in this fallen world, may eaſily learn, that God has not deſigned there ſhould be any certainty and ſtability in its enjoyments, leſt we ſhould miſtake it for our home? Worldly things are, in their own nature, perishing and changeable; our poſſeſſion of them is very precarious, our capacity for enjoying them as much ſo; and death will ſo ſoon ſweep us and our earthly comforts into the grave, that the peace we could ever expect from the world, muſt appear very unworthy of compariſon, with that peace which Chriſt gives his people. For this is of certain tenure; what they ſhall never loſe their right to; what, if their preſent enjoyment of it is ſometimes impaired, ſhall ſoon be reſtored; for though grief may endure for a night, joy comes in the morning; what is in its own nature laſting and permanent, does not depend at all upon this changeable ſtate of things, but always lies open, in outward proſperity or adverſity, to the enjoyment of the lovers of Chriſt; who give him their hearts, and live upon him, and keep up a conſtant communication with him, in the exerciſes of faith and devotion; and what has in itſelf a tendency to improve and advance; and the more it is cultivated and exerciſed, will be more confirmed and ſettled; and which, in ſhort, has the oath of God, the perfection of God, the fulneſs of God, the love of Chriſt, the eternity of heaven, and the immortality of the ſoul, for the ſecurity of its everlaſting continuance and perfection." P. 157.

The whole ſeries conſiſts of fourteen diſcourſes; 1. On God's univerſal Government; 2. On the Nature and Variety of the divine Benefits; 3. On the Wiſdom of being Religious; 4. On ſecret Prayer, or Chriſt's Retirement; 5. The Caſe of the Leper conſidered and applied; 6 and 7. The Peace of Chriſt, and that of the World compared; 8. The Effects of Faith in the Goſpel; 9 and 10. The Wiſdom of numbering our Days; 11. The Lord's Supper; 12. The Imitation of pious Chriſtians; 13. Chriſt glorified in his Diſciples at his future Appearance; 14. The Duty of Subjects to Honour the King.

This laſt diſcourſe is ſtrictly loyal, and expreſſive of ſtrong attachment to the perſonal character of the monarch and monarchical authority in general. The editor profeſſes to have republiſhed this with a view to ſhow "how ungenerous, as well

well as unjust, are the reflections that have been lately cast on the Protestant Dissenters, as inimical to the government, or to the monarchical part of our constitution." For our own parts, whatever suspicions we may have admitted of the *Unitarian*, we have ever excepted the majority of *Orthodox Dissenters*, to which number Dr. Savage decidedly belonged.

A charge delivered at a Dissenting ordination, closes this volume, which undoubtedly contains much useful and practical matter, conveyed in language clear and unaffected, and enforced with candid earnestness and temperate zeal.

ART. V. *An historical, geographical, commercial, and philosophical View of the American United States: and of the European Settlements in America and the West-Indies. By W. Winterbotham. In Four Volumes. 8vo. 11. 16s. Ridgway. 1795.*

AS America increases in population, wealth, and importance, the books intended to illustrate the natural and topographical history of the country will also increase. Hitherto the respectable quarto volume of Mr. Jedidiah Morse, an American, has afforded the largest collective body of information respecting the Thirteen United States; and one of the latest editions of that work was briefly noticed by us in our sixth volume, p. 563. The present compilation, founded in great measure upon that of Mr. Morse, and proceeding frequently, for many pages, in the very same words, contains also much original information, collected from various sources. It was compiled in extraordinary, and undoubtedly not advantageous circumstances, the author being then under confinement in Newgate, for public language which a jury had deemed seditious; and thus it appeared in numbers. For this reason the author deprecates the severity of criticism, which we certainly shall not insist upon exerting against him. For the adoption of the very words of the authors whom he follows, he has prepared us in his introduction, and errors both literary and typographical, may fairly demand excuse, on the plea that the due communication with the printer was not only difficult, but, in many cases, impracticable. The opinions of Mr. W. may also, on many occasions, be expected to differ from those of the majority in this country; but where facts are the principal object, opinions may be passed over without much attention. Whether Mr. Jedidiah Morse may not be inclined to criticize  
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the practice of taking whole sections and heads from a predecessor, without any effort except that of reprinting, we will not pronounce. His friend has certainly made very free; if not more free than welcome, the liberality of the American author will deserve the highest commendation. Of the extent to which this liberty has been carried, it seems right to offer some account.

After two chapters on the history of the discovery, and the general description of America, in which Mr. W. gives an account a good deal more amplified than that of his predecessor, he arrives (at p. 157) at a division of his book which is thus entitled, "A summary Account of the first Discoveries and Settlements of North America, arranged in chronological Order." The whole of this, as far as the bottom of p. 174, is copied verbatim from Morfe. He then omits, or rather reserves for his fourth volume, that author's account of Greenland, and of British America. But in the very next page he takes up the account of the United States, from the same book, which (with a second omission, for the sake of removing the natural history to vol. iv.) is pursued to the 224th page. At page 265, we again meet with the words of Mr. Morfe, which are used exactly to p. 285. The account of the religion of the *United States* is again copied from that author, from p. 366 to 394, with the insertion only of a short article on the *Unitarians*, introduced apparently for the sake of paying a compliment to Dr. Priestley. The close of this compliment is rather unfortunate, as it promises to the Doctor what he has been far from finding realized. "America," it is said, "will value what Britain despised, and will no doubt amply reward him for his past sufferings." So far from this being the case, his *antichristian* Christianity has given even more offence there than here; he has obtained neither influence nor popularity; and lives in a state of retirement which his ambition certainly had not pictured to itself, when his determination to cross the Atlantic was embraced. It is now reported that he is again removing into France.

This division of the present work is followed by a history of the rise, progress, and establishment of the independence of the United States, much more detailed than we find in Morfe's book: and by no means ill compiled. From what source it is taken, we have not happened to discover. In the descriptions of the several states which occupy the second, and the chief part of the third volume, we find the ground-work furnished by the former author, whose words are generally used, with occasional insertions and transpositions. On the whole, however, it seems equitable to allow, that though much has been copied, much also has been added, by the present publisher,  
and



and that his compilation is a work of labour. The latter half of vol. iii. is occupied by a statement of the advantages which the writer conceives the United States to possess over the countries of Europe, with general information and advice to European settlers; much of which will undoubtedly be very useful to those who venture upon the arduous experiment of seeking a new country. The fourth volume contains the description of the rest of America, North and South, not included in the Thirteen States; and of the West Indies; with the natural history of the country, illustrated by many plates.

As a specimen of the work, we shall give the author's account of the appointment and inauguration of Washington to the office of President, which is more full than that in Morse's history, and contains several circumstances that strikingly illustrate a character which enemies, as well as friends, have always respected and admired.

“ Though great diversity of opinions had prevailed about the new constitution, there was but one opinion about the person who should be appointed its supreme executive officer. The people, as well anti-federalists as federalists, (for by these names the parties for and against the new constitution were called) unanimously turned their eyes on the late commander of their armies, as the most proper person to be their first President. Perhaps there was not a well-informed individual in the United States (Mr. Washington himself only excepted) who was not anxious that he should be called to the executive administration of the proposed new plan of government. Unambitious of farther honours he had retired to his farm in Virginia, and hoped to be excused from all farther public service; but his country called him by an unanimous vote to fill the highest station in its gift. That honest zeal for the public good, which had uniformly influenced him to devote both his time and talents to the service of his country, got the better of his love of retirement, and induced him once more to engage in the great business of making a nation happy. The intelligence of his election being communicated to him, while on his farm in Virginia, he set out soon after for New-York. On his way thither, the road was crowded with numbers anxious to see the man of the people. Escorts of militia, and of gentlemen of the first character and station, attended him from State to State, and he was every where received with the highest honours which a grateful and admiring people could confer. Addresses of congratulation were presented to him by the inhabitants of almost every place of consequence through which he passed; to all of which he returned such modest, unassuming answers as were in every respect suitable to his situation. So great were the honours with which he was loaded, that they could scarcely have failed to produce haughtiness in the mind of any ordinary man; but nothing of the kind was ever discovered in this extraordinary personage. On all occasions he behaved to all men with the affability of one citizen

to another. He was truly great in deserving the plaudits of his country, but much greater in not being elated with them.

“ Gray’s-Bridge over the Schuylkill, which Mr. Washington had to pass, was highly decorated with laurels and evergreens. At each end of it were erected magnificent arches composed of laurels, emblematical of the ancient Roman triumphal arches; and on each side of the bridge was a laurel shrubbery. As Mr. Washington passed the bridge, a youth, ornamented with sprigs of laurel, assisted by machinery, let drop above his head, though unperceived by him, a civic crown of laurel. Upwards of twenty thousand citizens lined the fences, fields, and avenues, between the Schuylkill and Philadelphia. Through these he was conducted to the city, by a numerous and respectable body of the citizens, where he partook of an elegant entertainment provided for him. The pleasures of the day were succeeded by a handsome display of fireworks in the evening.

“ When Mr. Washington crossed the Delaware, and landed on the Jersey shore, he was saluted with three cheers by the inhabitants of the vicinity. When he came to the brow of the hill, on his way to Trenton, a triumphal arch was erected on the bridge, by the direction of the ladies of the place. The crown of the arch was highly ornamented with imperial laurels and flowers, and on it was displayed, in large figures, *December 26th, 1776.* On the sweep of the arch, beneath, was this inscription, *The defender of the Mothers will also protect their Daughters.* On the north side were ranged a number of young girls dressed in white, with garlands of flowers on their heads, and baskets of flowers on their arms; in the second row stood the young ladies, and behind them the married ladies of the town. The instant he passed the arch, the young girls began to sing the following ode:

“ Welcome, mighty chief, once more,  
Welcome to this grateful shore:  
Now no mercenary foe  
Aims again the fatal blow,  
Aims at thee the fatal blow.  
Virgins fair, and matrons grave,  
These thy conquering arm did save;  
Build for thee triumphal bowers;  
Strew, ye fair, his way with flowers;  
Strew your hero’s way with flowers.”

“ As they sung the last lines, they strewed their flowers on the road before their beloved deliverer. His situation on this occasion, contrasted with what he had in Dec. 1776, felt on the same spot, when the affairs of America were at the lowest ebb of depression, filled him with sensations that cannot be described. He was rowed across the bay, from Elizabeth-Town to New-York, in an elegant barge, by thirteen pilots. All the vessels in the harbour hoisted their flags. Stairs were erected and decorated for his reception. On his landing, universal joy diffused itself through every order of the people, and he was received and congratulated by the governors of the State, and officers of the corporation. He was conducted from the landing-place

to the house which had been fitted up for his reception, and was followed by an elegant procession of militia in their uniforms, and by great numbers of citizens. In the evening, the houses of the inhabitants were brilliantly illuminated. A day was fixed, soon after his arrival, for his taking the oath of office, which was in the following words: "I do solemnly swear that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend, the constitution of the United States."

On this occasion he was wholly clothed in American manufactures. In the morning of the day appointed for this purpose, the clergy of different denominations assembled their congregations in their respective places of worship, and offered up public prayers for the President and people of the United States. About noon a procession, followed by a multitude of citizens, moved from the President's house to Federal Hall. When they came within a short distance from the Hall, the troops formed a line on both sides of the way, through which Mr. Washington, accompanied by the Vice-President, Mr. John Adams, passed into the Senate Chamber. Immediately after, accompanied by both houses, he went into the gallery fronting Broad-street, and before them, and an immense concourse of citizens, took the oath prescribed by the constitution, which was administered by R. R. Livingston, the Chancellor of the State of New-York. An awful silence prevailed among the spectators during this part of the ceremony. It was a minute of the most sublime political joy. The Chancellor then proclaimed him President of the United States. This was answered by the discharge of thirteen guns, and by the effusion of shouts, from near ten thousand grateful and affectionate hearts. The President bowed most respectfully to the people, and the air resounded again with their acclamations. He then retired to the Senate Chamber, where he made an animated speech to both houses; in which his language not only expressed his own feelings on this solemn occasion, but likewise discovered his anxiety and concern for the welfare and happiness of the people, in whose cause he had before risked his life.

"Several circumstances concurred to render the scene of his inauguration unusually solemn—the presence of the beloved Father and Deliverer of his country—the impressions of gratitude for his past services—the vast concourse of spectators—the devout fervency with which he repeated the oath, and the reverential manner in which he bowed to kiss the sacred volume—these circumstances, together with that of his being chosen to the most dignified office in America, and, perhaps, in the world, by the unanimous voice of more than three millions of enlightened freemen, all conspired to place this among the most august and interesting scenes which have ever been exhibited on this globe.

"Hitherto the deliberations of the legislature of the Union have been marked with wisdom, and the measures they have adopted have been productive of great national prosperity. The wise appointments to office, which, in general, have been made—the establishment of a revenue and judiciary system, and of a national bank—the assumption of debts of the individual States, and the encouragement that has been

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given to manufactures, commerce, literature, and to useful inventions, open the fairest prospect of the peace, union, and increasing respectability of the American States." Vol. I. p. 587.

The account of the diseases prevalent in the United States is rather formidable, and deserves to be well considered by those who look to America as a desirable place of residence.

"All countries have some peculiar diseases, arising from the climate, manner of living, occupations, predominant passions, and other causes, whose separate and combined influence is but imperfectly known. In North-America we may count five:—nervous disorders, rheumatism, intermitting fevers, loss of teeth and colds. It is remarkable, that nervous complaints are at present more frequent in Europe than they formerly were. They spring in a great measure from the indulgencies of a civilized life; but in America these fiends infest with less discrimination the dwellings of industry and temperance. Proteus-like they assume every shape, and often baffle the best physicians. Their baneful effect on the mind requires the serious attention of legislators, divines, and moral philosophers: we have often witnessed their amazing influence on religious sentiments. When extreme, they derange the whole system, obscure the intellects, bewilder the imagination, prevent the natural order and operation of all the passions; the soul vibrates between apathy and morbid sensibility; she hates when she should love, and grieves when she ought to rejoice; she resembles a disordered clock; that, after a long silence, chimes till you are tired, and often, instead of one, strikes twelve. These extremes are indeed rare, but the more general degrees are still analogous, and produce a great sum of evil.

"Slight rheumatic pains are almost epidemic in some seasons of the year. Yet these are scarcely worth mentioning in comparison to the severe fits that afflict a great number of persons, even in the earlier parts of life, growing more frequent and violent with age, not seldom attended with lameness and contraction of limbs.

"Fever and ague is here, as in other countries, the plague of marshy and fenny situations, but what is singular, it also visits the borders of limpid streams. The lesser degree of it, generally called dumb ague, is not rare in the most salubrious places during the months of September and October. Through all the low countries from north to south this disease rages in a variety of hideous forms; and chiefly doth the fury *quartan* with livid hue, haggard looks, and trembling skeleton limbs, embitter the life of multitudes: many linger under it for years, and become so dispirited, as not even to seek any remedy. It is a foul source of many other diseases, often terminating in deadly dropics and consumptions.

"Premature loss of teeth is in many respects a severe misfortune. By impairing mastication, and consequently digestion, it disposes for many disorders. It injures the pronunciation, and is a particular disadvantage in a great republic, where so many citizens are public speakers; it exposes the mouth and throat to cold, and various accidents; it diminishes the pleasure of eating, which is a real, though

not sublime pleasure of life, and which we have heard some persons very emphatically regret. Finally, it is a mortifying stroke to beauty, and, as such, deeply felt by the fair sex. Indeed, that man must be a stoic who can, without pity, behold a blooming maiden of eighteen, afflicted by this infirmity of old age! This consideration is the more important, as the amiable affections of the human soul are not less expressed by the traits and motions of the lips, than by the beaming eye. We have not mentioned the pains of tooth-ach, because they are not more common or violent in this country than in some others, where loss of teeth is rare; many persons here losing their teeth without much pain.

“ The complaint of catching cold is heard almost every day, and in every company. This extraordinary disorder, little known in some countries, is also very common in England. An eminent physician of that country said, that “ colds kill more people than the plague.” Indeed, many severe disorders originate from it among the Americans, as well as amongst Europeans: it is probably often the source of the before-mentioned chronic diseases. When it does not produce such effects, it is, nevertheless, a serious evil, being attended with loss of appetite, hoarseness, sore eyes, head-ach, pains and swellings in the face, tooth and ear-ach, rheums, listless languor and lowness of spirits: wherefore Shenstone had some reason to call this uneasiness a checked perspiration. Great numbers, in some parts of the United States, experience, more or less, these symptoms, and are, in some degree, valetudinarians for one third of the year.

“ Eminent medical authors have, indeed, treated of these distempers: and some American physicians deserve applause for their theoretical and practical exertions. Still it is devoutly to be wished that these national evils may draw a more pointed attention; the limits of our design, however, permit only a few additional remarks.

“ These distempers frequently co-exist in the most unhealthy parts of the country, and not seldom afflict individuals with united force. Compassion for suffering fellow citizens ought in this case to animate the investigation of those general and complicated local causes. The extreme variableness of the weather is universally deemed a principal and general cause of colds, and of the disorders by them produced; the fall and rise of the thermometer by 20 a 30 degrees, within less than four and twenty hours, disturbing the strongest constitutions, and ruining the weak. A most important desideratum is, therefore, the art of hardening the bodily system against these violent impressions; or, in other words, accommodating it to the climate. The general stamina of strength support it under the excesses of both cold and heat; the latter is, however, the most oppressive, as we can less elude it by artificial conveniencies. The Americans suffer, especially during the summer four, till 6 a 8, critical extremes, when the thermometer after 86 a 92 degrees, falls suddenly to 60. Could means be found to blunt these attacks on the human constitutions, they would save multitudes from death and lingering diseases. Sometimes this crisis happens as late as *medium* September\*, and is in a few days suc-

\* Several phrases in this paragraph are very strange. Rev.

ceeded by the autumnal frosts; in such cases weak persons receive a shock, from which they cannot recover during the autumn, and which aggravate the maladies of the winter, especially when it is early and rigorous." Vol. III. p. 374.

With respect to countries, we confess ourselves so far of the true John Bull opinion, that we have little notion that any one can be found in which the rational advantages of life can be enjoyed in more perfection than in Great Britain. Of our government we are justly proud, it renders us at once formidable without, and happy at home; our climate, though capricious, has many and peculiar advantages, and is, on the whole, very highly favourable to health; and if in natural productions we are exceeded by some favoured regions, we have a commerce which brings the produce of the world to our doors, and renders whatever is most valuable in every climate, almost as common in our houses as if it grew among us.

ART. VI. *The Lives of the first Twelve Cæsars, translated from the Latin of C. Suetonius Tranquillus: with Annotations, and a Review of the Government and Literature of the different Periods.* By Alexander Thomson, M. D. - 8vo. 8s. Robinsons. 1796.

SUETONIUS is more valuable for the materials he has collected, than for the use he has made of them. A minute detail of the life and conduct of those princes who established their throne upon the ruins of the Roman Commonwealth, when faithfully exhibited, cannot but afford matter of entertainment to the curious, and of reflection to the contemplative. Indeed, we scarcely know of any book more calculated to ensure attention than the lives of the twelve Cæsars. If the thinking reader meets not with that masterly delineation of character, that accurate insight into the human heart, and the deep observations which dignify the annals of Tacitus, yet the impartial accuracy with which the minutest facts are recorded, will enable him to establish his own reflections upon the solid basis of truth. While the reader, who wishes not to penetrate beyond the surface, though he may sometimes be disgusted at the scenes of cruelty and debauchery there represented, will find an important and agreeable narrative related, in a style well adapted to the subject; concise, clear, and unembarrassed.

Suetonius appeared in an English dress in the last century\* ; and, in the present, was translated by Jabez Hughes, and published in 1717 ; but we know not whether the present translator was aware of these publications. If he had, his design would probably not have been interrupted, since he informs us, that the translation of the author was only a secondary object with him. His " principal design was, to examine the state of literature amongst the Romans, with greater care and precision than has hitherto ever been attempted. Almost all the Latin classic writers flourished in the periods which form the subject of Suetonius's History ; and a translation of it, therefore, seemed a proper vehicle for conducting such an enquiry."

With regard to the manner in which the translation is performed, we do not hesitate to pronounce it faithful and close. We seldom have found the translator deviating from the sense of the original ; and where we have noted an obscurity or inaccuracy, we have generally found the text either perplexed or corrupted. The style of this English Suetonius does not seem equally entitled to our praise ; as it is stiff, harsh, and far removed from the ease of the Latin. It must often be obscure to an English reader, from a defect in the construction of the sentences, which are made to resemble the inverted order of Latin phrases, rather than the regular and natural flow of our native tongue. This is particularly observable in the position of the accusative case before the verb, which too frequently recurs, and must occasionally create embarrassment, where perspicuity ought to have been aimed at, and might easily have been attained. We will take a few examples, in the compass of a very few pages.

" His intention of good to the public, he often affirmed in private discourse, and likewise declared by proclamation," &c. p. 119.—" The city which was not built in a manner suitable to the grandeur of the empire, and was liable to inundations of the Tiber, and to fires, he so much improved," &c. *ibid.*—" The temple of Mars he had made a vow to build," &c. p. 120.—" Temples decayed by time, or destroyed by fire he either repaired or rebuilt," &c. p. 121.—" Places in the city, that were claimed by the public when the property was doubtful, he adjudged to the possessors," &c. p. 123.

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\* Viz. By Philemon Holland, in 1606, who was so various a translator, that the wits of the day published this epigram upon him :

Philemon with translations does so fill us,  
He will not let Suetonius be Tranquillus.

We object in p. 12 to an inelegance in the following expression: Had not a speech of *M. Cato's*\* infused new vigour into the resolutions of the house. A vulgarism occurs soon after. Those who sat next him instantly *moved off*, and deterrius is ill paraphrased in the same page, *dispirited by this resentment*. *Reidit* versus in discrimen aliud, is very awkwardly rendered in the next page, "But he had scarcely sooner emerged from his late disaster, than he fell again into a fresh danger." For *fortitus*, in p. 14, we observe the quaint and inharmonious words, "he got by lot." In p. 15, "dreading what enterprise he might attempt," falls short in accuracy and elegance of the Latin, *metus ceperat, nihil non ausurum*. *Provincia* in the same chapter, is improperly rendered provinces. The word department would have suited the original term, which implies jurisdiction of other kinds, besides the government of a country; and, in the passage of which we are speaking, it has a reference to the care of woods and roads. It is not, however, that we often have occasion to notice so many faults in the same compass, since the translation is certainly, on the whole, creditable to the learning and accuracy of Dr. Thomson. But there is one circumstance, which we must remark as faulty, although, doubtless, it has arisen from the wish of rendering the version more intelligible to our countrymen. In things, which bear an affinity to the same subjects in our language, the translator has rendered the resemblance more complete than it really is, by bestowing English names upon Roman objects: an affection which has been abundantly and justly ridiculed in Blackwell's Court of Augustus; a book otherwise valuable and entertaining. Thus *curia* is familiarly translated "the house," p. 12; *rogatione promulgata*, "presenting a bill;" and *leges ferenti*, "preferring some bills." The following sentence has also, in our opinion, too English a cast: "The senate, which had met in haste upon occasion of the tumult, gave him their thanks by some of the leading members of the house, sent for him, and after a high commendation of his behaviour, cancelled their former vote, and restored him to his place in the assembly." p. 13. Surely *primores viros*, and *indicto priore decreto*, might have met with some appropriate and corresponding phrases, without misleading

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\* This is not the only colloquial inaccuracy which we have observed in the book. The following are very reprehensible: "five foot and nine inches high," p. 164; "what is your Ajax a doing?" p. 167; "finding himself a dying," p. 302.



the English reader by a forced resemblance of modern with ancient manners. Thus also, in p. 46, we read of "Cæsar holding the assizes;" p. 47, of his "travelling in a *post-chaise*;" and p. 29, of "soldiers returning to camp after a *furlough*." In these cases we fancy ourselves reading a modern history or gazette, when our attention is suddenly roused by the occurrence of foreign and ancient names, by a mention of *togas* and *sesterces*; and by a stiffness and newness of phrase, which reminds us that the original of what we are reading is Latin.

After stating that the translator has fallen into the very opposite errors, of not giving any English to some Latin\* phrases and names, and of giving too English a form to others, it is but justice to remark, that when Dr. Thomson assumes the character of an original writer, his style is not so chargeable with the stiffness and obscurity which often appears in the translation. The blemishes we have noted may, no doubt, be attributed to the difficulty and perplexity attending a translation from a dead language. Of these difficulties we are thoroughly aware, and wish to make every candid allowance for them: but still it is our duty to remark that they have occasionally operated to the disadvantage of the book before us; especially as we doubt not that it might have been improved considerably, by bestowing upon it a little more time and attention.

In perusing the records of past times, we are naturally struck with those circumstances which have any reference to the present. We quote the following passage concerning Augustus, with more pleasure than we could have done six months ago.

"Once, in a season of scarcity, and when it was extremely difficult to supply the public exigence, he ordered out of the city all the companies of slaves brought thither for sale, the gladiators belonging to the matters of defence, and *all foreigners*, excepting physicians, and the teachers of the liberal sciences. A part of the slaves in every family were likewise ordered to be dismissed. When, at last, plenty was restored, he writes thus: 'I was much inclined to abolish for ever the practice of allowing the people corn at the public expence, because they trust so much to it, that they really neglect their tillage; but I did not persevere in such a design; because I was pretty certain that the practice would sometime or other be revived, to gratify the people.'

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\* *Togas*, p. 132; *cuneus*, p. 136; *talus, denarius, a Venus*, meaning the lucky cast of the dice, which is not explained, p. 158; *lati-clavianunic*, p. 275; *pegma*, p. 343; *pervigilum, scabella, palla*, p. 365.

He so managed that affair ever after, that he was no less attentive to the interests of the husbandmen and traders abroad, than to those of the citizens." P. 133.

Of Augustus we further read,

"He always abhorred the title of *Lord*, as a scandalous affront. And when, in a mimic piece, performed on the theatre, at which he was present, these words were expressed, "O just and gracious Lord," and the whole company, with joyful acclamations, testified their approbation of them, as being applied to him; he both immediately put a stop to their indecent flattery, by the waving of his hand, and the severity of his looks, and next day publicly declared his displeasure by proclamation. He never afterwards would suffer himself to be addressed in that manner, even by his own children or grandchildren, either in jest or earnest, and forbid them the use of all such complimentary expressions to one another." P. 143.

Tiberius carefully kept in view the maxims of Augustus; and this among others was not forgotten, as we observe in p. 270. We may however remark, that what Suetonius seems to ascribe to the modesty or public spirit of Augustus, may more justly be deemed the result of his policy or his fears. "Augustus was sensible," observes Gibbon, "that mankind is governed by names; nor was he deceived in his expectation, that the senate and people would submit to slavery, provided they were respectfully assured, that they still enjoyed their ancient freedom." History of the Decline, &c. cap. 3. It is curious to remark how closely the introduction of lofty imperial titles was annexed to the progress of despotism, and the consequent extinction of every the minutest spark of liberty. After the reign of the imperious yet fickle Diocletian, "the purity of the Latin language was debased by adopting, in the intercourse of pride and flattery, a profusion of epithets which Tu ly would scarcely have understood, and which Augustus would have rejected with indignation." Vid. Gibbon, cap. 17. It may not be unseasonable to remark, that the term *δεσπότης*, was as offensive to the ears of Greek republicans, as the corresponding term "dominus," was to the Romans. This is distinctly marked by the tragic poets, who were interested in finding out, and in gratifying, the prejudices of their audience.

Ἀναξ, θεὸς γὰρ ΔΕΣΠΟΤΑΣ καλεῖν χρεῖών, Hipp. 88.

is the address to an Athenian; for the same reason, *δεσπότης* is properly applied to Hector as an Asiatic prince. Vid. Rines. 239, 267. Let us return to Augustus.

"He scarcely ever entered any city or great town, or departed from it, but in the evening or night, to avoid giving any person the trouble

trouble of attending him. During his consulships, he commonly walked the streets on foot; but at other times was carried in a covered chair. He admitted the commonality, promiscuously with people of superior rank, to pay their respects to him; receiving the petitions of such as came to wait upon him with so much affability, that he once jocosely rebuked a man, by telling him, You present your memoir with as much hesitation, as if you were offering money to an elephant." P. 143.

The humour of this reply seems to be in a great measure lost, by the use of the general term "money," instead of a particular species of it of small value, *stipem*. The taste as well as humour of the elegant Jortin, led him to preserve the spirit of the reply more accurately. "The Emperor jested with him, and told him, that he looked as if he was giving an *halfpenny* to an elephant." Remarks on Eccl. Hist. vol. ii. p. 93.

Having corrected one passage by the assistance of Jortin, we shall beg leave to illustrate another from the same excellent work. "For the night" when Caligula was slain, "was intended a sort of play, in which the fabulous accounts of the infernal regions were to be represented by Egyptians and Ethiopians." P. 368. Because, says a commentator, they resembled the inhabitants of Tartarus in colour and look. This bears a stronger resemblance to a popular notion now prevalent, than many would at first suspect. "The Devils used often to appear to the monks in the figure of *Æthiopian* boys or men, and thence probably the painters learned to make the Devil black." Jortin, vol. iii. p. 20. Our fair readers may probably be amused, when they hear that their great great grandmothers, in the days of Pliny, were ambitious, on certain solemn occasions, to resemble these *Æthiopians*. By the total exclusion of every colour from their dress in time of mourning, our modern fair seem desirous of rivalling the dames of old. We trust they will not make the resemblance complete, in another point, although of late there has been a tendency to it. "Simile plantagini glastum in Gallia vocatur, quo Britannorum conjuges nurusque toto corpore oblitæ, quibusdam in sacris et *nudæ* incedunt, *Æthiopum* colorem imitantes\*."

From the extravagancies of Caligula, we shall make one or two extracts, as favourable specimens of Dr. T.'s manner, and then pass on to an examination of the additional matter contained in the volume.

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\* Plin. Natur. Histor. lib. 22, cap. 2. Edit. Brotier.

“ He exposed to sale, in the way of auction, all that was left of the furniture of his public shows for the diversion of the people, and obliged the company, to purchase his commodities at so high a price, that some were ruined in their fortunes by it, and bled themselves to death. It is a well-known story that is told of Aponius Saturninus, who happening to fall asleep as he sat by at the sale, Caius called out to the auctioneer not to overlook the Prætorian personage that nodded to him so often; and accordingly the salesman went on with his business, pretending to take the nods for tokens of assent, until thirteen gladiators were knocked off to him, at the sum of \*nine millions of sesterces.” P. 354.

“ At last, as if resolved to make an end of the war at once, drawing up his army upon the shore of the ocean, with his *baliste* and other engines of war, whilst nobody could imagine what he intended to do, on a sudden he commanded them to gather up the sea shells, and fill their helmets, and the laps of their coats with them, calling them ‘ the spoils of the ocean, due to the Capitol and the Palatium.’ As a monument of his success, he raised a high tower, upon which he ordered lights to be put in the night-time, for the direction of ships at sea; and then promising the soldiers a donative of a hundred† denarii a man, as if he had surpassed the most eminent examples of generosity. ‘ Go your ways,’ said he, ‘ and be merry, go and be rich.’ P. 359.

At such extravagancies we can smile; but we turn away with disgust and abhorrence, when we find the same temper indulged in the most wanton and capricious acts of violence and murder. Such surely were not the acts of a tyrant, but a *madman*; and we are surprisèd that more attention has not been paid to the description which this author has given of his *mental* infirmities.

“ He was crazy both in body and mind, being subject, when a boy, to the falling sickness. When he arrived at the age of manhood, he would endure fatigue tolerably well, yet so that, occasionally, he was liable to a faintness, during which he remained incapable of any effort, even for his own preservation. He was not insensible of the disorder of his mind, and sometimes had thoughts of retiring to purge his brain. It is believed that his wife, Cælonia, administered to him a

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\* About 726,61. 5s. It is a great defect in this translation, that the sums are not computed in English money, which might easily have been done in the notes. We know of hardly any exception to this remark, except in the note, p. 14, and even there the first sum is computed wrongly, since 1300 talents, at 193l. each, yield 250900l. To supply this defect, we refer our readers to the valuable and accurate treatise of Dr. Adam on Roman Antiquities, p. 496; when they will find many of the sums mentioned by Suetonius faithfully computed. *Rev.*

† 3l. 4s. 7d.

love-potion, which threw him into a frenzy. What most of all disordered him was want of sleep, for he seldom had more than three or four hours rest in a night, and even then he slept not sound, but disturbed by strange dreams; fancying one time, that the ocean spoke to him." P. 362.

With respect to the observations of which Dr. T. has made Suetonius the vehicle, we find abundant proof that his mind, freed from the shackles of an original, has expatiated with more pleasure as well as liberty, and that the style has proportionably improved in ease and freedom. His acquaintance with the writers of the periods treated of, appears to be extensive, if not profound; yet, though we differ from him upon some points of taste, his remarks may be pronounced on the whole judicious and correct. The palm of pastoral poetry is properly assigned to Theocritus, and the reason of the preference well stated in the following terms:

"There is such an apparent incongruity between the simple ideas of the rural swain, and the polished language of the courtier, that it seems impossible to reconcile them together by the utmost art of composition. The Doric dialect of Theocritus, therefore, abstractedly from all consideration of simplicity of sentiment, must ever give to the Sicilian bard a pre-eminence in this species of poetry. The greater part of the Bucolics of Virgil may be regarded as poems of a peculiar nature, into which the author has happily transfused, in elegant versification, the native manners and ideas, without any mixture of the rusticity of pastoral life." P. 211.

In the account given of Lucretius (p. 91) we find much judicious observation, but not that relish for the beauties of his poetry, which our feelings pronounce to be due to his vigorous expression and fervid imagination.

Ingenium cui sit, cui mens divinator, atque os  
Magna sonaturum, des nominis hujus honorem.

Horace would not have been so cold as his translator, if he had been called upon to proclaim the merits of Lucretius; and his brother satyrists\* might have found, in a predecessor of Virgil, more ample materials for a panegyric upon poetic genius.

Dr. T. adduces some sensible arguments, in order to account for the superiority of the Augustine age in literary merit; but notwithstanding, we are disposed to think with the elegant

\* Vid. Juven, Sat. 7, 61.

and venerable Warton, that the subject is involved in obscurity\*.

Of the satires of Persius, we read, "they are regarded by many as obscure; but this imputation arises more from *unacquaintance* with the characters and manners to which the author alludes, than from any peculiarity either in his language or composition." P. 498. This sentence surely is not fortunate, either in sentiment or expression. The satires in question are undoubtedly very obscure in language and composition; and the best excuse for the writer, is that which is commonly admitted by the learned; that writing under the reign, and wishing to attack the character of Nero, he was obliged to adopt an oracular darkness of expression.

Why does Dr. Thomson say of the *Thebais* of Statius, "that it is the only Latin production extant which is epic in its form, if we except the *Æneid*?" P. 617. Does he forget the *Pharsalia* of Lucan; or does he wish to verify his own observation, to the truth of which we are not disposed to assent? "The character of this poem (Lucan's) has been more depreciated than that of any other production of antiquity." P. 496.

In the historical and political remarks, which are interspersed among the literary topics, we do not observe much that is true or profound. On the contrary, we often meet with a repetition of facts, which the pages of Suetonius had previously detailed; and, on one particular subject, we observe in this writer a blameable inattention to the labours of a contemporary historian. Dr. T. remarks that "it would be an object of curiosity to ascertain the amount of the Roman revenue in the time of Augustus: but such a problem, even with respect to contemporary nations, cannot be elucidated without access to the public registers of their governments; and, in regard to an ancient monarchy, the investigation is impracticable." P. 197. Now surely, if it was his wish to investigate the subject, he ought not to have been ignorant of the ample disquisitions of Gibbon upon the Revenues of Rome at that period. Had he consulted that elaborate historian, he might have found some *data* at least for the solution of the problem. The passage we allude to is towards the close of the 6th chapter of his history, and we recommend it

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\* Essay on Pope, vol. ii. p. 24. This excellent critic properly remarks, that we speak incorrectly of what are called the writers of the Augustan age. P. 346. Note.

as furnishing a curious and satisfactory insight into the finances of the Roman empire.

Upon the whole, we are bound to pronounce this translation generally accurate, though not elegant or devoid of obscurity; the additional matter correct for the most part, though not very profound. If the author had bestowed more time upon it, we should have recommended it with more satisfaction; though we still venture to affirm, that it will furnish a competent portion of instruction and entertainment.

ART. VII. *Travels through various Provinces of the Kingdom of Naples, in 1789. By Charles Ulysses, of Salis Marschlins. Translated from the German by Anthony Aufrere, Esq. Illustrated with Engravings. 8vo. 527 pp. 8s. Cadell and Davies. 1795.*

WE should gladly have welcomed this publication as a valuable accession to the literature of our country, if a little more pains had been taken to introduce it, free from the errors and imperfections with which it is at present encumbered. Inaccuracies of the press occur almost in every page, and a confusion of grammar gives too frequent occasion to impute either want of skill, or diligence, to the translator. With these, not unimportant, exceptions, the present volume may be allowed to contain much interesting matter. It describes portions of Italy seldom examined by travellers, though found to afford ample materials to exercise the curiosity of the naturalist, the skill of the antiquary, and the acuteness of the classical scholar. The translator, in his preface, recommends the work as a very useful supplement to Mr. Swinburne's Travels in the Two Sicilies; and, if they who are better versed in the subjects which are here introduced and discussed, shall observe that the author is considerably indebted to the preceding labours of other men; yet a sufficient stock of liberal entertainment is supplied for the passing hours even of the best informed.

The original author of the work describes his travels from Naples to Tarento, through the district of the Pulo di Molfetta, and along the sea coast. His remarks are directed as well to the natural productions of the country, as to the state of agriculture and commerce. He seems, and with great justice, to be strongly impressed with the imbecility of the Neapolitan government, the little attention paid to the improve-

improvement of commerce, the general neglect of the roads; and the miserable poverty of the peasants; the whole of which is evinced by the following extract.

“ The roads are in general made by contract; and, as the king is but little acquainted with his country, he confides in others, who so magnify the difficulties, that, terrified at the expence, only a small part is ordered to be constructed. The engineers, on the other hand, endeavour to make as many different contracts as possible, in order to protract the completion, and add to the profits of their engagements. The road itself testifies this, however it may be denied at Naples. In the above-mentioned twenty-two miles of road are more than ten very considerable bridges; as if the Puglia Petrosa resembled the Egyptian Delta; whereas the shallow Ofanto is the only river in the province, and not a drop of water will ever flow under the other bridges, without the assistance of a deluge. On the contrary, they are all thrown across the most valuable property; and the bridge della Lama is, above all, such a scandalous job, as to excite the loud complaints of the province; for a bridge of one arch, nearly high enough for a frigate to pass under in full sail, has been thrown across a small valley, whose bottom was for time immemorial a beautiful orchard. Although the materials were found upon the spot, this bridge cost 15,000 ducats—(2812*l.* 10*s.*)—as the constructor of the road has confessed (and as others say, much more); whereas, the same service would have been rendered by a raised causeway, with a small canal, at the charge of only a 1000 ducats (187*l.* 10*s.*) I could, in some measure, excuse this superfluous pomp, had the whole road been made equally superb; but, in many parts of it, the traveller descends from a stately bridge to a narrow road, hemmed in by a dry wall already in decay. The provinces and towns have long since expressed their wishes that they might be allowed to employ their money in annually completing a part of the road; but all their applications have hitherto been fruitless. But, however unpleasant be the roads, the traveller is still more inconvenienced by the inns, which are beyond all idea intolerable. Unhappy he who travels through this country without letters of recommendation; and twice unhappy he, who in that case is unprovided with his own provisions, and his bed; for he not only finds nothing to eat in the inns, but must submit to pay very dearly for the pleasure of being half devoured by the nastiest of vermin. For, as the privilege of keeping an inn in the baronial towns is disposed of to the highest bidder, the landlord remains without a rival, and chooses the most advantageous mode of exercising his extortion upon the traveller. The royal towns, indeed, furnish more than one inn; but, though somewhat better than the others, they are much inferior to the very worst in Germany. But the insecurity of the roads is a still greater inconvenience; for, as the goddess *Themis* is wholly unknown in this country, he who has the heaviest purse, has always reason on his side; and, as a dozen assassinations are only punished with the galleys, the highways abound with robbers, with whom the inn-keepers are generally in confederacy. Thus the traveller, who wishes not to hazard his existence, is constrained



strained to hire an escort, which greatly adds to the charges of his journey. In short, if the interior parts of this kingdom were full of gold mines and precious stones, no better methods could have been devised to prevent the visits of the curious." P. 27.

The character of the Duke of Martini, and his management of his estates, and in particular his sheep, is highly honourable to that noble personage, and fully shows what might be accomplished in that fairest portion of the globe, with but a moderate degree of ingenuity and diligence. From Tarento the author made an excursion to Gallipoli; in his account of which an honourable tribute is paid to the character and accomplishments of our countryman, Sir William Hamilton. In Section the 7th an account is given of the salt-petre caverns; but this is by the Abbe Fortis, a companion of the author, and seems to be written with more energy of mind, and is, on the whole, more scientific. The following description of the inhabitants of Matera can hardly be read without pity, mixed with a large portion of honest indignation.

“Matera is said to contain 14,000 inhabitants, amongst whom are several very rich and considerable families. But, although the town is the seat of a tribunal, and the residence of a numerous clergy, there reigns, especially among the latter, an astonishing degree of ignorance; and, as for the arts and sciences, no favourable mention can be made of them. The people of Matera principally subsist by agriculture, and the breeding of horses, mules, sheep, and hogs. Bread, water, and wine, the three great necessities of life, are in high perfection at this place; and the two first are not inferior to any in the kingdom. The women, of the upper classes, are not without beauty; but the common people are extremely ugly, ragged, and filthy, of a cruel and barbarous disposition, and so addicted to the most atrocious crimes, that the prisons continually swarm with malefactors, deserving death in its severest forms. This is principally to be ascribed to the clouds of ignorance and darkness in which the province of Basilicata is still enveloped, and to the little care which has hitherto been taken to enlighten its inhabitants; nor will they emerge from their present state of barbarism, until they have better roads, more humane barons, and more intelligent and upright governors. Much is here attributed to the misfortune of having had two successive presidents, whose character and conduct at length occasioned their recall; but I ascribe much more to the abominable filth so prevalent in this town, to the mode of living, and to the provisions; which, with the above reasons, have rendered these people unworthy of the human form, and exposed them to disorders and accidents with which more reasonable beings seldom are afflicted. Without speaking of the number of cretins (although without goitres) and of those who are deformed from their birth, it is sufficient to mention the Lupi Mannari, who, rushing out of their subterranean holes during the night, send forth the most terrifying howls, wallow in the mud, and in the heaps of filth  
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and ordure, and desperately attack such as chance to fall in their way.

“ In the summer are seen a number of men and women, called Tarantulati, who, decked out in vine-leaves and red ribbons, are suffered to dance unmolested about the streets.

“ Finally, a disease called the monacello, or l'incube, is here very common amongst men and women, who are delivered over to exorcism, and other impositions of the priests. All these maladies are usually preceded by a profound melancholy, and are caused not so much by the heat of the climate, as by the mode of life, and the nature of the diet prevalent in this part of the country. The excessive use of salt and rancid pork, the uncleanness in the houses, and in the dark and humid caverns, and the evaporations from the open privies, and hills of filth and ordure that are left in the streets, are the physical causes of these melancholy disorders, which generally terminate in the most dreadful manner. To fill up the measure of misfortune, there is no tolerable physician or surgeon throughout the country; and I advise no one to suffer a tooth to be drawn there, unless he chooses also to risk the fracture of his jaw.” P. 244.

A very entertaining account of the lake of Celano is given in Section the Eleventh. This is the *Iacus Fucinus* of the ancients; memorable, at the same time, for displaying the magnificence and cruelty of the Emperor Claudius. The lake had overflowed the neighbouring country; Claudius directed a vast canal to be cut, to carry off the superfluous waters. On the day when it was completed the emperor ordered a *Naumachia*, in which 19,000 slaves were to exhibit a serious combat. He granted the conquerors their lives. The evil of the inundation is still allowed to exist, though means have been pointed out to the Neapolitan court of removing every obstruction, at a small cost, and certain benefit. With the curious description of the *Pinna Nobilis*, (of the manufacture from which there is, perhaps, no specimen in this kingdom, except at the British Museum) we shall conclude this article.

“ 179. *Pinna Nobilis*. Linn. 265. Mart. t. viii. tab. 89. Although every part of the Neapolitan sea produces this shell-fish in great abundance, and of an extraordinary size, the Tarentines alone reap any advantage from it, and even collect it upon the coasts of Sardinia and Corsica; but the tuft of silk, for which they are sought and collected, is not equally good in all places. Where the bottom of the sea is sandy, the shell and its tuft, which takes root in the sand, may easily be drawn out; and when washed, the tuft is of a glossy gold colour. In rushy and muddy bottoms, the shell and tuft not only stick so fast as to be generally broken when drawn up, but the colour of the silk is black, and without gloss. The shell is always in an upright position, open, and half a palm deep in the ground. Many fishermen assured me, that they have frequently taken notice of the shrimp, which is constantly in the neighbourhood of the pinna, but

but does not keep within it, and is known by the name of the pinna's centinel. When an enemy of the muscle, especially the sepia octopodia, here called p lypo, is in the neighbourhood, the shrimp makes a motion in the water; upon which the pinna shuts its sharp shells so close and forcibly, that if a finger were in the way, it would rise being cut off. They also assured me, that the sepia sometimes takes a stone, and lets it fall into the open shell, so as to prevent its shutting; but that when that trick fails, it endeavours forcibly to tear the shell from the bottom, and break it to pieces. Chemnitz, whose opinion is doubtless of great weight, has indeed treated all this as a ridiculous fable, in the tenth part of his "Natural Historian," and in his admirable continuation of Martini's Cabinet of Shells; but so many respectable old fishermen, who have passed their lives upon the sea, have so earnestly assured me of the contrary, that the truth is still in my mind undecided.

"This muscle is fished up with an iron, called pernonico, and the operation is thus performed. The instrument consists of two semicircular bars of iron, fastened together at each end, but three inches distant from each other in the centre. From one end to the other, the diameter is nine inches, and the cavity, or half diameter, is from four to five inches. At one end is a hollow handle, in which a pole, of the length required, may be fastened at pleasure; but at the other end is a ring, to which a cord is made fast. See pl. X. fig. 16 and 17. As soon as a pinna is discovered, the iron is slowly let down to the ground over the shell, which is then twisted round, and drawn out. When the fisherman has got a sufficient number of them, the shell is opened, and the silk, called at Taranto lana penna, is cut off the animal, and after being twice washed in tepid water, once in soap and water, and twice again in tepid water, is spread upon a table, and suffered to half dry in some cool and shady place. Whilst it is yet moist, it is softly rubbed and separated with the hand, and again spread upon the table to dry; and when thoroughly dry, it is drawn through a wide comb, and afterwards through a narrow one. Both these combs are of bone, and, except in size, are like hair combs. The silk thus combed belongs to the common sort, and is called extra dente; but that which is destined for finer works, is again drawn through iron combs, or cards, there called scarde. It is then spun with a distaff and spindle, two or three threads of it being mixed with one of real silk; after which they knit not only gloves, stockings, and waistcoats, but even whole garments of it. When the piece is finished, it is washed in clean water, mixed with lemon juice; after which it is gently beaten between the hands, and finally smoothed with a warm iron. The most beautiful are of a brown cinnamon and glossy gold colour, producing a very rich and pleasing effect. As every thing made of this sort of silk is very subject to be moth-eaten, care must be taken to keep it from all eatables and sweetmeats, and to wrap it in clean linen. A pair of women's gloves costs upon the spot sixteen carlini (six shillings) and a pair of stockings cost from three to four ducats (from 11s. 3d. to 15s.) and so in proportion; but the sale of this manufacture is not very extensive. For my part I greatly doubt if

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the byffus of the ancients were made of this fort of filk; it may indeed be true, as is fuppofed by the commentator upon the *Deliciae Tarantinae*, that the glossy light garments worn by the dancing women, as they are represented in the paintings at the Museum at Portici, and which were called *Tarantinidie*, were made of this filk.

The pinna is found moft abundantly at Cape San Vito, to the east of Taranta; and the fishermen often bring from thence not only filk but beautiful pearls, and very useful mother of pearl." P. 505.

That we may not appear to have censured the inaccuracies of this work, without adequate cause, we transcribe the following from a multitude:—Thencis for Themis, p. 30—obstruction for observation, p. 67—we for were, p. 78—both for loth, p. 90—the salt-pits consists, p. 98—the latter gives themselves up, p. 108—squalib for squalid, p. 131—some in Sicily discovers, p. 252. The faults, of the kind above specified, are numerous in the extreme, and the more inexcuseable, as they deform a really entertaining and important work, and might have been avoided with very little trouble.

ART. VIII. *The Foresters. A Novel. Altered from the French by Miss Gunning. In four Volumes. 12mo. 12s. Law. 1796.*

THERE is, in this novel, an agreeable mixture of interesting and instructive matter. Though considerably short of a finished work, the parts are managed with much address. Great attention appears to have been paid, in the structure of the fable, to that variety and those transitions, which dispose the mind to receive, and enable it to retain, the leading morals intended to be conveyed. How much of this praise belongs to the author, and how much to the fair reformer of the story, we have not at hand the means of determining; but the general features of the narrative, to our apprehension, all betray a French original.

The hero of the novel is ushered into the reader's acquaintance with an artful obscurity respecting his birth, which is neither unusual nor unsuccessful in tales professedly fictitious. An unknown personage, disguised in a mask, visits him with great assiduity; who is detected by the inquisitive youth, as being his father. The clandestine parent presents his son with an ominous watch; and leaves him with this extraordinary adieu: "Take this trifle to remind you of our first interview, and when it strikes ten, think of your father." The attempt of a conjurer

conjuror to clear up this mystery, is described in language sufficiently characteristic of those accomplished sages.

The adventures of this youth are divertingly pursued through four volumes; which, by the assistance of various *rencontres* and characters, neither awkwardly introduced, nor inaccurately drawn, are capable of being read without disgust or fatigue. Miss Gunning has departed in some instances from the idiom of our language; and occasionally introduced expressions, which neither do, nor ought to, exist. The French and Italian terms are also written with much carelessness; and the grossness of their inaccuracy would incline us (if their number did not render it improbable) to impute these errors to the incorrectness of the press.

The novel is, upon the whole, sufficiently engaging. The sentiments with which it is interspersed, though sometimes expressed in a language fantastic and inflated, discover much knowledge of the world. An extract from one of the most humorous parts of the work, will enable our readers to decide, better than any remarks which we could deliver, upon the general merits of this publication.

“Tell me,” cried William, “what is it that you call predestination?”

“*Si Signor, Si Signor*, what I mean by that word the end of my story will explain—Oh, I am a philosopher—a very great philosopher.” Long before our sagacious hero had suggested that this *Signor Carlo Scisacco* was an original, and had some difficulty to keep himself from laughing; but willing to draw out his whole stock of knowledge, he invited him, with a very grave air, not to defer the pleasure he should take on hearing his opinion upon that word in philosophy upon which they had been discoursing.

“Presently, presently, *Signor*,” replied the philosopher, “but let me first relieve my heart of the sad tale with which it is bursting; for you must know, Signor, that having joined the lovers at an appointed spot, where they waited for me, and taken my seat between them in the post-chaise, we scouted away, as if we had been travelling with the winds for a wager—with such swift driving we soon found ourselves near to *Vérolis*, situated on the enchanting banks of the *Cofa*; by this time we were all come to our senses, and I was receiving the lovers compliments for having served them so adroitly, when our carriage was stopped by the forsaken lord, who was to have been the husband of *Laurette*; a bloody combat ensued between my friend and his rival, whilst four of his attendants, seizing on the lady, would have carried her off, if I had not put myself at the head of our servants, and rescued her from their grasp.

“The Lord Aforo had already fallen by the hand of my Chevalier, when the poor *Laurette*, running for protection to the arms of her true lover, the treacherous villain, who lay wounded, raised himself from the ground, and, before he expired, made the blood of *Laurette* mingle with his own, by a stroke so well aimed as to give her

instant death. O *Santa Maria!* what became of poor me at this frightful *spettacolo!* *Divino Gesù!* I see them now before me—alas! poor me!—alas! poor Chevalier!

“ We forced him into the carriage, for he had lost the use of his reason, and hurried him far from the fatal spot with all possible expedition, saving him from those cruel tortures to which his body would have been exposed, had he been taken by the enemy; for a long time he did not seem sensible to this kindness; however, before we reached Paris, he seemed to recover his serenity, inasmuch that I no longer supposed he would attempt any thing against his own life. Having settled his affairs at Paris, he proposed to me that we should shut ourselves up for the rest of our days in his château, situated in the environs of Lyons.

“ What a scene of felicity did this plan disclose to a man of my deep philosophy. Oh, to what a delicious retreat did he convey me!—it was here that we studied together the very moral of philosophy—but, *Signor Chevalier*, before I entertain you with the moral, I shall account for the manner in which you found me; and still better, to merit your confidence, *Mi Guadagnare*, you must know, that the *Chevalier Mandeville*, *mio tenero amico*, died some years afterwards consumed by his grief, and a little by his own fault: like myself, he believed that all the events of life are predestined; a mighty wife maxim, if he had not followed it a little too closely. One day he walked alone in his garden, reflecting on his passed misfortunes—by chance he found a pistol in his pocket, put there by an imprudent *valet de chambre*, who believed he heard his master order him to do so. Very well, the Chevalier says to himself, my troubles are more heavy than I can bear—here is a pistol in my hand—it is the gift of my destiny—where will be the harm of my using it.

“ The Chevalier recollected he had not made his will; he put the pistol again into his pocket, entered his cabinet, disposed of his fortune in my favour, then used the heaven-directed instrument to his own destruction. When I heard this dreadful news it cost me a derangement of intellects, from which I did not recover for many weeks: nay, perhaps I was a little mad—when possessed of a good fortune I determined on going to Paris, and dissipating it in the stile of a gentleman: this was done in a short time, not in balls or feasts; but I had soon a great number of nominal friends, and, when I had assisted them, they all turned out ungrateful—*perche*—apparently that could not be—I lent, I gave on every side, until I had nothing left to lend or to give—I did not repine at my poverty—I said all men have wants; I have that which will silence them—experience taught me not to count with too much facility on the sensibility of men. “ It is the worse for themselves,” said I, “ if they will not oblige their brother, they cast from them the best treasure they possess—a benevolent heart.”

“ At length, *Signor troppo Amabile*, being unable to help others, I tried to serve myself—I sung, I *guadagnai* money, and resolved to

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\* We have printed the Italian words as they stand, to exemplify the inaccuracy we have mentioned.

travel over the towns of France, to amass the wherewith *ritornare* to my own country.

“ It was going through this cursed forest that I met a banditti, who robbed me without mercy; I told them I was an Italian musician, and I complained to them of my misfortunes: they said I should serve them in the character of a *boffone*, and drove me before them into their caverns, to divert their women: eight days they held me in this abominable *trapola*; yesterday they brought in a rich prize, and, to rejoice over it, they this morning set themselves to drinking *Pean de vi*. I had the art to slip into their glass a pinch of opium, which I found last night in the pocket of their prize; they soon fell asleep, when, venturing to remove the trap door, which was covered with branches of trees I saw you, *benivole Cavaliere*; your youth and your features inspired me with confidence *per Dio*; if you please, *losciomi*, I will tell you through all the world *Pascianci*, serve you as a guide, a servant; refuse not to count *per la via*, on the gratitude, the love, the fidelity of poor *Carlo Sciocco*.

“ Your misfortunes,” said William, “ and the critical situation in which I have found you, engages me to subscribe to your demands; assure yourself that I shall not abandon you; but what fate do you expect to share with a man so unfortunate as I am? I will not use dissimulation—I have neither friends, parents, country, fortune, nor stylam—I had one benefactor; he has driven me from his presence. I have an adorable mistress, from whom I am separated for ever. Fly for your own sake, fly from a wretch so every way destitute—unite not your fate to that of an outcast.”

“ *Santa Cro e*,” exclaimed *Sciocco*, “ shall I abandon the good fortune Divine Providence has procured for me—yes, my dear friend, it was arranged in the order of things; at what hour you was to pass by this part of the forest, it was destined that at the same instant I should creep out of my *trapola*—that I should throw myself at your feet—that you should lift me to me—that I should walk with you, recounting my adventures—and that we should determine never to quit each other—*certamente* we are expressly predestined to associate together.” Vol. ii. p. 162.

ART. IX. *Minutes of the Society for Philosophical Experiments and Conversations.* 8vo. 355 pp. 8s. Cadell and Davies. 1795.

THIS work, though entitled *Minutes of a Society*, is to be considered as the production of an individual, rather than that of the united talents of many members; for though the society was numerous and respectable, and the original plan of the institution was, that it should be conducted in such a manner, as to admit of conversation and argument, the various contested points of which were to be decided by experiment; yet it was soon discovered by the founder, Dr. Higgins, at whose house the society met, that this was a troublesome and inconvenient

inconvenient mode of proceeding. It was not to be imagined that all the members who constituted the society were equally advanced in science, or advocates for the same opinions. Many were adverse to the French theory of chemistry, and unacquainted with the new nomenclature; whence various difficulties and obstacles arose, to remove which, Dr. H. informs us, it was agreed that he should adopt the didactic form, and introduce the new nomenclature by gradual and easy steps; thus the undertaking degenerated into a kind of experimental course of chemistry, in which, however, the liberty of remark, on the part of the auditors, seems to have remained.

In regard to the merits of the work itself, we have no hesitation in saying, that it has many claims to praise and attention. It cannot indeed boast of having added any thing very important to the doctrines already known; nor will the experienced modern chemist find in it much novelty; yet it is rendered interesting by an account of judicious and well-conducted experiments, which are in general fully and clearly explained, and which were made with the view of throwing light on the darkest parts of modern chemistry. The greater part of them are improvements on those invented by Lavoisier and his adherents; and it is but justice to Dr. Higgins to say, that he seems to have spared no expence, time, or pains, in conducting them.

The speculative parts of chemistry, which Dr. H. and his friends have endeavoured to elucidate by experiment, relate principally to the following subjects. 1. The existence of caloric, and its various properties; its relation to light, and its agency on compound bodies in various temperatures. 2. The analytical and synthetical proofs of the composition of water. 3. Respiration. 4. The oxygenation of Alkohol, charcoal, sulphur, phosphorus, &c. 5. The oxygenation of metals, and decomposition of acids. 6. Experiments on various combustible bodies. 7. On solar phosphori.

At p. 290, a very ingenious explanation is given of the agency of a spark in igniting combustible bodies, of which, however, no satisfactory idea can be communicated, without a reference to the plates which elucidate the writer's theory. His attempt to prove the identity of light and caloric, we think does not answer his expectations: indeed, the more we reflect on the various phænomena which these agents produce, the more are we inclined to embrace the contrary opinion. Their opposite effects on various bodies, as on many metallic solutions, and on the nitrous acid, seem to place them quite distinct from each other. Light appears to us, from a variety of experiments, which it is impossible here to relate, to have  
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totally distinct affinities from caloric ; and the many ingenious experiments and observations of Mr. Von Ussar, tend, in our opinion, to put this matter in a still clearer point of view, and establish the fact, that light and caloric are far from being identically the same.

In the perusal of this work, we lamented being so often interrupted by a number of crude and unimportant observations, made by some of the doctor's auditors, to which we regret that he should have deemed it necessary to give a place. It must be confessed, indeed, that he in general contents himself with asserting, that such a member made an ingenious remark, which is certainly the safest manner of commending his friends ; since the *ingenious remarks* themselves are not exposed to criticism. But the observations of a few favourites are inserted in their own language, the generality of which certainly do not add either to the merits of the work, or to their reputation. If we forbear to adduce instances by way of illustration, it is because we would not be thought guilty of any invidious distinction, not because there is any difficulty in bringing them forward.

Another fault observable in this work, proceeds from a very different cause. The author's ideas are often so involved, as to give a degree of obscurity to many passages. We are persuaded, that not a few of his readers, after they have perused these passages two or three times, will still be in doubt whether they completely understand them. In a work of science, this is a circumstance which is greatly to be lamented ; for as the attention has sufficient employment in comprehending the detail of facts, it ought to be assisted as much as possible by clearness and perspicuity of language. On the whole, however, we think that the merits of this little volume greatly overbalance its faults. We cannot conclude the article without expressing our concern at the author's departure from this country. We wish him a safe arrival, and safe residence in the distant and dangerous climate to which he goes ; and we add our hope, that he may succeed in his new enterprise.

ART. X. *A Tour to the Isle of Wight. Illustrated with eighty Views, drawn and engraved in Aqua Tinta. By Charles Tomkins. In two Volumes. 8vo. 3l. 3s. Kearsly. 1796.*

SO many publications have lately appeared on the subject of this romantic and beautiful portion of the British dominions, that it would have been natural to suppose that the general

general curiosity was fully satisfied. Mr. Tomkins, however, has contrived, by the beautiful engravings which the present work contains, to supply at least one species of novelty. It is true that, independent of the engravings, the reader must expect little or no information from Mr. Tomkins, which the preceding publications, on the subject of the Isle of Wight, will not be found to communicate. We presume he will be satisfied with our commendation of that which is peculiarly his own pursuit, and in which he eminently excels. Of his talents as a writer the reader may judge from the following extract:

“ After you leave St. Boniface, the road is pleasantly shaded with lofty trees; and, at a short distance, is the village of Bonchurch, which consists of straggling cottages, built with stone, and thatched. On the left side of the road, Colonel Hill has erected a pyramid, composed of the different kinds of stones found in the vicinity of the village. On the right hand is a singular rock, rising abruptly out of the high ground. On this rock, Mr. Hatfield, the possessor of Bonchurch cottage, almost opposite to this place, has erected a prospect-seat, fitted up as a fort: the view of it is taken looking eastward, and is entitled, Bonchurch Village.

“ The church, which is small, is situated nearly on the edge of the cliffs. It consists of a body and chancel, composed of roofed and ciled *circular*; and the chancel is separated from the body by a square stone partition. The view of Bonchurch is taken on the south west side. The church is embosomed by lofty trees, and near it runs a luxuriant stream of fine water. This village claims the honour of having been the birth-place of the gallant Admiral Hobson; who, from a common sea-boy, rose to a high rank in the navy, and was in great estimation in the reign of Queen Anne.

“ The history of this extraordinary man is this: he was left an orphan at an early age, and apprenticed by the parish to a taylor, a species of employment ill-suited to his enterprising spirit. As he was one day sitting alone on the shop-board, casting his eyes towards the sea, he was struck with the appearance of a squadron of men of war, coming round Dunnoose; and, following the first impulse of his fancy, he quitted his work, and ran down to the beach, where he cast off the painter from the first boat he saw, jumped on board the admiral's ship, where he entered as a volunteer, turned the boat adrift, and bade adieu to his native place. Early the next morning the admiral fell in with a French squadron; and, in a few hours, a sea-battle action commenced, which was fought on both sides with equal bravery. During this time Hobson obeyed his orders with great cheerfulness and alacrity; but, after fighting two hours, he became impatient, and enquired of the sailors what was the object for which they were contending. On being told that the action must continue till the white flag, at the enemy's mast-head, was struck, he exclaimed, “ oh, if that's all, I'll see what I can do.” At this moment the ships were engaged yard-arm and yard-arm, and obscured in the smoke

smoke of the guns. Our young hero, taking advantage of this circumstance, determined either to haul down the enemy's colours, or perish in the attempt. He accordingly mounted the shrouds unperceived, walked the horse of the main yard, gained that of the French admiral, and, ascending with agility to the main top-gallant mast head, struck and carried off the French flag, with which he retreated; and, at the moment he regained his own ship, the British tars shouted "victory," without any other cause, than that the enemy's flag had disappeared. The crew of the French ship, being thrown into confusion, in consequence of the loss of their colours, ran from the guns; and, while the admiral and officers, equally surpris'd at the event, were endeavouring to rally them, the British tars seized the opportunity, boarded, and took her. Hobson, at this juncture, descended the shrouds, with the French admiral's flag round his arm, and displayed it triumphantly to the sailors on the main deck, who received his prize with the utmost rapture and astonishment. This heroic action reaching the quarter deck, Hobson was ordered to attend there; and the officers, far from giving him credit for his gallantry, gratified their envy, by brow-beating him, and threatening him with punishment for his audacity; but, the admiral, on hearing of the exploit, observed a very opposite conduct. My lad, said he, to Hobson, I believe you to be a brave young man; from this day I order you to walk the quarter deck; and, according to your future conduct, you shall obtain my patronage and protection. Hobson soon convinced his patron that the countenance shewn him was not misplaced. He went rapidly and satisfactorily through the several ranks of the service, till he became an admiral; and, so great was the confidence which his sovereign placed in his conduct, that she gave him the command of a squadron, with a commission to cruise at his own discretion. In this service he acquitted himself to the satisfaction of his royal mistress, and became the pride of the British navy."

While Mr. Tomkins has exerted his talents upon a number of very mean churches, upon some less interesting scenes, and no very important edifices, he has neglected others, which, we think, would have done honour to his pencil. The seat, and surrounding grounds, belonging to Appeldurcombe, are unnoticed; nor can we think the fanciful residence of Mr. Wilkes unworthy an artist's attention. The volumes, however, are, beyond all question, very beautiful, and will obtain the author fame as well as emolument.

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ART. XI. *Jean of Arc, an Epic Poem.* By Robert Southey.  
4to. 409 pp. 1l. 1s. Cadell and Davies. 1790.

THIS gentleman before published some poetry, in conjunction with Mr. Lovel, a brother student, of which an account is given in p. 187 of our sixth volume. We there also declared our good wishes to him in his prosecution of the present work, which he then avowed, and has since published.

In

In his preface to this volume, he says that in consequence of a conversation with an intimate friend, he thought the adventures of Joan of Arc well adapted for an Epic Poem; that he accordingly undertook the subject, and accomplished his purpose in six weeks, and in a poem of twelve books. In the autumn of 1794, he corrected his labours, which have since appeared in their present form. It is surely much to be lamented, that Mr. Southey did not think still more time and longer deliberation necessary; for among many marks of vigorous fancy, and respectable talents, puerilities, inaccuracies, and prosaic lines perpetually occur.

The following specimen is taken, without any particular preference, and will at once evince the justice of our previous remarks, and exhibit a sufficient example of the work.

“ The night was calm, and many a moving cloud  
 Shadowed the moon. Along the forest glade  
 With swift foot Conrade past, and now had reach'd  
 The plain, where whilome by the pleasant Loire,  
 Cheer'd with the song, the rustics had beheld  
 The day go down upon their merriment:  
 No song of Peace now echoed on its banks.  
 There tents were pitch'd—and there the centinel,  
 Slow pacing on his fullen rounds, beheld  
 The frequent corse roll down the tainted stream.  
 Conrade with wider sweep pursued his way,  
 Shunning the camp, now hush'd in sleep and still.  
 And now no sound was heard, save of the Loire,  
 Murmuring along. The noise of coming feet  
 Alarm'd him. Nearer drew the fearful sound  
 As of pursuit—anon—the clash of arms!  
 That instant rising o'er a broken cloud  
 The moon-beams shone, where two with combined force  
 Prest on a single foe: he, warding still  
 Their swords, retreated in the unequal fight,  
 As he would make the city. Conrade shook  
 His long lance for the war, and strode along  
 Full in the breast of one with forceful arm  
 Plunged he the spear of death; and as, dismayed  
 By his fellow's fall, the other torn'd to fly,  
 Hurl'd the red weapon creaking from the wound,  
 And fix'd him to the plain. “ Now hute we on,  
 “ Frenchman!” he cried. On to the stream they speed,  
 And plunging stemm'd with sinewy stroke the tide.  
 Soon on the opposite shore arrived and safe.  
 “ Whence comest thou?” cried the chief; on what high charge  
 Commission'd?”

“ Is it not the voice of Conrade?”  
 Francis exclaim'd; “ and dost thou bring to us  
 Tidings of speedy aid? oh! had it come  
 A few hours earlier! Isabel is gone!”

“ Nay, she is safe,” cried Conrade, “ her I found

When wilder'd in the forest, and consign'd  
To the protection of that holy Maid  
The delegate of Heaven. One evening more  
And thou shalt have thine Isabel. Now say,  
Wherefore alone? A fugitive from Orleans,  
Or sent on dangerous service from the town?"

"There is no food in Orleans," he replied,  
"Scarce a meal more! the assembled chiefs resolved,  
If thou shouldst bring no tidings of near aid,  
To cut their way to safety, or by death  
Prevent the pang of famine. One they sought,  
Who, venturous in the English camp, should spy  
Where safest they might ruth upon the foe,  
The perilous task I chose, then desperate  
Of happiness?"

So saying, they approach'd  
The gate. The centinel, soon as he heard  
Thitherward footsteps, with uplifted lance  
Challenged the darkling travellers. At their voice,  
He draws the strong bolts back, and painful turns  
The massy entrance. To the careful chiefs  
They pass. At midnight of their extreme state  
Counselling they sat, serious and stern. To them  
Conrade\*.

"Assembled warriors! sent from God  
There is a holy maid, by miracles  
Made manifest. Twelve hundred chosen men  
Follow her hallowed standard. These Dunois,  
The strength of France, arrays. With the next noon  
Ye shall behold their march."

Astonishment  
Seized the convening chiefs, and joy by doubt  
Little repress'd. "Open the granaries!"  
Xaintrailles exclaimed. "Give we to all the host,  
With hand unsparing, now the plenteous meal;  
To-morrow we are safe. For Heaven, all just,  
Has seen our sufferings, and decreed their end.  
Let the glad tidings echo thro' the town!  
God is with us!"

"Rest not in too full faith,"  
D'Orval replied, "on this miraculous aid.  
Some frenzied female, whose wild phantasy,  
Shaping vain dreams, infects the credulous  
With her own madness! That Dunois is there,  
Leading in arms twelve hundred chosen men,  
Cheers me: yet let not we our little food  
Be lavish'd, lest the warrior in the fight

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\* It is astonishing to what a degree all these lines want cadence and composition. *Rev.*

Should haply fail, and Orleans be the prey  
Of England?"

"Chief! I tell thee," Conrade cried,  
"I did myself behold the marble tomb  
Burst, to the holy Maid disclosing arms,  
Held in the grave inviolate for her.  
She is the Delegate of the Most High,  
And shall deliver Orleans!"

Gaucour then;  
"Be it as thou hast said. High hope I feel,  
For to no vulgar tale would Conrade yield  
Belief, or he the Bastard. Our small stores  
Must yield us, ere another week elapse,  
To death or England. Tell thro' all our troops,  
There is a holy Virgin sent from God;  
They in that faith invincible shall war  
With more than mortal fury."

Thus the chief,  
And what he said seem'd good. The men of Orleans,  
Long by their foemen bayed, a victim band,  
To war, and woe, and want, such transport felt,  
As when the Mexicans, with eager eye  
Gazing to Huixachtla's distant top,  
On that last night, doubtful if ever morn  
Again shall cheer them, mark the mystic fire,  
That kindled by the fierce Copolcan priest,  
Flames on the breast of some brave prisoner,  
A dreadful altar. As they see the blaze  
Beaming on Iztapalapan's near towers,  
Or on Tezcuco's *calmy* lake flash'd far,  
Songs of thanksgiving, and the shout of joy,  
Wake the loud echo; the glad husband tears  
The manning aloe from the female's face,  
And children, now deliver'd from the dread  
Of everlasting darkness, look abroad,  
Had the good omen, and expect the sun  
Uninjur'd still to run his flaming race." P. 191.

The tale of this poor virgin is ever in extremes. Chapelain employed twenty years on his Epic Poem, entitled, like this, "*Jeanne d'Arc*," which, when it appeared, proved fatal to his fame, and gave occasion to the following epigram, by Monmort:

Iſta Capellani dudum expectata puella  
Poli tanta in lucem tempora prodit anus.

Mr. Southey, who perhaps had heard of this misfortune of Chapelain, has hurried her out a premature birth, after only a few months altogether. In the one case, she appeared an old woman, in the other an abortion. We hope he will employ more care and deliberation in his promised epic Poem on *Madoc*.

ART. XII. *A Collection of Sermons upon several Subjects and Occasions, particularly on the Fasts and Festivals of the Church of England. By the Reverend Sir Adam Gordon, Bart. late of Christ Church, Oxford, and Rector of West-Tilbury, Essex.* 8vo. 539 pp. 8s. Stockdale. 1790.

THE wisdom of our Church, in appropriating particular seasons to services of an extraordinary nature, has frequently been but little felt by some of its members, from an ignorance of the histories upon which they are founded. The worthy divine whose sermons are before us, appears to have viewed, with laudable regret, this too-general ignorance in the lower orders of people; and his discourses present a series of lectures upon the different solemnities, in which history and doctrine are usefully and agreeably blended.

The volume opens with two discourses upon New-Year's Day; and suggests, by a natural attention to the occasion, the religious improvement of time. The author then proceeds through the different Festivals and Fasts, those on particular saint-days alone excepted.

In the sermon on Ash-Wednesday, the origin of Lent is thus familiarly expressed.

“Lent is a word taken from the old Saxon language, and signifies the spring; and was applied to distinguish the fast, which happens at this early and advancing season of the year. It is contrived always to begin, so as to end at Easter. The use of this is to put us in mind of our blessed Saviour's sufferings, which ended at his resurrection. The custom of keeping this fast is of the greatest antiquity; for, from the earliest ages of the church, it was usual for Christians to employ some set time for the purpose of self-denial, in order to prepare themselves for the feast of Easter. As to the first rise of it, it has been fully shewn, by learned and pious writers, that the Christian Lent was copied from the Jewish preparation to their yearly expiation. Now this expiation being a type, or figure, of that *grand atonement* to be made by Christ, for the sins of the whole world, it was with the strictest propriety that the followers of Christ should adopt a custom, which was ordained by God, to prefigure this wonderful and glorious event.

“At first, indeed, the manner of keeping this fast, in point of time, was variously observed; but, at length, it was fixed to the space of forty days, and that for these valuable considerations: 1. Because the Jews' solemn act of humbling themselves before the expiation just now mentioned, was confined to forty days; a number remarkably appropriated for repentance and religious self-denial, on many accounts; for, not to mention the forty days in which God destroyed the old world, or the forty years in which the children of Israel did  
penance

penance in the wilderness, or the forty stripes by which malefactors were to be corrected; if we only recollect that Moses fasted that particular number of days, more than once; that Elias also fasted in the wilderness the same space of time; that the Ninevites had exactly as many days allowed them for their repentance; and, lastly, that our blessed Lord himself, when he was pleased to fast, made choice of this very number of days: all these remarkable circumstances will afford sufficient warrant for this portion of time being allotted to an act of extraordinary humiliation." P. 54.

The sermon on the Trinity is a very clear and familiar elucidation of that mysterious article of Christian faith. Sir Adam, in order to demonstrate his point, discusses these three questions.

"1. Whether the doctrine is clearly laid down in Scripture. 2. Whether we are bound to believe what we do not entirely comprehend. And, 3. Whether, because a thing is above our reason, (or present mental powers of understanding) it is, therefore, to be deemed inconsistent with reason, and not a proper object of religious faith." P. 193.

The first he proves to be the fact from the passages of Scripture most usually referred to. The reply to the second question is given in terms so natural, and yet forcible, that we cannot refuse it a place amongst our extracts.

"The second objection presents itself for our examination, viz. 2. Whether this, being a mystery, we can be culpable for not believing it.

"Now, a mystery being something above the powers of human understanding, (that is, involving some secret meaning) the question is, how far we are bound to give our assent to what we do not comprehend. To this we answer, that the deep things of God are necessarily mysterious, and in this consists the blessing of a divine Revelation, and the very nature of faith. For faith is defined by the apostle to be the evidence of things not seen. Now, because it is impossible, that, in our present weak and limited condition, we can intimately discern the unsearchable wisdom of the Almighty, he has been pleased to reveal, or make known, these things, as proper objects of our faith; to exercise our humility, and to improve and strengthen our trust in Him. And, as we must be sure that the Scripture is the word of God, we are, therefore, strictly bound to believe whatever is delivered therein, to be necessary for our salvation. Further, as we cannot be insensible that we are incompetent of ourselves alone, to merit our salvation, we cannot possibly encourage any valuable hope of it, unless we believe in Him whom God hath sent: and, if it is true, that we can receive pardon of none but Him, in whom alone there is any life or happiness. In truth, if we need pardon from him only, whom only we have offended (that is, to whom, by a depraved nature, we are become hateful, He being all perfection) consequently it is to God alone that we must look. It can be no less a Being that has saved us, or that could do it. This, indeed, God,



God, by the inspired teaching of his servants, has positively revealed, or declared, to be the case, That He was in Christ Jesus, reconciling the world unto himself. Here, then, is the grand article of our faith, on which the hope of Christian glory rests; and this (however wonderful the mystery) we must believe. Great, in truth, saith the apostle, is the mystery of Godliness (or of man's redemption.) The pride, ignorance, and perverseness of men, indeed, ever have been so notorious, that many suppose themselves excuseable for disbelieving every thing, but what they positively behold with their outward senses; and we find this sad degeneracy of nature carried to the greatest length, even in the conduct of one of Christ's own disciples, on which occasion our blessed Master exalts the value of faith, in the directest terms: Thomas, because thou hast seen me, thou hast believed, blessed are they who have not seen, and yet believe.

“Nor, in fact, can any thing be more absurd, presuming, or dangerous, than to encourage an unbelief of God's ways or dealings, because they are *mysterious*. For what is all nature but a mystery? And if we will believe nothing but what we thoroughly understand, we may even deny the evidence of our senses. For, as our Lord illustrates the way of the Spirit of God upon the minds of men, by the plainest of comparisons; so may we as well deny the power of the wind, or air, because we know not whence it cometh, or whither it goeth; or the genial virtue of the sun upon the earth, because we cannot see minutely how it operateth on various matter (though the effect of both declare the power of their cause to demonstration) as to doubt the truth of God's wonderful revelations of Himself, because we do not thoroughly comprehend his several dispensations and methods of acting, and how these things can be. Marvellous, no doubt, are the manifold mysteries of God's love to man, and to the full as much above his present shallow abilities completely to account for, as is the clear and perfect knowledge of God's triune nature, or the doctrine of the Trinity. As for example, the incarnation of the Son of God; the necessity and all-sufficient propitiation of his death; the secret power of his miracles; the astonishing exertion of God's mercy, in order to satisfy his justice; the creation of this world and all things in it; the kingdom of Satan; the kingdom of grace: these are among the stupendous mysteries which even the angels desire to look into; and, if they are too hard for *them*, shall *we*, that are made lower than they, on purpose to be crowned with glory through faith in the truth, and power of God, shall *we* start aside, and forfeit all our happiness, because these deep things of God elude the slender powers of human reason? And, if with all the surprising faculties, with which the Creator hath endowed his creatures: if, after all our learning, study, industry to cultivate those gifts, and the experience of ages, added to the utmost penetration of the brightest genius or capacity, the commonest operations of the animal and vegetable world exceed our knowledge, and lead us to adore and magnify the wisdom of the Almighty Author, whose ways are past finding out: is it at all surprising, that we should be incompetent to judge, or reason, upon what the human eye hath never seen, nor ear heard, nor can enter into the heart or imagination of a mere mortal creature.

to conceive? Is it a rational plea for infidelity, that we do not exactly comprehend the mystery of the Holy Trinity, the particular manner of the existence of the three persons in the Divine Nature? Surely, none who have any becoming sense of their own deplorable imperfections at the very best, but will confess their insufficiency for these things, and humbly exclaim with the Psalmist, cxxxix. 6. *Such knowledge is too wonderful for me, it is high, I cannot attain unto it; or,* with holy Job, xxxiv. 32. *That which I see not, teach Thou me to believe.* For thus is the Almighty represented to argue with this upright servant, xxxvi. 12. *Hearken unto me, oh Job, stand still, and consider the wondrous works of God.* Thus did the wisest and best of men submit their rush-light of reason to the dazzling blaze of divine intelligence! Thus did the Most High vouchsafe to argue with the sons of men, even concerning his sublunary wonders; how then; without impious arrogance, and excess of folly, shall we dare to dispute the propriety and secret relations of heavenly things?" P. 200.

The possible consistency of an incomprehensible doctrine with right reason, is then demonstrated, in reply to the third question, with equal plainness and ability.

“The most perfect religion, then, is only another name for the best reason, improved to its highest degree of excellence, and the sublimest reason, which is only the union of truth and good sense, will lead us naturally to Revelation: for reason is modest, and knows its sphere; reason does never oppose the value of mysteries; nor do mysteries contradict reason, in the genuine meaning of the word; on the contrary, reason teaches us, by daily experience, that, as our capacities are finite, or bounded, and the perfections of the Deity infinite, or unbounded, the latter must consequently be above our reach. And, as natural light did never yet (in the mind of a truly wise man) pretend to equal the Divine light, so there can be no just ground from reason, to dispute or disbelieve a doctrine, which we have all imaginable cause to think has been proposed to us for the wisest ends; although we find our present faculties are not sufficient to conceive the manner.

As far as God has thought proper, or needful, he has vouchsafed to lead our reason to admit the certainty of his Revelation, even upon this difficult subject; and this appears most eminently, in the very words of the verse that follows my text, where, by a comparison that is level to reason, and drawn from the customs of mankind, He condescends to add, that, as the Three Persons in the Trinity bear record in heaven, as to this particular description of the nature of God (viz: the Father, by whom the design of our salvation was formed, and who revealed it so early to the prophets; the Son, or Divine Word, whose great business it was by such wonderful humiliations, and sufferings, to bring it into execution, and complete it; and the Holy Ghost, who seals it, and applies it to believers) and that as these three are one, in the agreement of their testimony, so are they likewise in the perfection of their nature; and each worthy of such divine honours as cannot be communicated to any creature: and thus in all disputes about human affairs, as the positive testimonies of two or

three credible witnesses, is thought sufficient to determine the truth in any court of justice, and the Jews allowed it by their own law to be so; so there are three on earth who bear witness to this truth; 1. the spirit sent from above, by its sanctifying and miraculous operations, which gave witness by a voice from heaven, that Christ, the Saviour of the world, was God's beloved Son; 2. the water of baptism, to which sacrament he vouchsafed to submit; and, 3. the innocent blood he shed upon the cross, when both blood and water issued from his side, and proved his death by the separation of those fluids. Now the representation of this is still continued in the sacramental wine; and both these sacraments are intended through all ages to preserve the memory of these surprizing facts. These three, then, do equally agree in one proof, and join to promote the same end, by establishing the Gospel in the world. And the apostle infers this positive duty from the above, as an act of faith, that if we receive the witness of men; if our reason and senses convince us of one truth, the witness of God (this express Revelation of the things that concern himself) is greater, and ought, by stronger consequence, to command our faith in his word. For surely, if the testimony of two or three men be thought sufficient to give credit to any matter of fact, in all earthly courts, the testimony of that God, who cannot lie, or possibly deceive us, must be of greater force to confirm belief in us. But, to leave us without excuse, for want of all-sufficient evidence, the apostle adds, that this is the witness of God, even that which he hath testified of and by his Son\*." P. 204.

Two discourses on Harvest, which occupy a middle place in this collection, present a very favourable picture of the author's benevolence, and his faculty of striking out religious instruction from all the occurrences of human life. We cannot deny ourselves the pleasure of adding to the extracts already made, an admonition of this writer upon the possible abuses of a plenteous harvest.

"Beware then, my friends, lest, at this plentiful season, when the vallies *should* laugh and sing, upon a principle of grateful joy on your part, and labour be rendered easy, by a cheerful heart in them that serve you; beware, I say, that no lurking spirit of greediness, that no want of fellow-feeling, interfere with this pleasing description of the Psalmist. O! beware; lest instead of joy and gladness, sighing and mourning, should enter into your fields! lest the disconsolate widow, or the needy children of the poor, should be deprived of the expected comforts that the overflowing of plenty doth providentially yield them at this particular season; and lest missing the gleanings of your fruitful lands, their sorrowful complaint should reach the ears of *Him*, who pitieth the poor, and listeneth to the cry of the helpless

\* Though we have cited this passage, to exemplify the style of this author's reasoning, we think it a very material objection to his arguments, that he has founded them on a text so much controverted as 1 John v. 7.—This should have been avoided. *Rev.*

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and oppressed. And, particularly, at this time, I would recommend a merciful delay *in turning your cattle into the fields too soon\**, before the poor have got the utmost benefit of their accidental harvest, lest there be spoil and waste, of what has ever been designed by the appointment of God's providence, for the occasional succour and support of the needy; but let the poor, I say, have every possible advantage first, that their scanty circumstance requires, and the God of nature hath allotted them. You would do well to recollect also, that even under the late sore necessities of the multitude, you reaped an occasional and extraordinary profit. I do not say that any particular persons here present were the cause of their wants; but, wherever the cause originated, every possessor of grain was eventually benefitted. And this should afford another argument for every kind of mercy and indulgence towards your suffering brethren. For, pray let me ask, for whom do they toil? for whom do they waste their strength and wear out all their lives? to whom are you indebted for the preparation of your lands, and for the securing the produce of them, but to the assistance of the labourer? Or, if it pleases God at any time, to suffer such a temporary scarcity, as in the nature of things must be severely felt by the indigent; who (in the name of common sense) can be so much bound by every principle of gratitude to God, and humanity to man, by every plea of reason and justice, to relieve the distresses of the poor man, as they who live, who prosper, who often are enriched by the sweat of their brow? Depend upon it, my brethren, God permits such occasions to *try us*; to afford judgment against us out of our own mouths, if we continue hard-hearted to the afflicted, and ungrateful to Him for the numerous undeserved benefits we receive from his hands: and, doubtless, to reward us likewise with the blessed expectation of good and faithful servants, if so, we prove ourselves to be just stewards of his manifold gifts and graces. I do, therefore, most earnestly admonish you, my friends, to forbear the cruel and wicked practice of depriving the poor of their right, by preferring the feeding your cattle to the feeding your fellow-creatures, lest you should draw down the judgment of heaven upon you for such unfeeling conduct. The benefit of gleaning to the poor, is a custom of as old a date as any we read of, it has the sanction of divine command. Thus we read in Levit. xix. 9, 10. *When ye reap the harvest of your land, thou shalt not gather the gleanings of thy harvest.* Again, Deut. xxiv. 20 and 21. *When thou beatest thine olive-tree, thou shalt not go over the boughs again; when thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, the fatherless, and the widow.* And attend to the consequence of such liberal, merciful conduct, *that the Lord thy God may bless thee in all the work of thy hands, therefore I command thee to do this thing.* And it would help greatly to humble and soften those who are unhappily otherwise disposed, to consider also, the reason God gives for their observance of this law, *Thou shalt remember that thou wast a-bondman in Egypt, and the Lord thy God redeemed thee thence*; the application of which remembrance may be justly made to many in these times, to any whom God has raised from a low estate in life, and blessed their in-

\* A very faulty sentence. Rev.

dustry with success. They should remember, that some belonging to them, were once in the same humble state of necessity; and that, as the same hand that raiseth can bring down again, so they, or their posterity, may, in time, be reduced to as slender circumstances again, as their poor neighbours; and, therefore, gratitude and mercy should go hand in hand to engage the loving-kindness of the Lord to continue his blessings to them." P. 234.

This volume closes with a funeral Sermon, in which all the zeal of a strenuous divine is employed to caution his flock, against a life of iniquity, and the miserable presumption too often indulged, of a death-bed Repentance. Upon the whole, we commit, with satisfaction, this useful volume to the public eye. Our opinion of its author has already been delivered, with little reserve, on a previous occasion. The perusal of these sermons has refreshed our recollection of Sir Adam Gordon, and increased our respect for his industry and his talents. He seems to have cultivated, with equal success, those essential qualities in a parochial minister, of soundness and simplicity. We are willing to hope, that so amiable an example will not want its imitators among those who possess those inestimable requisites, a faith supported by Scripture, and a zeal according to knowledge.

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ART. XIII. *Miscellaneous Works of Edward Gibbon, Esq.*  
*With Memoirs of his Life and Writings, composed by himself.*  
*Illustrated with Notes and Narrative, by John Lord Sheffield.*  
 2 Vols. 4to. 2l. 10s. Strahan. 1796.

THEY who are at all inclined to the weakness of guiding their opinions by personal authority, may think it, perhaps, an important question, what were the final sentiments of this celebrated historian on that religion, which, in his principal work, he attacked at once invidiously and inveterately: not reflecting, that where the passions have so evidently engaged in a speculative question, there is little hope that the reason will recover its power of impartial examination; or, that when a man of a certain age has formed and published his opinions on a matter of so much consequence, he will go over the ground again with a candour so pure, as to be prepared to own himself mistaken. Such candour the heart-searching principles of christianity alone can inspire, and how shall her adversaries obtain it? It has been said of the historian of the decline of Rome, with great justice, and by a man far removed from bigotry, that "he often *makes*, where he cannot readily *find* an occasion to insult our religion; which he hates so cordially, that he might seem to revenge some personal injury." Whatever the secret offence might be, which, perhaps,

the context of the history might suggest, the quarrel was never made up. It appears from the memoirs here published, that neither remonstrance nor attack produced any salutary effect, and that the mind, which once had spontaneously embraced all the extravagances of Popery, finally settled in the disbelief even of that convincing volume, the mere perusal of which converted Soame Jenyns. But there is no end of balancing human opinions. What Mr. Gibbon disbelieved Johnson believed; and the same person who admires the ability of the historian, may lament the perverseness which made him hate the loveliest of objects. Plato thought that, if Virtue could be seen in her true form, all mankind would burn with affection for her. Christianity is virtue personified; yet we find she may be seen and hated: but here the question will arise, whether, in such case, she was ever truly seen: we believe not. The transition is not so extraordinary as at first sight it may appear, from believing too much to believing too little. A proud mind resents the deceit under which it has fallen, and flies to the opposite extreme. Such has frequently been remarked to be the grand cause of the infidelity of France, and such we conceive to have been, in part, the cause of the infidelity of Gibbon.

The reader then must be prepared to find this writer, in this respect, as he left him in his history; and, we are sorry to add, without a single note of disapprobation, regret, or dissent from his friend and editor. On other subjects he will find him, as before, an entertaining, and sometimes an instructive, companion. Mr. Gibbon has written memoirs of his own life; and, notwithstanding the vanity implied in the undertaking, and the frequent temptations to indulge that passion in the conduct of it, a wish may reasonably be formed, that men of eminence had taken up that task more frequently. The colourings of self-love would be detected by a very moderate sagacity, and many curious particulars would thus be rescued from oblivion, which no other person could relate, or none with equal accuracy. So very anxious was Mr. Gibbon upon this subject, that no less than six sketches of that kind were found among his papers! From all of which the friendly editor has selected and composed the memoirs with which these volumes commence. It appears from the exordium of the memoirs that the task of composing them was not undertaken till the fifty-second year of the author's life, when his character as a writer had been established by the success of his history; and he began to be more particularly solicitous about the opinion which was to remain of him to posterity. But, as he had been accustomed for the greater part of his life to keep a journal, the difficulty of recalling particular facts and dates, at such a distance

Distance of time, would to him be less than to many others. The memoirs are continued to about the year 1788; though they conclude with some reflections evidently written at a much later period. The subsequent part of the author's life is supplied either by Lord Sheffield, or by his own letters.

Gibbon, as a child, was weak and sickly, to such a degree that very little hopes were entertained of his arriving at a mature age. The course of his early life and studies were, therefore, of necessity, made subservient to the care of his health; and, though he visited rather than resided at one or two schools, and proceeded at Westminster as far as the third form, he was unable to proceed in that plan; and, after passing near two years with hardly any instruction, he was sent, in 1752, at the very premature age of fifteen, rendered still more so by these circumstances, to the independent situation of a gentleman commoner, at Magdalen College, Oxford. The picture given by Mr. G. of Oxford, is very unfavourable; and it is but too true, that some years back there was a considerable neglect of discipline in some colleges, at least with respect to those important classes, the noblemen and gentlemen commoners. It seems to have been almost thought sufficient, that young men of those ranks should reside in the university, without being obliged to derive any advantage from the appointed studies of the place. But this temporary evil has long ceased; and the example of a few colleges, rendered famous by their proper extension of useful discipline to all ranks of the younger students, has, we believe, pervaded the whole university, and totally removed the principal complaints which Mr. G. had cause to alledge. It must be observed also, in defence even of the time when he resided there, that a young man of fifteen, sickly and uninstructed, not prepared even in those branches of learning which are previous to academical education, must be a difficult subject to bring forward; that an English university has hardly the means or leisure to perform the office of a school, and that as, from appearances so unpromising, little would be expected, the less might probably be attempted. From the style of Mr. Gibbon's narrative and reflections, a reader might naturally, though hastily, conclude that he was long at Oxford, and long neglected; whereas, the whole period of his connection with the university amounts only to a year and two months, from which must be deducted vacations and occasional absences. In this very short period, near the end of which he was but just sixteen, Mr. G. unfortunately met with a companion infected with the errors of Popery, and plunged into the waves of controversy. The result was, that he became a Papist. I fell, he says, by a noble hand, that  
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of Bossuet, Bishop of Meaux, whose "History of the Protestant Variations," and "Exposition of the Catholic Doctrines," are the works to which he ascribes his conversion. It matters, in truth, very little, by what hand a raw, uninstructed boy of sixteen was overcome; and, therefore, we are the less concerned to account for a contradiction in this place, between Mr. Gibbon's written account and his verbal declaration, reported by his friend and editor. To him he declared that his change was effected by the works of Father Parsons, the Jesuit, in the reign of Elizabeth. At a maturer age, and when his reason had been more exercised, Mr. G. would probably have detected the sophistries of Parsons, and the finess and artifice of Bossuet: and, if we may trust our general knowledge of human nature, it is more likely that he was influenced, at that age, by the conversation of a living associate, than by any written arguments. The one, at least, prepared him to regard the other with favour, which, in such circumstances, is a matter of great consequence. Mr. G. attempts to palliate his lapse, and, at the same time, to give importance to it, by comparing himself to Chillingworth and Bayle; but the cases are very different. In his helpless situation he may be deemed unfortunate, in having fallen into the hands of reasoners who were too strong for him; and the more so, as this misfortune was, probably, one remote cause of a much worse error in his later life; but his change, and even his pertinacity in maintaining it, cannot require a formal defence, because they naturally arose from the ardour and inexperience of sixteen. Of his final and more fatal change we have not any account. As his abjuration of Protestantism was public, he was removed from Oxford, and placed with a Protestant clergyman at Lausanne, who, by degrees, argued him out of Popery: at what period he made the subsequent step to infidelity does not appear. But it may be conjectured that his great intimacy with the works of French writers, added to his personal knowledge of Helvetius, and some others, contributed gradually, with other causes, to bring on that alteration. His desertion of Christianity may thus, in some measure, be understood; his violent and singular enmity to it must have arisen partly from temper, and partly from causes, which, at this period, it may be vain and useless to investigate.

Mr. G. continued at Lausanne till April, 1758, in which period, it is curious to see, how completely, by the habit of speaking and writing in French, he had lost all command of his native language. The historian, who afterwards polished his style to a degree by no means free from affectation, in 1756 wrote thus to a relation.



“ You ask me, when I shall come into England? How should I know it? The 14th of June I wrote to my father, and saying nothing of my return, which I knew would have been to no purpose, I desired him to give me a fixed allowance of 200l. a year, or, at least, to allow me a servant. No answer. About a fortnight ago I renewed my request; and I cannot yet know what will be my success. I design to make a virtue of necessity, to keep quiet during this winter, and to put in use all my machines next spring, in order to come over. I shall write the strongest, and at the same time the most dutiful letter I can imagine to my father. If all that produces no effect, I don't know what I can do.

“ You talk to me of my cousin Ellison's wedding; but you don't say a word of who she is married to. Is it Elliot? Though you have not seen my father yet, I suppose you have heard of him. How was he in town? *His wife, was she with him? Has marriage produced any change in his way of living?* Is he to be always at Beriton, or will he come up to London in winter? Pray have you ever seen my mother-in-law, or heard any thing more of her character? Compliments to every body that makes me compliments: to the Gilberts, to the Comarques, to Lord Newnham, &c. When you see the Comarques again, ask them if they did not know, at Putney, Monsieur la Vabre, and his daughters; perhaps you know them yourself. I saw them lately in this country; one of them very well married.”  
P. 415.

The principal works of Mr. G. were published in this order. In 1761, the *Essai sur l'étude de la Littérature*; in 1770, his Essay on the Sixth Book of Virgil; in 1776, the first volume of his History, the whole of which was completed in 1787. Besides these, he was concerned, in 1767 and 8, with his friend M. Deyverdun, in publishing a Journal, entitled *Mémoires Littéraires de la Grande Bretagne*, of which he professes not to be able to ascertain exactly the parts that were supplied by himself. A very large part of his correspondence is preserved in these volumes, the general impression from which is, that he was a man of lively and agreeable intercourse in society\*; attached to no active amusements, being by natural constitution little fitted for them; but indefatigable in his studies, of which he preserved a much more regular and detailed account than is common with literary men. In politics, he seems to have been a firm and rational friend to liberty, which implies being attached to the British constitution, as it stands at present established. He was consequently an enemy to all plans of innovation, under whatever specious name proposed; and an earnest *bater* of the principles and

\* This he acknowledges was not the case, at the age of twenty-six, p. 104; and it is said that a degree of violence always adhered to his temper: nor was his conversation ever easy.

practice of the French revolution. Alluding to the glorious efforts of the loyal and constitutional associations at the close of the year 1792, he says, in one of his letters ;

“ You have crushed the daring subverters of the constitution ; but I now fear the moderate *well-meaners*, reformers. Do not, I beseech you, tamper with parliamentary representation. The present House of Commons forms, in practice, a body of gentlemen, who must always sympathize with the interests and opinions of the people ; and the slightest innovation launches you, without rudder or compass, on a dark and dangerous ocean of theoretical experiment. On this subject I am indeed serious.” Vbl. i. p. 271.

Mr. Gibbon seems in a manner to have demanded these exertions long before they were made ; in May of the same year, he writes thus to Lord Sheffield.

“ I see a club of reform which contains some respectable names. Inform me of the professions, the principles, the plans, the resources, of these reformers. Will they heat the minds of the people ? Does the French democracy gain no ground ? Will the bulk of your party stand firm to their own interest, and that of their country ? Will you not take some active measures to *declare your sound opinions, and separate yourselves from your rotten members* ? If you allow them to perplex government, if you trifle with this solemn business, if you do not resist the spirit of innovation in the first attempt, if you admit the smallest and most specious change in our parliamentary system, you are lost. You will be driven from one step to another ; from principles just in theory, to consequences most pernicious in practice ; and your first concessions will be productive of every subsequent mischief, for which you will be answerable to your country and to posterity.” P. 242.

Many opinions of men and books are interwoven with the matter of these volumes, to which attention will undoubtedly be paid, whenever they are not tinged with the dangerous prejudices of the author. The author's character of Mr. William Law struck us, in the outset of his memoirs, as temperate in itself, and very nearly agreeing with that which we ourselves were led to give in our account of “ The Scholar armed,” in last December. This coincidence of sentiments in persons likely to form so very different an estimate of a writer on religious subjects, is too remarkable to be passed over. Mr. Law was the friend and spiritual guide of a pious aunt of Mr. Gibbon, who therefore knew his character with accuracy. After censuring the attachment of his latter years to the dark visions of Jacob Behmen, and the consequent intemperance of some of his expressions against stage entertainments, he proceeds thus.

“ But these fallies of religious phrensy must not extinguish the praise which is due to Mr. William Law as a wit and a scholar. His argument

argument on topics of less absurdity is specious and acute, his manner is lively, his style forcible and clear; and, had not his vigorous mind been clouded by enthusiasm, he might be ranked with the most agreeable and ingenious writers of the times. While the Bangorian controversy was a fashionable theme, he entered the lists on the subject of Christ's kingdom, and the authority of the priesthood: against the plain account of the sacrament of the Lord's Supper, he resumed the combat with bishop Hoadly, the object of Whig idolatry, and Tory abhorrence; and at every weapon of attack and defence the nonjuror, on the ground which is common to both, approves himself at least equal to the prelate. On the appearance of the Fable of the Bees, he drew his pen against the licentious doctrine that private vices are public benefits, and morality, as well as religion, must join in his applause. Mr. Law's master-work, the *Serious Call*, is still read as a popular and powerful book of devotion. His precepts are rigid, but they are founded on the gospel: his satire is sharp, but it is drawn from the knowledge of human life; and many of his portraits are not unworthy of the pen of La Bruyere. If he finds a spark of piety in his reader's mind, he will soon kindle it to a flame; and a philosopher must allow that he exposes, with equal severity and truth, the strange contradiction between the faith and practice of the Christian world. Under the names of Flavia and Miranda, he has admirably described my two aunts—the heathen and the christian sister." P. 14.

The early determination of Mr. G. to historical composition, is strongly represented by himself in his account of the year 1761.

"After his oracle Dr. Johnson, my friend Sir Joshua Reynolds denies all original genius, any natural propensity of the mind to one art or science rather than another. Without engaging in a metaphysical or rather verbal dispute, I know, by experience, that from my early youth I aspired to the character of an historian. While I served in the militia, before and after the publication of my essay, this idea ripened in my mind; nor can I paint in more lively colours the feelings of the moment, than by transcribing some passages, under their respective dates, from a journal which I kept at that time.

*Beriton, April 14, 1762.*

(In a short excursion from Dover.)

"Having thought of several subjects for an historical composition, I chose the expedition of Charles VIII. of France into Italy. I read two memoirs of Mr. de Foncemagne in the Academy of Inscriptions (tom. xvii. pp. 539—607) and abstracted them. I likewise finished this day a dissertation, in which I examine the right of Charles VIII. to the crown of Naples, and the rival claims of the House of Anjou and Arragon: it consists of ten folio pages, besides large notes."

*Beriton,*

*Beriton, August 4, 1761.*

(In a week's excursion from Winchester camp)

“ After having long revolved subjects for my intended historical essay, I renounced my first thought of the expedition of Charles VIII. as too remote from us, and rather an introduction to great events, than great and important in itself. I successively chose and rejected the crusade of Richard the First, the barons' wars against John and Henry the Third, the history of Edward the Black Prince, the lives and comparisons of Henry V. and the Emperor Titus, the life of Sir Philip Sydney, and that of the Marquis of Montrose. At length I have fixed on Sir Walter Raleigh for my hero. His eventful story is varied by the characters of the soldier and sailor, the courtier and historian; and it may afford such a fund of materials as I desire, which have not yet been properly manufactured. At present I cannot attempt the execution of this work. Free leisure, and the opportunity of consulting many books, both printed and manuscript, are as necessary as they are impossible to be attained in my present way of life. However, to acquire a general insight into my subject and resources, I read the life of Sir Walter Raleigh by Dr. Birch, his copious article in the General Dictionary by the same hand, and the reigns of Queen Elizabeth and James the First in Hume's History of England.” P. 106.

This design was afterwards relinquished, and other subjects undertaken: the history of the Swiss liberty was partly written; and the history of Florence, greatly coinciding with the plan of Mr. Roscoe, is also mentioned; but his final determination, to the subject he actually executed, is thus described.

“ It was at Rome, on the 15th of October, 1764, as I sat musing amidst the ruins of the capitol, while the bare-footed fryars were singing vespers in the Temple of Jupiter, that the idea of writing the decline and fall of the city first flared to my mind. But my original plan was circumscribed to the decay of the city rather than of the empire; and though my reading and reflections began to point towards that object, some years elapsed, and several avocations intervened, before I was seriously engaged in the execution of that laborious work.” P. 129.

In a subsequent article, we shall go more fully into the account of the contents of these volumes than we can at present. We have given them now as much space as we can conveniently allot.

*(To be continued.)*

ART. XIV. *Moral Beauties of Clarendon. Compiled from his Reflections on the Psalms of David; and a Selection from those Psalms. Arranged under the appropriate Titles of their various Subjects. In two Vols. 12mo. 7s. Rivingtons. 1796.*

THE union of elevated rank and exemplary piety is the most advantageous combination that can exist, to the cause of virtue and truth. Religion has so many interested adversaries, that every circumstance is readily seized which may impeach the credibility of its advocates; and those who, either in professional characters or indigent condition, commend its excellence, are plausibly suspected to do it, the first for effecting some sinister end, the last from the absence of great temptations or better prospects. But, when the defence of religion is taken up, and its eulogium voluntarily pronounced, by those whose worldly elevation has placed them above all such suspicions, objection is mute, prejudice becomes tractable, and incredulity itself will almost believe.

The volumes before us are formed from the works of a writer, whose condition and character place him in that class of christian advocates, from which religion derives such essential defence. They consist of extracts, carefully made and judiciously arranged, from the religious writings of Lord Clarendon. The editor has classed the reflections of the noble and pious earl under their different and appropriate titles; and subjoined a selection of passages from the Psalms of David, chosen with much judgment, and distributed into that order which their respective subjects suggest, and the moral necessities of mankind require. This object is well stated in the editor's preface.

“Adversity first led me to the due contemplation of religion; the Psalms of David were my consolation; they soothed, instructed, and confirmed my pious impulses; the Reflections of Lord Clarendon perfected the love of Christianity in my heart. I have, in almost every instance, witnessed the illustration of the doctrine contained in the compositions of the favourite servant of God, and have felt the advantage, on very many occasions, of observing the recommendations of his pious commentator. As Lord Clarendon justly observes, that the Psalms will be found to contain an application to every case, an alleviation for every affliction, I conceived that it would be an useful measure to select and arrange the different subjects, and to class them under their appropriate titles, as hence whatever was the object sought, it might be immediately referred to. I have observed the same method in respect to Lord Clarendon's Reflections on them.” P. viii.

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This design, on the part of the editor, is at once laudable and judicious, it supplies the mind with a ready expedient for satisfying its doubts, or removing its anxieties; and it is executed (so far as we have examined the volumes) with a faithful attention to the sense and design of the original reflections. That our readers may judge of the admirable matter which is thus presented to their view, we shall lay before them a short extract from Lord Clarendon's Reflections upon the Propagation of Christianity.

“ We may, with reverence to the divinity of our Saviour, and to all the stupendous miracles wrought by him in his whole life, and in his resurrection itself, piously say, that the miracle he did work after his resurrection, in the propagation of Christianity, is not inferior to the rest. Nay, that it hath given more credit and reputation to them than the miracles themselves did to him when he performed them; which could then only work upon the spectators, and must naturally lose vigour in every relation to every one who was not present; whereas, by the wonderful propagation of his history and his doctrine, the world is become a spectator, and men are reasonably convinced as much to believe all he said, and all he did, as they who were upon the place with him.

“ It would not have been very wonderful, that the people who expected him, and who had so many predictions and promises of his coming, and so many marks and tokens to know him by, and who believed that he came only for their sakes, and for their benefit, should unanimously have bid him welcome when he was come, and believed all he said, and done whatsoever he had commanded; and that such an union of a whole nation should have gotten credit, and make many proselytes among their neighbours, would not have been very strange. But when upon the matter, that whole nation to which he was peculiarly sent, would not believe one word he said, rejected him and put him to death as an impostor; that they who would not believe him when he was alive, should trust in him when he was dead; that a handful of weak and illiterate men, though they reported nothing of him but what they had seen with their eyes, and heard with their ears, should find credit enough to be believed, and authority enough to plant this doctrine in all nations who neither expected a Saviour, nor had ever heard what he was, or what he was to do, and that in less than a year they should reduce many millions of men to this faith, is indeed very wonderful. Yet that might naturally enough have been done too. For, though they who first knew these preachers and publishers of this new doctrine to have been poor and illiterate men, and so might, out of contempt of their persons and their educations, more reasonably have contemned their discourse; they now appeared to be men of great parts, sharp wit, and sound judgment; they conferred with all nations in their own languages, disputed with them upon their own principles, and converted them from their own principles by their own logic: they were eloquent before those who had studied it all their time, and had that elocution and power of words that Felix trembled

trembled when he heard Paul's discourse, when he was a prisoner; and Agrippa was half converted when he heard him speak but an hour, and durst not trust himself so far as to hear him again for an inconvenient conversion.

“ That men thus qualified should work upon the understanding and affections of men, and bring many others to think as they do, is no more than is seen every day. Novelty is very welcome in all company, and men who speak very plausibly and confidently will have followers enough; and, if these first preachers had made that use of their success, as to make themselves generals of the congregations they converted, and led them on to help them in converting others (as no doubt they would willingly have followed them, to any end they had prescribed to them) they might as easily have converted as over-run the world; and the apparent strength of the Christians would have been argument enough for the propagating Christianity.

“ But Christianity neither did, nor could prosper by such expedients, it was so far from advancing itself by any popular or plausible insinuations, that it divested nature of its original right to repel injuries and violence, and prepared its subjects to bear and expect all the reproaches, and indignities, and oppression, and death, and torments, which they saw was every day the portion of those who professed it. And lest their number and power to resist (for they were much more united than it was possible for their enemies to be) should tempt and reduce them to repel force with force, and to establish their security by their courage, they were admitted to be Christians upon that condition, that they would quietly and patiently submit to whatsoever was inflicted upon them, by those who had authority over them, how tyrannically soever they exercised that authority; it admitted no faction or artifice to advance it, nor multitudes to cry it up; they who received it remained still in the places where they received it, to contend with those who opposed it, by the purity and integrity of their lives, and by the cheerfulness of their deaths, if they were put to undergo it, which was their lot every day. Single men entered into cities, contradicted the most learned defenders of their native false religion, won their auditors and disciples from them, converted whole nations and kingdoms from the ignorance and customs their fathers had been brought up in, and persuaded them to embrace a faith that did not only render them incapable of authority and command, or preference in the country where they lived, but made them liable to all those penalties and forfeitures which the laws and customs of the country had provided against them; for which they had no recompence but the pleasure and satisfaction they found within themselves, and which the standers-by could not know they had.

“ It was not only undervalued and opposed by the noise and clamour of the vulgar and common people; kings and princes, and the mighty emperors, enacted all manner of edicts against it, and all manner of punishments for those who professed it; which were executed with the utmost rigour, and to the taking away the lives of many millions of men who could have redeemed themselves from that horrible violence, if they would have endeavoured it; and this blood was most plentifully drawn in the time, and by the direction of some

of the most virtuous princes and emperors who then governed the world, and who left the greatest monuments of their justice and good nature, which was a circumstance that would have made men suspect their own innocence, if it had not been founded upon that which was infallible in itself, and that which could not deceive them.

“ This was the advance and progress which Christianity made in the world, from this humble beginning it crept into the hearts of men; and, in this quiet and peaceable posture, and without any weapons but the reasonableness of its doctrine and the sincerity of life, it hath subdued empires, and reduced them to profess obedience to what they so long contemned and persecuted; it hath abated the edge of the axe, by undergoing the strokes of it, and softened the hearts of its cruel persecutors, by submitting to all their severities and rigours. And if no other opinion or doctrine in the world, that hath once entered into the heart of man, hath ever made such a progress in the world, and prevailed so near that height over so many nations of different and contrary natures and humours, by such circumstances, and without any force or violence to direct men in the knowledge of it, and to controul their aversion to it, methinks that consideration alone should make a deep impression on the hearts of men, to persuade them to think that God hath not done all this without expecting great effects, and a great harvest from a doctrine thus nursed, and cherished, and preserved, and conducted by his almighty power.” P. 26.

In perusing this extract, our readers will perceive a striking contrast, between the sentiments of this great and able historian, and those of Mr. Gibbon, in his famous chapters on the Progress of Christianity; and will, doubtless, be of opinion with us, that the editor has performed a valuable service to the world, in drawing these eloquent and pious disquisitions from the cabinets of the curious, where they have hitherto been secreted; and giving them a chance, by this portable form, of an extensive and useful circulation.

ART. XV. *Essays on Subjects connected with Civilization, by Benjamin Heath Malkin, Trinity College, Cambridge.* 8vo. 293 pp. 4s. Dilly. 1795.

A STATE is said to be civilized, when its members have perfectly acquired the civil character; or that which renders them the best members of society. The requisite qualifications are evidently reducible to two heads; morals and knowledge: and morals have been divided into the greater and the less. The subordinate branch of morality comprehends the duties of urbanity or politeness. The obligation to this branch has, in some respect, the same foundation as that which



which enforces the former; an attention to the innocent happiness of mankind. A man of liberal character will not prostitute the means of doing this, nor think himself degraded by employing them; nor should the moralist, while he recommends the greater duties of humanity, advance any thing to weaken the obligation to the less. Mr. Malkin has not avoided the latter error; and this reflection particularly applies to his introductory essay, and the two which follow it, upon the subject of education. In the last of these, among a variety of matters, some of which is doubtful, some useful, but not of that originality which requires it to be particularly specified, we find certain maxims laid down, from which we must mark our dissent. The attachment of the author to the doctrines of equality, draws him into opinions tending to eradicate the principles of good order and subordination. We acknowledge, with him, the dignity of independence of character, and the expedience of forming it in early youth; but we would not have any one virtue so cultivated; as to tend to exclude another from the mind.

In the progress of civilization, this author supposes a "happy period may arrive, when every man shall find in himself the example he wishes to propose to his son;" and be individually equal to the task of educating his children. This expectation stretches his doctrine of natural equality a great way; for it implies, that an ultimate equalization of natural abilities may be effected, and exhibits therefore an idea of the *perfectibility* of the human species somewhat too exalted. Yet he is not to be taxed with having been deluded into the belief of all the splendid consequences which some have drawn from this imaginary advance of mankind: he expressly declares, that "he does not think, with some modern philosophers, that man will become immortal in this life, merely from the absence of those vices which generate disease."

A wise system of government is necessary to perfect the civilization of society, and to carry its happiness to the highest point. The outlines of the form of such a government are given by this essayist, in the fourth and fifth essay. We shall content ourselves with a summary sketch of his plan, and with very few remarks. Mr. M. contends for vesting the whole authority in a senate of free men, elected by the people: "the delegates to act, and the people to superintend and controul their actions." P. 95. That the people, in their personal capacity, should exercise a power of controul over the constituted government, we apprehend to be the fundamental principle of Jacobinism; a system which is capable indeed of various modifications, as to the spirit with which it is exercised; but not of its  
power,

power, for that is always indefinite. Where a King and a House of Lords are added to such a senate, as constituent parts of the legislature, Mr. M. calls this "an intrusion of monarchy and aristocracy, by which the representative principle is corrupted and violated." P. 121. These *great points* he takes as sufficiently proved, by the *great writers* who have preceded him; and, with an *edifying piety*, converts their discoveries into an argument for truth of Christianity, as they add to it a new internal evidence! "The text, Let him that would be great among you be as a servant, excludes," he says, "the democracy of the eighteenth century from all claims to originality." P. 188. Who is there that can fail to admire this *acute and satisfactory* proof that democracy is sanctioned *Jure Divino!* There are few things more exquisite in the works of the *great authors* to whom he alludes. The doctrine of universal suffrage is here also asserted, and some arguments brought in support of it. In other cases, this writer usually takes his greater positions as granted, or proved by preceding authors. But a concession which he here makes, at the end of his discussion, renders it unnecessary to examine the whole. He considers this regulation as the mean by which "the people will constitute themselves judges of good and evil, and render their approbation to measures adopted indispensable. But," as he adds, "it requires some preparation to qualify the great mass of mankind, for assuming with propriety so lofty a tone;" and he allows that they are still to be brought acquainted "with the nature and end of civil institutions, and taught to regulate their thoughts and actions according to the dictates of reason, and to render their happiness independent of external accidents, or artificial enjoyments." P. 157. The whole populace therefore, should not be put to the exercise of those functions, until that necessary preparation has taken place.

Part of what Mr. M. has said, on the existence of a *supposed constitution* in this country, we shall transcribe, as it clearly explains an article of the creed of the metaphysical republicans, which recent events have drawn into notice, and may serve as an example of the style of these essays.

"It was sufficiently obvious, that the constitution, of which the English were so enamoured, *existed only in their own imaginations*; for a few specific laws, for the protection of the subject against the inroads of tyranny, cannot properly assume that title. A constitution is a basis of fixed and immutable principles, on which the superstructure of legislation and government is to be raised. The laws *apply the constitution* to particular cases; the constitution itself is the general standard, to which all cases and laws are to be referred. A constitution therefore must be *produced entire, at one and the same time*; it must

be simple in its construction, and perfect in all its parts. [It must possess all the unities of an epic poem.] It afterwards becomes the province of a legislator, to write explanatory commentaries on the particular passages, in conformity to the genius and intention of the original. Where the law *acknowledges no subserviency* to previously established principles, where it derives its sanctions from itself, or from the compulsory power of the magistrate, no constitution exists. If we examine what is called the British constitution by this test, it cannot stand the ordeal. At what time was it framed? Was it ever completed? When was it ratified\*?" Pp. 122, 123.

The author then proceeds to show, that the institution of juries wants validity, because "we trace no mention of any antecedent compact, by which accused persons were entitled to a verdict of their peers, in attestation of their innocence or guilt." We take these constitution-makers at their word: we have no constitution in the sense in which *they* understand it: nor do we wish to have, because we have a better and a safer.

Religion is the next instrument of civilization which the author considers. To the internal evidence of Christianity, he gives its due weight; but, on that of miracles, he says, "I must be convinced of the truth of the system, in corroboration of which miracles are wrought, before I can give credit to the miracles themselves." Those of Mahomet, and some others, he asserts, "would be as much entitled to belief as those of Christ, if the characters of their authors were equally free from the suspicion of fraudulent and interested designs." P. 186. We positively deny this assertion. The belief of the primitive martyrs extended to the facts they had seen, as well as the principles in which they were instructed. Many of these facts were miracles, of which they had the proof of their senses: a number of them died, as the concurrent martyrs or witnesses of the same fact, or set of facts, which they had seen; and in which they knew there was no fraud practised, on various grounds: particularly from the consciousness that they had repeatedly been able to perform the same themselves, really and without fraud. The evidence on which they believed in miracles was then complete: the truth of such martyrdoms history is competent to prove; or that there were men, and in great numbers,

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\* The whole of this idea is borrowed, without acknowledgment, from Mr. T. Paine; Rights of Man, p. 56.

"Hither, as to their fountain, other stars  
Repair, and in their golden urns draw light."

MILTON.

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who had complete evidence of the truth of the miracles : but complete evidence could never have existed, of a thing which was not true. In this the evidence existing at this day, for the miracles recorded in the Scriptures, differs from that of all other miracles, real or pretended ; and it is adequate ground for the belief of the present and all future ages.

It cannot be wondered, after what we have last quoted from Mr. Malkin, that he is no advocate for ecclesiastical establishments : and with respect to religious assemblies, he supposes that " if public instruction were to assume the air of discussion, rather than of dry harangue, it would occupy the mind more intensely, and produce a more permanent effect on the habits and opinions of the people." P. 190. The effect of forming our religious meetings upon the model of a debating club on the opinions of the people, would tend to produce a general scepticism. It is the constitution of nature, that truth should always require considerable attention, to have its evidences thoroughly comprehended. Objections may have the brevity of an epigram ; the answers to them generally must be much more diffuse : and what is easiest to be conceived and retained, will, with the greatest certainty, make an impression on an undisciplined mind. This essay likewise contains much abuse, directed against the reformed, and all other Christian churches. In the last three essays, on Manners, on the Arts, and on the Female Character, there are some things in which we concur, some we might reprehend, but nothing so distinguishable as to call for a particular account, after the consideration which we have given, to the preceding and more singular parts of the book. Its character, in point of composition, is now to be given.

The author opens his essays with general deductions, almost equally applicable to any other topics ; and similar faults are elsewhere to be found in his book. The style of some of the first essays is, in many places, deformed with affectation. But this river, so turbid at the beginning, becomes considerably clearer and purer in the middle and end of its course. Before a writer undertakes to lay down the means of ameliorating the state of society, its past history must be thoroughly understood ; or the history of the transactions and manners of nations in general ; but in this knowledge, Mr. M. appears to be remarkably deficient. He informs us, that the martial spirit of the Spaniards led them to annex the provinces of Holland and the Netherlands to their territory. P. 106. There are few people who do not know, that these provinces belonged to the house of Austria, which acquired the kingdom of Spain by marriage. Henry the Eighth's rupture with the see of Rome, is attributed

to his religious curiosity being excited, by the Pope's arrogating to himself a dominion in his kingdom, P. 199. There is not a fact better known in history, than that the result of Henry's first enquiries upon the subject, was in favour of the Papal power. When he showed Sir Thomas More the manuscript of his book against Luther, he advised him to cancel all he had written upon that head; because on any future quarrel with the Pope, it might be turned against him\*. Mr. Malkin affirms likewise, that before the age of chivalry, causes between individuals were decided by the civil magistrates, by law; and that the judicial combat was in that age introduced. Tacitus or Livy might have informed him better: it existed many ages before chivalry, and was established in all the codes of the northern nations who subverted the Roman empire, the Sals excepted; and, among the rest, in the laws of the Saxons in Germany. Its decline was far advanced when chivalry flourished; and the doctrine of the divine right of kings was broached after its declension. Again, the author ascribes the origin of our forms of address, and inclinations of the body, which he calls "affected acknowledgment of inferiority," to the customs of feudal times. If our author had inspected the account of a meeting of Jacob and Esau, in the book of Genesis, he would have found both of them of a higher antiquity. We shall cite no further examples, nor dwell longer on this very objectionable book.

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ART. XVI. *Imitations of original Designs, by Leonardo da Vinci; consisting of various Drawings of single Figures, Heads; Compositions, Horses, and other Animals; Optics, Perspective, Gunnery, Hydraulics, Mechanics, and, in particular, of very accurate Delineations, with a most spirited Pen, of anatomical Subjects in his Majesty's Collection. Published by John Chamberlaine, Keeper of the King's Drawings and Medals, and F. S. A. Printed by Bulmer. 11. 11s. 6d. each Number. Edwards and Nicol. 1796.*

MR Chamberlaine has already obtained great reputation with the public, by his publication of the portraits of the court of Henry the Eighth, by Hans Holbein, which were found in a cabinet by Queen Caroline, soon after his present majesty's ac-

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\* Burnet's Abridgment of Reformation, p. 314.

cession to the throne. In the same cabinet also, this curious volume containing original performances, by the celebrated Leonardo da Vinci, was happily discovered. Its history deserves to be recorded. Leonardo bequeathed the whole of his labours to Signor Melzi. These, after the death of the artist, were collected in thirteen volumes, and deposited at Vaverola. Horatio Melzi gave the whole to Mazzenta; but being made sensible of their value by Pompeo Leoni, he prevailed on Mazzenta to return seven of the thirteen volumes. Of the remaining six volumes, Cardinal Borromeo had one, which the French have taken away from the Ambrosian Library. Ambrose Figgini had another, which has since descended to Hercules Bian hi his heir; Charles Emmanuel, Duke of Savoy, had a third volume; and the other three became the property of Pompeo Leoni, by whose heir they were sold to Galeazzo Lonato. It is one of these three volumes which is now in the cabinet of his Majesty, and from which Mr. Chamberlaine proposes to make selections for the benefit of the public.

It seems hardly necessary to expatiate on the value of the undertaking; nor is it easy to appreciate the beauty of the present specimen. It contains first the characteristic head of Leonardo, sketched by himself, and engraved, in the most exquisite manner, by Bartolozzi. There are, besides, two heads, a plate of mechanics, two plates of anatomical subjects, with the author's notes etched on the plates, so as to form a fac simile of the original manuscript, to which an English translation is subjoined.

A sketch of the life of Leonardo is prefixed, which is well drawn up; and, on the whole, we heartily congratulate the public on the opportunity afforded them, of becoming more acquainted with the productions of a man, who, in the pontificate of Leo the Tenth, those golden days, as Pope calls them, for science, divided the praises of Italy with Michael Angelo, had Verocchio for his instructor, and excited the admiration of Raphael.

It has been intimated, but, we think, without occasion, that if there shall be any subscribers to whom the plates on anatomical subjects are less agreeable, they may exchange them for heads. Few, we should think, will be so disposed. Leonardo was remarkable for his exquisite skill in anatomy, and the specimens of his knowledge now published, cannot fail to be of the utmost importance in the anatomical branches of design.

## BRITISH CATALOGUE.

## POETRY.

ART. 17. *The Pains of Memory, a Poem.* By Robert Merry, A. M.  
4to. 36 pp. 3s. Robinfons. 1796.

Our remarks upon this poem, if we thought it necessary to enter into particulars, would be similar to those which we made on Miss Seward's last publication. There are evident marks of imagination and feeling, which nevertheless are so deformed by gaudy metaphor and turgid epithets, that at the moment when we are prepared to admire, we are checked by the necessity of passing censure.

- P. 1. Silence listens on the *slumbrous waste*.  
 P. 5. Where show'd the sculptured fane its splendid site,  
 And groves, the grandeur of *diurnal night*.  
 P. 6. *Deploration's grasp* has rent his flowers.  
 P. 14. *Winnow'd anguish* drops from zephyr's wing.  
 P. 15. Hears the cold priest *veratify* her fate.

These and similar passages sufficiently prove, that the severity with which the author of the *Baviad* animadverted on this author's former publications, have not produced the effect that might have been wished. Worse lines than these who ever read?

Oft when the moon-beam penetrates the gloom  
 Of midnight, to the solitary tomb  
 That holds the relics of a wife adored,  
 And his beloved children, *all* deplored.

Yet the description of the village-school, at p. 7, and of the country-girl deluded to London, and there undone, at p. 9, evidently prove that if the author were not under the influence of a false taste, the Muses are willing enough to bestow upon him a considerable portion of their favours.

ART. 18. *The Cries of Bellona, an heroic Poem.* By *Quintus Persius*,  
*Esq.* 4to. 2s. 6d. Ridgway.

This poem appears to have been addressed to Mr. Fawcett, whose epic attempt has been noticed in a former part of this number: if so, the author laboured in vain to save him, as he expresses it, "from the raging furor of an epic mania." The disorder indeed is seldom cured, till it has vented itself in eruptions. This difference excepted, the two poets seem to be entirely congenial in sentiments on politics, &c. They resemble each other also in great carelessness of style, mixed with merits of various kinds. The present poem is throughout  
 a ridi-

a ridicule of epic poetry and epic rules; and is by no means destitute of humour, though that humour is sometimes extravagant. It concludes thus.

“ As grand Moguls their royal harams stock,  
 With as fine girls as ever wore a smock;  
 Whilst various charms invite their fickle choice,  
 A graceful person, or a tuneful voice;  
 May you, in spite of jealous critics, range  
 Where different beauties tempt the Muse to change.  
 Drag fifty little actions to their cells,  
 Nor keep less Episodes than he does girls.  
 For tho’ your critic one true wife enjoins,  
 He’ll give you Episodes for concubines:  
 And oft we find these little misses prove  
 The sole possessor of a poet’s love,  
 The lawful wife most sparingly is fed,  
 Nay, almost starv’d, and quite kick’d out of bed.  
 Thus far, my Bard, have I your task fulfill’d,  
 In laws of epic not a little skill’d.  
 To these good hands, your leading-strings confide,  
 Make me your nurse, your go-cart, and your guide;  
 And when, the laurel blooming round thy head,  
 Thy graceful feet the fields of Fame shall tread;  
 And those who sternly fix the poet’s fate,  
 Applaud thy *measures*, and approve thy gait;  
 Thus shall thy vain old nurse be heard to talk,  
 “ ’Twas I! ’twas I that taught the lad to walk.”

ART. 19. *Poems, containing the Goldfinch, a Rhapsody, in Three Cantos; a Translation of Ovid’s First Heroic Epistle of Penelope to Ulysses; Sonnets, &c. By a Student of Lincoln’s Inn.* 4to. 56 pp. 2s. 6d. Johnson. 1796.

The mind of this author seems sufficiently well stored to justify the expectation of better things from him. He can write better if he will, or he will write better sometime hence; he wants either diligence or experience, or both.

ART. 20. *Cowley’s History of Plants, a Poem, in Six Books: with Rapin’s Disposition of Gardens, a Poem, in Four Books: translated from the Latin; the former by Nabum Tate and others; the latter by James Gardiner.* 12mo. 333 pp. 2s. 6d. Smeeton. 1795.

A mere republication of translations long ago written and published.



## NOVELS.

- ART. 21. *Theodore Cyphon; or, the Benevolent Jew: a Novel. In Three Volumes. By George Walker, Author of the House of Tynian. &c. 8vo. 9s. Croibv. 1796.*

The professed design of this work is, "the delineation of the effects of passion, when supported by power." To accomplish this design, we are presented with a tissue of the most wild and horrible adventures that were ever crowded into a novel, and which terminate in a way not very common, the death of the hero (who is the victim of oppression and cruelty) upon *the gallows*. This is surely a harrowing up of our feelings, rather than a moving of them to any good purpose. The benevolent Jew like Sheva in the comedy of Mr. Cumberland, is an extravagant compound of parsimony and liberality. In these volumes, there are many exceptionable notions, on religious and moral subjects. The style is full of affected phrases, like the following: "the grace of feminality;" "effrontive consequence;" the romanticity of youth;" "partner in domesticity;" "advansive progression," &c. In short, neither the plot, the sentiments, nor the language of this work, will permit us to recommend it, as likely to afford either wholesome instruction or innocent entertainment.

- ART. 22. *Jean, a Novel. By Matilda Fitzjohn. 4 Vol. 12mo. 14s. Hookham. 1796.*

Notwithstanding many inconsistencies and improbabilities, this is a novel which may be read with pleasure. It has also the recommendation of a new character, which is very well supported throughout; that of a baronet, who, to avoid the machinations of a dishonest guardian, assumes the character of a lunatic.

- ART. 23. *The History of Ned Evans. 4 Vol. 12mo. 14s. Robinsons. 1796.*

There is a strain of piety in these volumes so unusual in such publications, that it would of itself strongly incline us to speak of them in terms of commendation. But the story is also a good one, and very agreeably told. It has the appearance of having been written some time; and the author, as is evident from some peculiarities of style, is of Irish extraction. Whoever he is, we thank him for producing a work, in which the duties of morality and resignation of Providence are well and forcibly inculcated.

- ART. 24. *Louis de Benceur, a domestic Tale. By Catherine Lara. Two Volumes. 12mo. 6s. Ridgway. 1796.*

The principal characters in this story are, Louis de B. the narrator of it, and his father; whose mutual affection is so excessively tender, that we are surfeited by their perpetual embraces. The father, a grave and

and venerable judge, marries the widow of his patron, and by this marriage has L. de B. Having buried her, he enters into a second marriage, and is seduced from conjugal fidelity, and his family, by an artful and profligate woman. The son, a compound of goodness and absurdity, marries a well-disposed young lady; who is afterwards seduced, or on the point of being so, by a marquis, and who dies most tragically. The lessons we are able to collect from the story are these; that a man of advanced age, and honourable station, may be very foolish, and his virtuous son very unfortunate, by his fault. There was no necessity for informing us, in the preface, that these volumes are translated from the French; for, unfortunately, the French idiom is too often discernible in such phrases as these: “*actions of grace* for the favours we receive,” vol. i. p. 22. “*Since when* has it not been permissible?” vol. ii. p. 54.

### DIVINITY.

**ART. 25.** *What is required of us in our national Capacity, in Order to secure ourselves against the Attacks and Devices of Satan, considered, in a Sermon preached at Yeovil, Somerset, on Wednesday, March 9, 1796. Being the Day appointed for a General Fast. By George Beaver, B. D. Rector of Trent, &c. 4to. 24 pp. 1s. Seeley. 1796.*

From Ephes. vi. 11. “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” Mr. B. considers, 1st, What those devices or wiles of Satan are, against which it behoves us, in our *national capacity*, to be particularly watchful; and he shows that they are, lying, discontent, murmuring, sedition, and rebellion. He considers, 2dly, What is required on our part, with the co-operation of God’s grace, in order to our standing against those wiles. Under this head we find many sound and well-timed reflections, both general and particular. The whole discourse is a piece of vigorous and classical eloquence.

**ART. 26.** *A free and candid Profession of Faith; or, Motives and Reasons for leaving the Romish Religion and acceding to the Church of England. By the Rev. Robert Norris, heretofore a Roman-Catholic Clergyman. 8vo. 57 pp. 1s. 6d. Hazard, Bath; Vernor and Hood, &c. London. 1795.*

That any dispassionate enquirer after Christian truth should be led to disapprove the Romish system of religion (p. 56) is a matter that can excite, in Protestants, very little wonder. But we are inclined to demand, that the result of his enquiry should be set forth in a very dispassionate and an argumentative manner. Mr. Norris appears to fail in this respect. His book is declamatory and desultory; his *reasons* are involved in a cloud of metaphors; and his language is so diffuse, that very few arguments are to be found within the compass of many pages. Infallibility, transubstantiation, and image-worship, are the subjects of his

his reprobation. The *profession* of his own *faith* (spoken of in the title-page) is made so indistinctly, that we are at a loss to ascertain the nature of that faith. We see no reason for doubting Mr. Norris's sincerity in his recantation, and not much for extolling his learning or good temper.

ART. 27. *Reflections on the Evidences of Christianity.* By E. Cogan. 8vo. 46 pp. 6d. Dilly. 1796.

Mr. Cogan undertakes to show, by what methods alone the credit of the history of the New Testament can be subverted; and that none of those methods are successfully pursued by unbelievers. The argument, in this little tract, is conducted with skill and vigour. The author's creed, however, goes beyond our's in some respects, and in others falls very short of it. He supposes, that "the phenomena of perception, thought, and consciousness in men, depend on a peculiar organization of matter." P. 44. And he thinks, that "Christianity, in its primitive purity, consisted simply of the doctrines of a perfect Deity, an over-ruling Providence, and the immortality of man." P. 41. We do not, as we have often said, approve this method of promoting the belief of Christianity, by casting off its distinguishing and essential doctrines, and reducing it almost to deism.

ART. 28. *The Age of Infidelity. Part II. In Answer to the second Part of the Age of Reason. With some additional Remarks upon the former.* By a Layman. 8vo. 140 pp. 2s. 6d. Button. 1796.

We formerly hailed this writer as a truly able and successful advocate for religion, against the calumnies of Paine. (Vol. iv. p. 551.) He then wrote anonymously. Lately, in a pamphlet addressed to John Hollis, Esq. he has avowed his name to be Thomas Williams; but we are still ignorant, as before, of his further description and situation. He styles himself a layman, and, doubtless, with truth; and he will, therefore, be, in the eyes of some readers, a more persuasive arguer for Christianity than any churchman. Such weight has occasionally the nonsensical cant about *priestcraft*; though, as he says, "Were the laws of England to be attacked, where should we look for vindicators, but to the professors of the law? Or, were some ignorant desperado to attack the science of medicine, to whom should we look for its defence, so naturally, as to medical professors?" And so easy is it to be silent, where conscience will not espouse the defence, that not many are likely to become advocates, who do not sincerely hold the truth for which they are to contend.

The present publication takes up distinctly the following topics, in as many sections. 1. On the Test of Evidence. 2. Mr. Paine's objections against the Books of Moses. 3. Objections to the rest of the Old Testament, from Joshua to Solomon's Song. 4. Objections to the Prophets. 5. Objections to the New Testament. 6. On the Inspiration of the Scriptures. 7. Of Deism, compared with Christianity. 8. Of the Effects of Christianity. Conclusion. It is with great pleasure that we recommend this second effort of an author, so

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remarkable

remarkable for clearness, distinctness, and, sometimes, originality of argument. On each of these topics we could easily cite passages, calculated to set very important truths in new and advantageous lights; but we rather prefer the method of advising our readers to procure the tract for themselves. They who possess, or have read, Bp. Watson's able Apology, may yet derive advantage from this; some things will be found confirmed, and others differently handled; and, on the whole, the impression will remain, that malice and prejudice only can attack a faith which is thus invincibly defended, both within and without the church.

ART. 29. *A Word for the Bible: being a serious Reply to the Declarations and Assertions of the speculative Deists and practical Atheists of modern Times; particularly The Age of Reason, Part the Second, by Thomas Paine. By the Rev. J. Malham, Author of Sermons, &c. &c.* 8vo. 111 pp. 2s. Allen and West. 1796.

The author acknowledges, or rather boasts, that this work was pushed on with all possible rapidity, on account of its late commencement, and was completed in less than three weeks, amidst professional avocations and other interruptions; and he hopes that the expedition with which it has been effected will plead for its defects.

We must resist, *totis viribus*, all such apologies, and especially in all cases like the present. The credit of the Bible was not in so tottering a state, that Mr. Malham's word in its favour could be immediately wanted, to prevent its downfall: and, if such had been the case, we much fear he would not have propped it up in any effectual manner. His defence of the Bible, or rather his reply to Paine, is slight and superficial, though not destitute of some proofs of reading. It abounds in words, so much more than in arguments, that it might well have been compressed within a fourth part of its present compass. Sometimes one might suppose the author to be a skilful physician, as at p. viii. of preface; then, a military engineer, p. 15, but by no means a skilful one. For, having "combated the *exordium* of the *phalanx* of infidelity, and proceeding to make his approaches upon the main body," he suddenly converts the *enemy* into a *fortified place*, and talks of having carried the *works*, and advancing towards the *citadel*. At p. 79 he is a lawyer; but he seems to confound criminal and civil proceedings together. He reprobates a severity of language against his opponents, p. 2, and he seems to have ransacked the English tongue for opprobrious epithets against them. Upon the whole, this is by no means such an answer as will give any fresh spirits to the friends, or any alarm to the enemies, of revealed religion.

ART. 30. *A Reply to Thomas Paine's second Part of the Age of Reason. By Gilbert Wakefield, B. A.* 8vo. 60 pp. 1s. 6d. Symonds. 1795.

It may be some comfort to those who occasionally may fall under the lash of Mr. Wakefield's reproach, to observe that, his irascibility breaks out with equal violence against his friends, when they differ from

from him on any important questions. We have no where seen language so harsh directed against Paine, as in this reply, yet we cannot say that it is unmerited. The preface opens thus: "That part of Thomas Paine's preface, which relates to himself, to his imprisonment, and the dangers of his situation; will be interesting to most readers, as well from *their own singularity* (N. B. the antecedent is *that part*) as from *their connection with that first of political events*, the French revolution. But every man who feels himself solicitous for the dignity of human nature, who glories in the prerogative of rationality, or is charmed by the loveliness of virtue, will observe, with humiliating sympathy, a *debasement of his species*, in the most astonishing, unprincipled, and unparalleled arrogance, to the last, of such a contemptuous, self-opinionated, ill-informed writer. His excess of folly will be lamented by all his friends, *not estranged, like himself, from shame and modesty*: and his enemies will read his outrageous vaunts, united to *such an excess of ignorance and stupidity*, with that *pleasure* (Qu.?) which results from a just expression of mingled abhorrence, derision, and contempt. For my own part, his unprecedented infatuation almost strikes me dumb with amazement. *I am not acquainted with such a compound of vanity and ignorance as THOMAS PAINE, in the records of literary history.*"

Here is the testimony of one who is a friend, in other matters. If we should happen to think much the same of what Paine has written (or Mr. W. himself) on political subjects, how *illiberal* it would be in us to say so! The whole pamphlet is in this style of invective; of which we come in collaterally for our share, as supporters of "*despotism!!!*" venality, and ignorance." When will such *intolerant* friends of *toleration* have the wisdom to perceive, that they are themselves the greatest *bigots* upon earth?

ART. 31. *The Sobriety of the first Part of Mr. Paine's Age of Reason; or, A rational Vindication of the Holy Scriptures, as a positive Revelation from God, with the Causes of Deism. In three Sermons. By J. Auchincloss, D. D. 12mo. 60 pp. 1s. Clarke, Stockport; Knott, London, 1796.*

Dr. Auchincloss is rather behind hand with the world; while others are answering the second part of the *Age of Reason*, he is attacking the first. He undertakes here, 1st. To prove that the Holy Scriptures are an inspired and a standing Revelation from God to men. 2. To assign the causes of Deism, or show from what principles in human nature it hath happened that, when the evidence of the Gospel is so clear and strong, some in every age have pretended to deny it. 3. To offer a few directions, which all Christians ought to follow, if they would be faithful to God and divine truth, and guard their minds against the showy, but hollow, arguments of infidelity.

ART. 32. *The Right to Life. A Sermon preached before the University of Cambridge, November 29, 1795. By Richard Ramsden, M. A. Fellow of Trinity College. 8vo. 20 pp. 1s. Lunn, Cambridge; Rivingtons, London. 1795.*

The property which each man has in his own life, is a right which we have ever considered as connate, and attached to his nature. Mr. R. undertakes to dispute the legitimacy of this position, and grounds the right on the sole basis of God's express commandment. The species of reasoning by which this extraordinary doctrine is supported is no less extraordinary; and the cases which Mr. R. has adduced, on behalf of his hypothesis, either prove nothing in his favour, or even demonstrate the reverse. For the destruction of men's lives by the order of God, or the sentence of human laws, are cases of forfeiture, the first to the author, the second to the prosecutors of that right; and, therefore, prove nothing: while the destruction of another in *self-defence*, if pronounced justifiable, can only be so upon the *presumed right to life*, in him that defends it, and therefore defeats the hypothesis.

The pernicious conclusions to which this doctrine leads can scarcely have been apprehended by the writer. For if the right to life exists only upon the *Commandment of God*, all the sacrifices which have been made of life, where this Commandment was never known, with whatever degree of malice or injustice effected, must, on this principle, be resolved into cases of guiltless homicide. To us the *Commandment of God* appears only to give sanction to a right which before subsisted; as the right of property would itself exist, if no decree of Jehovah had announced its equity. The Commandment operates in the first case precisely as in the last; rendering right, in conjunction with human provisions, more sacred and secure, but by no means more clear and determinate.

In all respects this sermon is difficult to characterize. The reasoning and the language are peculiarly quaint and obscure; we have met with many passages to which we could affix no reasonable interpretation; and the doctrine itself, which the author maintains, is not less original and extraordinary than the tropes and rhetorical flashes, with which he has laboured to embellish it.

ART. 33. *A Sermon preached at the Assizes holden for the County of Cornwall, on Tuesday, July 26, 1796. By Cornelius Cardew, D. D. Master of the Grammar School in Truro, and one of the Chaplains in Ordinary to his Royal Highness the Prince of Wales. Published at the Request of the High Sheriff and Grand Jury. 4to. 1s. Richardson. 1796.*

On single sermons we cannot dwell long. Yet we cannot but dwell awhile where we see particular merit. This now before us turns very properly for the season of assizes, upon the necessity of religion to tie the bands of society together, and to maintain the exercise of government over man. "Nor was any attempt ever made to separate them," says this preacher, very truly, concerning  
government

government and religion, "but in that distracted and infatuated country, where the demon of infidelity, like the fabled image of discord, hourly increasing in its size, seems prepared to scale the turrets of heaven itself."—"Of this impious phrenzy, generated from the fumes of an indigested philosophy in a neighbouring nation, we have not entirely escaped the contagion, and may, therefore, justly dread its fatal effects. We too may, ere long, not only see the most shocking impieties openly avowed and practised, and the greatest indignities offered to every thing that bears the name of religion; but, as they have done, *we may even revert, in the dotage of the blindest superstition, to some of the most absurd and ridiculous ceremonies of pagan idolatry.*" This is said by Dr. C. with equal pointedness and propriety. "Unless we are modest enough to see and confess our own blindness," he remarks with yet more seriousness in another place, "and the imperfection of our so much boasted reason; unless we are sensible how incompetent our faculties are to comprehend fully the nature of God, and to judge aright of his counsels, we need not wonder if we are led away by that evil heart of unbelief, that is mentioned in the text; which was considered by Plato of old\*, and which, I doubt not, still continues to be, one of the most prolific parents of infidelity." "With the modern champions of infidelity," says the author in p. 15, "it should seem that revealed religion need not apprehend any very severe conflicts. Even the recent attack made upon it by him, who boasts of having broken the shackles of superstition, as well as of despotism, is distinguished by nothing but the assurance, with which he re-produces arguments that have been a thousand times confuted, and the temerity with which he advances assertions, that it is in the power of every one who can read the Scriptures to contradict. Yet still, though so often repulsed, the unbeliever persists in assailing, with his infernal artillery, the adamant and impregnable citadel of Christianity, nay, even the everlasting throne of God himself. Vain and impious mortal! that thus darest to lift thy puny arm against *the rock of ages!*" These extracts will speak for themselves to our readers; and the whole discourse shows Dr. Cardew to be a good divine, a good reasoner, and a good writer.

ART. 34. *An Answer to the Question, Why are you a Christian?* By John Clarke, Minister of a Church in Boston [America.] 12mo. 72 pp. 1s. Belknap, Boston. 1795. Johnson, London. 1796.

Although the evidences of Christianity are not here placed in any new or very striking light, yet the author appears to be much in earnest, when he declares that he has been himself convinced by them, and when he urges them upon his readers, in order to produce their similar conviction. His system of doctrine is not clearly explained, and we apprehend it to be in some respects not a little defective. The book, however, might have passed without censure, if it had not held forth encomiums upon "republican principles, and revolutions;" (pp. 60, 66)

\* "Plato de legibus, lib. x. sub init.

which are surely ill-placed, even by an American, in a work of *this* kind. Possibly it was reprinted in England for the sake of those *edifying* passages.

ART. 35. *The French Revolution, exhibited in the light of the sacred Oracles: or, A Series of Lectures on the Prophecies now fulfilling, By Alexander Pirie, Newburgh. 8vo. 256 pp. 2s. 6d. Morrisonsons. Perth. 1795.*

The prophecies which Mr. P. considers "as receiving their accomplishment in the astonishing events of the present age, are particularly some in Daniel and the Revelation of John." In his commentary on Rev. xi. he endeavours to show, that "the great earthquake" is the French revolution—"the city, or great city," Rome—"the 10th part, or street, of the city," France—"the two witnesses," the Old and New Testaments—"the beast ascending out of the pit, and killing the witnesses," the French Convention. From 1 John. iv. 3, he contends, that "Antichrist" is the Jacobin power. Some learning and ingenuity have, thus far, been displayed; but without producing in our minds much conviction. Here, however, the author spoils all he had done, by one bold, precise, and (we are sorry to add) *unfortunate* conjecture. Had things turned out as he expected he would have been a second *Fleming*\*. He says "the three days and an half in the passage before us (Rev. xi. 11.) must mean three years and an half; and, consequently, as the Convention slew the witnesses in Summer, 1792, we may expect *their resurrection* some time before the end of 1795, or thereabout. Then the last shock of the political earthquake, or state convulsion, shall take place, in which the most part of the remaining ring-leaders, in the great apostacy, shall be destroyed, and *truth and peace* shall once more visit that nation." P. 112. Alas! *four* years, and more, have passed, and still this application continues unconfirmed.

ART. 36. *A Sermon preached at the Meeting-House in Prince's Street, Westminster, on the 18th of October, 1795, upon Occasion of the much lamented Death of the Rev. Andrew Kippis, D. D. F. R. S. and S. A. who departed this Life on the 8th Day of the same Month, in the seventy-first Year of his Age. To which is added the Address delivered at the Interment of the Deceased. By Abraham Rees, D. D. F. R. S. Published by Request of the Congregation. 8vo. 70 pp. R. Robinsons. 1795.*

Dr. Kippis was, as we can testify, a man of mild and pleasing manners in society, and, as the world knows, an able and judicious writer. We have before noticed one tribute to his merit, from his brethren; this, by Dr. Rees, is more full and satisfactory, and contains a good biographical sketch. At the end is a list of Dr. Kippis's works, extending to twenty-five articles. We are happy to unite in

\* See Brit. Crit. vol. vii. p. 452.



the commendation of a man so respectable in character, talents, and acquirements.

ART. 37. *A Sermon preached on Wednesday, March 9, 1796. Being the Day appointed for a general Fast. By an Herefordshire Curate.* 8vo. 16 pp. 6d. Davies, Hereford; Martin and Bain, London. 1796.

“ The causes of just and necessary war are stated by the most eminent writers to be these; the preservation of ourselves and property, &c. P. 12. This is precisely the ground of the present war, into which we were forced by the profligate policy of our enemies: and, therefore, an exhortation to “ quit ourselves like men and fight,” (1 Sam. iv. 9) would have been much more reasonable than a common-place declamation against war in general, and a silly insinuation, that this contest was entered into, on our part, for “ the opportunity of aggrandisement which it affords to a few.” P. 13.

ART. 38. *Religion essential to the Being and Happiness of Society. A Sermon for the Fast Day, March 9, 1796. By Alexander Hewat, D. D.* 8vo, 29 pp. Cadell and Murray. 1796.

Dr. H. taking for his text Psalm xciv. 16, first enquires, who they are among us, who may justly be styled evil-doers, and by what mark and characters the workers of iniquity stand distinguished: and, secondly, he urges the necessity of union among those who do well, in order to frustrate the designs, and weaken the hands, of evil-doers. This is a very solid and useful discourse. The reader is not informed where it was pronounced, nor whether it was pronounced at all. But it would not have done discredit to any preacher, or any pulpit.

ART. 39. *The Christian's Duty to God and the Constitution. A Sermon preached at the Meeting-House at Ludlow, in the County of Salop, on Sunday, November 1, 1795, By J. H. Prince, Preacher of the Gospel in London. Published by Request.* 8vo. 26 pp. 6d. Parsons. 1796.

We can justly commend the piety, loyalty, and good intention displayed in this discourse. But we cannot praise it, as a composition, either for constitutional knowledge, elegance, novelty, or vigour. The author must be admonished to abstain from the use of such very familiar phrases, as “ our Lord turned the tables upon them.” P. 3.

ART. 40. *A Letter to the Hon. and Right Rev. the Lord Bishop of Ely, on the Subject of a new and authoritative Translation of the Holy Scriptures. By George Burges, B. A.* 8vo. 42 pp. 1s. Jacob, Peterborough; Longman, London. 1796.

Mr. Burges states three of the principal objections, which have been made by other writers, against a new translation: namely, the respect due to our present version, from its intrinsic excellency; the advantages derived from its antiquity; and the hazard of such an experiment to people of weak understandings, but of honest faith. P. 7.

He briefly urges these objections, and then proceeds to a *fourth*, which appears to him irresistible, and which is founded upon the ill-consequences that may be apprehended from such a step, in the present state of society. This objection is urged with considerable force, and is, doubtless, well deserving of attention. We apprehend that another objection, less disputable, might have been subjoined; namely, that the vast additions which learned men, of various countries, are now making to the stores of biblical learning, render it highly probable that a new translation of the Scriptures, achieved some years hence, will approach much nearer to perfection than one which should be attempted at present.

Mr. B. digresses a little, in speaking of the French revolution. He was a passionate admirer of it in its first stages, as many well-intentioned persons were, who saw but a short way before them. But he now speaks of it, and of the principal actors in it, with that warm abhorrence which can scarcely fail to arise in every virtuous and well-nurtured mind.

At p. 36 we meet with a visionary project, concerning "a national education, or system of instruction, which, free as the light of heaven, shall embrace every soul breathing;" and, at p. 41, we find another vision, concerning "a period, when, by a due cultivation of the powers of the understanding, we may prudently *dispense with the rites and ceremonies*, and rest with comfort and confidence in the *spirit of our religion*." Allowance being candidly made for these and some other eccentricities (particularly at p. 41, concerning *superstition*) this tract may be read with satisfaction.

ART. 41. *Regal Rights consistent with national Liberties. A Sermon preached at St Mary's, Oxford, on Sunday, June 21, 1795. To which is subjoined an Appendix, containing Extracts from the Papers, &c. presented to the House of Commons, by Mr. Secretary Dundas, in 1794. With a few suitable Observations. By W. Hawkins, A. M. Prebendary of Wells, and Vicar of Whitchurch, Dorset. 8vo. 33 pp. rs. Cooke, Oxford; Rivingtons, London. 1795.*

This is a respectable argument, but mixed with some declamation, against equality, and in favour of royalty. The preacher, in his exordium, gives us reason to expect that the subject will be set in a *new light*. P. 2. In this respect we have not been much gratified. But, while demagogues are daily infusing their poison, through the press, into the public mind, the real friends to our constitution must not be idle. Whenever occasion offers they will be well employed in opposing old truths to old falsehoods. At p. 24 some very just political sentiments are expressed with due force and honest freedom. The appendix may help to convince any persons, who have been weak or inconsiderate enough to doubt it, "that numbers have in contemplation the utter ruin of *church and state*, and the invasion of *private property* also." P. 30.

ART. 42. *A Fast Sermon preached at Margaret's Chapel, at St. James's Church, and St. Michael's, Bath, in the Years 1794 and 1795. By William Robert Wake, Vicar of Backwell, Curate of St. Michael's, and Chaplain to the Earl of Bristol.* 4to. 15 pp. 1s. Dilly. 1796.

We find here a manly and judicious address to the reason and Christian feelings of the audience, upon the unexpected prolongation of the war. The sentiments are pious and loyal, and the language forcible and correct.

ART. 43. *A Sermon preached before the University of Cambridge, October 25, 1795: The Anniversary of his Majesty's Accession to the Throne.* By Edward Pearson, B. D. Fellow of Sidney-Suffex College, Cambridge. 8vo. 26 pp. 6d. Rivingtons.

From an eulogium on the monarch and monarchy of this country, and some remarks on the Aristocratic orders, Mr. Pearson proceeds to lay down the necessity of attending to the mode of electing those members of the legislature, whose appointment rests with the people. Mr. P. recommends the pure and unbiassed disposal of suffrage in this instance, as in a high degree important to the welfare of the government and country. The language in this discourse is familiar, and the sentiments are rather just and useful, than novel or striking.

ART. 44. *Proverbs, Ecclesiastes, Wisdom of Solomon, Ecclesiasticus, With an introductory Preface.* 12mo. 227 pp. 2s. 6d. Boulton, Egham; Longman, London. 1796.

While the maxims of ancient wisdom, derived from other nations, have been translated and circulated in various forms, the sensible author of the preface regrets that the same advantage has not been given to the inspired wisdom of the Hebrews. The reason, doubtless, is, that these books are comprised in that volume which all are supposed to possess; but it may be useful to present them also in this portable and convenient form.

## POLITICS.

ART. 45. *Interesting State Papers, from President Washington, M. Fauchet, and M. Adet, the late and present Ambassador from the French Convention to the United States of America. Likewise Conferences with George Hammond, Esq. Minister Plenipotentiary from his Britannic Majesty, as laid by the President before the Legislature of the United States in their present Session. Quoted by Edward Randolph, late Secretary of State, and included in a Defence of his Resignation of that Office.* 8vo. 136 pp. 3s. 6d. Philadelphia, printed. Reprinted by Owen. 1796.

Some letters from Fauchet, the French ambassador in America, had been taken in the *Jean Bart*, and since have been published. From them

them it appears that Fauchet had been very instrumental in fomenting the late rebellion in the western states, and that he had endeavoured to excite a party to overturn the present government in America. Fauchet, upon this discovery, thought proper to retire from America, and Randolph, the secretary of state, who, with other leading men, had been implicated in the plot, resigned his office. These papers contain the justification of his own conduct, which Randolph thought fit to publish; but there seems no reason to doubt that such a plot existed, and that Randolph was involved in it.

ART. 46. *Observations addressed to the Friends of the Constitution, occasioned by the late address of the Whig Club. By a Freeholder of Hang-west in the North Riding of Yorkshire.* 8vo. 22 pp. 6d. Blanchard, York; Rivingtons, London. 1796.

This writer deprecates the reign of clubs, which, in his opinion, the address alluded to was calculated to produce. His remarks tend to prove that a design has existed to effect a revolution in this country by forcible means, and by the aid of an invading enemy: and he strongly justifies the precautions that have been taken to prevent that evil. In his postscript he illustrates the subject by an account of what passed in America through the machinations of Fauchet.

ART. 47. *For all Ranks of People, Political Instructions. Part I. On the Bill of Rights: on the Liberty of the Press. Part II. On a Reform in Parliament, and its probable Consequences. Part III. On popular Discontents: on the Mob: on the Destruction of the English Constitution.* 8vo. 19, 29, and 22 pp. N. B. Each Part may be had separate, Price 6d. Cox, Borough; Johnson, &c. 1795.

This is a very bold, though not an ingenious device, for raising a contribution upon the public. Part I. of these notable instructions is a mere transcript of nine pages from Blackstone's Commentaries; without any other acknowledgment of the fact, than a reference to the name of that writer at the end of each of the two sections of the book. Six-pence being charged for these nine pages, the Commentaries would sell, at this rate, for about five guineas in sheets, instead of thirty-two shillings, the price of the 11th edition well bound. The same freedom appears to be taken with other eminent writers, in Parts II. and III. If it were worth while to be very angry, could any terms of reprobation be too strong for this curious specimen of typographical artifice?

ART. 48. *An Essay on the Causes which have produced, the Principles which support, and the Consequences which may follow, from the Two Bills of Lord Grenville and Mr. Pitt, &c. Dedicated (by Permission) to the Honourable Thomas Erskine. By James Roper Head, Esq.* 8vo. 65 pp. 1s. Galley, Rocheker; Robinsons, London. 1796.

A very superficial declamation, in a very affected style, against the two bills, the war, barracks, subsidies, and loans, and in praise of Mr. Erskine.

Erskine. We are not desirous to suppose that Mr. Erskine's appetite for panegyric is much greater than that of men in general; and therefore we conclude that he will be surfeited by such extravagant encomiums as occur at p. 36; where he is represented as peerless, for eloquence, among his cotemporaries; and as tearing the laurel from the brows of Greece and Rome, and from all the orators in the annals of ancient history. We find many reasons, in this essay, for believing that Mr. Head, and the ancient orators, are perfectly strangers to each other.

ART. 49. *A Word in Season, or a Call to the Inhabitants of Great-Britain, to stand prepared for the Consequences of the present War. Written on the Fast-Day, February 25, 1795, by John Eichen, Author of the Signs of the Times.* 8vo. 53 pp. 1s. 6d. Parsons. 1795.

The author of this admonition is already known to some part of the public, by a tract on Predictions; and those who are acquainted with "the Signs of the Times," need only be told, that this is a sequel to that publication, inspired with the same apprehensions, and penned in the same monitory and denunciating tone.

As the conclusions of mankind are different, according to their different premises, we are not surpris'd to find the extreme discordance which now prevails among the different expositors of prophecy. This address is made to the public, whom it imports to decide upon its contents; and we shall make no further remark upon its sentiments, than that they have been already confronted by the opposite opinions of many able men; and that the mind intent upon arriving at truth, should be careful to adjust the balance with equal respect to the merits of both sets of arguers.

ART. 50. *Prospectus of a Course of Lectures, to be delivered every Monday, Wednesday, and Friday, during the ensuing Lent, in strict Conformity with the Restrictions of Mr. Pitt's Convention Act.* By John Thelwall. 8vo. 29 pp. 6d. Eaton. 1796.

Mr. Thelwall is sufficiently known as a public lecturer, upon topics of popular politics. The late acts, for the prevention of similar assemblies, have obliged him to deviate from his original plan, and turn from subjects of modern, to themes of ancient history. His method of defending this species of lecture, is expressed in the following paragraphs.

"It is essential, however, to mark with some degree of accuracy what it is, and what it is not, that is forbidden by this act: for although it is not the part of a good citizen to violate, from the dictates of individual caprice, the provisions of a general law, (whatever may be his opinion of the government by which it was made) it is certainly the duty of every friend of Liberty to neglect no opportunity which the Legislature has not prohibited, of promoting those principles which he believes to be conducive to the general happiness of mankind." P. 13.

"I will not, in my present disposition at least, violate the Law; but I will continue to obey the dictates of my own conscience, and promote

promote the important cause of popular discussion, in *such ways as the Law has not yet forbidden*; and perhaps it will be found, upon serious consideration, that the field is yet ample, and the harvest promising." P. 15.

It is but justice to Mr. T. to say, that this Prospectus is written with more ability, and rather less intemperance, than are usually found in the pamphlets which issue from the same *hot-press*.

**ART. 51.** *A Letter to the King, in Justification of a Pamphlet, entitled "Thoughts on the English Government." With an Appendix, in Answer to Mr. Fox's Declaration of the Whig Club.* 8vo. 139 pp. 2s. 6d. Owen. 1796.

The most zealous defender is not always the most judicious, and this appears to be the case with Mr. Cawthorne, who signs his name to the dedication of this pamphlet. The author's opinions are certainly, in a peculiar manner, his own, and he expresses them with an openness and boldness which disdain all compromise. He is particularly violent against the exertion of what he considers as an injudicious authority by the House of Commons. On this ground he condemns the prosecution of Mr. Hastings, and every other trial in which that body was the prosecutor. But the tract has now lain by till its immediate occasion has passed, and it seems unnecessary to go further into the examination of particulars, either to condemn or applaud the writer.

**ART. 52.** *A few Words addressed to the Right Honourable Charles James Fox, on the sacred Duty of Insurrection.* 8vo. 23 pp. 1s. Cawthorn. 1796.

A strong and sensible, but very concise, remonstrance against the words attributed, we know not with how much justice, to Mr. Fox; that, "if the treason and sedition bills should pass into laws, against the consent of the majority of the people, it would no longer be a question of moral duty, but simply of prudence, whether or not they shall be obeyed." Since the bills have passed, we have happily neither felt the slavery, nor seen the fermentation which we were told they must infallibly produce.

**ART. 53.** *The Prevention of Poverty, by beneficial Clubs; with preliminary Observations upon Houses of Industry and the Poor-Laws.* By Edward Jones, Esq. Second Edition. 8vo. 48 pp. 1s. Longman, London; Brothier, Chetter. 1796.

The preliminary observations, which occupy a full half of this book, are a little too declamatory against poor-houses. That places of this kind are often ill-managed, no one can deny. But the question is, whether the institution of them be wrong *ab initio*, or whether it becomes so only through bad management. Experience inclines us to think, that the former of these positions is the true one. Upon one point we speak positively; that whoever is a stranger to the cares of a magistrate, or an overseer, can have but a very imperfect idea

idea of the difficulties which occur in administering relief to the poor, especially where there is no parish workhouse. In this matter, above all others, philanthropy will ever have cause to deplore a multitude of miseries, which human wisdom and power cannot prevent.

Yet, let us exert all our efforts to alleviate them as far as we are able; and therefore let plans like this of Mr. Jones' (published after an observation and silent attention of twenty years) be candidly received, and attentively considered. The outline of it is, to institute, in every parish, one or more funds, to which all men should be obliged to contribute according to their abilities, and from which the poor and distressed only should demand assistance. P. 26. For the calculations on this subject, the regulations of these funds, and the probable effects of the plan, we must refer our readers to the book itself; in which there are some good observations relating to the poor. But, we fear, that the *prevention of poverty* is altogether a visionary expectation.

ART. 54. *Existing Circumstances, or the Order of the Day exemplified in Two Instances of political Inconsistency, with regard to the Roman Catholics and Nonjurors of Great-Britain. To which are added, Comments and Observations upon the recent Outset of a War-Minister at Quiberon-Bay and Isle de Dieu, addressed to the unprejudiced Noblemen in Great-Britain.* By Christopher Plainsense. 8vo. 42 pp. 1s. Johnson. 1795.

Christopher Plainsense says he writes from conviction, and that facts and consequences deduced from them, constitute the leading features in this pamphlet. In this statement we are inclined to think him correct, as very different consequences are frequently deduced from the same facts. What the inferences are which this writer has deduced, may be sufficiently conjectured from the bill of fare which the title-page presents; and few of our readers will, we apprehend, be anxious to make further acquaintance with this pasquinade.

ART. 55. *A Letter to the Right Honourable William Pitt, Chancellor of the Exchequer, on the national Debt.* By Edward Tatham, D. D. Rector of Lincoln College, Oxford. 8vo. 71 pp. 2s. 6d. Rivingtons, &c. 1795.

This letter to the minister, in its style, has much animation and elegance: the attachment of an Englishman also to his native country, glows in every page of it; but as having reference to political œconomics, we cannot equally commend it. We must censure the author's opinion of the absolute inutility of a sinking fund, as such. Experience, he says, has shown its inefficacy. It has shown nothing more than its inefficiency, when *not* applied to the discharge of the debt. Before the last peace, no provision was ever made for a periodical increase of the common charge of the peace establishment, or of occasional armaments: the latter was then first adequately provided for, and thus its increase has been perpetually absorbed.

Dr. Tatham attributes much of the increasing wealth of the kingdom to the circulation arising from taxes, levied to pay the interest of the debt. We do not conceive every transfer of money to produce those

beneficial

beneficial effects attributed to circulation: some transfers are beneficial, some indifferent, some even detrimental: that which is beneficial, he has described himself; it takes place when money, on "every return, has performed one function as a medium of exchange: and upon every return there is a profit." We do not find this property in the progress of money, from the contributor of a tax to the receiver; from him to the treasury, and thence to the annuitant. Its next transfer indeed, from the annuitant to the producer of commodities, is beneficial. But if the original contributor had made the same use of it, the benefit would have been as great; and the beneficial function would have been performed in less time, or the beneficial circulation been accelerated.

Although we cannot admit that the national opulence has been increased by the debt, his observations respecting the effect of that opulence on the sensible burthen of the interest are just and acute. When that annual payment remains stationary, and the national income increases, its burthen must continually diminish; or even while the former increases, but with less celerity than the latter. One fault has run through all the desponding predictions of the consequences of the increase of the debt; their authors have almost constantly supposed the national income to be stationary; the contrary has been the fact, and very much the contrary.

This letter concludes with an idea, the ingenuity of which deserves much praise: nor are we at once to decide, that it is more ingenious than practicable. It is a general maxim in politics, that the state should not take up the functions of the merchant: but this is not universal. Carriage is a mercantile object, yet the carriage of letters is undertaken by the state, with great private convenience and public emolument; and Dr. Tatham thinks a great revenue might be obtained, if government were to issue a bank paper, upon its own credit. He has not the followers of the celebrated Sir Matthew Decker among his opponents. A very acute plan of his supposes it to be practicable and useful.

## AGRICULTURE.

ART. 56. *Letters and Papers on Agriculture, Planting, &c. selected from the Correspondence of the Bath and West of England Society, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce. Vol. VIII. 8vo. 390 pp. 6s. Dilly, London; and at Bath, Bristol, Salisbury, Gloucester, Exeter, &c. 1795.*

After a careful perusal of this volume, we are compelled to say, not without much reluctance, that it by no means answers our expectation. Some of the papers, however, are really valuable; among which we place, Observations on the Management of Woods, by Mr. Davies; an Enquiry concerning the State of Timber now growing in England; with another paper on a similar subject, by Mr. Wimpey; and two or three other articles of smaller importance.

We cannot approve of the insertion in this work of *Extracts from the County-Reports*, extending from p. 113 to p. 252. By this proceeding



eeding, very many readers will pay twice for the same thing. The schemes of Sir Mordaunt Martin, and Mr. R. Pew, concerning the poor, appear to us no better than benevolent reveries. Dr. A. Fothergill's discourse, on the abuse of spirituous liquors, might be very proper in a right place: but it is here surely much out of place. The silly letters by Farmer Slouch, and others, on burnt ears in wheat, are a discredit to the volume.

ART. 57. *Report of the Committee of the Board of Agriculture, appointed to extract Information from the County Reports, and in other Authorities, concerning the Culture and Use of Potatoes.* 4to. 177 pp. 5s. Nicol, &c. 1795.

The indefatigable activity with which the Board of Agriculture prosecutes its useful designs, is very generally known, and, doubtless, as generally commended and honoured. An excellent specimen of this activity is presented in this report; in which a prodigious variety of information is judiciously abstracted, and exhibited within a very moderate compass. The paper by Dr. Anderson, p. 107, seems to us peculiarly important. The book is well printed, contains several plates, and is one of the cheapest that has fallen into our hands. Although the knowledge of the culture and use of this valuable root, the potatoe, be still in its infancy, yet, by such aids as are here presented to the public, it will probably soon attain to a full maturity.

ART. 58. *Considerations on the Scarcity and high Prices of Bread-Corn and Bread at the Market; suggesting the Remedies, in a Series of Letters; first printed in the Cambridge Chronicle, and supposed to be written by Governor Pownall.* 8vo. 58 pp. 2s. Wilkie and Debrett. 1795.

This tract contains many suggestions worthy of the attention of legislators. The principal question proposed is, If the general produce of the land has lately been more abundant than it formerly was, (which seems to be the case) why has the supply of bread-corn been inadequate to the consumption? The causes assigned are—an increasing population; a waste of bread-corn, by an undue division of the flour; the great increase of horses, and the consequent demand for other grain instead of wheat.

We come next to the modes of increasing the supply of bread-corn. Among which are, putting more lands into culture; namely, crown-lands and forests, wastes, commons, and undrained lands. Here we meet with a suggestion, which we very highly approve—the providing for cottagers, by adding a portion of land to each cottage, for raising garden-stuff and keeping a cow\*. The prevention of waste and luxurious use, and of undue division of the meal, is then recommended; and, above all, a regulation by law of the due making of flour, and the bringing the miller, as well as the baker, under an

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\* See an instance of the good effects of such a plan, in the *British Critic*, vol. vii. p. 135.

affize. For this last purpose, a bill was brought in by the author, in 1775, which lay over, by consent, till the next sessions. But in 1776, corn becoming cheap, and the people quiet, and government being no longer alarmed, the measure fell to the ground. A following letter contains an affize-table for flour: and the concluding letter reproaches the monopoly of corn, and the artificial enhancing of its prices; proposing, as remedies, the establishment of magazines in all great towns and populous districts, but especially “new regulations of importation, as to the entries and duties, and the warehousing of foreign corn, so as to render our market a *free mart*.”

We do not agree with the author in some of his suggestions, particularly with regard to the monopoly of corn. For to whom, except monopolists, can the multitude of small farmers sell their corn? And who, but these same monopolists, are to circulate corn throughout the kingdom? We have, however, been much gratified and instructed by the work in general, which appears to be the result of experience and judicious observation.

ART. 59. *General View of the Agriculture of the County of Lancaster; with Observations on the Means of its Improvement. Drawn up for the Consideration of the Board of Agriculture and internal Improvement. From the Communications of Mr. John Holt, of Walton, near Liverpool, and the additional Remarks of several respectable Gentlemen and Farmers in the County.* 8vo. 241 pp. 5s. Robinsons, &c. London; Creech, Edinburgh; Archer, Dublin. 1795.

The Board of Agriculture having resolved to reprint the surveys, lately published, of the several counties, with the additional communications received since the original reports were circulated; it was judged expedient to commence this republication with the surveys of Norfolk on the eastern, and Lancashire on the western coast, of the island. When all these surveys shall have been reprinted, it is proposed to draw up an abstract of the whole, in two or three volumes 4to. to be laid before the king and parliament; and afterwards, a general report on the present state of the country, and the means of its improvement, is to be systematically arranged. P. ii. An object so extensive and important, must obtain the warmest wishes for its success from every real friend to his country.

Of the very numerous facts and observations contained in this book, it is not possible for us to give any other than a general character; and this may, with justice, be very favourable. Great industry, and a very respectable share of judgment, have been united, in collecting and arranging this mass of valuable information.

To persons contributing their counsel and assistance to works of this kind, we shall offer one admonition, suggested by the reading of this performance, and useful (perhaps) to the compilers of other miscellanies of the same nature; namely, to enquire carefully, and reflect dispassionately, before they propose any alterations of old and tried laws. There are proofs of a want of this enquiry and consideration, at pp. 28 and 222. We read at p. 28, “The justices might settle all differences and disputes betwixt the landlords and tenants, instead of  
the

the present expensive modes of courts of judicature." It is added, in a note, "with a *proper jury* they might." Neither the proposer of the scheme, nor his annotator, seems to know much about the laws of our country, the qualifications reasonably to be expected in justices, or the prodigious burthen which the statute-book has already placed upon their shoulders. He that should suggest a plan, by which gentlemen of rank, fortune, and good education, might be more generally induced to act in the commission of the peace, would do greater service to the country, than the man who should propose the most happy addition to the laws already existing. At p. 222, in the note upon tithes, it is said, "should not the incumbent of the day have a power to grant a lease for 21 years certain, on supposition even of his dying the day after?" Among the various projects for a commutation of tithes, this is the worst for incumbents.

## MISCELLANIES.

ART. 60. *Three Dialogues on the Amusements of Clergymen.* 12mo: 224 pp. 4s. Whites. 1796.

A very impressive degree of natural manner pervades these dialogues, which are, in all respects, well worthy of attention and commendation. The interlocutors are Dr. Stillingfleet, when Dean of St. Paul's, and Dr. Josiah Frampton, while yet a very young man, and in orders. The subject of Amusements is divided into three heads, which are examined in the three dialogues. First, amusements that are riotous and cruel: secondly, such as are trifling and seducing: thirdly, such as are innocent and instructive. The first class, under which hunting and shooting are included, is altogether proscribed. An exception is partly made in favour of fishing, but then it is on condition that it is performed with an artificial fly, or a dead bait, or, as still preferable, with a net. "I cannot," says Stillingfleet, "bring myself to recommend any amusement to a clergyman which arises from destroying life." In the second class, cards are altogether dismissed, but music and dancing, in private societies, are allowed. Bowls, tennis, and cricket, the Dean permits, in well-chosen parties, and even billiards; but all these, it may be observed, are corrupted, as much as cards, if the spirit of avarice be allowed to insinuate itself by playing for money; and cards, on the other hand, when played in a friendly manner, and for a trifling stake, seem as free from all objection as any other games. They certainly may be seen so managed in very many instances, though too often grossly abused. This little tract may render service to every serious clergyman, by putting him upon weighing, in his own mind, what indulgence he ought, or ought not, to allow himself. He will not, in every instance, decide, perhaps, as the Dean here decides, but he will feel the propriety of a due and conscientious regulation of his conduct, even in his amusements.

ART. 61. *Grammaire Italienne composée d'après les meilleurs Auteurs et Grammairiens d'Italie, et suivant l'Usage le plus correct de parler et d'écrire de nos Jours.* Par M. Peretti, Professeur de la Langue Italienne. 12mo. 396 pp. 5s. Boosey, &c. 1795.

Both in France and England the Grammar of Veneroni has long enjoyed the most extensive reputation, has been printed and reprinted, with augmentations and comments, and has been considered as the standard book for instruction in the Italian language. Other grammars indeed have been published, but no one has succeeded in supplanting that. M. Peretti, who appears to have studied his own language very critically, and certainly has produced an extensive and useful grammar, objects to Veneroni, that his fame is confined to France and England, where his merits can be less properly appreciated, and by no means extends to Italy: he undertakes also to convict him of several faults. His remarks directed against that author extend to 51 pages, and are many of them important. For his own qualifications, M. Peretti alleges that he studied his native language ten years in Tuscany, and five more at Sienna, Rome, and Naples: he has taught it several years in France, and now for about three in England. He particularly opposes the pretended proverb, which has obtained so much currency, *Lingua Toscana in bocca Romana*: and says that he never heard of it in Italy. It is, he further declares, contrary to the fact, for the Italians acknowledge no model of pronunciation except the Tuscan; and *Toscaneggiare* is current in all the schools of Italy, to express the faculty of speaking the Italian language in its utmost purity; which decreases in all the capitals of Italy, in proportion as they recede from Tuscany. He considers the grammar of Baretti as an unfinished sketch. As it is most common in England to learn French before Italian, perhaps the circulation of this grammar will not be much impeded by its being written in French; should it prove otherwise, it may be easy to procure a translation. We consider the book as a valuable present to the students in Italian.

ART. 62. *Instructions for collecting and preserving various Subjects of natural History, as Animals, Birds, Reptiles, Shells, Corals, Plants, &c. Together with a Treatise on the Management of Insects in their several States; selected from the best Authorities.* By E. Donovan, Author of the natural Histories of British Birds and Insects. 8vo. 86 pp. with Plates. 4s. 6d. Rivingtons. 1794.

Though we have noticed the other publications of Mr. Donovan, this has been hitherto overlooked. It was drawn up, as he informs us, at the express request of many subscribers to his books on natural history, and is extended to all the classes of that science. Though Mr. Donovan is a diligent naturalist, and has collected many useful directions from various authors, verified frequently by his own experience, he has not by any means attained the art of correct writing. In his very division of his subjects, he falls into the vulgar error of giving the name of *animals* exclusively to quadrupeds; not reflecting that it is common to all creatures that *have life*, from man to the meanest

meanest reptile. His book, however, may be used with advantage by those who wish to preserve specimens for themselves; though, as in all similar cases, they will find it necessary to add much practice to the precept.

ART. 63. *Some Observations on the Distemper in Timber called the Dry-Rot.* 8vo. 61 pp. 2s. Johnson. 1795.

The author of this tract is a gentleman who has been led to consider the subject minutely, by having the *dry rot* in his own house on Sunbury Common. This evil, which he considers as the "leprosy of houses," mentioned in Leviticus, arises, he thinks (notwithstanding its name) from damp. His conclusions, drawn from his own observations, are these; 1. That the cause of the *rot* in timber is derived from the ground. 2. That the ground which produces this distemper is always damp. 3. That the stone most commonly used for paving floors, does not intercept the cause of the *rot*. His remedies are calculated upon these suppositions. This enquiry has lately been made the subject of premiums in the *Society of Arts*, and as various observations will be thus compared, it may be hoped that some certainty will be attained.

ART. 64. *A Letter to William Garrow, Esq. on the Subject of his illiberal Behaviour to the Author, on the Trial of a Cause (Ford against Pedder and others) at the Lent Assizes, 1796, held at Kingston, in the County of Surrey. With an Apology for its Publication, to Sir Beaumont Holtbam, Knt. one of the Barons of his Majesty's Exchequer. By Matthew Concanen, Jun.* 8vo. 23 pp. 6d. Jordan. 1796.

Among the circumstances which, upon trials in our courts of justice, are apt to offend the feelings and the judgment of considerate hearers, one is, the irreverent manner of administering oaths; another, the frequent prevarication of witnesses, arising probably, in some degree, from the former circumstance; and the last is, the unwarrantable liberty sometimes taken by gentlemen of the bar with the characters of persons who are parties in, or concerned about, the cause in hand. The letter before us is a strong remonstrance (mixed with some irrelevant petulancies, as at p. 2) against a liberty of this kind. If the statement here given be accurate, Mr. C. has undoubtedly sustained great wrong: and though the turpitude of the calumny, in such a case, may rest with the person who draws up scandalous instructions; yet the advocate who hastily adopts them, will not escape unblamed, especially if he should have concluded his harangue by a salvo for himself, like this: "Gentlemen, if I have been wrong, I am sorry for it, but such were my instructions." P. 14. If *briefs* were less trusted to in this part of the business, and *evidence* more patiently waited for, there would be no occasion for apologies of this kind.

We speak thus plainly, conceiving that whenever a book, submitted to our examination, offers a fair opportunity, we are doing a service to the public, without stepping beyond our line, in protesting against wrong practices in any profession whatever. Our remarks

here are general; and we by no means pronounce an opinion upon the particular case which this book sets forth; the parties in which are, all of them, equally indifferent and unknown to us.

ART. 65. *Observations on the various Accounts of that family Difference in high Life now happily adjusted, to the Satisfaction of all Parties concerned.* 4to. 44 pp. 1s. Faulder. 1796.

A catchpenny, consisting merely of extracts from the public prints.

ART. 66. *The Correspondent, a Selection of Letters from the best Authors; together with some Originals, adapted to all the Periods and Occasions of Life; calculated to form the epistolary Stile of Youth of both Sexes, to impart a Knowledge of the World and Letters, and to inspire Sentiments of Virtue and Morality.* 2 Vol. 12mo. 74 pp. Cadell and Davies. 1796.

We do not see any great utility in such a work as this, but as there is as great a variety of palates in literature as in eating, all must be accommodated. The letters are chiefly taken from popular works, some of which are as modern as Dr. Johnson's epistolary correspondence.

ART. 67. *Letter to a retired Officer, on the Opening and Sentence of a general Court-Martial, held at the Horse-Guards, on Friday, November 27, 1794, and on many subsequent Days, for the Trial of Colonel John Fenton Cawthorne, of the Westminster Regiment of Middlesex Militia,* 4to. 39 pp. 2s. Debrett. 1796.

A laboured apology for Colonel Cawthorne, with a censure on the court-martial which tried him.

ART. 68. *Summary of the Proceedings in Doctor's Commons, in a Cause instituted by Charles Colin Campbell, Esq. against Harriet his Wife, for Adultery; comprehended in the Speech of the Surrogate, who pronounced Sentence in that Cause, on the Second Day of March, 1796, in the Court of the Commissary of Surry.* 8vo. 42 pp. 1s. Allen and West. 1796.

In reciting the title-page of such publications as this, we think we have done all that is necessary, and certainly more than we like.

ART. 69. *The Apprentice's Companion; or, Advice to a Boy upon being bound Apprentice; and for his Conduct during his Apprenticeship.* By R. I. Master of the Orphan Working-School. 8vo. 45 pp. 6d. Button. 1795.

A very pious and useful little tract; teaching the young learner what God is; what he and all mankind are; his duty to God; his duty to himself; and his duty to his master, and to society at large. Under the third head, *praying in his own words* is, perhaps, too much insisted on for so tender an age. P. 19. And under the fourth head, *duty to himself* is not enlarged upon so much, nor treated quite so distinctly, as we could wish. P. 23.

ART. 70. *The Gentleman and Lady's Key to polite Literature, or compendious Dictionary of fabulous History. Containing the Characters and principal Actions ascribed to the heathen Gods, Goddesses, Heroes, &c. and the Manner in which the Ancients represented the Deities and Heroes, Virtues and Vices, in their Paintings, Statues, and Gems; together with some Account of their principal Poets. Intended for the Assistance of those who would understand Mythology, Poetry, Painting, Statuary, and theatrical Entertainments. The Fifth Edition, considerably improved.* 12mo. Ten Sheets and a Half. 2s. 6d. bound. Robinsons, &c. 1796.

We should not think it necessary to notice this fifth edition of a convenient little compendium, had we not compared it with the preceding edition, and found that the additions and improvements are indeed considerable.

ART. 71: *Appendix to the Eton Latin Grammar, consisting of explanatory Notes, and other useful Additions to that valuable Work. Compiled for the Use of Schools.* 8vo. 40 pp. 1s. Hamilton.

The extreme conciseness of the Eton Grammar has long required a species of supplement, as well for the elucidation of some rules not rendered sufficiently clear, as for the augmentation of those exceptions which were not given sufficiently at large. In the Appendix now announced, these defects are very well supplied; and we entertain no doubt that it will find a place among the elementary instruments of those, who adopt the Eton mode in their system of Latin instruction.

ART. 72. *Almanac of the Prisons of Paris; or an Account of the Manner in which the Prisoners were treated, during the Reign of Terror. Containing many curious and extraordinary Anecdotes of Prisoners of both Sexes, and of all Ranks. Translated from the French.* 12mo. 84 pp. 2s. Owen. 1795.

The horrors recounted in this book are not more extraordinary than the strange mixture of gaiety and gallantry that is stated to have subsisted in those abodes of misery and death. The whole presents a picture of a people as extraordinary as the situation in which they were then placed. It is an incorrect translation, and appears to be the work of a Frenchman,

ART. 73. *The Chronologist of the present War, containing a faithful Series of the Events which have occurred in Europe, from the Commencement of the Year 1792, to the End of the Year 1795. Amidst a Variety of interesting Article will be found the following: Acts (principal, of Parliament) Addresses, Battles, Declarations, &c. &c.* 12mo. 336 pp. 4s. Allen and West, &c. 1796.

Several compilations of this kind have lately appeared: but this, by giving several state-papers, and other public documents at large, approaches

proaches more nearly to legitimate history than the generality of chronological registers. We have no doubt that it will be found a very convenient book of reference to those who may wish occasionally to look back upon the events of this extraordinary period.

ART. 74. *The Beauties of History, or Pictures of Virtue and Vice, drawn from the Examples of Men eminent for their Virtues or infamous for their Vices. Selected for the Instruction and Entertainment of Youth. By the late W. Dodd, L. L. D. The Second Edition, with considerable Additions and Improvements, and ornamented with Vignettes by Bewick. 12mo. 300 pp. 3s. Vernor and Hood. 1796.*

“The greater part of this work was selected by the late Dr. Dodd, to illustrate and exemplify his sermons to young men.” The present editor, who signs himself Stephen Jones, assures us that the additional examples are very numerous, that many have been taken from Mr. Seward’s Anecdotes of distinguished Persons, and many drawn from other sources of undisputed purity and veracity. So circumstanced, this enlarged edition must surely deserve countenance from those who approved the former.

## FOREIGN CATALOGUE.

### FRANCE.

ART. 75. *Simplification des langues Orientales, où Méthode nouvelle et facile d'apprendre les langues Arabe, Persane, et Turque avec des caractères Européens, par C. F. Volney. Paris, An III. 135 pp. 8vo.*

For an inhabitant of the southern coast of France, not more than sixty hours are required to carry him to Algiers and Tunis; in a fortnight he may be placed in Egypt or Syria, and, in eighteen days, at Constantinople; notwithstanding which, the Europeans and these West-Asiatics, or, at least, their descendants, appear to be scarcely less separated from each other than the inhabitants of two different planets. Though contemporaries, there is, as it were, a distance between them of several centuries. The immediate cause of this phenomenon is obvious. In the Levant, the European is always a stranger. He buys and sells, but only through the medium of interpreters and brokers; he undertakes political negotiations, for the management of which he is, however, chiefly to depend on his Dragomans and subordinate officers; he pretends to improve the discipline of the Turkish troops, and still remains, with respect to them, an unintelligible



gible christian dog. Such a stranger he must necessarily continue, so long as he is unacquainted with the languages of the country. But why then are these languages so little understood by the ordinary man of business; and by what difficulties, real or imaginary, is he deterred from attempting to acquire them? Two principal difficulties here present themselves to our author.

The first of these is, that he must learn to write and pronounce a singular, intricate alphabet, containing several letters and sounds unknown to the Europeans. When this obstacle to his progress is surmounted, when he has made himself perfectly master of the Arabic and Turkish characters, both in their figures and utterance, the latter of which can only be acquired from *vivâ voce* instruction, he will be much deceived should he imagine that he shall then be able to read. The West-Asiatic has no letters in his alphabet to represent the vocal sounds between the consonants. At a later period, indeed, he began to express these sounds by signs placed partly above, and partly below the letters themselves, or, as it is generally termed, to *point* his writing.

Whosoever, therefore, would undertake to learn these languages, so punctuated, must, at the same time, have his eye directed to three lines instead of one, nearly in the same manner as is usual in regard to musical notes. This too might be performed; but the principal difficulty still remains. It is but rarely that the Arab, Turk, or Persian condescends to add these vocal signs, the invention of which is, in reality, of so modern a date. They can only, therefore, be supplied by those who are sufficiently acquainted with the languages, and who have ingenuity enough to guess rightly. To such grammatical speculations it must be allowed that people of business are but ill-adapted: and if it should be found no easy task, even to the professed Oriental scholar, to decypher a difficult MS. destitute of vowel-points, it may, at least, afford him some consolation to be assured by Mr. V. that even the literati of the country itself would not be able to read such a book without preparation.

To an European these difficulties are likewise greatly increased by the consideration that no alphabet whatever, and, least of all, the West-Asiatic, is provided with signs sufficient to express all the different vocal sounds.

With a view to obviate these difficulties, the author proposes *first*, that Roman should be substituted for the Oriental letters and vowel-points, as far as they are calculated to express the same sounds; and that, with these, a number of Arabic, Persian, and Turkish books, adapted to commercial purposes, should be printed. In these the merchant may exercise himself till he becomes tolerably well acquainted with the languages, when he may go into the Levant, and have the satisfaction of executing his own business himself.

For all the sounds, whether consonants, short or long vowels, or diphthongs, Mr. V. observes, very justly, that there should be single and appropriate characters. Some additional letters must, therefore, be adopted, in order to enable us to learn the Arabic, Persian, and Turkish languages, according to this plan. Mr. V. proposes that they should be entirely new. With respect to the diphthongs, this may

may indeed be required, because, with the Europeans, it is usual to express them by two vowels. But the Arab is not acquainted with such double sounds; and, to introduce *new* signs, for the purpose of expressing those sounds, which are peculiar to the Eastern people, appears to be unnecessary. To the eye it would be the same thing, whether the strange Arabic figure is retained, or a new one, equally strange, invented; and, with the former of these our presses are already provided.

The author shows, that to represent all the Arabic consonants, vowels, and aspirations, thirty-six different signs are requisite. Among the consonants and the two aspirations (ح and ه) twelve Arabic answer exactly to so many Latin characters, namely,

ه	h	ز	zed
م	ma	س	sa
ب	be	ر	ra
ف	fi	ل	le
د	da	ن	no
ت	ta	ك	ke

Three others may be denoted by letters already known, as ث, which has the sound of *th* in the English word *think*, by the Greek θ, the خ by χ, and the ق by the Roman q, which is, however, in this case, to be pronounced like the German g. The ي, when it is a consonant, appears to have been overlooked. It may be represented by the German j, or the English y.

With regard to the غ, the author remarks, p. 41, that the *γ des Grecs l'exprèsse exactement; car les Grecs ne prononcent pas gamma, mais ramma, en graffiant l'r.* To us Europeans this pronunciation of the Greek γ is entirely new. We should therefore rather recommend it to Mr. V. to retain the غ, together with the nine other consonants, the sounds of which cannot be expressed by any corresponding Roman letters, and for which he has accordingly invented new signs. These consonants are: ض *d dur*, ط *t dur*, ذ *th doux*, as in *those*, ظ somewhat harder than ض, ص *s dur*, ج *dj*, in Engl. *g soft*, ش the English *sh*, ح *h très-dur*, and ع, another strong guttural.

In respect to his fourteen vocal sounds, we must first of all observe, that it does not appear necessary to us, that the simple *a* and *i* should be distinguished by being printed in Italics. To the next we have no objection,

objection, namely, that  $\overset{\curvearrowright}{\text{I}}$  should be represented by  $\overset{\curvearrowright}{\text{a}}$ ;  $\overset{\curvearrowright}{\text{I}} \overset{\curvearrowright}{\text{e}}$  would, however, be better expressed by  $\overset{\curvearrowright}{\text{e}}$ ;  $\overset{\curvearrowright}{\text{I}}$  by  $\overset{\curvearrowright}{\text{o}}$ , to distinguish it from the simple *Damma* ( $\overset{\curvearrowright}{\text{a}}$ ), as  $\overset{\curvearrowright}{\text{I}}$  (*a* with *Medla*) might, on account of the resemblance, be denoted by  $\overset{\curvearrowright}{\text{a}}$ . And since the author says that the  $\overset{\curvearrowright}{\text{ai}}$  is to be pronounced in the Arabic word *bait*, like the *ai* in the French word *maître*, it may very properly be represented by *ai* or *ae*. The  $\overset{\curvearrowright}{\text{a}}$  followed by a mute *je*, as in *rama*, is by Mr. V. written  $\overset{\curvearrowright}{\text{a}}$ , the  $\overset{\curvearrowright}{\text{S}}$   $\overset{\curvearrowright}{\text{i}}$ , the  $\overset{\curvearrowright}{\text{S}}$ , as in the word *souk*,  $\overset{\curvearrowright}{\text{w}}$ ; and  $\overset{\curvearrowright}{\text{S}}$ , which he says is to be founded like  $\overset{\curvearrowright}{\text{o}}$  in the French word *môle*,  $\overset{\curvearrowright}{\text{w}}$ , as in the Arabic *sôt*. The syllable  $\overset{\curvearrowright}{\text{o}}$  he distinguishes from  $\overset{\curvearrowright}{\text{O}}$  by the accent only.

Upon the whole, we are of opinion, that the method of learning the Arabic, Persian, and Turkish languages here recommended by Mr. V. may, after it has received some improvements, be applied with advantage to commercial purposes, for which a very moderate knowledge of them only is sufficient, though it certainly appears, from similar attempts that have already been made by *Grey*, in regard to the Hebrew, and by the late *Sir W. Jones*, with respect to the Arabic language, that it is but ill-calculated to answer the views of the scholar, who will, perhaps, not be so ready to subscribe to the decision of our author concerning Oriental MSS. that, "*il en reste peu, qui méritent la peine d'apprendre leurs langues.*" P. 13.

## I T A L Y.

ART. 76. *Opere del Maffei. Tomo XII. 393 pp. Tomo XIII. 496 pp. in 8vo. Venice.*

ART. 77. *Opere del Muratori; Tom. VII. 357 pp. ibid.*

Of these editions some account has been given in a former number of the *British Critic*. In the 12th volume of *Maffei* we are presented with his *dramatic works*; and, in the 13th, with that entitled *Della Scienza chiamata Cavalleresca Libri tre*. The 7th volume of the works of *Muratori* contains the continuation of his *Dissertazioni sopra le Antichità Italiane*.

ART. 78. *Biblioteca Ecclesiastica, e di varia letteratura antica e moderna; 2 vols. 8vo. Pavia.*

Among the essays comprised in this collection, there are none which can be said to be generally interesting, except, perhaps, those which are of an historical description. To this class belong the first article: *Plan of such an improv'd Church-Discipline as may easily be effected by Catholic Princes*; a translation of which has been inserted in *Henke's Archives*

*Archives of Ecclesiastical History*, Vol. I.; as also the *second*, entitled, *Transpadanic Letters*, by *Colombano Sottosagrifa*, a fictitious name, in defence of the Bp. of Pistoja, *Scipio Ricci*. In an *Oratio in sacris funebribus Imp. Josepho II. perfolutis*, hab. a *Josepho Zola*, *Colleg. Germ. Hung. Rect. in Archigymn. Ticin.* his liberal notions concerning religion are justly commended, with his endeavours to reform the discipline of the church: “*Non hic ego*, says the author, *singillatim atque ordine repetam, quæ is edixit atque constituit, ut prava evellantur dogmata, suoque nitore fides restitueretur; ut in omnibus una doctrina servetur, unumque omnes sapiant in Christo Jesu; ut ne amplius otio disfluant sacerdotes et monachi, sed laborent omnes in vinea domini; ut omnis auferatur occasio turpis quæstus; ut omnis superstitio tollatur; ut purus et integer sit Dei cultus, excitetur ac foveatur in omnium animis pietas; non illa pietatis umbra et ludificatio, quæ nititur hominum commentis, aut parietum ornatu strepituque popularium festivitatum absolvitur, absurda, tumultuosa et noxia, sed composita ad veterem simplicitatem, unde sentire quisque possit adorandum maxime esse Deum in spiritu et veritate; hæc nota sunt omnibus, &c.*” *On the use of the vernacular language in the performance of the religious service*, by *Prof. Pehem*, of Vienna; translated from the German. In *obitu Josephi II. or. auctore Angelo Theodoro Villa*, *eloqu. Prof. Ticin. Vita Hieron. Ferrii, Longianensis, scripta ab Ad. Barichevich, Croata et Presb. Zagrabiensi*. *Ferri* was Professor of Rhetoric at Ferrara, and died in the year 1785. His writings, which are here enumerated, relate chiefly to the literary history of Italy. *Lodovico Ricci*, on the life and writings of *Jovita Rapiccio*, a distinguished theological and classical scholar of the sixteenth century; concerning whom, however, little information had before been transmitted to posterity.

In the *second* volume we meet with *John Lanigan's* (an Irish Professor of Divinity at Pavia) *Method of introducing young Persons, intended for holy Orders, to a Knowledge of the Scriptures*. *Anton. Mussi, Prof. Ticin. de libello inscripto: La lega della moderna Teologia colla Filosofia, judicium*; which is here characterised as the production of a Molinist. *Observations of a Country Clergyman on the Catechism, entitled: Institutio Christiana*. The following extract may serve as a specimen of this Catechism. “*Question: How must the sign of the Holy Cross be made? Answer: The person must lift up his right hand to his forehead, and say, In Nomine Patris*; he must then drop it below his stomach, adding *et Filii*; and, lastly, he must pass it to the right and left side, with the words *et Spiritus Sancti*. *Question: Why must the sign of the Cross be made in this manner? Answer: To point out the mysteries of the sacred Trinity, and of the incarnation of the Son of God. For this reason, when the hand is directed towards the forehead, the words in Nomine Patris are used, inasmuch as the Father is the principle of both the other divine persons: the name of the Son is mentioned when the hand is placed below the stomach, the Son having been begotten from eternity by the Father, and born in time from the womb of the virgin; and, finally, the hand is moved to the right and left, to show that the Holy Ghost proceeds both from the Father and the Son.*” *Ge. Sicardi on the power of Absolution.—Admonition by Clem. Vannetti to the Teachers in the Latine*

*Latin School at Roveredo*, on the practice of conversing in the Latin language, as also on poetry and rhetoric.—*Two Letters* by M. Ant. Flaminus, on similar subjects; and, lastly, an Essay, by the above-mentioned Jovita Rapius *de Scholarum instauratione*.

## GERMANY.

ART. 79. *Beschreibung der Religion und heiligen Gebräuche der Malabarischen Hindous, nach Bemerkungen in Hindostan gesammelt.*—*Description of the Religion and sacred Rites of the Malabaric Hindous, compiled from Observations made in Hindostan.* Berlin. Part I.—IV.

We are informed, at the end of the *fourth* part, that this work was written by the late Mr. *Ziegenbalg*, a missionary in the East-Indies, and that it has been occasionally improved, both in the style, and some other respects, by the present anonymous editor. The whole exhibits a short sketch only of Indian Theology. The author acknowledges the purity of the Indian notions concerning the Supreme Being, though he does not think it necessary to assert that they were indebted for them to the Christian religion. An account of them is given in the *first* part. In those which follow, Mr. Z. treats of the subordinate, as he does in the *third* part, more especially, of the Tutelary Deities; and, in the *fourth*, to which two last we shall here confine ourselves, of the *Deuerkels*, the *Deualgum*, and the 48,000 prophets. The Tutelary Deities are called *Kiramaderwadrigöl*, and consist entirely of females, one only excepted. They were at first the more immediate attendants on the supreme Deity, but were, on account of their pride, afterwards driven into the lower world, where they are commissioned to protect mankind from the devils and giants, over whom they are entrusted with the command. At the end of the world they will be restored to their former elevated rank. To each deity is assigned annually his own peculiar festival. As they are, however, so much conversant with devils, such animals only are sacrificed to them, as are held to be unclean. Nor is it usual for a Bramin priest to officiate in the pagodas of these deities. Indeed those treated of in the *fourth* part have no pagodas, nor any peculiar religious service paid to them. Notwithstanding this they are greatly honoured, and some of the ceremonies which take place in the sacrifices made to the other deities, have a reference to them. By *Deualgum* is meant the *World of Deities*, one of the fourteen into which the Indians divide the universe. In this are placed the *Deuerkels*, the number of whom amounts to 330,000,000. The prophets, who, as well as the *Deuerkels*, are reckoned among the inhabitants of this world, have, by means of certain religious acts performed by them, obtained very extraordinary privileges, can instantaneously transfer themselves from one place to another, require neither meat, drink, nor sleep, and have imparted to the world great mysteries, such as the knowledge of sacred things, the different modes of penance and forms of prayer, the books of the law, together with other matters appertaining to religion. The deities have likewise their particular servants, who play on musical instruments,

struments, and are provided with wings. This part concludes with an account of their festivals and sacrifices, with their drink, incense, and meat-offerings.

*Jena ALZ.*

ART. 80. *Pausaniæ Græciæ descriptio. Græce. Recensuit ex codd. et aliunde emendavit Joh. Frider. Facius. Tom. I. 1794; 592 pp. Tom. II. 1795; 518 pp. in l. 8vo. (Pr. 3 Rixd. 12 gr.) Leipzig.*

An hundred years have now elapsed since the appearance of the last, which was only the third, Greek edition of Pausanias, notwithstanding the great, and generally acknowledged, importance of the works of this author, both to the historian and the antiquary. Hitherto the Greek text of *Aldus* has been the only one which the later editors have followed; they have, however, and more particularly *Sylburgius*, (one of the most learned and ingenious philological scholars of his time) as also *Kühn*, from the observations of *Casaubon*, contributed not a little either to restore passages evidently corrupt, to their original purity; or, at least, to point out to the reader the defects and inaccuracies by which the work was disfigured, which they have supplied and corrected by happy conjectures. Nor, indeed, does the new editor undertake to give a complete reformation of the text, though he has, through the favour of Prof. *Heyne*, availed himself of two MSS.; one belonging to the library at Vienna, and the other to that at Moscow, which, in general, differ from the printed work in trifling matters only; or, at the most, serve but to confirm the emendations of *Sylburgius*. By the present editor no readings are admitted into the text, but such as bear incontrovertible marks of being genuine. But, among the distinguishing merits of this edition may be reckoned the changes introduced into the punctuation, by which an entirely different, and better sense is given to many passages; the short, but comprehensive, summaries prefixed to each chapter; the ingenious explanation and improved versions of many heretofore obscure periods, and, lastly, the numerous citations from other writers who have treated of the same subjects. We are sorry, therefore, that we cannot give to this edition our unqualified testimony of approbation, as we find it deficient in the following articles, which we conceive to be essential to its perfection. First, there are wanting many of the observations in the edition of *Kühn*, which serve materially to the elucidation of the work; secondly, brief accounts, besides the quotations, of those things in regard to which other writers differ from Pausanias, whom the reader may often not have opportunity, and sometimes, perhaps, not the inclination, to consult. This is one of the principal excellencies of the editions of ancient authors, published by *Wesseling*, *Heyne*, and *Schæveighaüser*, and as *Kühn* himself had by no means been inattentive to this object, his edition of Pausanias, will certainly not be superseded by this which is now before us. The third omission which we shall notice is, that of the Latin Translation, which, even to the best Greek scholars, might have been occasionally useful, and which is the more necessary here, as it is frequently referred to in the notes. These two volumes comprise eight books of Pausanias, the

remaining two, together with the Indexes, being reserved for the third volume.

ART. 81. *Biblische Encyclopédie, oder, Exegetisches Wörterbuch über die sämtlichen Hülfswissenschaften des Auslegers, nach den Bedürfnissen jetziger Zeit. Durch eine Gesellschaft von Gelehrten. Zweyter Band. F. bis L. Biblical Encyclopedia; or, An Exegetical Dictionary of the Sciences necessary to the (Biblical) Expositor, adapted to the Exigencies of the present Times. By a Society of learned Men. Vol. II. E. L. 594 pp. 8vo. Gotha. (See Brit. Crit. Vol. VI. Dec. 1795. p. 687.)*

This continuation resembles the *first* volume, both in regard to its merits and its defects. If, on the one hand, it contains one hundred and seventeen new articles not to be found in the *Bibl. Reallexicon*, we have observed, on the other, that one hundred and fifty-nine are wanting here, which appear in that work, several of which are of considerable importance. Of the three persons who contributed to the first volume, namely, L., H<sup>st.</sup>, Schm., the two first only remain in this which is now before us, the place of the last being supplied by another who signs himself R. R\*. R\*\*. and R—s. Some articles contain more, and others less than what might have been wished. Under the head *Greek Version, in the Library of St. Mark at Venice*, nothing is said of the editions by *Villoison* and *Ammon*, nor, of course, of the many conjectures, opinions, and critiques of different learned men in regard to them. Again, under the word *Harmony*, we should have expected to find a more clear and satisfactory description of it, together with some account of its several species. No mention is likewise made of the harmony of the books of the O. T. In the article *Gerber*. (Tanner) it is remarked, that *Pliny* speaks of one *Tychius* of *Bœotia*, as the first discoverer of this art, after which the author proceeds; “ even *Homer* records a person who understood this business, and who, in that heroic age, was famous for his mode of preparing and working leather.” One should, therefore, be led to imagine that *Homer*, in the place alluded to, speaks of some other man. It is, however, still the same *Tychius*, of *Hyla*, in *Bœotia*, whose name *Homer* has immortalized in his poem, in return for the hospitality which he had shown him, as we may understand from a passage, II. VII. 220, not quoted by the author. After all, this *Tychius* is not here called a *Tanner* (*βορσοδεύς*) but *στυροποιός*, a *worker in leather*. In p. 237 is repeated the opinion, for which there appears to be no foundation, that, in the time of our Saviour, the Jews were accustomed to represent *Hell* under the idea of *excessive cold*, whence the expression of *howling* and *gnashing of teeth*, *Matth. xiii. 43*. Among the qualifications required by the ancients in a *king*, were reckoned, says the writer of that article, p. 452, not only *beauty* and *strength* of body, but also a superior degree of *understanding* and *eloquence*; that they should be persons, according to *Lucretius*, *Lib. V. v. 1110 comp. with v. 1104, Ingenio qui præstabant et corde vigeabant, Pro facie cuiusque et viribus ingenioque. Nam facies multum valuit viresque vigeabant*. This article is undoubtedly copied from *Eichorn's Bibliothek*.

Bibliothek. Vol. II. p. 52, seqq, which should have been acknowledged by the compiler. From the custom prevailing in the East, of covering the faces of malefactors when they are brought into the presence of their kings, the author conceives, p. 454, that some light may be thrown on those passages, where it is mentioned that persons, on the appearance of God, fell on their faces, and were afraid of death. P. 442 The author seems to have no distinct notion of clothes woven from the top to the bottom, as he compares them with those used in the present times, and in our own country, which require a taylor to give them their proper form, and to sew them together before they can be worn. But, among the orientals, the clothes thus described were not sewed together, but were formed literally of one piece only from top to bottom, with the ermine, and without any seam. The writer of this critique recollects having seen a loom of this kind on a small scale, in which a person might not only in a standing, but likewise in a sitting posture, (*Homer makes Chryseis and Calypso*, with one of larger dimensions, *ἑτοιχεύσασαι ἴσον, to go from one part of it to another*) weave children's shirts, &c. with perfect ease and convenience. The gentleman who subscribes himself L. seems to be indifferent, at least, about remaining *incognito*, as he informs us not only in the *first* volume, but likewise in this, p. 177, that he is the author of a work entitled: *Auszug aus Hezels ausführlicher hebräischer Sprachlehre zum Gebrauch beym Unterrichte.*—*Extracts from Hezel's complete Hebrew Grammar, adapted to the Purpose of scholastic Instruction.* Detmold, 1787. 8vo. *Jena ALZ.*

## HOLLAND.

ART. 82. *Het Boek Job. uit het Hebreewsch vertaald met Aanmerkingen, door Henr. Alb. Schultens, na deszelfs Dood uitgegeven en voltooid door Herm. Muntinghe.*—*The Book of Job, translated from the Hebrew, with Observations, by H. A. Schultens, published and completed after his Death, by M. Muntinghe; 156 and 271 pp. in 1. 8vo. without the Introduction.* Amsterdam, 1794.

It is well known, that the late Professor Schultens had employed several years in preparing this translation for the press, though he had of late neglected the prosecution of it, and directed his whole attention to the new edition of *Meidani*: at the period, therefore, of his premature death, it was left unfinished, particularly with respect to the two first chapters, and from c. 29 to the end of the book. The remaining part has been supplied by the present editor, at the express desire of Prof. Sch. himself, communicated by himself on his death-bed, and, as far as it was possible, according to the same plan; to which he has likewise adhered in the notes inserted in the part which had been prepared by Mr. Schultens. To the whole are annexed, Critical Remarks by Mr. Muntinghe, in which the ground of the new explanations, together with the Sources of the Readings that have been followed, are pointed out; as also the Observations with which the editor has been favoured by *Schröder*, *Arsoldi*, and *Wilmet*, which certainly form a very interesting accession to the book.



In the Introduction, Mr. Sch. expresses his astonishment, that there should be found persons who conceive the book of Job to have been written after the Captivity. "It requires, says he, in p. 17, no very intimate acquaintance with the nature of Hebrew poetry, to mark the changes which it has, at different times, undergone; and it must, in particular, be evident, that such powers of genius, such elevated sentiments, and such admirable beauty of language, as eminently distinguish this poet, could not have been expected in the times which followed the exile into Babylon, since, in consequence of the manifold oppressions under which the people then laboured, learning of every kind, and more especially poetry, was, in a great measure, neglected, or rather entirely lost among them; so that, if we except Jeremiah only, there was, at this period, no one who could be said, in any degree, to emulate the ancient poets. Those, therefore, who contend that the book of Job might have been composed at this time, are certainly not more competent judges of Hebrew, than Hardouin was of the Latin literature, when he pronounced the works of Virgil and Horace, to have been produced in the monastic ages. Mr. Sch. is persuaded that the two first chapters, from which the arguments against the antiquity of the book are drawn, and the latter part of the last chapter, are a comparatively modern addition, which was first made to this book when it was admitted into the Canon of the Jewish Church. This he conceives to be evinced not only from the office assigned in it to Satan, of whom no mention is made in the books written before the Babylonian Captivity, but likewise from the character of the style itself. Nor will the poem be found to be at all imperfect, when it is deprived of these supplemental parts. The beginning in cap. 3, would be entirely in the taste of Oriental poetry; since it is not usual with such writers to preface their compositions with any historical narrative. Mr. Sch. thinks it, on the other hand, equally improbable that Moses should have been the author of this book. "The poetical compositions of both," says he, "are unquestionably excellent in their kinds, but that Moses was the author of both, I should never be induced to allow, till I could prevail on myself to believe that the *Æneid* might have been written by Horace, and the Odes of Horace by Virgil, or rather both by either of them. If it be maintained that the character of Moses, as a poet, might have changed with his increasing age, it will still be necessary to show how it happens, that this book contains so many words and modes of expression, which, though really Hebrew, are, however, so entirely peculiar to the author of Job, that they never occur either in any of the other writings of Moses, poetical or prosaic, nor indeed in any of the other books of the Old Testament. Mr. Sch. therefore concludes, that either Job himself, or some one of his contemporaries, may have been the author of this poem.

## LITERARY INTELLIGENCE.

The Apology for the Believers in the Shakspearean Manuscripts is now in the press.

We some time since announced a publication on the important subject of education, by Mr. Kett, whose Bampton Lectures were so well received. This, though not completed, is only suspended; in the mean time a volume on prophecy, by that gentleman, is ready for the press.

The concluding volume of Boydell's Milton will be published in the course of the winter.

The second volume of the Embassy to China is in considerable forwardness.

Mr. Dryander is preparing to publish a Catalogue of the Library of the President of the Royal Society.

Two volumes in octavo, on the History of Birds, with engravings on wood, by Bewick, are nearly finished.

The Muzæus, from Bulmer's press, is proceeding to its end, and so is the Claudian.

Mr. Betham, whose Genealogical Tables were mentioned in our last Review, proposes shortly to publish a splendid Baronetage, with tables, on a plan similar to his former work.

Mr. Symons has changed his former intention of publishing an elementary Treatise on Botany, to the design of introducing one on a smaller scale, illustrative of the principles of botany, for the use of ladies.

The History of St. Domingo, by Mr. Bryan Edwards, has been some time in the press.

Mr. Boscawen's second volume of Horace, which completes his translation, is announced as speedily to appear; but the edition of the whole, with the original, which was once said to be projected, is for the present deferred.

We hear also of a History of the Maroon War, in Jamaica, and the proceedings relative to it; to which we expect to see a respectable name affixed.

A History of Liverpool, with that of the River Mersey, is in an advanced state, and will form a handsome quarto.

We are informed of some selections from the *Aias*, in two volumes, 12mo. to be published next month, interspersed with pieces of poetry.

M. Muznier, so justly celebrated for his abilities and true patriotism, at the beginning of the French Revolution, is about to open an academy for education at Weimar, under the patronage of the Duke.

## ERRATUM.

The price of Mr. Betham's Genealogical Tables is misstated in our last. It should have been 3*l.* 1*3s.* 6*d.* common paper, and 4*l.* 1*4s.* 6*d.* on fine paper.

THE  
BRITISH CRITIC,

For NOVEMBER, 1796.

ἄμμες δὲ βροτοὶ, οἶδε βροτῶς βροτοὶ ἀεὶδαμεν.  
We, mortal men, on mortal works decide.

THEOCRÉ

ART. I. *Some Account of the Collegiate Chapel of St. Stephen, Westminster. By John Topham, Esq. F. R. S. (With Plans, Elevations, Sections, and Specimens of Architecture, and Ornaments of such Parts of it as are now remaining.)* Large Folio. 2l. 2s. White. 1795.

FEW circumstances of a similar nature are more generally known, than that the place in which the House of Commons now assembles, was formerly the chapel of St. Stephen. Many have been the allusions, serious and jocular, to this metamorphosis; and the phrase of St. Stephen's chapel, for that house, has been employed even by those *reforming* plotters, who promised at the same time to send away the five hundred and fifty gentlemen by whom it is occupied. As this chapel, in its original form, had been a work of royal piety and munificence, it was worthy of the attention of a zealous antiquary to trace out its obscured lineaments; and it is highly honourable

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able to the liberality of the society of antiquaries to have published the results of these enquiries in so magnificent a style.

This volume contains fourteen plates, engraved by Basire, in the finest manner, representing the chapel and its most material parts and ornaments, so far as they can at present be made out: to which Mr. Topham has prefixed a short, but satisfactory account of the original foundation, with its fortunes and changes, and very accurate descriptions of the plates themselves. The royal palace at Westminster was built, says Mr. Topham, by King William Rufus; but here we apprehend is a small oversight: the great hall indeed was built by that monarch; but the palace (according to Stow, whom the learned antiquary cites in the same passage) was of uncertain antiquity, and undoubtedly not more recent than the time of Edward the Confessor. The words of Stow are very express; "next to this famous monastery," that of Westminster, "is the king's principall pallace, of what antiquity is uncertaine: but Edward the Confessor held his court there: as may appeare by the testimony of sundrie, and, namely, of Ingulphus, as I have before told you. The said king had his pallace, and, for the most part, remained there: where he also ended his life, and was buried in the monastery which he had builded." Stow goes on to say that William the First made additions to the palace. "It is not to be doubted but that King William the First, as he was crowned there, so he builded much at this pallace: for he found it far inferior to the building of princely pallaces in France. And it is manifest, by the testimony of many authors, that William Rufus builded the great hall there about the yeare of Christ, 1097." The chapel of St. Stephen, according to Stow, was founded by the king of that name. The fate of his building is uncertain; but it is probable that it was not thought sufficiently magnificent, since a new one was undertaken, in little more than a century after, when it could not easily have fallen into decay, if built in any substantial manner. It is a very curious circumstance that the rolls, containing the exact accounts of the expences of this building, undertaken in the twentieth year of Edward I. should still be extant in the Exchequer. Mr. Topham has been allowed to inspect them, and briefly gives the result. Both the articles bought, and the payments made, are specified in the rolls:

"The latter," says Mr. T. "are too minute to be here enumerated; but these are apparent.—To carpenters five-pence each day; to other workmen three-pence halfpenny; some three-pence; some two-pence halfpenny each. Although the amount of each separate week doth not appear to be much, being in general between twenty and

and thirty pounds, yet, from the length of time which the work continued, the cost of the whole must have been very considerable."

The embellishments of this structure could scarcely be completed when, in the same reign, in 1298, the whole was destroyed by fire. From this time, to the fourth of Edward III. 1330, nothing appears to have been done; but then the works on the chapel recommenced. The particulars of these expences also, for three years, remain in a record in the Remembrancer's office, in the Exchequer; and the total amount for that period was 508l. 16s. 5½d. In the 22d year of the same king, the works appear to have been nearly completed (in the charter they are considered as entirely so) and he signed a charter, establishing it as a collegiate church, having a dean, twelve secular canons, with as many vicars, and other sufficient ministers. This charter, which is "preserved in the tower, and has been already printed in Rymer's *Fœdera* and Dugdale's *Monasticon* is given at large by Mr. T. and certainly places, in a favourable point of view, the pious intentions and feelings of the donor. It is worthy of remark that "the foundation charter of St. George's College, at Windsor, bears date on the very same day (Aug. 6, 1348) with this of St. Stephen's, at Westminster:" so much in earnest was the king with respect to the motives which occasioned these establishments. The deans and canons of this college are enumerated in Newcourt's *Repertorium*, and continued till the first year of Edward the Sixth, when they were suppressed: the college being then valued at 185l. 10s. 5d.

The principal plates by which this work is illustrated are; Pl. 2. Representing the ground plan of the chapel itself, with parts of the adjacent buildings. Pl. 4. The remains of the west front of the chapel. Pl. 5. The remains of the south front. Pl. 6. Those of the east front. Pl. 7. Section of the remains of the inside of the chapel on the south. This plate gives a very striking idea of the richness and beauty of the ornaments bestowed on this chapel, which are fully exhibited in detail upon the subsequent plates. The fourteenth, and last plate, contains a most beautiful and highly-finished representation of the inside of a small chapel, situated on the west side of the area of the cloisters belonging to St. Stephen's chapel. Part of this building still remains entire, and part has been restored in the drawing, from such specimens of the corresponding parts as still are perfect. We cannot dismiss this article without a further commendation of the care and accuracy exhibited in the publication, the plates of which, executed as they are, will form a very valuable architectural document

cument respecting some of the purest and richest specimens of magnificence in the Gothic style of building. The original artist, according to Mr. T. "designed that the whole of the work should have the same attention paid it, and that one universal blaze of magnificence and splendor should shine around, making this chapel the *ne plus ultra* of the art, worthy of the saint whose name it bears, and of its founder, Edward III. the great patron of ancient architecture." Such efforts were well worthy of record, and they have here a monument not unsuitable to their dignity.

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ART. II. *The poetical Works of the Rev. Samuel Bishop, A. M. late Head-master of Merchant-Taylor's School, Rector of St. Martin Outwich, London, and of Ditton in the County of Kent, and Chaplain to the Bishop of Bangor: to which are prefixed, Memoirs of the Life of the Author, by the Rev. Thomas Clare, A. M. In Two Volumes. 4to. 2l. 2s. Cadell, &c. 1796.*

THE celebrity gained by a few small poems of Mr. Bishop, even while the author's name continued generally unknown, was such as belongs only to the productions of a mind capable of uniting novelty with simplicity, and elegance with ease. These are particularly the characteristics of the poems addressed to Mrs. Bishop; which accordingly we have seen printed and reprinted, in publications of various sizes and denominations. The present volumes prove that the author had powers of genius adapted to exertions of many different kinds; and his efforts are, in general, so successful, that we shall dwell upon the contents of this posthumous publication with more exact and continued attention than we can usually devote to these lighter works. The purity of style almost invariably preserved by Mr. Bishop, affords an example which we would wish to enforce with the utmost energy; at a period when few of those who are gifted with any poetical genius, have good taste enough to resist the false blandishments of affectation; and the language of poetry is in danger of becoming an absurd jargon of new-fangled terms and phrases. If any occasional deviations from this purity should be observed, it will not be with a view of depreciating the compositions of Mr. B.

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But to prove our anxious care for that Palladium of British genius, our native language. The moral and religious sentiments of this author will also not unfrequently attract our notice, from the value of the conception as well as the force of the expression: and we shall with pleasure call a poet to our aid, in defending principles that we think valuable or illustrating truths that we know to be important.

The memoirs prefixed to these volumes contain a modest and sensible account of the life and merits of the author, drawn up by a friend, who writes with no more partiality than is well becoming of that character, and with a deference to the public opinion, which the zeal of friendship does not always maintain. There is little in the life of Mr. Bishop that is remarkable. He was born in 1731, went to St. John's College in 1750, became under-master of Merchant-Taylor's School in 1758, and head-master in 1783: and though he obtained some pieces of preferment, continued in his care of that school till his death, in November 1795. It appears from these dates, that Mr. Bishop's connection with Merchant Taylor's School was extended to thirty-seven years. A long period, but less burthensome to one who is said to have had the happy faculty of rendering instruction delightful, than to one who should teach with austerity and anger. We hasten from his memoirs to his own compositions.

Of these, the first class consists of Odes. In this most difficult species of composition, very few English writers have succeeded: nor can we pay Mr. B. the compliment of saying that he has attained a degree of excellence much superior to his competitors. In this matter, the great obstacle appears to lie in the imperfectness of our lyric measures. Short stanzas of all constructions seem too nearly allied to the ballad style; and the regular and irregular Pindarics require so nice an ear, so much attention and judgment in the mixture of the metres, so much genius to raise them above prose, and so much prudence to keep them below bombast, that if a Dryden or a Gray are able to form them for immortality, they leave but very hopeless examples to others who venture to attempt the same. Of the kind first mentioned, the Ode on the King's Marriage, which stands first in this collection, and has been printed before, is a very chaste and classical composition, and is, on every account, entitled to high commendation. The second, on the Queen's birth-day, is inferior, but still good. The stanza is less dignified, but the sentiments are pleasing, and well expressed. The third, on various accounts, we shall introduce as a specimen of the author's abilities. Among other reasons, because it contains a sensible view of a very important subject, and a virtual answer

to some trivial objections lately repeated from the pen of Gibbon against the mode of education in our schools.

## ODE III.

## ON CLASSIC DISCIPLINE.

## I.

Down the steep abrupt of hills  
 Furious foams the head-long Tide;  
 Thro' the mead the Rivulet trills,  
 Swelling slow in gentle pride.  
 Ruin vast, and dread dismay,  
 Mark the clamorous Cataract's way;  
 Glad increase, and bloom benign  
 Round the Streamlet's margin shine.

## II.

Youth! with steadfast eye peruse  
 Scenes, to lesson thee display'd!  
 Yes,—in these the moral Muse  
 Bids thee know thyself portray'd!  
 Thou may'st rush with headstrong force,  
 Wasteful like the Torrent's course;  
 Or resemble Rills that flow,  
 Blest and blessing, as they go!

## III.

Infant sense to all our kind,  
 Pure the young ideas brings;  
 From within the fountain mind,  
 Issuing at a thousand springs.  
 Who shall make the current stray  
 Smooth along the destin'd way?  
 Who shall, as it runs, refine?  
 Who?—but CLASSIC DISCIPLINE!

## IV.

SHE, whatever fond desire,  
 Stubborn deed, or ruder speech,  
 Inexperience might inspire,  
 Or absurd indulgence teach,  
 Timely cautious shall restrain;  
 Bidding childhood own the rein:  
 She with Sport shall Labour mix;  
 She, excursive Fancy fix.

## V.

Prime support of learned lore,  
 Perseverance joins her train;  
 Pages oft turn'd o'er and o'er,  
 Turning o'er and o'er again!



Giving, in due forms of school,  
 Sound, Significance, Utterance, Rule :  
 While the stores of Memory grow,  
 Great, tho' gradual; sure, tho' slow.

## VI.

Patient Care, by just degrees,  
 Word and Image learns to clasp;  
 Couples those; discriminates these,  
 As in strict review they pass :  
 Joins, as varying features strike,  
 Apt to apt; and like to like :  
 Till in meet array advance  
 Concord, Method, Elegance!

## VII.

Time meanwhile, from day to day,  
 Fixes deeper Virtue's root;  
 Whence, in long succession gay,  
 Blossoms many a lively fruit :  
 Meek Obedience, following still,  
 Frank and glad, a wiser will !  
 Modest Candour, hearing prone,  
 Every judgment—save its own !

## VIII.

Emulation! whose keen eye,  
 Forward still, and forward strains;  
 Nothing ever deeming high,  
 Where a higher hope remains !  
 Shame ingenuous, native, free,  
 Source of manly dignity !  
 Zeal, impartial to pursue  
 Right and just, and good and true !

## IX.

These, and every kindred Grace,  
 More and more perfection gain ;  
 While Attention loves to trace  
 Grave Record, or lofty Strain ;  
 Noting, how in Virtue's pride  
 Sages liv'd ; and Heroes died !  
 Conscious, how in Virtue's cause,  
 Genius gave, and claim'd applause !

## X.

Thus with early culture blest,  
 Thus to early toil inur'd,  
 Infancy's expanding breast  
 Glows with Sense and Powers matur'd ;  
 Whence if future efforts raise  
 Moral, social, civil praise ;  
 'Thine is all th' Effect—be thine  
 The Glory—CLASSIC DISCIPLINE!"

On this ode we shall offer some particular remarks. The word *trills* appears objectionable, as applied to a rivulet, from wanting both dignity and precision: in what consists the *trilling* of a stream it may be difficult to say. In the sixth line two trissyllables together, "clamorous cataract," each intended to fill the place only of a disyllable, form too great a redundancy. "*Streamlet*" is one of the words of affectation which Mr. Bishop seldom condescends to use: it would have been better had he enabled us to say *never*. To "*lesson*," as a verb, is rather faulty. *Discriminates* is too long for its place, and will not bear shortening. The rest of the ode is pure: a few lines might be noted here and there, as rather prosaic, but the whole has considerable merit. The eighth and ninth stanzas are peculiarly good. But, though in this ode there is much to approve, still the truth remains that the ode was not the species of composition best suited to the author's talents. We shall be able to bring better specimens. The short poem, in blank verse, entitled "the Preacher," has many traits of sublimity, and is full of good sense and piety. The little interlude entitled, "The fairy Benifon," written for the stage, but not acted, has much poetical merit. Few of those who have imitated the style of Shakspeare, have done it with such success as Mr. Bishop, in the dialogue between Oberon and Titania. As it has been lately much the fashion to attempt such imitations, we the more willingly lay a part of this before our readers.

OBERON.

So Kings should wish for those who shall be Kings.

TITANIA.

So Kings should wish!—And therein Oberon  
 Doth wish as should a King.—But why must Oberon  
 Square to his single and particular thought  
 The sum and standard of all princely blessedness?  
 —So Kings should wish! Have Queen's no wishes then?  
 Aye— but great Oberon saith, our several cares  
 For this same Princee, like our conubial loves,  
 Made one incorporate fondness.—Be it so—  
 Then should our cares be voiced severally,  
 Like our own loves, united, but distinct.  
 So grow their loves, whose Son hath brought us hither,  
 I grant he is a boy, a manly one:  
 I grant he hath a Father, whom to imitate  
 Will ask a strain of Spirit and Benevolence,  
 Expectance ne'er could warrant, till the fact  
 Pronounc'd it possible.—What then?—Doth that  
 Annul my claim and proper privilege?  
 Hath not the boy a Mother? Yes.—And I,  
 A female as I am, have fram'd a wish,  
 May lure a mother's ear, as soon, perhaps,

As

As aught that scornful Oberon hath prepar'd,  
 Elbowing all humbler emulation.  
 To bear that with I sent the very Sprite,  
 Whose presence moves thee so.

OBERON.

Alas! thou rash one!

Thine ill-advised cunning, like a shaft  
 Drawn by an eager and unpractis'd hand,  
 Hath over-past it's aim.—Now hear me, Lady,  
 Thou dost remember, when, upon a time,  
 We read together in the fairy court  
 The sacred book of mortal destiny.  
 There did I find th' eternal mandate written,  
 Which said a German fair, this very Queen,  
 A virgin princess then, should share and grace  
 The bed and sceptre of a British King,  
 Just new to manhood, tho' right well advanc'd  
 In kingly properties.—Thou dost not heed me!

TITANIA.

Most faithfully, my Lord.

OBERON.

Observing this

(For that thou knowest what part in our regard  
 Doth Britain's Court possess) I sped me straight  
 (Fraught with such fairy gifts, as best might fit  
 A damsel of her state, odours and charms,  
 That our still vagrant Elves in earth or air,  
 From flowers and dews extract) ev'n to the court  
 Where dwelt this chosen dame, and future Queen.  
 There, when I came, expecting to have found  
 A Lady busied in such tricks of fancy,  
 As young and blithesome beauties do delight in;  
 Mark me, Titania, I did see a maid,  
 A very maid, pleading the cause of Nations,  
 Expostulating with a Sovereign warrior,  
 To save a ravag'd country.—Canst thou think  
 An heart so early great, so exquisitely,  
 Tho' in a woman, will accept or heed,  
 In favour of her son, her eldest hope,  
 Thy gossip's talk, thy sugar'd lullaby,  
 Thy wish, that suits a common mother's ear?  
 Away! Away!

P. 179.

Having occupied so much space with these citations, we still cannot prevail upon ourselves to dismiss volumes so various in their contents, and so various in their merits, without more particular notice, and, therefore, shall take another opportunity of introducing this poet more closely to the knowledge of our readers.

(To be concluded in our next.)

ART.

ART. III. *Hutton's Theory of the Earth.*

(Continued from our last, Page 352.)

HAVING divided this extraordinary theory into seven specific propositions, we must continue our examination till the utility of the rest shall be no less decisively explained, than that of the three first, which have been already considered. To this end, without further preface, let us proceed to,

PROP. IV. *Under the water of the ocean reigns an excessive heat, by which the loose materials successively arriving from the shores, are melted, and changed into new stony strata similar to those of our continents.*

It might now appear superfluous to examine this proposition, since we have proved that no materials can be carried from the shores into the ocean, there to be submitted to the action of an hypothetical heat: but, in the last page of his second volume, the author announces the operation here supposed, as the foundation of a new mineralogical system, which is already taught by himself and some of his disciples; it is, therefore, necessary to examine, whether his reasons for admitting the existence of that cause, are direct, or dependent only on those propositions which we have shown to be imaginary. This will be decided by the following passage, containing precisely the whole foundation of that system.

(Vol. I. p. 41.) “Two causes have been proposed for the *consolidating* of *loose materials*, which had been in an incoherent state; these are, on one hand, *fire*; or, on the other, *water*; as the means of bringing about that event. We are, therefore, to consider well what may be the consequence of *consolidation* by the one or the other of those agents; and what may be the respective power of those agents with respect to that operation.”

The author here alludes to those *loose* and promiscuous *materials* which he supposes to be carried from the shores into the ocean; and he afterwards enters into long details to demonstrate, apparently against some naturalists, though none has ever thought of such an imaginary operation, that *water* cannot have produced it. Thus *fire* remains as the only cause to produce—What?—That which does not exist, and could not be produced by any known cause. Such is the foundation of the system.

It was, however, necessary to give some sort of idea of that supposed operation of fire; for, none of our strata bear any resemblance to known products, by fusion, of such materials as we find on our shores: this the author does in the following manner.

(P. 65.) "Heat being capable of rendering all these substances fluid, they may be, with the greatest simplicity, transported from one place to another; and they may be made to congregate altogether at the same time, and distinctly separate in any place. Hence, for the explanation of those natural appearances, which are so general, no further conditions are required, than the supposition of a sufficient intensity of subterraneous heat, and a sufficient degree of compression upon those bodies, which are to be subjected to that violent heat, without calcination or change."

Thus are we made to pass over one of the most unwarrantable assertions; that heat and compression are sufficient to melt together, and congregate distinctly separate, even in any place, sand, gravel, argillaceous, and calcareous substances; in short, the materials observed on our shores. This is beyond what is commonly termed gratuitous assertion. Our attention, however, is only called to a fusion without calcination or change, for which the author gives the following reason.

(P. 94.) "If even in our operations, water, by means of compression, may be made to endure the heat of red hot iron, without being converted into vapour, what may not the power of nature be able to perform? The place of mineral operations is not on the surface of the earth; and we are not to limit nature by our imbecility, or estimate the powers of nature by the measure of our own.—Note. This is so material a principle in the theory of consolidating the strata of the earth, by fusion of mineral substances, that I beg the particular attention of the reader to that subject. The effect of compression upon compound substances submitted to increased degrees of heat, is not a matter of supposition, it is an established principle in natural philosophy. This, like every other physical principle, is founded upon matter of fact, or experience. We find that many compound substances may, with heat, be easily changed, by having their volatile parts separated when under a small compression; but these substances are preserved without change, when sufficiently compressed. . . . Consequently, it is a physical principle, that the evaporation of volatile substances by heat, or the separation of them from a compound substance, consequently the effect of fire in changing that compound substance, may be absolutely prevented by means of compression."

This is true; but, at the same time, fusion must also be absolutely prevented, by the same cause: for it is also a matter of fact, that none of the substances which the author names as found on our shores, can be brought into fusion, without the separation of some volatile part, and the addition of some other; and then the substance is changed. This, however, is the only reference

ference of the author to a physical principle, for establishing his theory, of *consolidating the strata of the earth by the fusion of mineral substances*, which serves as a foundation to his new mineralogical system: and he is so persuaded of its solidity, that he adds in the above-cited note,

“ Had I, in reasoning *a priori*, asserted, that all the mineral bodies might have been melted *without change* when under *sufficient compression*, there might have arisen, in the mind of reasoning men, some doubt with regard to the certainty of that proposition, however probable it were to be esteemed: but when, in reasoning *a posteriori*, it is found, that all mineral bodies have been *actually melted*, then, all that is required to establish the proposition on which I have founded my theory, is to see that there must have been immense degrees of *compression* upon the *subjects in question*.”

This must be analysed, as we have now before us all the principles laid down by the author on this subject. How has it been found that all mineral bodies have been actually melted? Because they are *consolidated*, and *water* could not consolidate the *materials observed on our shores*, into new strata. This is the first erroneous foundation of the whole theory; for our *strata* have not been composed of such *materials*. But is *heat* even a cause which probably could produce some effect of that nature? Not without an immense *compression*, such as must exist under the water of the ocean.—Is there any example, in which compression has been known to produce, with a sufficient degree of *heat*, the melting *without change*, and the consolidating, *distinctly* and *separately* over each other (whatever be their respective quantity, and the time when they arrive in the furnace) substances of the same kinds as those which are the subjects in question? No, for we cannot observe in the *unfathomable regions of the ocean*, where only these operations can be performed; but *we are not to limit nature with our imbecility, or estimate the powers of nature by the measure of our own*.

After the first publication of this theory, Mr. Kirwan, among other objections, opposed to it the substance of the above remarks; in answer to which, after having repeated the same arguments, the author concludes as follows:

(P. 251.) “ There are *superficial* reasoning men, who think themselves qualified to write on subjects, on which they may have read *in books*—Subjects which they may have seen *in cabinets*, and which, perhaps, they have just learned to name: without truly knowing what they see, they think they know those *regions* of the earth, which *never can be seen*; and they judge of the great operations of the *mineral kingdom*, from having kindled a fire, and looked into the *bottom of a little crucible*.”

Thus

Thus we are to suppose, that this author alone has the privilege of looking into the *bottom of the ocean*, of penetrating into those *regions which never can be seen*: we may, however, be allowed to examine his reports of the operations there performed.

We hear first, that, on account of the pressure of the ocean, the excessive heat which there reigns, produces consolidated strata, distinctly separate from the promiscuous materials constantly arriving from the continents, which are in a state of decay. But how are all those substances melted, without *calcination* of the calcareous, *vitriification* of the vitrifiable, or other *changes*? We are answered—Because, at that depth, *water cannot be converted into vapour*, or other *volatile parts* be separated from *compound substances*. How then (p. 76) could *brine* be evaporated, so as to convert, by *fusion*, the *sea salt*, into our strata of *sal gem*?—How (p. 573) could *distillation* produce *coals* among the *coal-strata*, and thus leave to the author (p. 561) a *touch-stone for every theory of the earth*?—These (we shall be answered) are only questions of our *imbecility*: but *we are not to estimate the powers of nature by the measure of our own*; they may even produce *contradictions*, and this is learned by *looking into the bottom of the ocean*.

The same answer will be necessary, and will be just as persuasive, with respect to another power of nature, in those *regions which never can be seen*. We have mentioned the author's opinion, that the calcareous substances contained in the mass of our continents, are composed of *matter which had belonged to sea animals*. But the proportion of this *matter* with other substances, on our shores, is very small, compared only with the proportion that the *lime-stone* strata bear with the others, in the mass of our continents, besides the great quantity of calcareous matter contained in almost all kinds of strata. The author, therefore, must admit, with all the naturalists who have been of the same opinion, that the shell-fish and the insects which have built the madreporas, have constantly lived all over the bed of the sea.—Is then the *compression* of the ocean the cause of preventing *life* also from separating, from the compound substances of those animals, though in the intense heat which *consolidated* their remains by *fusion*?

Such is that theory, of *consolidating the strata of the earth by fusion of mineral substances*, which serves as a foundation for the author's new system of mineralogy; we will next examine his method of producing *continents* with those *strata*.

PROP. V. *By the time that a set of continents is nearly worn out, the materials proceeding from another set, which, long before, had been delivered into the sea, are consolidated into new classes of stony strata: and then, the same heat which had thus prepared the mass of new continents, elevates them in the place of land.*

Here a previous question arises.—What is the cause of that sudden change in the effect of the heat which the author has supposed to reign at the bottom of the ocean?—During millions of ages (the time required by the author for the wasting of a set of continents) that heat has only continued to melt the materials proceeding from other continents; and at last it is suddenly employed to raise their accumulated mass!—What then is the physical connection, between continents wasted in one part, and continents to be raised in another part of the globe? Not a word, not a single hint, is bestowed on this essential part of the theory. Let us, however, see what the author says of the operation itself, and of its immediate cause.

(P. 121.) “We now desire to know how far those internal operations of the globe, by which solidity and stability are procured to the beds of loose materials, may have been also employed in raising up a continent of land, to remain above the surface of the sea. There is nothing so proper for the elevation of land above the level of the ocean, as an expansive power of sufficient force, applied directly under materials in the bottom of the sea, under a mass that is proper for the formation of land when thus elevated. The question is not, how such power may be procured. Such a power has probably been employed. (P. 127.) The strata formed at the bottom of the ocean are necessarily horizontal in their position, or nearly so, and continuous in their horizontal direction or extent. . . . There cannot be a sudden change, fracture, or displacement, naturally, in the body of a stratum. But if these strata are cemented by the heat of fusion, and erected with an expansive power acting below, we may expect to find every species of fracture, dislocation, and contortion in those bodies, and every degree of departure from an horizontal towards a vertical position. The strata of the globe are actually found in every possible position: for, from the horizontal, they are frequently found vertical; from continuous, they are broken and separated in every possible direction; and, from a plane, they are bent and doubled.”

After the instance just now given of the manner in which this author silently passes over the chasms of his theory, it will not be surprising to find in this passage, that he apparently connects it with real facts; which, when attentively examined, are in truth against it: Nothing is more true than what he says, that the strata of our continents must have originally been continuous and horizontal, and that, however, they now are broken and separated in every possible direction; it is true,  
also,



also, that such would at first be the effect of an expansive power, acting below for raising such a mass. But, supposing the existence of that power, or the sudden production of an elastic fluid under the strata, capable of lifting them up throughout the whole extent of the ocean, notwithstanding the immense compression of its water (contrary to the author's principle of no volatilization under that pressure) would not that fluid soon make its escape through the fractures?—and would not the enormous mass of broken strata, then left to its own weight, return to the bottom of the ocean? Dr. H. could not refuse to admit the escape of the expansive power, he even thinks it very wise that it should be permitted; but he passes silently over the necessary consequence, and considers the mass as remaining in its elevated position. This is a curious part of his theory, the particulars of which are very short, for explaining a principle of action, supposed to belong to the constitution of our globe.

(P. 146, &c.) “A volcano should be considered as a spiracle to the subterraneous furnace, in order to prevent the unnecessary elevation of land. . . There are volcanos in the Andes. . . Subterraneous fire has sometimes made its appearance, in bursting from the bottom of the sea. But even in this last case, land was raised from the bottom of the sea, before the eruption made its exit into the atmosphere. It must also be evident, that, in the case of the new island near Santorini, had the expansive power been retained, instead of being discharged, much more land might have been raised above the level of the ocean.”

This new island is given as a fact conformable to the system, that when a continent is wasted, a new continent may be lifted up from the bottom of the sea. We are then to consider that island as composed of strata similar to those of our continents; or, as a portion of the strata accumulating for new continents, which, accidentally, was raised at that time: it is plain that the author so considers that event, since he thinks that such premature operations should be checked. But, in consulting the accounts given by Condelli and F. Goree, ocular witnesses of the birth of the island, in 1707, we find that it was produced by the accumulation of scoriae and pumice-stones, issuing out of the bottom of the sea, from some volcanic gap; in the same manner as, in 1538, the hill, called Monte nuovo, rose within land, near Naples.

(P. 148.) “In order to see the wisdom of this contrivance, let us consider the two extreme places at which this eruption of ignited matter may be performed. These are, on one hand, within a continent of land, and, on the other, at the bottom of the ocean. In the first case, the free eruption of the expanding power should be permitted;

mitted; because the purpose for which it had been calculated to exist, has been accomplished" (the strata are raised so as to form a continent). "In the other again, the free eruption of that powerful matter should be repressed; because there is reserved for that power much of another operation in that place" (the production of a future continent). "But, according to the wise constitution of things, this must necessarily happen. The eruption of the fiery vapour, from volcanos on the continent or land, is interrupted only occasionally by the melted bodies flowing in the subterraneous chimney; whereas, at the bottom of the ocean, the contact of the water necessarily tends to close the orifice, by accumulating condensed matter upon the weakest parts."

Here is an evident contradiction. If, at the bottom of the ocean, when a land begins to rise, the contact of water closes the orifice, and thus prevents the discharge of the expansive power, more land must be raised, as intimated in the preceding passage. This, however, is of no consequence; the intention of the author is clear; which is to check the premature rising of land. But, since in the first case, when a continent of land has been lifted up, the fiery vapour is permitted to escape freely through the chimnies of its volcanos, what other power remains to support it over the abyss, which must be formed under it at the time of its ascension? To this, in his first edition, the author did not find a better answer than the following.

(P. 164.) "We only know that the land is raised by a power which has for principle subterraneous heat; but, how that land is preserved in its elevated situation, is a subject in which we have not even the means to form a conjecture; at least we ought to be cautious how to indulge conjecture in a subject where no means occur for trying that which is but supposition."

Reflecting probably afterwards, that the imagination of some of his readers might be alarmed, by finding that they inhabit such a dangerous land, the author, in this second edition, has slipped pillars under it.

(P. 374.) "It must be considered that the continents of our earth are only raised above the level of the sea, by the expansion of matter placed below that land, and rarified in that place: we may thus consider our *land* as placed upon *pillars*."

The author may consider the situation of our lands as he pleases, for his ideas will not change it; and we shall now undertake to prove, that it is not elevated over an abyss. According to his hypothesis, our continents would resemble the covering of immense vaults, supported, with or without pillars, at an elevation over the main mass of the globe, equal to the unfathomable depth of the ocean; for, whatever might be the thickness of the arch, still its under part must be at that distance

distance from the base on which it had rested. The chimnies of volcanos serve truly as spiracles to some subterraneous furnace; and Dr. H. remarks, that they are sometimes obstructed by melted bodies, which are even forced up to the top of the Andes. Now, where is the furnace in which these substances are melted?—It would be another contradiction in the theory to suppose it within the vaulting itself; for the fiery vapour which caused it to ascend was produced under that vault, and volcanos are supposed to be its spiracles, in order to prevent a further ascension or new breakings of the arch. In the same furnace also must the substances of lavas be melted. Are we then to suppose some other kind of power, belonging to the constitution of our globe, by which the melted matter is made to rise from that unfathomable depth, in the form of water-spouts, and in such a manner as exactly to meet the openings of some spiracles? To natural philosophers, the ascension of lavas in volcanos is a clear proof that the mass of our strata rests on the main body of the globe. The external disorder of the strata cannot exist without a great disorder in their whole mass, and great caverns under it, in which the melting operation is performed; but these cavities must be partial, since the broken mass is now steady; and they cannot be much below the internal openings of the spiracles, since it is by the melted matter increasing so as to obstruct them, that the internal fluids have the power of forcing it up these channels, and thus producing lavas outwards.

*PROP. VI. This alternate operation of continents disappearing by their being wasted, and of new continents rising above the level of the ocean, has already been innumerable times repeated on our globe, at intervals of millions of ages.*

In the beginning of this review of Dr. H.'s theory of the earth, after having given an abstract of its fundamental principles, we expressed our opinion, that the simple exposition of these principles might dispense with their refutation; but that some of their consequences made it necessary to show how contrary they are to facts, and to the most common principles of natural philosophy. We have already pointed out one of these consequences, namely, a new mineralogical system, founded on the hypothesis, that all our mineral substances are the product, by fusion, of materials proceeding from the destruction of ancient continents, which had themselves been produced in the same manner, from the decay of other continents; and so forth, in an indefinite retrograde series, without

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any idea of origin : a system which, if the error of its foundation were not clearly and distinctly unfolded, might divert the attention of those who are not yet sufficiently informed, from more rational inquiries, which have been considerably advanced by some natural philosophers. In these, true chemical principles, going hand in hand with geological knowledge, clearly point out the origin of our mineral substances, to have been a liquid which once covered the whole globe. This first consequence, however, though hostile to the progress of real science, particularly concerns naturalists ; but the present proposition, more deeply expressive of the author's system of nature, leads to another consequence of general concern, and deserving of great attention.

We shall begin on this new and important subject, by copying the author's conclusion in the first publication of his theory ; in which, as in all other passages on the same object, the expression worlds, means inhabited continents on the earth.

(P. 200.) " We have got to the end of our reasoning ; we have no data further to conclude immediately from what actually is : but we have got enough ; we have the satisfaction to find, that in nature there is wisdom, system, and consistency. For, having in the natural history of this earth, seen a succession of worlds, we may from this conclude, that there is a system in nature ; in like manner as, from seeing revolutions of the planets, it is concluded, that there is a system by which they are intended to continue those revolutions. But, if the succession of worlds is established in nature, it is in vain to look for any thing higher in the origin of the earth. The result, therefore, of this physical inquiry is, that we find no vestige of beginning, no prospect of an end."

We must here first take notice of the author's manner of reasoning from analogy ; as, in an object of this importance, it will give an idea of his philosophizing, on which we have not yet dwelt, though the examples have very often attracted our attention. Why do we conclude that the planets are intended to continue their revolution ? Because we see them constantly revolve.—But where do we see a succession of worlds, as a part of the constitution of the earth ? Only in the imagination of this author, who tries to conceal, under the name of the wisdom of nature, what he has himself devised against the Mosaic account of the earth. The following is one of the passages of his first publication expressive of that view.

(P. 165.) " Philosophers observing an apparent disorder and confusion in the solid part of this globe, have been led to conclude—that there had happened some destructive change, and that the original structure of the earth had been broken and disturbed by some violent

lent operation, whether natural, or from a supernatural cause. Now, all these appearances, from which conclusions of this kind had been formed, find the most perfect explanation in the theory which we have been endeavouring to establish; for they are the facts from whence we have reasoned, in discovering the nature and constitution of this earth: therefore there is no occasion for having recourse to any unnatural supposition of evil, to any destructive accidents in nature, or to any agency of any preternatural cause, in explaining that which now appears."

On these two passages, and some other of the same tendency, Mr. Kirwan, in the paper already mentioned, had particularly objected to Dr. H.'s system, that it was contrary to the Mosaic account of the earth. We shall give the Doctor's answer to this objection; but we must first show, that, in his new publication, instead of taking care to avoid the same reproach, he has increased its foundation with respect to two objects of the above passages.

(P. 372.) "The present object of our contemplation is the alteration of land and water upon the surface of the globe. It is only in knowing this succession of things that natural appearances can be explained; and it is only from the examination of those appearances, that any certain knowledge of this operation is to be obtained. But how shall we acquire the knowledge of a system calculated for millions, not of years only, nor of the ages of man, but of races of men, and the successions of empires? There is no question here with regard to the memory of man, or any human record which continued the memory of men from age to age; we must read the transactions of time past, in the present state of natural bodies; and, for the reading of this character, we have nothing but the laws of nature, established in the science of man by his inductive reasoning. It is in reasoning after that manner that I have endeavoured to prove, that every thing which we now behold of the solid parts of this earth, has been formerly at the bottom of the sea; and that there is, in the constitution of this globe, a power for interchanging sea and land."

We must here again pause, to advert to this author's mode of philosophizing. Were his endeavours necessary to prove, "that every thing which we now behold of the solid parts of this earth had been formerly at the bottom of the sea?" No, this has long been proved.—Has he proved that there is, in the constitution of this globe, a power for interchanging sea and land? He has only acknowledged what had been proved before him, that some such interchange must once have taken place; but he has totally mistaken its nature: and, as for a power of producing reiterated effects of that kind, he has often named it, but never attempted any kind of proof. Where then has he found that system, which he affirms to be calculated for millions of races of men? In his rhetoric only:

it is a climax on his first expression, "we find no vestige of beginning," to which Mr. Kirwan had opposed, that it was contrary to the Mosaic account of the earth; and we shall now see him also increase his wonder at those philosophers, who, after having studied the earth, have given its present state as a proof of the veracity of that account.

(P. 272.) "Mr. De Luc, in his Theory of the Earth, has given us the history of a disaster which befell this well-contrived world; a disaster which caused the general deluge, and which, without a miracle, must have undone a system of living beings that are so well adapted to the present state of things. But, surely, general deluges form no part of the theory of the earth; for, the purpose of this earth is evidently to maintain vegetable and animal life, and not to destroy it—(p. 285.) This is the view of Nature that I would wish philosophers to take; but, there are certain prejudices of education, or prepossessions of opinion among them to overcome, before they can be brought to see those fundamental propositions—the wasting of the land, and the necessity of its renovation, by the co-operation of the mineral system."

We shall, nevertheless, see him producing general deluges over this well-contrived world; during which no miracle, short of new creations, could maintain upon it a system of living beings; but let us first see his answer to Mr. Kirwan.

(P. 221.) "I am blamed for having endeavoured to trace back the operations of this world to a remote period, by the examination of what actually appears, contrary, as is alleged, "to reason, and the tenor of the Mosaic history, thus leading to an abyss, from which human reason recoils, &c. In a word (says our author) to make use of his own expressions, we find no vestige of beginning: then this system of successive worlds must have been eternal." Such is the logic by which, I suppose, I am to be accused of Atheism. Our author might have added, that I have also said—We see no prospect of an end. But what has all this to do with the idea of eternity? Are we, with our ideas of time (or mere succession) to measure that of eternity, which never succeeded any thing, and which will never be succeeded? Are we to measure eternity, that boundless thought, with those physical notions of ours which necessarily limit both space and time: and, because we see not the beginning of created things, are we to conclude that those things which we see have always been, or been without a cause? Our author would thus, inadvertently indeed, lead himself into that gulf of irreligion and absurdity, into which, he alleges, I have boldly plunged."

Here we see the author, first vindicating himself from the accusation of Atheism, which had not been made against him, but not mentioning the subject of his disregard to the Mosaic history, which was the express objection; on the contrary, he pretends that Mr. Kirwan, by considering that history as the surest  
guide

guide of our ideas on the origin of the world, and showing the danger of yielding to hypotheses on a succession of past effects which lead to no cause, is thus led himself into a gulf of irreligion and absurdity; and this is the conclusion of some metaphysical questions, which probably lead to nothing in his own mind, and surely not to that apparent recrimination. He asks—“Because we see not the beginning of created things, are we to conclude, that those things which we see have always been?” Certainly not; though it is the opinion of the Atheists, to whom he answers nothing.—“Or been without a cause?” No; but the Sceptics would answer him, that they do not understand the meaning of that expression, which he does not explain.—“Are we to measure eternity, that boundless thought, with those physical notions of ours, which necessarily limit both space and time?” No, certainly; but no person in his senses has ever thought of such a measure; for nobody understands what is eternal, but every body understands what it is not.

Such is the argument apparently opposed to Mr. Kirwan, who trusts to the only source from which man could receive a knowledge of the origin of things, a source in which appears supreme wisdom, when men have learned to be justly dissident of their own. We learn, at the opening of the Mosaic history, that, *In the beginning God created the Heavens and the Earth*; and this is what the author sets aside.—But what is there in nature, the origin of which man could have an interest to know? The origin of every thing that he can observe, which is comprehended in the heavens and the earth; and here he is informed that they were created by God.—Could man apply the idea of origin to any thing besides what his observation shows him to exist? and can he form any idea with respect to the mode of first existence? No; and for that reason, God has revealed to him as a fact, that the heavens and the earth began to exist, by his will.—Has this any reference to eternity with respect to time, or to infinity with respect to space? No; for man is a finite being, and every thing that is infinite, is above his understanding. God therefore, in his supreme wisdom, revealed to him those things only which he could understand as facts, *His* own existence, and that the universe proceeded from *Him*. From this sublime declaration, and from the whole context of those which are contained besides in the same sacred books, we can reasonably conclude, that, beyond that epoch of time when God created the heavens and the earth, and beyond also the part of space manifested to us by luminous objects, time has always marked a succession of effects of the infinite power, goodnes,

goodness, and wisdom of God : but still, eternity and boundless space are subjects above our apprehension ; and when Dr. H. considers it as a sublime effort of genius, to suppose millions of successive continents and of races of men upon our globe ; instead of two successive continents, and one race of men, of which we read the origin and the events in the Mosaic history ; his retrospect in time past is only one instant compared to eternity, and he still leaves the *origin of things* in that unfathomable obscurity, in which it would have remained for man, if he had been deprived of Revelation from God.

Let us now examine what Dr. H. pretends to have found, from his study of the earth, that might contradict the Mosaic history, which we consider as the first source of a real knowledge of Nature and of its Author. “ Surely,” he says, “ general deluges form no part of the theory of the earth ; for, the purpose of this earth is evidently to maintain the vegetable and animal life, and not to destroy it.” If this be unexceptionable, it is surely no objection against the Mosaic history of the deluge, which relates a particular instance of that kind, but by no means a general theory or system of deluges. But we shall now begin to see, why the author, in one of the former passages, pretends, that in this matter “ there is no question with regard to the memory of man, or any human records which continue the memory of men from age to age ;” for the above proposition is not only contrary to the Mosaic history ; it is also contrary to the records of all nations, which have continued the memory of an event, wherein the preservation of vegetable and animal life from total destruction by water, was operated by a miracle. Let us however permit him to set aside all records, and examine his own theory.

The disorder and confusion observed in the solid parts of this globe, have been alledged by some naturalists as a proof of that great event ; but Dr. H. considers that conclusion as an absurdity, proceeding from a *prejudice of education*. He acknowledges however that disordered state of the mass of our continents, for he tells us that it is the fact from which he has reasoned in concluding, that there has been a succession of worlds on this globe ; but he assures us that, in his theory, care is taken that in these interchanges of sea and land, though often repeated in the flowing of ages by millions, vegetable and animal life should be in no danger. His methods therefore, of substituting a new land to a wasted land, is what we are to examine. The whole is contained in the following passage, very short, as usual, when he intends to establish some new law, or power in Nature,



(P. 198). "When the former land of the globe had been complete, so as to begin to waste and be impaired by the encroachment of the sea, the present land began to appear above the surface of the ocean. In this manner we suppose a due proportion to be always preserved of land and water upon the globe, for the purpose of a habitable world such as we possess. We thus also allow time and opportunity for the translation of animals and plants to occupy the earth."

Not a word more is found in the whole work, as an explanation of these two essential points, a due proportion of land and water, and the translation of animals and plants; we are therefore left to develop, by the rules of mechanics and physics, what must have been the consequences of that operation, in different cases which we are to conceive as comprehended in these few words.

When our continents began to appear above the surface of the ocean, where was the ocean itself? It could not be where our continents began to appear; its water must have retired somewhere else; and here already we are to suppose different cases. Was the former land so much diminished by the encroachment of the ocean, that this had already much extended its limits? Then the former land would have been the sooner overflowed, with all its plants and animals, by the rising of the new land, if this was impervious to water. Or did the new land, by its fractures, open passages for the water to pass under it as it ascended? In this case the whole ocean would be absorbed, and all the globe become land: except by the new idea of the author, that the wasted land sinks at once; in which case all its plants and animals must sink with it. Was the new land pervious to water only to a certain degree, so as to leave a part of it unabsorbed? But where could even that remaining water (our present ocean) retire on the surface, since the space before occupied by the ocean was now land? It could retire nowhere but over the former land; and thus also, to preserve the due proportion of land and water, we must give up vegetable and animal life. Again (for this process teems with destruction) let us suppose that an ark, containing a stock of animals and plants, being lifted up by the water from the submerged land, had floated over that water till it arrived at the new land; or that, by any other kind of translation, the new land had received plants and animals; what would then have become of them? According to the theory (as will be seen hereafter) the new land was composed at first, of hard strata, without any soil for plants. Thus, therefore, any translation whatever would have been in vain; vegetable and animal life still must have perished.

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Yet, so far we have only considered hydrostatical effects. It remains to examine those of the great agent in this system; of that subterraneous heat, capable of constantly melting the materials which arrive at the bottom of the ocean. What then was the state of the supposed new land before it began to ascend, by means of the other agent appointed for its ascension? It must have consisted of matter which had been successively melted to the uppermost of its strata, and still remaining in that state of red-hot fusion; for it is a contradiction to suppose (as the author often does and must suppose) that continuing in the furnace which first melted it, and still went on to melt the substances that successively arrived, it had there also hardened and cracked by cooling. It is therefore impossible to suppose it rising in one mass, by such an agent as the fiery vapour, which would have only made its way, in bubbles, through that heavy liquid. Let us suppose then, against all probability, that indispensable part of the theory of the author, to which he must have recourse for the explanation of some phænomena; that the mass was already consolidated in the furnace; still it must be supposed red hot; otherwise the furnace must be extinguished, and no fiery vapour could be produced. How could then that enormous mass ascend in the ocean, and come near its surface, without setting the water in a tremendous ebullition and evaporation, so as to deluge the former land? The furnace still remains at the bottom of the space abandoned by the ascending land; for it must continue to produce the fiery vapour necessary to cause that ascension. Here then we must again ask, whether the water was permitted to pass through the land, into the cavern? If not, the water must have been thrown *boiling hot* over the former land, and have scalded all its plants and animals. A Milton only could describe the disaster that would thus have befallen this well-contrived world.

Such are the thoughts which this author ventures to oppose to the Mosaic account of the Deluge, for the sake of explaining the disorder observed in the solid mass of our continents, without acknowledging that event: such the view of nature that he would wish philosophers to take, instead of those which he considers as *prejudices of education*, not with us only, but with all mankind. The reader who has not been acquainted with the many attempts made in this century, to bring the evidence of the earth against that sacred account, may judge here, from the last of these systems, what the former must have been; which we shall have the opportunity of considering under a general view, in examining the last proposition of this theory?

(To be concluded in our next.)

ART. IV. *The History and Antiquities of the City and Suburbs of Worcester.* By Valentine Green, Fellow of the Society of Antiquaries, London. 2 Vol. 4to. 2l. 12s. 6d. Edwards and Cadell. 1796.

OUR attention has often been called of late to topographical publications, and it may not, perhaps, be unjust to say that they appear to be progressively improving in real value. The History of Leicestershire, by Mr. Nichols; of Monmouthshire, by Mr. D. Williams; and the present of Worcester, by Mr. Green, would do credit, at any period, to any country. Without entering into any minute or particular discussions, the best tribute we can render to the author's abilities and diligence, will be briefly to place before our readers the contents of these elegant volumes, with occasional specimens of their execution.

The first volume treats of Worcester, under the Romans and under the Saxons; of the college, from its foundation to the time of Edgar; of St. Mary's cathedral and monastery to the reformation; of the establishment by Henry VIII; a survey of the cathedral subsequent to the reformation, and of the monuments in the cathedral; account of the Bishops of Worcester to the present time, and of the priors to the dissolution of St. Mary's monastery, and of the Deans of Worcester; a catalogue of the prebendaries, members of the ecclesiastical court, present members of the cathedral, and a list of the Archdeacons of Worcester; of the religious houses anciently endowed and long since suppressed; of the castle and its hereditary countables; of the Earls and Marquises of Worcester; battles, sieges, tumults, and other remarkable occurrences; and royal visits to Worcester.

The second volume contains a survey of Worcester in its present state; the civil government of Worcester; parochial account of the city, &c.; of the hospitals and other charitable foundations, persons of note, and seals and coins: then follows an appendix, in which are found no less than forty-six detached sections, more or less illustrative of what is exhibited in the former part of the work. The volumes are beautifully printed; and adorned with no less than twenty-four very elegant engravings.

Mr. Green published in 1764 a Survey of the City of Worcester, with plates, in an octavo volume, which is the groundwork of the present more elaborate undertaking. We think  
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the following account of the battle of Worcester an interesting specimen of the work, and of Mr. Green's talents as a writer.

“ [After] A respite of five years only from the horrors of civil commotion, during which interval the death, or rather as they saw it, the murder of Charles I. had taken place, the city of Worcester, for the third time within the space of nine years, was again the scene of slaughter of kindred subjects, in a cause now arrived at its last crisis, and to which its citizens, who had been subdued, but not conquered, still attached a truly Roman firmness of support.

“ On Friday morning, 22d of August, 1651, King Charles the Second, with his army from Stirling, in Scotland, commanded under him by the Dukes of Hamilton and Buckingham, the Earls of Lauderdale and Middleton, David Lesley, Montgomery, Wilmot, Wentworth, and other leading men of both nations, arrived at, and possessed themselves of, Worcester, after a slight opposition from the parliament forces who were in possession of it. The common council of the city had directed the gates, which the soldiery had shut, to be thrown open to the king on his approach, or to burn them down. The order was obeyed.

“ At the entrance of the king into Worcester, Thomas Lysons, Esq. the then mayor, carried the sword before his majesty; and on Saturday, the 23d, he was proclaimed with great solemnity King of Great Britain, France, and Ireland, by the mayor, the sheriff, and the whole magistracy of the city. On the same day the king published his manifesto or declaration, thereby inferring his wrongs, and withal exhorting the people to assist in establishing him in his rights to the throne of his ancestors. At the rendezvous held in consequence of this general summons, on the 26th, in Pitchcroft, there appeared Francis Lord Talbot (afterwards Earl of Shrewsbury), Sir John Parkinson, Sir Walter Blount, Sir Ralph Clare, Sir Rowland Berkley, Sir John Winford, and some others, with a reinforcement of about 2000 men, which, added to the king's army, amounted to about 12,000, and those not the most completely equipped for a field of battle. The Earl of Derby, with 1,500 men, had been intercepted and defeated at Wigan, in Lancashire, in his way to join the king, and himself wounded in the mouth. He, however, effected his escape to Worcester, where he tendered his personal service to the king, which was accepted.

“ Cromwell, who had suspected the king of a design of getting into England, on the first favourable occasion, soon prepared to follow him. He accordingly began his march from St. Johnstone's, to which he had laid siege on the third of August, and on the 28th appeared with an army of 17,000 men on Red-hill, a mile to the east of Worcester, a route of near 300 miles, and fixed his head quarters at Spetchley, at the house of Judge Berkley. This force, added to those already arrived under the Generals Fleetwood, Lambert, and Harrison, augmented by the Suffolk and Essex forces that joined them on the 31st, under Sir Thomas Honiwood and Colonel Cooke, formed an army of upwards of 30,000 men, chiefly cavalry.

“ The day of the Lord General's arrival was marked by the commencement of hostilities. The quarters of the royal army then lay very large on the western side of the Severn, reaching nearly as far as Malvern hills, and on the river as low as Upton, the bridge of which was broken, and Major-general Massey, with a detachment of five hundred horse, and a few dragoons, was posted there to defend the pass of the Severn. On the morning of that day Major-general Lambert, with a regiment of horse and three troops of dragoons from Evesham, joined by some horse from the main army, about ten o'clock arrived at the pass, not so much with a view of attacking, as of reconnoitering it. Perceiving, however, a slender guard upon duty, he ordered a few dragoons to get possession of the church, the situation of which commanded the pass; a service they performed with little annoyance. The time occupied before Massey's troops could assemble to oppose them, allowed a strong party of Lambert's horse to cross the river about pistol-shot below the bridge, in support of the detachment who had now taken possession of the church; but not before Massey's troops had *began* to attack them, by ineffectually firing their pistols, and thrusting their swords in at the windows; whilst the party within, more secure and deliberate in their defence, returned their fire, and killing three or four of the besiegers, with eight or nine of their horses, threw them into disorder, which now became augmented by the approach of the troops that had made good their landing in aid of the besieged. The confusion they were thrown into was not to be overcome; it terminated in a complete rout of the whole detachment, which retreated into Worcester. In this attack Major-general Massey was dangerously wounded: his enemies, however, have done justice to his personal bravery, in their report of the dislodgement of his troops, by saying, “ indeed Massey brought up their rear when they turned about very stoutly; at least forty carbines were shot at him within half pistol shot, and he was for certain shot through the hand and through the thigh.” His horse was killed under him.

“ This important achievement gave infinite advantage to the Oliverian troops: the bridge was repaired, and a force of upwards of 10,000 men immediately posted there to preserve the pass. The royal army, upon this defeat, thought it necessary to contract their quarters on that side of the Severn to within two miles of the city, which was now fiercely bombarded by the Lord General. The fort royal had been repaired, and, in turn, fired on the enemy, “ as if ” (according to their remark) “ they feared never to want powder or bullets.”

“ The king in council determined on the following night to have an abrupt interview with his foe. To that end a select party of horse and foot was chosen, to the number of 1,500 men, part of whom were directed to attack a post about two miles out of the city, guarded by about two hundred musqueteers; and the other to make an attack on the enemy's camp; but the scheme was frustrated by treachery. The parliament's army being apprized of their design, defeated them at the out-post, killing eleven of their men, who were found in the morning dead on the highway. Of the other party, who gallantly made a full charge on Colonel Fairfax's regiment, three of the privates were killed. One, who had been supposed by the enemy to have

have been a lieutenant-colonel, by his dress, "coming very boldly up, and leaping over a hedge, rushed upon a stand of pikes, and so (as his victors termed it) lost his life in a vapour." This officer proved to be Major Knox.

"Between five and six in the morning of the 3d of September, Lieutenant-general Fleetwood had orders to advance with his brigade, together with the troops under Major-general Deane, and the Colonels Ingoldfby, Goff, and Gibbons, from Upton to Powyck; a bridge was thrown over the Teme, and another over the Severn was forming near the conflux of those rivers, to open a communication *with* [for] the army on the east of the city, with the forces now entering upon service on the west of the Severn. This eventful scene had been anxiously beheld in its progress from the top of the cathedral tower, by a council of war convened there by the king; and the firing, which had begun between Fleetwood's detachment and those of the king's party that lined the hedges between Upton and Powyck, was clearly discerned. It was on this discovery that the king in person set forward to give orders to Major-general Robert Montgomery, who, with Colonel George Keyth, had the command of a royal brigade of horse and foot at Powyck bridge, to maintain that pass with the utmost of their power, and to detach a party to oppose the finishing of the bridge of boats over the Severn; and, after giving those directions, his majesty returned to the city, where his whole force, who had been ordered to arms, were now in readiness for action. But the king's instructions were rendered ineffectual by the enemy; the bridge over the Severn was completed; the detachment from Upton cleared its way by scouring the hedges and defiles that obstructed them; whilst the force that now made way over the Severn, drove in those troops that were sent to oppose them. The right wing of the brigade under General Fleetwood, having crossed the Teme, and the left arrived at Powyck bridge, they drove in the foot of the royalists, "to their main body of horse and foot which was drawn up in Wikefield, near Powyck bridge, being the same field wherein the late king first engaged the forces of the parliament, in the same month of September, 1642. The republican horse and foot marched up with great resolution to their enemies body, and came to push of pike with them; and, after a contest of nearly two hours, drove them back, and wholly routed them, killing many upon the place, and pursuing the rest to the drawbridge and gate of the city." In this action Colonel Keyth was left a prisoner, and Montgomery was severely wounded. Cromwell himself was the first that landed on the west side of the Severn, over the bridge of boats, and acted on foot against the enemy, who lined the hedges in his way to the scene of action; and from whence, having witnessed the complete success of the enterprize, he returned to his main army, to prepare them for the approaching battle.

"The principal part of his force was settled in an advantageous position at Perry wood, at the south end of which a strong breast-work was raised; and a battery of great guns was also opened against the fort royal.

"It was drawing towards the evening when the king, with the Dukes of Buckingham and Hamilton, Lord Grandison, Sir Alexander

under Forbes, and many others of the English nobility, marched the main body of the royal army, horse and foot, out at Sidbury gate, to make the grand attack on that part of the Cromwellian forces that remained on that side of the town, under the persuasion, that most of their troops had been drawn over to the other side of the Severn, and that, by being thus divided, they were consequently weakened. The principal part of them, however, were found on their post, awaiting the approach of their adversary, with Cromwell at their head.

“ No sooner had the royal army taken their ground and formed, than by the command and encouragement of the king, a general charge was given. The contest was eager, fierce, and resolute, and prosecuted with equal bravery on both sides, for three or four hours. The scale of victory turned first in favour of the royalists, before whom their enemy retreated in disorder, and left them in the actual possession of their great guns. At this juncture, however, new supplies arriving from the other side of the Severn in considerable numbers, joining and supporting the parliament army, and the main body of the Scottish horse not coming timely up from the town to the king's aid, after sustaining a very unequal conflict for a considerable time, fighting with the but-ends of their muskets, after expending all their ammunition, and giving every proof of undaunted valour, the royalists were at length overpowered; and the king, with his worn-out troops, forced to retreat, in great disorder, back again, through Sidbury gate, into the city.

“ He now perceived many of the Scottish foot to throw down their arms, and decline the battle. This, indeed, was no more than what Lesley had before intimated to him, by saying, that, as well as they appeared, they would not fight. He now experienced it fully. Nor was he so ill a judge of probabilities, as to imagine they were able to oppose a veteran army, flushed with success, and masters of the treasures of the nation. Notwithstanding which, he used every argument to persuade them; riding up and down amongst them, with his hat in his hand, exhorting them to stand to their arms, and fight like men: urging and alleging the justice of the cause they fought in. But, finding all his entreaties in vain, he exclaimed, “ I had rather you would shoot me, than keep me alive to see the sad consequences of this day.”

“ During this engagement Lambert's party, on the other side of the river, possessed themselves of St. John's; the brigade of his majesty's foot, commanded there by Major-general Dalziel, after a slight resistance, surrendered.

“ The Earl of Rothes, Sir William Hamilton, and Colonel Drummond, with a party of Scots, defended the Castle hill with great bravery and integrity, till terms of capitulation were agreed upon.

“ The enemy having carried the fort royal by storm, put all the troops found in it to the sword, because they had refused to surrender on the first summons. Its guns were now pointed at and fired into the town; and the dismay and consternation, which had now become general, was heightened by the entrance of the victors, who, having borne down every obstacle, poured into the city on all sides with irresistible impetuosity. The king, not unmindful of his unhappy condition

dition, sought means of safety, by making his escape with Lord Wilnot, the back way of the house where he quartered, narrowly avoiding the close pursuit of Colonel Cobbet, who entered the fore-way of the house, at the same time, in quest of him.

“ The Earl of Cleveland, Sir James Hamilton, the Colonels Wogan, Carlis, and Slaughter, the Captains Hornyold, Giffard, Atley, and Kemble, Mr. Peter Blount, and others, rallied what forces they could, and again charged the enemy in Sidbury and the High-street; which, though unsuccessful with respect to victory, was yet of singular service to the unfortunate king, by diverting the attention of the Oliverians, whilst he made his escape through St. Martin's gate, who, otherwise, had been taken prisoner in the city.

“ At the town-hall the royalists made their last stand, no less unsuccessful than any of their former. In this dispute Mr. Coningsby Colles and several others were slain, Sir James Hamilton and Capt. Kemble desperately wounded, and many were taken prisoners.

“ The parliament army, now masters of the city, gave way to the most atrocious acts of outrage that the meanness of rapacity could stimulate in the dark mind of a sanguinary puritan: and, although ostensible authority for a general pillage was not absolutely given by Cromwell, it is as certain that not the least restraint was put upon the brutal violence of his ruffian troops, who fell to ravaging and plundering without mercy, few or none of the devoted citizens escaping their cruelty.

“ The chief persons slain in the course of this battle were, the Duke of Hamilton, whose horse was also killed under him, Captain William Erwyne, Major Knox, Sir John Douglas, and Mr. Coningsby Colles; about 3,000 private men were also killed. The chief prisoners were the Earls of Derby and Lauderdale, taken in pursuit by Colonel Lilburn; the Earls of Cleveland and Shrewsbury, Lord Wentworth, and others, taken also in flight; as were Major-general Maffey, Lieutenant-general David Lesley, and Lieutenant-general Middleton. Sir Alexander Forbes, commander of the fort royal, was shot through both the calves of his legs, lay in Perry wood all night, and was next day brought prisoner to Worcester. Robert Earl of Carnwarth, Alexander Earl of Kelly, John Lord St. Clare, Lord Grandison, Sir John Pakington, the Major-generals Montgomerie and Piscotty, Colonel Keyth, Mr. Richard Fanshaw, the king's secretary, the general of the ordnance, adjutant-general of foot, marshal-general, six colonels of horse, thirteen of foot, nine lieutenant-colonel of horse, eight of foot, six majors of horse, thirteen of foot, thirty-seven captains of horse, seventy-two of foot, with a great number of inferior officers, were also taken prisoners: one hundred and fifty-eight colours, the king's standard, his collar of S. S. his coach and horses, and other things of great value, fell into the hands of the victors.

“ This memorable battle was the decision of the controversy so long subsisting between the king and parliament, during that horrid din of despotism and usurpation, and the last of any consequence fought on that account: the fortune of which gave to the latter the entire government of the three kingdoms.

“ The



“ The king having escaped the dangers of the field, and the snares of treachery, was conducted from Worcester to Boscobel, where he was hospitably entertained, and carefully concealed from those keen hunters of royal blood, by Mr. Richard Pendrill, and from thence safely conveyed on his way to France.” Vol. i. p. 277.

The history of Edward Kelly is taken from the second volume.

“ Edward Kelly was born at Worcester, and bred to the business of an apothecary, about the year 1555. He is sometimes called Talbot. He was so good a proficient in chemistry, that he felt himself qualified sufficiently to take an active share in the profitable application of that knowledge which pretenders, of inferior ability to himself, were daily turning to good account. Nothing despairing therefore, his skill, joined to a competent intrepidity of face, soon put him at the head of the brazen philosophy of the sixteenth century. He pretended to have the grand elixir (or philosopher's stone) which Lilly, in his life, tells us he made, or at least received ready made, from a friar in Germany; whither he travelled with Dr. Dee, as his chief seer, or sky-rror, as he calls him. They accompanied Alecki, Palatine of Poland, when he left England, and were entertained by him. From Poland they removed to Prague, where the Emperor Radolph received and entertained them; to whom they shewed, as they had already done to Prince Alecki, the wonderful stone, and disclosed its surprizing properties to him. Kelly received the honour of knighthood from the Emperor, and has thence been recognized by Mr. Ashmole as Sir Edward Kelly. Pucel, a learned Florentine, and Prince Rosenbèrg, of Germany, the emperor's viceroy in Bohemia, were long of the society with him and Dr. Dee, and often present at their apparitions, as was once the king of Poland himself. But Lilly observes, he was so wicked, that the angels would not appear to him willingly, nor be obedient to him. He offered to raise up devils before Alecki, June 19, 1581. His spirits told him, 1584, he should die a violent death. Weever allows him to have been a chemist; that he lost his ears at Lancafter, and raised a dead body in that country by necromancy; that Queen Elizabeth sent for him out of Germany, but climbing over a wall at Prague, where it is reported he was imprisoned for a chemical cheat put on the emperor, he broke his legs, and bruised himself so that he died; this happened in 1587.

“ What an age of philosophical acumen was this for the sarcastic wit of a Ben Jonson to hold up to everlasting ridicule! What an object for the lacerating thongs of Butler's satiric scourge to lay bare and whip, as a carted knave through herds of posted fools! Princes who would be philosophers, (and of so hopeful a set;) philosophers who would be princes; and the multitude, who could neither be philosophers nor princes; all, all crusaders in this glorious pursuit! nor could even the sagacious penetration of the enthroned Elizabeth wholly shelter her from being infected by the idolatry of this Israelitish credulity, or rescue royal sapience from the suspicion of being a secret worshipper of this golden calf! But peace to their manes! to  
exult

exult over a fallen foe, however formidable, or however contemptible he might have been, is not for liberal minds to indulge in; but to hold forth the authors and abettors of public imposture to detection and scorn, belongs to the duties of a good citizen. Strict poetical justice having been executed on this caittiff by the Alchymist and Hudibras, there remains but a last duty for history to discharge towards this very eccentric character, and which, indeed, relates rather to the instrument, or *primum mobile*, of his juggling system, than to himself; as, according to our satirist, whose authority few will, at this time, dispute,

“ Kelly did all his feats upon  
The devil's looking glass, a stone;  
Where playing with him at bo-peep,  
He solv'd all problems ne'er so deep.”

*Hudib.* Cant. III. l. 631.

“ The natural history of this stone, in which its species, qualities, and quantities have been deduced, with learned illustration and critical analysis sufficient to have settled the reputation of the corner-stone of the universe, or the better known Pitt diamond (had either been questioned) is thus reported in Dr. Nash's notes on the above quoted text, in his new and splendid edition of Butler's *Hudibras*. This stone, which is large, round, and very transparent, appears to be a volcanic production of the species vulgarly called the black Iceland Agate, which is a perfectly vitrified lava; and, according to Bergman's analysis, contains, of silicious earth, sixty-nine parts in an hundred, argillaceous twenty-two parts, and martial nine. This stone it was that Dec told the emperor the angels of God had brought to him, and which was of that value, that no kingdom was of that worthiness as to be compared to the virtue or dignity thereof. This it was that he says he shewed to Queen Elizabeth, and to whom he also explained its wonderful properties. This, in fine, was that mirror, through which all the great and wise of that all-great and all wise age peeped into futurity, and saw their fate approaching! before which the whole world stood astound and aghast, so thoroughly and universally had it “ confounded the faculties of eyes and ears!”—plain matter of fact history has only thus much to add to this edifying subject. This stone is now in the possession of the very learned and venerable Earl of Orford, at Strawberry-hill. Its authenticity and identity cannot be doubted, as its descent is much more clearly proved than that of Agamemnon's sceptre. It was specified in the catalogue of the Earl of Peterborough, at Drayton; thence it came to Lady Betty Germaine, who gave it to the Duke of Argyle, whose son, Lord Frederick Campbell, presented it to Lord Orford.”  
Vol. ii. p. 85.

The appendix contains many interesting particulars; but we cannot help repeating our objections to the prevailing fashion of having an appendix, in substance nearly equal to the work itself.

ART. V. *An Introduction to Arithmetic and Algebra.* By Thomas Manning: 8vo. 312 pp. 6s. Nicholson, &c. Cambridge. Wingrave, London. 1796.

AS no limit can be affixed to science, with respect to the extent of its matter, so the manner of delivering and illustrating its precepts admits of indefinite variation: and these considerations will ever prevent a reflecting mind from supposing that elementary productions, however excellent for the time in which they are published, can render future exertions and writings on the same subject unnecessary. We should be led to the same conviction by the examination of facts, without abstract reasoning, even in such productions as are now before us; which, from their nature, cannot be extended but with much labour and caution, and which, at the same time, do not admit of much variety of embellishment. We have formerly perused several books of algebra, each possessing its respective excellencies; but we never entertained a belief that further attempts might not either render the tyro's advancement more smooth, or add something to the knowledge of a veteran mathematician.

From these reflections Mr. M. will clearly perceive that we are not of that description of critics from whose censure he endeavours to protect himself; who are "inclined to despise all further attempts to familiarize the rudiments of science." On the contrary, we think that such attempts deserve encouragement. As we consider them as laudable competitions, with former writers, we reasonably expect some peculiar excellencies in them, and, upon examining Mr. M.'s book, we do not find ourselves disappointed in those expectations.

Our readers may form a general idea of the extent of Mr. M.'s matter, from the table of contents, which we here transcribe. "Chapter I. Arithmetical notation and operations. Chap. II. Definitions relating to algebra. Chap. III. Algebraic addition and subtraction. Chap. IV. Multiplication. Chap. V. Division, and of vulgar and decimal fractions. Chap. VI. Involution and evolution, and the roots of numbers. Chap. VII. Simple equations. Chap. VIII. Quadratic equations. Chap. IX. Ratios and proportion. Chap. X. Permutations and combinations. Chap. XI. The binomial theorem."

Of the three last we cannot express our approbation so fully as of the preceding chapters. In the 10th Mr. M. delivers

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the following definition; "If of four quantities the first be the same multiple, part, or parts of the second that the third is of the fourth, the ratio of the first to the second is said to be the same as, or equal to, the ratio of the third to the fourth." This, it is true, is the same in substance as Euclid's definition of proportional numbers, in the 7th book of the elements; but, in a book of algebra, we cannot consider it as a foundation sufficiently extensive for the doctrine of ratios. It cannot be applied to incommensurable magnitudes, and is, therefore, defective. The matter in the 11th chapter is too much compressed, in our opinion, for an elementary treatise. The nature of the subject requires a proceeding gradual and cautious, from the most simple cases to the more complex, in order to establish general theorems with sufficient perspicuity. Mr. M.'s methods of treating the binomial theorem do not afford us so much satisfaction as some others which we have perused: we think his reasonings not sufficiently expanded for beginners, and his demonstrations not sufficiently direct for those who have previously considered the subject.

These few objections we wish to be considered only as exceptions to our general approbation of the work before us. Upon the whole it has afforded us much satisfaction. The fundamental rules are established by clear and correct reasoning from first principles; and, in the solutions of the questions, the utility of the precepts is judiciously illustrated.

ART. VI. *Memoirs of the Life and Writings of Robert Robinson, late Minister of the Dissenting Congregation, in Saint Andrew's Parish, Cambridge. By George Dyer, late of Emanuel College, Cambridge.* 8vo. 485 pp. 7s. Robinsons. 1796.

MR. Dyer, the author of these memoirs, is already well known to the public by various poetical and prose productions, of as various merit; but all strongly marked by principles and sentiments, adverse to existing systems, whether ecclesiastical or civil. No more proper biographer, therefore, could be found to record the events of a life, throughout the whole of which runs a strong spirit of opposition to whatever, in church or state, episcopal wisdom hath ordained, or the political sagacity of past ages hath planned. War is here openly declared against establishments of every kind; the language and the sentiments of equality prevail through the whole composition;

composition; the flowers of eloquence are rejected as inconsistent with truth and nature; and the artificial distinctions in society, are denounced as detrimental to its happiness, or destructive of its very existence. Such is the purport of the preface; the style and manner of which sufficiently exemplifies its own precepts; but, while we protest against this open unreserved praise of French maxims, and adoption of French phraseology, we cannot pass unapplauded the zeal of the *friend*, and the benevolence of the *man*, who exposes himself to censure without reward, and publishes these memoirs with the sole view of befriending his widow and her orphan family.

From considering the preface, let us proceed to analyse the life. Robert Robinson was a native of Swaffham, in Norfolk; he was educated at the endowed grammar school of Scarning in that county; and, in his ascent through the gradations of that school, displayed both diligence and talents. In classical literature he was such an early proficient, that wishes were excited in the breast of his mother and friends, to place him in a line connected with science, and send him to college; but the scantiness of his parents' income not allowing those wishes to be gratified, he was devoted to trade; and, though possessing no common genius and abilities, apprenticed to a hair-dresser. Ill calculated for the task of combing wigs and dressing hair, Robinson, in this situation, devoted the greater part of his time to reading and otherwise improving himself; his genius too taking a religious turn, he became a devotee of methodism; and was far more delighted with singing hymns than shaving the customers. The powerful eloquence of his spiritual father, George Whitfield, had gradually the effect of animating him to attempt a similar strain; and having, before the regular expiration of his apprenticeship, obtained his indentures of his master, who despaired of making him an expert *tonsor*, Robinson with joy laid down the razor and the bason; and left off handling the block, for the nobler employ of thumping the pulpit. Johnson said of Savage, that he worked longer at the awl than he chose to acknowledge; but, to the honour of our hero of Crutched Friars, though, in after life, he was not solicitous to make his former employ the subject of conversation, yet, when introduced, he was never ashamed to own it. P. 15. The diary also kept during the period of his apprenticeship, is too precious a morsel to be passed over unnoticed; for, like Hafez, the Persian poet, he seems to have blended religion and love in his orisons; though, in fact, as his biographer remarks, "his love letters contain (*nothing but*) effusions of religion, rather than amorous passion." P. 23. The commencement of his minist-

terial career, in the methodist line, was in Norfolk, his native county; and the favourite subject of his early discourses was Solomon's Song; concerning which portion of holy writ Mr. Dyer records a very remarkable change in his opinion, as he advanced in life. The truth is, he seems to have been a fervid enthusiast, as most men of considerable genius (in which number we are willing to allow Robinson a place) are, in one way or another; the fire of that genius broke forth on many occasions, and, in some degree, accounts for the glaring inconsistency of his conduct and opinions at different periods of his life. As the flame of his devotion was crowned with pulpit exaltation and applause, so was that of his earthly passion, by a union at Norwich with *Mifs*—we beg Mr. Dyer's pardon—with Ellen Payne; a name to which any *aristocratical* affix would be peculiarly improper. Robinson did not continue long with the Methodists, nor at Norwich. From a Methodist preacher he became a Baptist preacher, and the head of a numerous congregation of that sect at Cambridge. Here he continued many years preaching to crowded and respectable audiences; and frequently performing the rites of public baptism, according to the practice of his sect, at Whittlesford, near Cambridge. Of this ceremony there is a curious account at page 59, which we think may prove entertaining, particularly to our clerical readers. It is extracted from his own History of Baptism, the most celebrated and learned of his productions.

“ Not many years ago, at Whittlesford, seven miles from Cambridge, forty-eight persons were baptised in the ford of that river, from which the village takes its name. At ten o'clock of a very fine morning in May, about fifteen hundred people of different ranks assembled together. At half past ten in the forenoon, the late Dr. Andrew Gifford, fellow of the society of antiquarians, sublibrarian of the British Museum, and teacher of a Baptist congregation in Eagle-street, London, ascended a moveable pulpit, in a large open court-yard, near the river, and adjoining to the house of the lord of the manor.

“ Round him stood the congregation; people on horseback, in coaches, and in carts, forming the outside semicircles; many persons sitting in rooms of the house, the sashes being open. All were uncovered, and there was a profound silence. The doctor first gave out an hymn, which the congregation sang. Then he prayed for all mankind in general, for the king, queen, royal family, both houses of parliament, the judges, and all civil magistrates, for all ranks and degrees of men, for the prosperity of true religion, and for a blessing on the present service in particular.

“ About half an hour after, the administrator, who that day was a nephew of the doctor, and admirably qualified for the work, in a long

long black gown of fine baize, without a hat, with a small New Testament in his hand, came down to the river side, accompanied by several Baptist-ministers and deacons of their churches, and the persons to be baptised. The men came first, two and two, without hats, and dressed as usual, except that, instead of coats, each had on a long white baize gown, tied round the waist with a sash. Such as had no hair wore white cotton or linen caps.

“ The women followed the men, two and two, all dressed neat, clean, and plain, and their gowns white linen or dimity. It was said, that the garments had knobs of lead at bottom to make them sink. Each had a long light silk cloak hanging loosely over her shoulders, a broad ribband tied over her gown beneath her breast, and an hat on her head. They all ranged themselves round the administrator at the water-side. A great multitude of spectators stood on the banks of the river on both sides; some had climbed and sat on the trees, many sat on horseback and in carriages, and all behaved with a decent seriousness which did honour to the good sense and the good manners of the assembly, as well as to the free constitution of this country.

“ First, the administrator read an hymn, which the people sang. Then he read that portion of Scripture, that is read in the Greek church on the same occasion, the History of the Baptism of the Eunuch, beginning at the twenty-sixth verse of Acts ix. and ending with the thirty-ninth. About ten minutes he stood expounding the verses; and then, taking one of the men by the hand, he led him into the water, saying, as he went, See here is water, what doth hinder? If thou believest with all thine heart, thou mayest be baptised. When he came to a sufficient depth he stopped, and, with the utmost composure, placing himself on the left hand of the man, his face being toward the man's shoulders, he put his right-hand between his shoulders behind, gathering into it a little of the gown for hold: the fingers of his left hand he thrust under the sash before, and the man putting his two thumbs into that hand, he locked all together by closing his hand. Then he deliberately said, I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost; and, while he uttered these words, standing wide, he gently leaned him backward, and dipped him once.

“ As soon as he had raised him, a person in a boat, fastened there for the purpose, took hold of the man's hand, wiped his face with a napkin, and led him a few steps to another attendant, who then gave him his arm, walked with him to the house, and assisted him to dress: There were many such in waiting, who, like the primitive susceptrors, assisted during the whole service.

“ The rest of the men followed the first, and were baptised in like manner. After them the women were baptised. A female friend took off at the water-side the hat and cloak. A deacon of the church led one to the administrator and another from him; and women at the water-side took each as she came out of the river, and conducted her to the apartment in the house, where they dressed themselves. When all were baptised, the administrator, coming up out of the river, and standing at the side, gave a short exhortation on the honour and

the pleasure of obedience to the divine commands, and then, with the usual benediction, dismissed the assembly.

“ About half an hour after, the men newly baptised having dressed themselves, went from their rooms into a large hall in the house, where they were presently joined by the women, who came from their apartments to the same place. Then they sent a messenger to the administrator, who was dressing in his apartment, to inform him they waited for him. He presently came, and first prayed for a few minutes, and then closed the whole by a short discourse on the blessings of civil and religious liberty, the sufficiency of Scripture, the pleasure of a good conscience, the importance of an holy life, and the prospect of a blessed immortality.—This they called a public baptism.

“ There was a private baptism at Cambridge, in the same month of May. The Baptist congregation there have a small garden walled in, adjoining to their meeting-house. In the middle of this is an oval baptistery, with steps at each end. The bath and the steps take up the whole length of the garden, and there is a parlour or vestry at each end; so that, on opening the door of one room, you may either walk round the baptistery, or step directly into it, and, passing through it, go up to the opposite steps into the opposite room. The baptistery is filled and emptied by a pump and proper pipes.”

“ Of the nature of private baptisms, the reader may form an opinion from what has been already said; it would, therefore, be unnecessary to dwell on further particulars.” P. 59.

So generally esteemed and beloved was Robinson, by his auditors at Cambridge, that they united to erect a new and elegant meeting-house, for the display of his oratorical powers; which, however, were frequently interrupted by the impertinent visits of some profligate under-graduates, against whom he was finally compelled to appeal to the laws of his country; and this appeal secured the future tranquillity of the assembly. This seems to be the period of his life most happy and faultless. He had not as yet publicly engaged in abstruse theological disputations. He vigilantly performed the duties of his pastoral office; and, if some of the younger students of the university, in the gaiety of youthful intemperance, had insulted him, he was amply repaid for it by the friendship and protection of many of its most worthy and learned members: for he embraced every opportunity which that university afforded, of making amends for a defective education, and pursued a course of reading extensive and varied. The public libraries were not only open to him, but he was allowed the privilege of having books from them at his own habitation; The general esteem in which he was holden among many eminent members of the established church, for erudition and talents, was greatly increased by the publication of his celebrated “*Plea for the Divinity of Christ*,” which was published in answer to *The Apology of Theophilus Lindsey*, and which his



his biographer observes, was "generally considered, at the time, as the best defence of the Divinity of Christ that had been published." P. 108. It came out in the form of a pastoral letter to his congregation at Cambridge, and in it he lays down the following directions for the conduct of his brethren, in making the investigation.

"First, to consult the language of the New Testament, and compare it with the state of the Pagan world at the time of its publication. Secondly, to compare the style of the New Testament with the state of the Jews at the time of its publication. Thirdly, to compare the perfections which are ascribed to Jesus Christ in the Scriptures, with those which are ascribed to God. Fourthly, to consider the works that are ascribed to Jesus Christ, and compare them with the claims of Jehovah. Fifthly, to consider that worship, which the Scriptures claim for Jesus Christ. Sixthly, to observe the application of Old Testament passages which belong to Jehovah, and to try whether they could acquit the writers of the New Testament of misrepresentations, on supposing that Jesus is not God. Seventhly, to examine whether events have justified that notion of Christianity, which the prophets gave their countrymen of it, if Jesus be not God. Eighthly, that if Jesus Christ be not God, they will be obliged to allow that Mahomet has written more clearly on the nature of Christ than the apostles have; and that the Turks, who reject the Gospel, have clearer notions of the nature of Jesus Christ, than Christians who receive and study it. Lastly, to consider what numberless passages of Scripture have no sense, or a very absurd one, if Jesus Christ be a mere man." P. 106.

Soon after the publication of this tract, handsome proposals, we are told, were made him, if he would enter within the pale of the church; but they were modestly, though firmly, rejected. The tract was answered with some asperity by Lindsey; but Robinson, though pressed to it, returned no reply, which made some persons suspect the sincerity of his belief. His biographer produces testimony, from notes in his own hand writing, p. 114, that, in reality, his mind, on this momentous topic, was at that time in a very wavering and unsettled state.

The residence of Robinson was at Chesterton, near Cambridge, where he experienced the greatest liberality from two ladies of the name of Caltwell, who were tenants of Mr. Anstey's house, at Trompington. Books and rural occupation there alternately engaged his attention; his family became numerous; and because his salary, as a preacher, was too small to support them, he took advantage of his situation near the river Cam, and became a dealer in coals and corn. His study, however, was by no means deserted for his accounting-house: he continued his literary pursuits with such fervour as greatly impaired his health, and laid the basis of the disease that

that finally carried him off. He produced in this recess a translation of Saurin's Sermons, in four volumes, and an *Essay on the Composition of a Sermon*, both which pieces have considerable merit; and, with his other publications, and the profits of his farm, brought him a considerable sum of money, which he laid out in purchasing houses and grounds around him. In 1785 his fame, as a writer and preacher, having long before reached London, he was invited to read lectures to the Baptists of the metropolis, and to commence a new history of that order of religionists, on advantageous terms. Those terms were acceded to, and Robinson spent one week of every month in London, preaching, reading lectures, and consulting the books and manuscripts of the British Museum, of which his friend, Dr. Gifford, was sub-librarian. In the end, however, this project appeared abortive; Robinson's preaching was not so much admired in London as at Cambridge, whither he, in no long time, returned, and new-modelled the History of Baptism, which employed a considerable portion of his remaining life. That life, sapped by too close application, was finally terminated at Birmingham, whither he had gone for the recovery of his declining health, on a visit to Dr. Priestley, in the summer of 1790; and before he had reached the 55th year of his age. Mr. Dyer records it as a remarkable fact that, dreading the agonizing moment of parting from his family, his constant wish was to die *softly, suddenly, and alone*; his wish was granted him, for he died absent from that family, and quietly, at midnight, in his bed. P. 398.

After what has been so largely said above, we do not mean to be minutely particular in our attention to the other writings of Robinson. His biographer has discussed their various merits as well as defects, with precision, and, in general, with impartiality. To the memoirs themselves, therefore, we beg to refer the more inquisitive reader. Three only of them seem to demand from us more than a bare verbal mention; "The History and Mystery of Good Friday," "The History of Baptism," and his last work, called, "Ecclesiastical Researches." The first affords unanswerable proof how little this ingenious, but versatile, man (who, as, we are told, somewhat previous to the æra of its publication, began to be more intimately connected with some leading members of the great body of Dissenters) merited the friendship and honours proffered him by certain distinguished personages of the national church, on whose most sacred institutions it is a direct, unprovoked, and malicious libel. His biographer, however, who, through the whole of these memoirs leaves no opportunity unembraced of expressing

expressing his own heterodox sentiments and enmity to the church, calls it "a spirited and judicious attack on those religious establishments which impose the observance of festival days and superstitious practices." P. 129. In another place, speaking of this production, after confessing it was thought that the complaisance and civil attentions of many of the clergy did not, in this instance, meet with the most grateful return, he apologizes for him, by adding, "that all hierarchical systems countenance oppression; and that the complaisance of a church dignitary, soliciting a man of talents to conformity, may proceed from a principle widely different from genuine benevolence;" p. 154. and Dissenters, we subjoin, may be animated in their attacks by sentiments not the most christian, or guided by principles not of unequivocal sincerity.

The History of Baptism, we are willing to allow, contains much erudition, "many curious researches into antiquity, and many ingenious illustrations," not without some glaring distortion "of texts of Scripture," to answer the particular system of the writer. The first mode of baptizing was, doubtless, immersion; it was consonant to the manners, habits, and climate of the *orientals*, but is by no means so to *ours*. Infants were not the first subjects of baptism, because it was principally to adults that both John and Jesus preached. Yet the latter took up the tender infants in his arms, and put his hands upon them and blessed them; and, addressing those who, like the baptists, would have kept them from him, exclaimed, "Suffer the little children to come unto me, and *forbid them not*, for of such is the kingdom of heaven." The mode adopted by the Church of England is the most convenient that can be used; and we heartily join and rejoice with Robinson, in his assertion that it is the glory of our free and happy constitution, that on this, and all other subjects, any individual member of it is at liberty "to propose his opinion, but nobody is compelled to adopt it." P. 334.

The third, and more important, of Robinson's literary labours, The Ecclesiastical Researches, exhibits another striking proof of the rooted inveteracy which he bore to the established church, and of his own glaring inconsistency. Two short extracts from this work will fully justify our assertion, as to both points. After the gross abuse of the Fathers, usual among writers of this class; after declaring that the eloquence of the ancient Greeks was *chaste*, that of those Fathers *prostituted*: he proceeds to detail the events that followed the first establishment of a school in Alexandria, "that is, the origin of church-establishments," in the following manner:

"Every church had its *hairests*, or opinion, and it became of consequence to determine which was the right: for each teacher maintained

tained his own with a great degree of gravity and obstinacy, which such a good man would not have done, if it had not been of the last importance to the salvation of his flock. To settle, then, the right *bairefis*, it was necessary for the churches to form a council of delegates; and who so proper to be elected as the bishop, the only one in the church, who understood the subject, and knew how to defend it? In these assemblies, delegated bishops perfected themselves in the art of wrangling, acquired a tone of authority, and practised airs of self-importance and dominion. Here, too, for order sake, it was necessary to appoint a chairman; and him time metamorphosed into an arch or head-bishop, and him again into a metropolitan, and the metropolitan again into a patriarch. Here, then, Christians lost their liberties. Here delegates became first the masters, and then the tyrants of the people. Here they determined their own *bairefis*, or heresy, to be the right opinion, or, as they called it, orthodoxy, and the opinions of others, to be only mere opinions, unsupported by any learned arguments, and condemned to oblivion by the council, that is, said they, by the whole church, which Jesus purchased with his own precious blood. It was an enormous compliment, that these gentlemen paid themselves. "The gospel," said they, "is evidently divine, because nothing but the miraculous power of God could support it in the hands of illiterate men." As if they and their quirks were, to all succeeding ages, to supply the place of the miraculous power of God, &c." P. 366.

The other extract, which we shall lay before our readers, may lead them to suspect that his real sentiments were not quite congenial with those expressed in his famous plea.

"About the year one hundred and fifty, Theophilus, bishop of Antioch, first made use of the word Trinity, to express what divines call persons in the Godhead: on which Mosheim, and after him good Dr. King, makes this just reflection, "The Christian church is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men attach either no ideas, or false ones, has destroyed charity and peace, without promoting truth or knowledge. It has produced heresies of the worst kind." P. 365.

These passages, and many more, which we forbear to produce, show the utter intolerance and contradictory character of a man who set up for a reformer of established oppressive systems, as he terms them; and erase from our minds those impressions of its mildness and amiableness which his zealous biographer, in other parts, labours to excite. To the virtues and talents of the man, and the industry of the minister, we allow full weight; as a theological disputant, at the head of a numerous sect, we can neither allow him candour, dignity of conduct, nor consistency. There is a letter from Robinson to a friend, inserted at p. 209, containing a diary of one day, in which he is exhibited, in his rustic character, as a farmer at Chesterton; and that man must be very partial to the

the memory of Robinson, who can read such a collection of incoherent and desultory matter, without pity for the man who could sit down to write such senseless jargon, and contempt for the character of a person, who, in so elevated a station as that to which the kindness of his friends, co-operating with his own ambition, had raised him, could stoop thus to employ his time. But why does Mr. Dyer insert this paper? he tells us himself, with the honest bluntness which seems to mark his character and writings, "to rally useless priests, idle and unprofitable professors of religion, and pompous scribblers about nothing, fruges consumere natos, men, who seem only born to consume the fruits of the earth—an honest industrious day-labourer may be worth a score of them." P. 213. If Mr. Dyer, by this burst of spleenful satire and ill-placed merriment, means to rally any lazy drones among the class of men with whose writings and character he seems to be so generally well-acquainted, we cannot possibly have any objection; but if, as we suspect by the doubtful term *fruges consumere*, he aims the shaft at the regular clergy of this kingdom, we firmly hope there is not to be found one who, having the important concerns of a parish, and other professional duties, to attend to, would thus grossly mis-spend his time and degrade his character.

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ART. VII. *Sacred History, selected from the Scriptures, with Annotations and Reflections, particularly calculated to facilitate the Study of the Holy Scriptures in Schools and Families. Third Edition. By Mrs. Trimmer. 6 Vols. 12mo. 1l. 4s. Rivingtons. 1796.*

THE zeal of this benevolent writer in the cause of young people, is as amiable as it is persevering. Already has she produced a number of publications for their use, which, we do not doubt, have all tended to the accomplishment of the end proposed, namely, a suitable impression of religious duty in the minds of youth. We most unaffectedly recommend these volumes to all upon whom profession, situation, or connection, impose the arduous office of instruction. The subjects selected are of all others the most important, the mode of illustrating them is very judicious, and the language throughout is plain, simple, and perspicuous. Mrs. Trimmer is undoubtedly entitled not only to our praise, but to the thanks of the public in general; and we trust that, in some form or other, she has received

ceived the remuneration she so well deserves. The following is a specimen of the form and substance of the present work. After giving the chapter, on the subject of Abraham's trial, literally from the Bible, Mrs. T. subjoins these annotations and reflections.

“ It is said, that “ God did tempt Abraham,” by which we are to understand no more than that he tried him ; for it appears from the sequel, that the Lord had no design of leading him into sin. God cannot be tempted to do evil, neither doth he tempt men in this sense of the word.

“ The mountain on which Abraham was commanded to offer his son Isaac, was certainly the same on which the temple of Solomon was afterwards built, and on which Christ suffered.

“ A greater trial could not have been proposed, for any human being, than to require an affectionate father to sacrifice as beasts were sacrificed, a son in whom the hopes of his family's becoming a great nation were centered ; yet we find Abraham, with the utmost composure, making every requisite preparation for this purpose.

“ The good patriarch had so long been accustomed to trust in God, that faith in the divine promises had become a settled habit, and a fixed principle in his nature. The repeated assurances which the Lord had given him, that in “ Isaac his seed should be called,” left him no room to fear that he should eventually be deprived of him. It is impossible to tell what passed in Abraham's mind, while he pursued his journey : but there is reason to think from what he said to his young men, and from his answer to Isaac, that Faith produced Hope, and that he regarded God's command as a trial not as a temptation,

“ When arrived at the place to which he was directed to go, he saw no lamb provided, as he seems to have expected : the command of the Lord was express, Take now thy son, thine only son, Isaac, whom thou lovest, and offer him for a burnt offering. A painful conflict no doubt arose in Abraham's bosom. There were a thousand considerations to deter him from killing his son. How could he bear to part with his darling child ? What would his poor afflicted mother say ? In what light would the world regard this inhuman action ! And what would become of the hopes of a numerous seed, if the branch that was to produce them should be cut off by his own unnatural hand ? In opposition to these weighty reasons, the promises of God presented themselves to his mind, with a thankful remembrance of the numberless blessings that had been conferred on him.

“ Could he disobey such a gracious being ? Gratitude forbade this. Did he not know the power of God was infinite ? Could he then dare to offend him. He at first received Isaac as a gift from God, out of the common course of nature. Who could tell but the Lord would show forth his power by raising his son from the dead ? At all events it was his indispensable duty to obey ; for, besides the natural claim which the Creator has to the obedience of his creatures, Abraham had entered into a solemn covenant to fulfill the divine will, trusting to the infinite mercy of God to save him from the miseries that threatened him. Animated by piety, and supported by the hope that his  
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son, who was now devoted to God, would be given to him again even from the dead, he forbore to expostulate, or to entreat the Lord to alter his divine purposes, but took the knife in his hand, and lifted up his arm to give the fatal stroke. This God regarded as an evident proof that his faith was an active principle, not resting in the inward belief of his own mind, but ready to show itself to the world in such works as were necessary to prove his fear of God, and reliance on those divine promises which had been vouchsafed to him. The purpose was now fully answered for which the divine command had been given, and the Lord showed that he was far from wishing for the death of Isaac, by desiring Abraham not to do any thing with him.

“ What a transport of joy must this good man have felt, when he heard the Angel of the Lord calling to him, and saw a ram (agrecably to the wishes, and perhaps the prayers of his heart) ready to supply, on the altar, the place of his dear son! And how must his joy have been redoubled, when the invisible God, in an audible voice, speaking by his Angel or image, confirmed in Heaven with an oath, the promises he had before made on earth, that they might endure when this perishing world should be no more! We cannot suppose that the Angel of the Lord who called to Abraham, was a created being; for why should God, who had repeatedly conversed with Abraham in his own divine person on this occasion alone, employ a ministering spirit? To prevent his thinking so, Abraham was assured that He who now spake was the same God who had commanded him to offer up his son; the same Lord he had been accustomed to converse with, still manifesting the Deity to his outward senses, though with more solemnity than he had ever done before.

“ The Apostle to the Hebrews confirms the opinion that it was the Supreme Being who took the oath; for, he says, because God could swear by no greater, he swore by himself. Willing more abundantly to show to the heirs of promise, the immutability of his counsel, He confirmed it by an oath, that by two immutable things (his Promise and his Oath) those who fled for refuge to the hope set before them, might have a strong consolation.

“ It is to be observed, that God pledged himself by this oath, to make good his promises not only to Abraham, and his immediate posterity, but to all the nations of the earth.

“ It has been a question of dispute, whether Isaac consented to the offering which his father made. Most likely he did, for, according to his age, which is supposed to have been at least twenty-four or twenty-five years, he must have been more powerful and active than so old a man as Abraham, and could easily have wrested the sacrificial knife from his hand, or prevented his binding him, by fleeing away, and it appears that there was as good an understanding between him and his father afterwards as before.

“ From the example of Abraham we learn, that faith is not complete without the works of obedience; and that it is our duty to submit, without murmuring, to all the dispensations of God. None of us will be called to so severe a trial as Abraham was: we shall not be required to offer up our sons as burnt offerings: but God may see fit to take our children to himself, and deprive us of them. In this case

let us call to mind the divine promises which teach Christians to look forward with joyful expectation to a resurrection from the dead, when all who, like Abraham, have believed and obeyed his will, his seed will be blessed with immortal life and everlasting happiness."

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ART. VIII. *A Plan for a general Commutation of Tithes; addressed to the Members of both Houses of Parliament.*  
8vo. 26 pp. 1s. Faulder. 1795.

TO support a plan of this nature, writers generally profess to enter into the proof of the two following propositions; that tithes are an invidious and impolitic provision for the clergy; and that some other mode of providing for them is better. As the first proposition, with its proof, occupies no more than the three first lines of the pamphlet, we shall transcribe the whole of the *demonstration* there given: "this has long been a general and just complaint."

The proposal of this writer is, that a fixed corn-rent should be paid for ever, by every parish, in lieu of tithes. This project he considers as new; but we must inform him, that it has, of late years, been repeatedly advanced. We have now lying before us, and lately have noticed, three other works on tithes, in every one of which it is mentioned. But as it is the exclusive subject of his tract, we shall here propose two objections to it; which he ought not to have passed by without consideration.

We admit to him that a corn-rent is, in the lapse of many centuries, better than a fixed perpetual annuity. It is unnecessary to enter into the question, whether it is better than the grant of estates in land, in lieu of tithe: because, on the following reasons, among others, we are induced to think it bad. First, if such grants had been made to the clergy, instead of the predial tithes, at the time of their original institution in England, the order would either have been, at this day annihilated; or the great majority of the individuals thereof, been taken from the lowest uneducated classes of the people. For the predial tithes, consisting of the prime necessaries of life, and the consumption of these by an equal number of persons in every age being nearly the same; the quantity of those necessaries produced in a country, in two different ages, will be as its population at those periods respectively. That is, if the population be doubled, the titheable product of the land must be doubled; or each will increase and decrease, in the same proportion. The population of England at the Conquest is, by all writers since Mr. Gregory King's time, fixed at two millions.



millions. The practice of tithing commenced in the time of Offa; perhaps our population was somewhat increased before William the Norman; but as we had an export trade for corn, in the time of Offa, let it be taken, that the product of the land in his age, would have sufficed for the consumption of the number of people stated above, or two millions: it now supports eight millions; it is therefore four times greater than in the age of Offa. The titheable productions of the first period were only  $\frac{1}{4}$  those of the latter: and if a perpetual corn-rent had been fixed then, strictly equal in value to that of the tenth of the titheable product, it would have been in value now only one-fourth part thereof, or one-fortieth of that product. The present amount of the tithe, at the highest computation, if equally divided among all the clergy, would amount to 88l. 10s. each; as we have shown in a preceding article. If, therefore, it be fairly paid, as is contended by many; their average income, if determined by a corn-rent given in the reign of Offa, would be only 22l. 2s. 6d. If not, the proportional defalcation of their rights, would not have less than has taken place; as their relative ability to defend them, would have been perpetually diminishing. Seven shillings a week, or 18l. 2s. a year, will hardly keep a labourer from the parish: how far the breaking up of new lands, the augmentation to be expected on the produce of the old; and the increase of the proportion of the quantity of commodities, not of prime necessity, which takes place in every rank, acting upon the income of the clergy as a counterbalance to the two former, affect this conclusion, we have not here time to discuss.

This applauded plan, in the lapse of ages, would not only have depressed the clergy into the very lowest rank of society; but if it had taken place, even at the commencement of this century, it would, before the middle of it, have involved the whole body in a series of calamities, almost unprecedented. For suppose the commutation to have been established in the beginning of 1701, and at that time, let the income of a clergyman have been fixed at the quantity of wheat, which would have sold for 100l. according to the average price of the preceding ten years: and further, let the first half of the century be divided into three periods; the first of thirty, and the two latter of ten years each, and the average value of the same quantity of corn, according to Dr. A. Smith's table, be assigned for those terms, it is evident, that these values will be the successive incomes of this living. Again, as it is certain a great advance has taken place, on the price of all commodities, on an average and conjointly; let it be admitted, that when this century is completed, that average, in the course thereof, shall have

increased

increased in the proportion of 150 to 100; and that by equal advances, in equal times, or  $\frac{1}{2}$  per cent. annually; the income of the incumbent in money; the nominal sum, equal in value in each term, to 100l. in the year 1700, may be found; and the real value of the income of that term, as measured by commodities, at the prices established in 1700. These particulars are contained in the following table, to which are added, computations for two other periods, described in the two first columns.

Years.	Terms from to	Average, per quarter, of 9 bushels.*	Income by quantity of weight.	Pr. of same commodit.	Income equal to in 1700.
10	1691 1700	2 16 10 <sup>4</sup>	100 0 0	100 0	100 0 0
30	1701 1730	† 2 3 4 <sup>3</sup>	76 4 10	107 15	70 15 2
10	1731 1740	1 17 3 <sup>2</sup>	65 10 7	117 15	55 13 0
10	1741 1750	1 13 9 <sup>4</sup>	59 8 0	122 15	48 7 9
3	1743, 4, 5	1 5 8 <sup>6</sup>	45 4 4	122 0	37 1 2
10	1783 1792	2 14 0	94 19 0	144 0	65 18 9

Let any person consider, in the case we have produced, what must have been the lot of those younger part of the clergy of 1700, if this commutation had taken place. 100l. was then (we speak on the authority of the eminent Mr. King) a liberal income in the church: reflect on their numerous, increasing families; the cares, of fathers to provide decently for them; their incomes perpetually dropping, as their necessities and expensive duties increased. See, in the table, their calamities redouble upon them, in the second period of ten years, commencing in 1731: when this whole class may generally supposed to have been between sixty and seventy years old, to see poverty, and the debility of old age, advancing rapidly upon them: their incomes reduced a full third; and the remainder, by the fall of the value of money, able to provide them little more than a half the conveniences and necessaries they enjoyed in youth. Lastly, contemplate the melancholy band of survivors in the years 1743, 4, 5; bending down with

\* The quarter in Windfor market.

† Explanation of table. The quantity of corn, which at 2l. 12s. 6d. per quarter, sold for 100l.; in the following thirty years, the average falling to forty-three shillings, would have produced to the clergyman only, communibus annis, 76l. 4s. but now it requires 107l. 15s. to purchase the same commodities which he obtained before for 100l.; his reduced income, therefore, will not now go any further, than 70l. 15s. did at first, or in 1701.

the last feebleness of nature to the grave, and under an added load of affliction; their nominal income falling off 54l. per cent. and, in actual value, reduced to a third of what it reached to forty-three years before, or in the very prime of life.

The price of wheat from 1595 to 1764; sufficiently shows the impossibility of commuting the tithes for a fixed corn rent: The improvements in mechanism, and the extension of chemistry, may reduce its value, and even suddenly, more than can be foreseen: but a thorough discussion of the subject, would exceed very much the length of the pamphlet we are reviewing: There occurred to us in the perusal of this work, nothing to object to the style of the writer: and such of the clergy into whose hands it may fall, we are persuaded will find no violations of that decorum; with which questions relating to their order should always be treated:

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ART. IX. *Le Comte de Strafford: Tragedie, en Cinq Actes, et en Vers. Par Le Comte de Lally-Tollendal.*—*The Earl of Strafford, a Tragedy, in Five Acts, and in Verse; by the Count de Lally-Tolendal.* 8vo. 138 pp. London, printed by Spilsbury: sold by Elmly, Edwards, White, and de Boffe; and by Jones, Dublin.

THE celebrated Count Lally, and the Earl of Strafford, suffered each an unjust death by the sword of the law: both were condemned on the doctrine of accumulative, and constructive treasons: a spirit of popular fanaticism, excited against each of them by the most criminal arts, enabled their enemies by these means to effect their destruction. The former was the father of the writer of this tragedy, which was intended as a monument of filial piety. The picture he has given of the arts and crimes of the prosecutors, by which Strafford was brought to the scaffold, transmits also to posterity the injustice of his father's fate.

This tragedy, which had been left imperfect, was finished in 1789, at the desire of Prince Henry of Prussia, to whom it is dedicated: at the period when the meeting of the States General occupied the public attention in France. A continuation of the arts and the crimes so well delineated in this tragedy, by the same men, produced the deposition and murder of Charles; and the repetition of them in France, destroyed the

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monarchy

monarchy there likewise, and brought Louis XVI. to the guillotine. This work, therefore, which originally was intended as an historical allegory in a dramatic form, has acquired, from this event, a double application of that kind: the first to the unjust condemnation of Count Lally; the second to the unhappy fate of Louis XVI. "my tragedy, says the noble writer, has become a prophecy."

The object of the greater drama being to teach as well as to please, it may be divided into species from the matter taught: as the ethical, political, and, perhaps, some others: Cato and Tamerlane are political tragedies. This species has been much more cultivated in France than in England, the dialogue of that stage draws many of its ornaments from the *sentimenti di libertà e pratiche di politica\**.

We shall give a slight sketch of the history of this species of the drama in France. It is connected with the tragedy before us by a double relation; it is a history of the school, from the pen of one of the most eminent disciples, to which the work we are considering belongs: we are tracing also one very leading cause of that revolution of sentiment in France, which produced the event, of which this tragedy is an allegorical description.

The great Corneille, the father of the French theatre, formed himself chiefly upon the study of Lucan and Seneca. We see him the rival, and almost the superior, of the former, in his *Cinna*, his *Sertorius*, in the death of Pompey; and particularly in the last; the character of which seems not duly estimated. Whoever looks for examples of the utmost splendor of his ardent genius, will find them there: and whoever is desirous of pointing out how far he could fall below that elevation, in his fondness for meretricious glitter, will find it there. Lucan was a republican: Corneille gave his own vigour and beauty to the sentiments of Lucan; he set them in the most seductive point of light, and gave them currency.

Still however we hitherto see nothing more than the application of Roman principles, to the events recorded in the Roman history. Voltaire succeeded him as master of this political school: he went further; he gave these principles a secondary sense, applicable to the state of society and of opinions, in modern Europe. He sometimes indicated this in the titles of his tragedies; thus we have *Mahomet, or Fanaticism*; the *Guebres, or Toleration*; in his *Brutus*, he has apparently laid

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\* Sentiments of liberty and political intrigues; *Lettera del Signor Algarotti al Sig. Abato Franchini.*

down his principles of civil liberty. The death of Cæsar and the Triumvirate\* have a similar character. That the principles contained in the tragedy of Brutus were meant by Voltaire to have this secondary sense, we have his own avowal, in his dedication of it to Lord Bolingbroke; in which he says the subject is, "of all others perhaps, the most proper for the English theatre." There is a party in England who, from the very first distich, may think this not to be true, in the manner he has handled it. He makes Brutus thus address the Romans.

"Scourges of tyrants! who revere alone  
As kings, the Gods, the virtues, and the laws!"

Omitting one particular, this is the very language afterwards made use of by the hypocritical and bloody Robespierre in his harangues. In the fifth scene of the first act of *Catiline*, Cicero is introduced supporting the rights of the (peuple souverain) the sovereign people: and we have the express authority of this celebrated writer, to give this political character to the French drama, before the revolution. We translate a passage from his dissertation on ancient and modern tragedy. "I go further, and I affirm, that those men who have been so passionately attached to liberty, as to have often said, that no one but a native of a republic can think with elevation, might have learned to speak with the dignity of liberty itself, in some of our dramatic pieces." Thus the tragedy of Brutus teaches the doctrines of liberty, but republican liberty. It exhibits a comparison of the evils of the monarchy of France, as it formerly existed, with the advantages of republican government. The former is censured allegorically, under the name of Etruria. We cannot refer to all the passages in this tragedy, which exaggerate the evils of a simple monarchy, an aristocracy, and a hierarchy; but we will give the purport of four lines from the second scene of the first act, which may serve as the text to which all the rest are a comment.

Slaves to her kings, even to her priests enslaved:  
Etruria loves a master's iron rod;  
Adores Antiquity's degrading chains,  
And longs to fix them on a world enslaved.

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\* Perhaps when Voltaire wrote the tragedy entitled the *Laws of Minos*, the political sentiments inculcated in which are very different, he might be endeavouring to expiate some offences which had been taken at these pieces. In the last note on this tragedy, he pays a compliment to the late King of Sweden, on the revolution he effected in that kingdom.

From this very scene we might also point out the source of the theatrical pageantries of French politics; their confederation and national oaths: and from other parts of the same drama, the arrogance of their language, and the spirit of foreign conquest common to republics and simple monarchies.

It was thus that in France the drama acquired its sententious and political style, and prepared the spirit of republicanism and revolution. But it may be employed also to suppress it, and to inculcate that subordination without which liberty cannot subsist: this is one of the objects of M. Lally's tragedy of the Earl of Strafford. We shall give a few passages from it, with a translation, and then add some sketches toward its general character.

The first extract we shall produce is from the defence of Lord S. before the peers; the last lines of which, distinguished by asterisks in the margin, the noble author has selected to place below a very elegant engraved portrait of his hero, at the beginning of the work.

“ Ah! pour les droits du peuple, & pour sa liberté  
 Nul n'a fait, plus que moi, tonner la vérité.  
 Par des freins plus puissans nul n'a voulu restreindre  
 Ce pouvoir, qu'il nous faut et respecter et craindre.  
 Mais quand j'ai découvert, dans tous ces zélateurs,  
 Bien moins des citoyens, que des conspirateurs;  
 L'un mettant à prix d'or ses passions factices,  
 Ne parlant de vertu que pour vendre ses vices;  
 L'autre, avide d'honneurs, indigne d'y monter,  
 Voulant punir la main qui dut l'en écarter;  
 Et ce peuple égaré, que d'abîme en abîme,  
 On conduit au malheur par les sentiers du crime;  
 \* Alors j'ai dû frémir, et je me suis armé  
 \* Pour l'Etat en péril, pour le trône opprimé,  
 \* Pour maintenir la force à nos loix tutélaires,  
 \* Pour arracher le Peuple aux fureurs populaires.” P. 65.

“ None for the people's rights, their liberties,  
 Gave truth a sterner or auguster voice:  
 None with more firm restraint has curbed that power,  
 Which anxious wisdom dreads while it reveres.  
 But when I saw in each tongue-doughty zealot,  
 More the conspirator than citizen;  
 This, setting up to sale the painted semblance  
 Of free-born ardor; preaching public virtue  
 To sell his private vices;—that, aspiring  
 To honours he would taint with infamy,  
 Stung by repulse to vengeance;—a lost people  
 Led by such guides, through crimes to misery,  
 From misery to uttermost perdition;  
 \* Fear then was patriot piety: I armed,  
 \* To guard a falling state, a throne oppressed,

- \*The sanctity of tutelary laws,
- \*And snatch a people from the whirling gulf
- \*Of popular fury."

The remaining extracts are taken from the eleventh scene of the third act; in which Pym, in a conference with Strafford before his attainder, offers to preserve him, if he will join him in his design of subverting the monarchy. The confidence Pym reposes in him is sufficiently justified by a note in Laud's diary: the preceding parts of the tragedy are so arranged, as to make it expected: and his motives for it are well assigned. The situation is one of those, for the introduction of which, we might consent to sacrifice something of the strict rules of dramatic probability; but no such indulgence is here called for. All the other personages having left the stage, Pym catches the arm of Strafford, who is retiring.

STRAFFORD.

Quoi! ce vil imposteur——

PYM.

Modère ces éclats :

Ecoute jusqu'au bout, et tu me répondras.  
Strafford, je te poursuis, je t'ai craint, je t'accuse :  
Tu crois que je te hais, Strafford, et tu t'abuse.  
Je t'estime, t'honore, et vais te le prouver.  
J'ai demandé ta perte ; et je veux te sauver.

STRAFFORD.

Ciel!

PYM.

Calmes toi, te dis-je, et tu vas me connaître.  
Mes projets en entier devant toi vont paraître :  
Je ne risque plus rien à te les confier.  
—Je n'entreprendrai pas de les justifier.  
Soit que, par le destin, placé dans la bassesse,  
Je cherche à me venger d'un éclat qui me blesse ;  
Soit que, d'un saint amour enflammé pour les loix,  
Mon cœur soit, en tout temps, d'accord avec ma voix ;  
Rebelle ou citoyen, vertueux ou coupable,  
J'ai juré de briser ce sceptre qui m'accable ;  
Je veux changer l'Etat : et, s'il nous reste un Roi,  
Que ce phantôme vain soit moins puissant que moi." P. 74.

STRAFFORD.

What, vile impostor, now?

PYM.

Suppress these movements.  
First hear me ; then with thy best wisdom answer.  
I dreaded, and arraigned thee,—thou hast thought

That

That hatred drives me on ;—that thought's thine error :  
 I both esteem and honour thee,—thy fall  
 I urge with all my power, yet wish to save thee.

STRAFFORD.

Oh Heavens !

PYM.

Be calm—and thou shalt know me all,  
 Even to the utmost limit of whate'er  
 My councils reach to :—Nought of hazard now  
 Dissuades such trust in thee ;—nor shall I seek  
 With varnished gloss to justify my ends.  
 Whether obscurely born, superior lustre  
 Quickened my soul with envy ; or inspired  
 With purer love of liberties and laws,  
 My tongue poured forth the dictates of my heart ;  
 Patriot or traitor, good or bad, I've sworn  
 To break the scepter, and to change the state :  
 Or, if I leave a phantom on the throne,  
 To make that phantom bow beneath my power."

The speech of Pym, of which this is the beginning, after the manner of the French theatre, is continued uninterruptedly to a great length : we shall give some further traits of it : he goes on to describe the arts of all demagogues, and himself.

" Not Superstition's dupe, the base pretext  
 Of general mutiny : for the grosser herd  
 We must trick forth some gross fanaticism ;  
 I chose that of the Puritan."

He afterwards proceeds to give an account of his end, thus :

" These proud distinctions shall be swept away,  
 And every man be his own prince and priest."

He resumes the same subject, and endeavours to excite Strafford against the peers, as follows :

" The prelates gone, their turn awaits the peers.  
 Their base and envious majority  
 Sells me thine head : and when they've wrought thy fall,  
 Shall find me thine avenger.—Each degree  
 In the ascending scale of politic order,  
 Must sink down to the general base ent : thus,  
 The people must be all, and all controul."

Pym afterwards makes the following proposition to him, and the scene concludes thus :

" Embrasse mes projets. Unissons nos destins.  
 Abandonne ce Roi, qui déjà t'abandonne.  
 Laissons-lui, si tu veux, son titre et sa couronne :  
 Mais que le peuple règne, et qu'il règne par nous.  
 Souffre-moi ton égal, sans en être jaloux.



Le moment arrivé, renonce à ta pairie ;  
Loin de s'en augmenter, ta gloire en est flétrie.  
Pour nos pareils, Strafford, les titres ne sont rien.  
Il nous faut, pour tout droit, ton génie et le mien.  
—Ce jour, enfin, ce jour décide de ta vie,  
Et va voir les projets qu'ici je te confie,  
Secondés de tes soins, ou scellés de ton sang.  
C'est à toi de choisir, et tu n'as qu'un instant.

STRAFFORD, *lève les yeux au ciel, les fixe un instant sur Pym, en exprimant tout-à-la-fois l'étonnement, l'horreur, le mépris : puis marchant vers le fond du théâtre, il dit d'une voix élevée,*

Qu'on me mène à la Tour.

PYM.

Voilà donc ta réponse ?

C'est l'arrêt de ta mort que ta bouche prononce.  
Gardes !

“ Let us unite our fates ;  
Abandon the weak sovereign who deserts thee,  
Or leave him, if thou wilt, a crown and title ;  
But let the people reign, and reign through us.  
Admit me as thine equal: for thy peerage,  
When time shall call, renounce it ; fame like thine  
All but thine inborn splendor tarnishes.  
Strafford, for men like us, talents and force  
Are titles, and are rights.—This very hour  
Beholds my projects bursting into birth :  
Seal with thy blood, or second with thine aid,  
Their great event.—This moment make thy choice.

STRAFFORD, *quitting him, with a loud voice to the guard, which had retired,*

Guards! to the Tower.

PYM.

——Thou hast pronounced thy sentence.”

The similitude of the views entertained by the leaders of the faction in the time of Charles I. and those of the enemies of the more improved constitution under which we live, has made us more copious in these quotations.

The fable of this tragedy is well constructed ; the action rises much in agitation and interest, from the middle of the fourth act until the end of the piece. We reserve our exceptions, however, to the first and second scene of the third act ; where the Countess of Strafford comes upon the stage, and is called off again by a message from her husband : they produce no effect to accelerate or retard the catastrophe : the resemblance also is something too close between the concluding scene and that of the Mariamne of Voltaire. The character of Strafford is well painted throughout : in that of Pym we see all the great qualities which enable a man, when he be-  
comes

comes a conspirator, to destroy the constitution of an empire : that of Bestwick, an incendiary of the second order, was, at least, equally difficult in the delineation : we think it executed with the greatest ability. The artifices of the seditious demagogues of the last and the present age, are shown with minute fidelity. Yet the colouring is not glaring : they are discerned, as they are practised in fact, through a veil, but not an impenetrable veil : they are suffered to appear through those pretences, which are always sought to cover them. The Countess of Strafford is, in many scenes, pathetic and interesting : perhaps, however, if she had been a less able politician, she would not have excited less sympathy : and as the character of the scenes would thus have been more diversified, the effect might have been improved. The French critics praise, and with great justice, what they call the sublime logic of Corneille : when he opposes two characters to each other in a debate, they are well balanced : we are alternately surprized, and almost borne away, by the weight, the acuteness, and the brilliancy of the arguments on both sides. For this property, where it can have place, the dialogue of the Comte de Lally-Tollendal ranks highly in merit, and his whole tragedy is a very beautiful work. An Essay on the Life of Lord Strafford is sold sometimes as a second volume, to this, which we will take another opportunity to notice.

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ART. X. *The Origin of Duty and Right in Man considered.*  
8vo. 179 pp. 2s. 6d. R. White. 1796.

OF all the productions of philosophy, none are more valuable or more excellent in themselves, than those discussions which tend to furnish men with correct ideas on the principles of policy, and of civil government ; because none are more intimately connected with all the most important interests of human nature. Abstract theories, which admit of no useful application, with whatever depth of thought conceived, or with whatever richness of imagery and diction embellished, excite only a transient admiration, and are forgotten ; but those treatises, which, under the direction of a sound judgment, contain an accurate and diligent examination of the principles most conducive to social order and personal happiness, must necessarily recommend themselves to the peculiar notice of all who interest themselves in the welfare of their fellow-creatures, and cannot fail to arrest the attention of the moralist and statesman. With these enlarged views, the author of the present work has attempted to consider the nature and origin of Duty and Right in man ; and, as he modestly expresses himself,

himself, "endeavours to acquire and to communicate a clear and distinct expression of the truth, on which this great question exists:" and, during the whole course of this truly interesting discussion, which originated from Paine's celebrated pamphlet on *The Rights of Man*, there has hardly appeared a better-informed writer, or a more acute logician, than the author of the pamphlet before us. After a few preliminary observations, which are purely of an incidental nature, the ingenious author enters on his subject by observing, that the purpose he has in view in this investigation is, "to show the fallacy and inconsistency of all the notions of *right*, which have been with so much facility and so much dogmatism, promulgated by Mr. Paine and his adherents. The French revolution, he contends, "is an insidious system, a compound of error and defect, impressed indeed with the character of the *rights* of man, but having no other foundation for the existence of right, than bold assertion and the vociferation of a multitude." In the prosecution of this design, we are not to expect the pert flippancy and sophistry of argument, that seeks to distinguish its own ingenuity by pursuing its adversary through all the intricate wilds and mazes, through which this enquiry has been purposely and craftily drawn. Like a zealous advocate for truth, the writer endeavours to establish a few simple positions, which, being granted, every contrary argument will at once stand virtually refuted. After examining the question at large, he defines a *right* to be a *grant* conferred by God; a *title*, or moral quality annexed to any person, enabling him to have or to do something justly; he then proceeds to show, that every right or title is ultimately derived from God—that man is an accountable being, created by, and responsible to God—that no positive right can be deduced, or imagined, that has not its origin in a notion of *duty*—that the notion of *right* in man springs from a notion of obedience, or of duty to be discharged—that the production of this discharge of duty is the design of civil government—that duty, therefore, is the only possible *basis*, or *rule*, by which civil government acts, in order to attain the end for which it was devised, namely, the happiness of mankind: and that it has been so considered by the best and wisest of men, from the first dawn of civil polity to its full meridian in Britain. He next pursues his theory into its practical consequences, in a distinct and minute investigation of the origin, nature, and end of social regulation, or civil government; and, after illustrating with great clearness and precision, the conformity between the acknowledged principles of the British constitution, and the fundamental rules of political wisdom, which ought to be carefully regarded in

in every civil society, he insists on the peculiar excellencies of our government, which, from its superior advantages, is deservedly an object of the most enthusiastic admiration. In addition to these general excellencies of the British constitution, which place this country on the pinnacle of human glory, and render Great Britain the mediating power in the scale of nations, to which all look for the preservation of the rights and liberties established among states, the author, with great propriety, mentions two eminent instances of protection, or general benefit and security, extended to this nation, which are personally ascribable to our illustrious sovereign. The *force of virtuous example*, so eminently displayed from the throne; and an *Act*, that will outlast every thing that is not immortal, as the spirit of its author; the desire of his present Majesty, that the judges should be made independent of the king, his minister, and successors. The author contends, that there is a strict analogy between the Infidels of the present day, and the adversaries of our government; that the enemies of the Christian religion, of civil government, and of the English constitution, are the same. These he distributes into two classes, the one of those who exhibit a ferocious malignity in their opposition; the other including certain cockcombs of sophistry and sarcasm, on whom the courtesy of the world has lavished the title of philosophers, who are also characterized by a sneering malignity, but principally by levity and buffoonery. But he adds, though the heart may palpitate at the impiety of the assault, it yet conceives no alarm, from the consideration of the power that is now provoked into the contest.

In producing our specimens of this work, we shall present our readers, in the first place, with the author's account of the government subsisting in England; and, with honest pride, submit it to the judgment, as well as the feelings of our readers.

“ To the conscience of every Englishman we now appeal; to that honour, that frankness and honesty, which, we vain would flatter ourselves, stamps the character of Englishmen; to them we ask, *Where* has such a government been found?—*What social fruits* has that government produced?

“ Did it exist in Egypt or the East; in Greece or in Rome? No! it was at best a phantom in the minds of their wisest philosophers; a point of imaginary perfection, to which they hardly could allow themselves to hope, that human nature would, in practice, ever be able to attain.

“ Did it succeed to the subversion of empire in Rome, and establish itself on the ruins of imperial tyranny? Alas! the various shapes of despotism or licentiousness, that sprung from the ruin of the empire, showed how ill it was to be procured by turbulence or

war. Did it any where attempt to gain a real and substantial existence? If such efforts it seemed here and there to make, they proved abortive; the balance was presently turned, and the scale fixed by the preponderance of one or other of the powers.

“ There remained however one great and illustrious exception, one brilliant and single instance of success amidst the general failure. This principle of government, the fairest offspring of wisdom and of justice, involved itself in the origin of civilization in England, and accompanied its progress through every modification of its polity. It influenced every act tending to the public good; and if at any time the equilibrium was lost by the vacillation of the balance, this principle restored it; it brought the scales by degrees to an exact and perfect equipoise; and at length fixed the beam, so that no moderate convulsion could turn it.

“ Such is the nature of the government subsisting in England. It provides a universal control over all who are subject to it, whether king, peerage, or commons: for king, peers, and commons, are equally subject to that rule, which is paramount over all. As far as human nature can allow it, as far as any effect can be perfect, of which man is the instrument or medium, the constitution of this government is perfect. Some of those defects which will ever adhere to works of human execution, may doubtless be discoverable even here; but it contains within itself a correcting energy, acting always up to the measure of experimental necessity. That principle which was coeval with its origin, and attendant on every step of its progress, still animates its system; it is immortal and exhaustless as the immutable wisdom from whence it springs; and if we desert not it, it never will desert us.” P. 115.

On the personal character of the Sovereign, the author descants in a manner that does honour to his head, and to his heart.

“ There is another kind of protection, not necessarily flowing from the kingly office, however eminently becoming it, and that is, the protection, or general benefit and security, resulting from the force of virtuous example. This, wherever it occurs, is personal and individual; it is the effect, not of human laws, not of artificial contrivance, but of an intrinsic regard to what is right, of an active principle, urging to the observance of that moral rule which the mind recognises to be prescribed by God. Whether or not such example is displayed from the throne, let common sense, and common-place honesty pronounce. We shall not make this appeal to cavillers and scoffers, those annoyers of every thing grave and important, but to those who compose the great bulk of the nation; to all the different relations of husband and wife, of parent and child, of master and servant. Let every family be a tribunal to decide, whether domestic virtue is recommended from the throne, by the commanding power of example; whether the obscurest retreat affords an instance of nature's fairest ties more honoured or secured, than in the focus of artificial life, in the vortex of pleasure and extravagance? If the decision is affirmative, then let us look back to see, how often history teaches to  
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expect the return of so great a blessing. What if the Court were a scene of profligacy and irreligion? What if we saw revived the dissolute times of Charles the Second? Should we not then pursue, in imagination, what we now in reality possess? Since, then, we have the protection of example held out from the eminence of sovereignty, and with a lustre not often paralleled in the annals of our history, let us not be so despicably mean, as to withhold from it the honour due to it in every elevation of life; nor so preposterously stupid, as to be unable to estimate its value in that particular situation. Let us cherish the blessing we possess with all the anxiety that honour can inspire, and defend it with all the effect that wisdom can suggest; and when the course of nature shall occasion the demise, may the impression of the example accompany the progress of the Crown, through every future descent!" P. 147.

One more extract we cannot prevail ourselves to withhold. They who value the religion, as well as the government of this happy country, will think it justly entitled to their approbation.

"Thus is Christian religion the exhaustless source of that principle of moral obedience copied after in civil government, and the want of which that scheme is intended to supply. It is the life that government, proceeding from principles implanted by God, aims to establish. For what does government intend, but the peace and welfare of mankind? And what does christian religion enjoin, but universal love to all mankind? And what is "love" but "*the fulfilling of the laws?*" Christian religion is therefore the life which the human nature will live, when the necessities of human government shall cease, and man be ultimately and immediately subjected to the eternal monarchy of God. It is a perfect life attempted to be lived among the imperfections of human society. It is the anticipation of that scheme of polity, of social intercourse, which will supplant the distractions of the present scene, and which the great apostle so sublimely intends when he says, "*Our form of social\* union exists in heaven.*"

"And shall we then relinquish such a religion to the desilement of its assailers? Shall we desert those principles of social intercourse producing government which were originally prepared by God, and which are therefore naturally invigorated by the genial influence of his own religion? And shall we abandon that splendid form of government, rising out of those principles, and nourished by the fostering care of wisdom, of virtue, and of freedom, during a growth of many centuries? We need not Your answer. Your determination is too distinctly foreseen. That form of government, is all You can in this life enjoy, towards obtaining those blessings, which the original law of nature, and the subsequent dispensation of christianity, design for the human species. But unless we manfully adhere to the post of duty; unless we display to the enemy a vigilance equal to his, and a courage and power superior to his; that blessing will be precarious and insecure. Of all mortal prognostics among states, none are so dreadfully certain, as imaginary security in the midst of danger.

\* So the author renders πολιτεία. Rev.

“ *The Kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the Gates of Jerusalem;*” And yet they did enter, and did “ *not leave one stone upon another.*” To defend the constituted polity of England against its embittered and distracted foes, is at all times, therefore, the duty of Englishmen; to defend it at this particular time, or to stand prepared for its defence, is a duty in a peculiar and conspicuous manner imposed upon YOU\*; because YOUR RESIDENCE is the theatre that Treason has selected for her atrocities; and because the unquestionable light of experience discovers to us, which is the Occasion that she esteems most favourable to her views. What YOU are to do, how YOU are to conduct YOURSELVES, is not for us to presume to point out. The laws of your country impose a salutary constraint on the activity of individuals, and consign the power of all public acting exclusively to the organs of the state. But what those laws concede, that YOU may rightfully assume. And surely they concede to YOU various means for preventing the repetition of those scarcely paralleled enormities; which, at the time of the king's last progress to the Parliament, produced a transient comparison between the capital of England and the capital of France. You have wisdom, You have power, You have leisure to decide, how You may best oppose loyalty to treason, freedom to savageness, courage to ferocity, obedience to rebellion, order to disorder. All that we may venture to suggest is, in the words of the highest authority; “ *Be vigilant.—Be strong and of good courage; dread not, nor be dismayed.*” P. 176.

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ART. XI. *The Inoculator, or Suttonian System of Inoculation, fully set forth in a plain and familiar Manner. By Daniel Sutton, Surgeon; who introduced the new Method of Inoculation into this Kingdom, in the Year 1763, 8vo. 160 pp. 3s. Dilly. 1796.*

THE observations are preceded by an advertisement, in which the author complains, that either through malevolence or ignorance, a report has been industriously circulated that he had long since quitted business, and, lately, that he was dead. In order to repel this report, and to identify himself, the author has here published a copy of a patent of arms, granted to him in the seventh year of the reign of his present majesty, as a mark of the royal favour and approbation. We are very sorry, from whatever cause it may have happened, that the

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\* The inhabitants of London and Westminster, to whom the whole is addressed. *Rev.*

author should feel himself under a necessity of having recourse to this method of identifying that he is the person who first introduced the present improved method of inoculation; because if there were any doubt of the circumstance, the mere possession of the patent would contribute very little towards removing it. For our own part, we are very well satisfied he is the person; and, as the improvements first suggested by him, and which, with little variation, have been long since generally adopted, have been productive of the greatest public advantages, we heartily wish that government, who are certainly intimately concerned in every thing that relates to the good of the country, would think proper to give him some more substantial proof of their approbation, than a coat of arms. As we believe, even in these eventful times, the public would gladly contribute towards rendering the evening of life easy and comfortable, to a person from whom they have derived such considerable benefits.

The first division of the work is employed in developing the author's theory of the small-pox, or the mode in which the variolous poison operates upon the body, in producing the disease. The leading idea is, that the infection never mixes with, or occasions any change in the blood, but that its effects are confined to the cuticle, or the part immediately under the cuticle. He denies that either the age, manner of living, or general habit of body of the patient, or the different temperature or constitution of the air, have the smallest influence in producing a mild or malignant species of the disease. "I am persuaded," he says, p. 43, "from the observations I have made, that the disease is not by all, or any of these occurrences, capable of being aggravated, not a single pustule superadded, beyond what the constitution would otherwise have suffered, had it been in perfect health." But this assertion must be admitted with some limitation. The author indeed acknowledges, in another place, p. 62, that persons taking the disease between the ages of eighteen and twenty-eight, will, *cæteris paribus*, suffer more from the eruptive fever, and have a larger quantity of pustules, than if inoculated at any earlier or later period: and it is well known that, in some years, the small-pox, taken in the natural way, is more malignant and fatal than in others. This cannot be accounted for by any peculiarity in the organization of the skin, to which the author attributes it, but is probably dependent on some quality or disposition of the air, inscrutable by our senses; as Sydenham has clearly shown, it is totally independent of the known and sensible properties of that element. In the second part the author has described, in a clear and distinct manner, every circumstance



circumstance relative to the mode of performing the operation, the progress of the infection, and the management of the patient through the whole course of the disease. If in this part he has, in general, been anticipated by Baron Dimsdale and other writers, we must still acknowledge that, to all the improvements they have made, many and valuable as they are, Sutton certainly led the way. He must not, therefore, be defrauded of that portion of fame which is due to him as the inventor. We shall lay before our readers a few of his observations on these heads, some of which, we believe, are still peculiar to himself. The first that occurs is the verification of an opinion, which we have hitherto been inclined to rank among vulgar and erroneous notions, viz. that the matter taken from the confluent and malignant, produces a milder disease, than that taken from the distinct and mild small-pox. "But I have my objections," the author says, p. 59, "to inoculate those, whom, upon examination, I rank under the class of unfavourable subjects, from such as have a very benign small-pox, and the reason is, because my experience has informed me (and it is necessary to have had very great experience to ascertain the fact) that by such a choice, the subjects to be inoculated are liable to have more of the disease than they would have experienced had they been inoculated from a malignant sort, or from those whose arms indicated such malignity. It is for the same reason that I usually employ matter from an untoward stock, when it can be conveniently procured." It is right here to observe that Baron Dimsdale, whose authority ought to have great weight, does not appear to have made any such discovery. At p. 26, of the fifth edition of the Baron's *Present State of Inoculation*, he says, "It seems to be of no consequence whether the infecting matter be taken from the natural or inoculated small-pox: I have used both; and have never been able to discover the least difference, either in point of certainty of infection, the progress, or the event." Another fact, equally inexplicable, affirmed by our author, is, that persons inoculated in the forenoon, have a fairer chance of having a smaller number of pustules, and, consequently, a milder disease, than those who are inoculated in the afternoon. "About ten or fifteen years after I had introduced the new method of inoculation," he says, p. 60, "I was employed to inoculate seven hundred persons in the same town. About one half of these were inoculated before twelve o'clock, the other half were begun upon at half past three in the afternoon. They were all inoculated by my own hand, from the same individual subject, and treated in every respect in the same manner; and yet those persons who were inoculated in the latter

part of the day, experienced, on an average of the whole number, five times the number of pustules that the others had, who were inoculated in the morning." On making other experiments, a similar result was found. Where fresh crude matter, the author says, can be procured, it should always be preferred; but when that cannot be obtained, matter collected and dried on a lancet, or piece of glass, may be used, or stale concocted matter, first diluted with a drop of cold water. But when matter previously dried, or concocted matter, is used, the infection is not so certain, and the disease is liable to be less regular and favourable.

The preparatory course recommended by the author, is more strict than we have understood it to be, or than is generally thought to be necessary. It does not however commence until after inoculation, from which period, until the ceasing of the eruptive fever, he enjoins a total abstinence from animal food, wine, and beer, and substitutes puddings, fruit, skimmed milk, toast and water, lemonade, &c. and gives every night a powder, consisting of calx of antimony, calomel, and emetic tartar, and every other morning a purge. The patient, in the mean time, is directed to walk, or to be exercised in the open air. This process is to be regularly persisted in, until the eruption is completed; indeed the author attributes almost the whole of his success in the business to his attention to the preparatory course, without which, he thinks, the artificial or inoculated small-pox, would prove as frequently confluent and malignant as the natural. Although we do not entirely agree with him in this opinion, which the experiments of the late Sir William Watson\* at the Foundling Hospital, as well as the daily practice of many eminent and successful operators, seems to contradict; yet, as the process is safe, and, in many instances, necessary, it might be as well, perhaps, if it was more generally adhered to; as it might, and our author says it certainly would, prevent some of the accidents, in the course of the disease, which occasionally occur. From these specimens, our readers will see, that the author has diligently attended to the subject, and that the present work, notwithstanding the many useful treatises extant, may be read with advantage: we, therefore, recommend it to their notice.

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\* Account of a series of Experiments, &c. by William Watson, M.D. 1768.

ART. XII. *On the Prosodies of the Greek and Latin Languages.* 8vo. 171 pp. 4s. Robson. 1796.

WHEN an abstruse and difficult question is taken up by a man of real genius and learning, the public has at least this advantage, that, whatever may become of the principal subject of speculation, the collateral lights struck out in the course of the discussion, will be sure to make the essay a vehicle of much amusement and instruction. The book before us, the reputed work of a prelate whose powers are eminently fitted for producing such effects, is precisely of the character we have now described. The attempt is nothing less arduous than that of enabling us to recover the genuine force and uses of the ancient Greek accents, an object highly worthy of ambition, having repeatedly exercised the ingenuity, however it may have rewarded the efforts, of the most acute and learned men. In this great enterprise the author has exhibited all the energy of an original thinker, and an original writer: Without enquiring what the moderns may have said upon the subject\*, he has gone at once to the ancients, and from his own ideas of the nature of the case, and the interpretation of their words, he has formed his system. If, on the general grounds of that system, we find ourselves unable to adopt the notions of the author, still when we read his defence of the antiquity of the Greek accentual marks, extending from p. 28 to 75, with the included hints on the *Lingua communis*, the conjectures on the sounds of the Greek vowels, commencing at p. 76. the argument for the distinct powers of the diphthongs, (p. 82) with other incidental parts, we cannot but rejoice at having had the tract presented to our consideration. Nor can we contemplate, without pleasure, the ingenuity manifested even in the parts to which we do not accede; and the alacrity of mind, which almost without a hint from authority, by contemplating the nature of the general rules, has formed a conjecture respecting accents in continuous discourse, of a nature, we believe, perfectly novel and untouched.

The whole of this discussion is founded on the tacit supposition that accent, in the ancient languages, was exactly analogous to accent in the modern. This we do not feel prepared to grant: Accent in English, and other modern languages, is merely emphasis; a stress laid upon one syllable in preference

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\* Foster is not mentioned. Primatt only in an appendix.

to others, without any perceptible reference to musical tone, or the elevation and depression of the voice. Accent among the Greeks, if we may be guided by the signification of the names, (and the Greeks of all people were most attentive to the strict appropriation of terms) was an effect upon the musical tone or pitch of the voice. *τόνος* is an accent, *προσῳδία* the marks of accentuation\*, both of which have an evident reference to musical sound: and the Greeks can hardly be supposed so much at a loss in the use of their native language as to say tone when they meant pulsation. The old Greek definition of *προσῳδία*, frequently cited, is *ὁ τόνος πρὸς ὃν ᾄδομεν, καὶ τὰς λόγους ποίεμεθα*, the tone to which we sing or speak." Hence the learned Dr. Foster says, that it "depends on the variety and combination of notes, considered as *high* and *low*:" and it has been concluded by other writers, particularly Lord Monboddo, (for Foster writes with some degree of fluctuation on the subject) that the speech of the ancients was more allied to recitative than that of modern times, which is corroborated by several collateral circumstances; such as the use of musical recitation in their dramas, and the employment of a flute as an aid to orators.

As a necessary consequence of supposing the ancient accentuation to be the same as the modern, the learned writer gives up altogether the peculiar power of the circumflex; making it only the union of an acute accent with a very long quantity. If *περισπωμένη* and circumflex have any meaning connected with their etymology, it appears that they describe something of which there is no trace in modern speech. This bending or turning of the voice, so as to produce the effect of two tones on one syllable, is what cannot happen to what we call accent. A sound or tone admits of inflection, but a pulsation admits of no difference: as it is struck smartly or remissly, it produces a certain effect upon the ear, which gradually dies away, according to its strength, but cannot otherwise be modified. To vary the effect would require a new pulsation, which would then constitute not one varied accent, but two, successive and distinct. We conceive then that a circumflex, properly so called, cannot exist in what the moderns call accentuation, and that consequently if the ancient accent was supposed to be the same, it became necessary to discard that term, or confound it with the acute. But we conceive also, that this confusion of terms cannot be admitted under the ancient definitions of the circumflex, which distinctly point out an inflection in the tone of

\* " *Accentus* dicitur est ab accinendo, quod sit quasi quidam cuiusque syllabæ cantus. Apud Græcos ideo *προσῳδία* dicitur, quod *προσῳδαται ταῖς συλλαβαῖς.*" Diomedes. *Gramm.*

voice. Nor is the mark of the circumflex formed, as the author before us alledges, from the union of the acute accent, and the mark of a long quantity, but from the union of the two signs of the acute and the grave accent. It was written thus  $\acute{\circ}$ , or, the angle being rounded off,  $\circ$ . This is expressly said by a grammarian already quoted, "Accentus acuti nota  $\acute{\circ}$ , ita per obliquum ascendens in dexteram partem. Gravis nota ita  $\circ$ , a summo in obliquum quasi in dexteram partem descendens. Circumflexus nota de acuto et gravi facta, vel C deorsum stans." Diomed, l. 2. Nor does the explanation of the circumflex, given by the author of this essay, seem entirely to accord even with his own rules. We are told in p. 103, rule 2; that, "if the last word of a verse be an antecircumflexed word, the simple acute tone must be given on the penult," on account of the rule which forbids the penult to be circumflexed when the last syllable is long. Are we then to suppose that the  $\eta$  in  $\text{Ἀχιλλῆος}$ , when it terminates a verse, and is, as we are told, to be spoken  $\text{Ἀχιλλῆος}$ , forms not so long a syllable as it would in any other place? "The circumflexed syllable," says this author, "was always a syllable of the extreme length; (and he subjoins a remark to show, what is very true, that there were differences in the length of long syllables) and though the antepenult often takes an acute accent, when it is at the same time a long syllable, yet it was inconsistent with the melody of speech, according to the nice perceptions of the Greek ear; that the sound of it should be prolonged to the extreme length marked by the circumflex." Here then we are to ask again, is the  $\eta$  in  $\text{ἤθεος}$  shorter than the  $\eta$  in  $\text{ἤθος}$ , or the  $\omega$  in  $\text{σώματος}$  shorter than that in  $\text{σῶμα}$ , and so in instances without number? We can hardly imagine it possible.

But dismissing for a while the accents of the Greeks, it seems to us that, respecting the accent of our own language, this author has fallen into a considerable, though very general error. He says, "It is a peculiarity of the English language, that quantity and accent always go together; the longest syllable; in almost every word, being that on which the accent falls. Now, to our apprehension, all such words as *gratify*, *élegant*, *óminous*, have the first syllable accented, and short; (*cleverly* is so marked in the essay) and in that case there is a very large class of words, namely all those accented on the antepenult; of which *the general rule is*, that they shorten the accented syllable; the exceptions being comparatively a very small number: This is so completely the genius of our language, that it prevails sometimes even against the power of derivation, thus *ómen* becomes *óminous*, *Símon*, *Símony*, &c. Besides these, there are a vast number of words accented on the penult, both

of two and more syllables, which shorten the accented syllable, as *honey*, *money* (instanced in the Essay) *abolish*, *diminish*, &c. According to this tendency of our own language, we also viciate the dead languages, shortening the long vowel of a dissyllable, when it obtains another syllable by inflection. Thus *omen* becomes *ominis*, *stumen*, *staminis*, &c. though we know the quantity to be otherwise. This being the fact, every conclusion drawn from the supposed tendency of our language to lengthen the accented syllables must fall, of course, to the ground.

Having premised these objections, which affect so large a part of the system, we cannot but say, that as far as this tract is intended to restore the use of the Greek accents, we do not think its purpose can be answered: as far as it is employed to defend the antiquity of those marks and their use among the Greeks, it is clear and satisfactory. The arguments on this subject are not all new; but some are; and all are set in new and striking lights. The conjectures on the *Lingua communis*, in which the dialects were ultimately absorbed, are of a novel and useful kind, and such as we transcribe with pleasure.

“ It might throw considerable light upon the question of the age of the invention, if indeed the invention was not nearly coeval with the first writing of the language, could we ascertain the exact epoch of that great change, when the different dialects gave way to the general prevalence, of what was called, the *lingua communis*. This is not easy to be settled with precision. It is the more difficult, by reason of an absurd practice of transcribers, which seems to have been taken up early, of translating the dialectic writers into the *lingua communis*. Agatharchides of Cnidos is mentioned by Photius, as an Attic writer. But in the extracts from his works, which Photius gives, little of the Attic dialect appears. It was not only in the making of extracts, that this liberty was taken. Entire works have undergone the same transmutation. Archimedes wrote in the Doric dialect, in which many of his works are still extant; namely, the books upon Sphæroids, upon Spirals, upon the Centre of Gravity of Planes, the Psammites, and the Quadrature of the Parabola; but his two most celebrated works, which were probably the most generally read, his two books on the Sphere and Cylinder, and his Quadrature of the Circle, are in the *lingua communis*. His Commentator Eutocius, who lived about the end of the fifth century, and seems to have been a man of good taste, as well as a considerable mathematician, complains, that, in his time, no MS. of these works was to be found, in which the genuine Dorisms of Archimedes were preserved. The language of Herodotus himself was not left untouched. It was divested of many of its Ionisms, until they were restored by Gronovius, from his Medicean MS. the only one perhaps in which they remain, in their native purity. The effect of this barbarous practice may have been to anticipate, in appearance, the true æra of the extinction of the dialects. Since we cannot be sure that some authors, whom we now read in the *lingua communis*, might not have written in the proper dialects of their respective countries. In Æneas’s tactics, there seem to be

be few, if any, dialectic idioms. And yet Casaubon, from many circumstances of considerable weight, concludes, that the author, if not the very same person, could have been but a few years later than Æneas the Arcadian, who was contemporary with Xenophon.

“ However, it may, with great probability, be supposed, that the *lingua communis* first came into general use, when the different states of Greece became, as it were, one people, by falling under the dominion of the Romans. The battle of Cynoscephalæ, at which Philip was defeated by Flaminius, and soon after which Greece was enslaved by the Romans, under the pretence of being restored to liberty: this battle was fought in the year before the vulgar æra of our Lord 197: and the city of Corinth was sacked by Mummius, in the year before our Lord 146. The middle time between these two events may, with great probability, be assumed, as the epoch of the general introduction of the *lingua communis*. And accordingly, about that time Polybius flourished; one of the first writers, among those at least that remain, that used that common language. Æneas cannot be reckoned in the number; for, either he was not of that great antiquity, which Casaubon, not without weighty reason indeed, ascribes to him; or his work has been translated. The introduction of the *lingua communis* was undoubtedly in itself a great alteration; and it led the way to others. The utter extinction of the dialects was not, however, the immediate effect. For the Doric, in some places pure, in others with a mixture more or less of the Æolic, was spoken, in the Peloponnesus, in the time of Strabo.

“ From this time, however, the dialects were probably little used in writing, though in the country itself they continued, for some time, in vernacular use. The epoch, therefore, of the introduction of the *lingua communis*, and that of the disuse of the dialects, may be considered as the same.” P. 49.

The remarks of this able writer, on the supposed change of several accents in continuous speech, are such as might possibly be true, though the rest of the system were not. They are founded on those general rules of accentuation which have reference to quantity; and proceed on the supposition, that where the position of a word affected its final syllable, the accent would be given in speaking according to that new circumstance, and not according to the rule whereby the mark was placed on the separate word. Thus the rule being, that the antepenult cannot be accented when the last syllable is long, this author conceives that, if the last syllable is by any means made long, the accent must be spoken on the penult, though written on the antepenult. Again, the rule being, that a word cannot be circumflexed on the penult, when the last syllable is long, he tells us that, if the last be made long by its place, the penult, being before circumflexed, must be spoken as if it was accented. In like manner, when vowels or diphthongs are shortened by position, changes were to be made in the accentuation

to bring them under that general rule, to which they did not belong before the quantity was changed. This hypothesis, it is evident, might be just, whether we know the real force of the accents or not; and is the more likely to be so, on the supposition of a real difference between the acute accent and the circumflex, between which most of the changes are made, than if they are conceived to be the same. It is even highly probable, supposing, with this author, that the general rules were founded on the nature of things, and not in any degree arbitrary; as, in that case, whatever was necessary in syllables originally long or short, would be so equally when they became lengthened or shortened by circumstances: which amounts nearly to a demonstration, that such must have been the practice. The great defect is the want of evidence. Had this been the rule, it would surely have been delivered by some of the ancient Grammarians; and the few instances of Enclitics, &c. where the accent was changed by the placing of the word, so far militate against it, that in these cases the written accent was actually changed, which ought therefore to have happened in all other instances where any alteration took place.

With respect to the citations adduced in this tract, p. 10, to prove that the circumflex is only an acute accent joined with a long quantity, they surely are not competent to any such proof. They are three in number, and they all appear to us to refer only to the mixture of acute and grave, or that inflexion of the voice which the name of circumflex implies. The first is from Sextus Empiricus, “—ἀδύνατον περισπωμένην βραχείαν γενέσθαι, διὰ τὸ τῷ περισπασμῷ καὶ ἀνάγκη συνφίσεσθαι τὴν ἐπέκτασιν.” This seems to mean no more than that “a circumflexed syllable cannot be short, because the inflexion or circumvolution of the voice (to produce the sound of both accents) necessarily demanded time or extension.” The passage from Dionysius Halicarnassensis only mentions the mixture of the acute and grave in the circumflex, but is not explained by the natural sink of the voice after extending the sound of the acute accent, because, in that case, all the long syllables that are accented, would be, in some degree, circumflexed. The third quotation, from Dionysius Thrax, or whoever else it might be, seems to describe, like the first, that turn of the voice which constituted the circumflex: *περίτλιξις* being a *moulding* or *twisting*, as *περισπασμὸς* (the more appropriate term) is a *drawing about* of the voice.

We are sorry to remark, that one or two more books than are mentioned in this tract (particularly an edition of Aristotle's Poetics) have proceeded from the public press at Oxford, without



without accents: but we hope that no future addition to their number will be made.

We shall not any further extend our account of this tract. That it is learned and ingenious will be seen very fully from the circumstances we have mentioned, notwithstanding the objections which we conceive to lie against the system. These, however, we do not urge with any degree of dogmatical positiveness. That objections may be raised against our system also, we are well aware: and though with willingness we come forward to discussion, we are not, in a question so difficult, sufficiently ambitious to assume the tone of decision.

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ART. XIII. *Camilla: or, A Picture of Youth. By the Author of Evelina and Cecilia, In five Volumes. 12mo. 1l. 1s. Payne, &c. 1796.*

TO the old romance, which exhibited exalted personages, and displayed their sentiments in improbable or impossible situations, has succeeded the more reasonable, modern novel; which delineates characters drawn from actual observation, and, when ably executed, presents an accurate and captivating view of real life. To excell in this species of composition are required all the powers of the dramatic writer; an extensive acquaintance with human nature, an acute discernment, and exact discrimination of characters, a correct judgment of probability in situations, an active imagination in devising and combining incidents, with command of language for describing them. There is no species of composition that more forcibly attracts and irresistibly detains attention; and, though the regular manufacture, and regular sale of the most imperfect attempts, by very incompetent writers, are by no means creditable to the taste that encourages so idle a traffic; yet may the better class of novels be allowed to maintain their dignity, and demand a particular examination.

To astonish by the marvellous, and appal by the terrific, have lately been the favourite designs of many writers of novels; who, in pursuit of those effects, have frequently appeared to desert, and sometimes have really transgressed the bounds of nature and possibility. We cannot approve of these extravagances. The artful conduct of an interesting plot, and the dramatic delineation of character, are certainly the features that give most dignity to this species of fiction; these are found in great perfection in those English novels which are admitted

as models; those of Richardson, Fielding, and Smollet: and their merits cannot be rivalled by any thing imported from the regions of fairy tale.

Of the requisites above enumerated, Mrs. D'Arbly (formerly Miss Burney) possesses evidently the greater part. They were evinced abundantly in her former novels of *Evelina* and *Cecilia*; nor do we think them (whatever may have been the effect of an expectation too highly raised) less conspicuous in *Camilla*. An inexhaustible fund of characters appears to be treasured in her mind, which she produces with a copiousness almost without example. No author, unless supported by a very decided genius for such delineations, could venture to bring forward so great a number of distinctly characterized personages, or succeed so well in making them act consistently, in such a variety of situations. But here we must admit a distinction. Her characters of a higher stamp are usually drawn with exact propriety and truth; but those either of lower life, or of a ridiculous cast, are, for the most part, strong caricatures. They are related more to farce than to comedy. Such are Mr. Briggs, more especially, in *Cecilia*; and Mr. Dubster, Mrs. Mitten, and Dr. Orkborne, in the present novel. Even the good and well drawn Sir Hugh must be thought, in some instances, rather too strongly touched. His various and entire settlement of his fortune, and his late attempt to learn Latin, are surely traits of this cast.

Among the numerous characters displayed in this novel, the most original and highly finished are those of Mrs. Arlbery, Sir Hugh Tyrold, and Camilla herself. Sir Sedley Clarendel is skilfully drawn, and has some new features of discrimination; but he is rather (so quickly do fashions pass) an obsolete coxcomb, than one of the present hour. Mrs. A., a widow of vivacity, wit, and considerable remains of beauty, rich and gay, contrives to live according to her own fancy, merely by disregarding the common opinions of the world, but observing the rules of propriety in all essential matters. A real benevolence of heart and soundness of understanding, are so hidden under external levity of manners, that they do not appear till discovered by more intimate approach. We will make our readers acquainted with this agreeable lady, by presenting her in her own house, when Camilla first visits her, after becoming acquainted in public.

“ Notwithstanding the pleasure with which Camilla, in any other situation, would have renewed this acquaintance, was now changed into reluctance, she was far from insensible to the flattering kindness with which Mrs. Arlbery received and entertained her, nor to the frankness with which she confessed, that her invisibility the other morning,

morning, had resulted solely from pique that the visit had not been made sooner.

“ Camilla would have attempted some apology for the delay, but she assured her that apologies were what she neither took nor gave; and then laughingly added—“ We will try one another to-day, and if we find it wont do—we will shake hands and part. That, you must know, is my mode; and is it not vastly better than keeping up an acquaintance that proves dull, merely because it has been begun?”

“ She then ordered away all her visitors, without the smallest ceremony; telling them, however, they might come back in the evening, only desiring they would not be early. Camilla stared; but they all submitted as to a thing of course.

“ You are not used to my way, I perceive,” cried she, smiling; “ yet, I can, nevertheless, assure you, you can do nothing so much for your happiness as to adopt it. You are made a slave in a moment by the world, if you don't begin life by defying it. Take your own way, follow your own humour, and you and the world will both go on just as well, as if you ask its will and pleasure for every thing you do, and want, and think.”

“ She then expressed herself delighted with Lionel, for bringing them together by this short cut, which abolished a world of formalities, not more customary than fatiguing. “ I pass, I know,” continued she, “ for a mere creature of whim; but, believe me, there is no small touch of philosophy in the composition of my vagaries. Extremes, you know, have a mighty knack of meeting. Thus I, like the sage, though not with sage-like motives, save time that must otherwise be wasted; brave rules that would murder common sense; and when I have made people stare, turn another away that I may laugh.”

“ She then, in a graver strain, and in a manner that proved the laws of politeness all her own, where she chose, for any particular purpose, or inclination, to exert them, hoped this profession of her faith would plead her excuse, that she had thus incongruously made her fair guest a second time enter her house, before her first visit was acknowledged; and enquired whether it were to be returned at Etherington or at Cleves.

“ Camilla answered, she was now at home, on account of her mother's being obliged to make a voyage to Lisbon.

“ Mrs. Arbery said, she would certainly, then, wait upon her at Etherington; and very civilly regretted having no acquaintance with Mrs. Tyrol; archly, however, adding: “ As we have no where met, I could not seek her at her own house without running too great a risk; for then, whether I had liked her or not, I must have received her, you know, into mine. So, you see, I am not quite without prudence, whatever the dear world says to the contrary.”

“ She then spoke of the ball, public breakfast, and raffle; chatting both upon persons and things with an easy gaiety, and sprightly negligence, extremely amusing to Camilla, and which soon, in despite of the unwillingness with which she had entered her house, brought back her original propensity to make the acquaintance, and left no regret for what Lionel had done, except what rested upon the repugnance

nance of Edgar to this intercourse. As he could not, however, reproach what was begun without her concurrence, he would see, she hoped, like herself, that common civility henceforward would exact its continuance.

“ In proportion as her pleasure from this accidental commerce was awakened, and her early partiality revived, her own spirits re-animated, and, in the course of the many hours they now spent completely together, she was set so entirely at her ease, by the good humour of Mrs. Arlbery, that she lost all fear of her wit. She found it rather playful than satirical; rather seeking to amuse than to disconcert; and though sometimes, from the resolute pleasure of uttering a *bon mot*, she thought more of its brilliancy than of the pain it might inflict, this happened but rarely, and was more commonly succeeded by regret than by triumph.

“ Camilla soon observed she had, personally, nothing to apprehend, peculiar partiality supplying the place of general delicacy, in shielding her from every shaft that even pleasantry could render poignant. The embarrassment, therefore, which, in ingenuous youth, checks the attempt to please, by fear of failure, or shame of exertion, gave way to natural spirits, which gaily rising from entertainment received, restored her vivacity, and gradually, though unconsciously, enabled her to do justice to her own abilities, by unaffectedly calling forth the mingled sweetness and intelligence of her character; and Mrs. Arlbery, charmed with all she observed, and flattered by all she inspired, felt such satisfaction in her evident conquest, that before the *te te à te te* was closed, their admiration was become nearly mutual.

“ When the evening party was announced, they both heard with surprise that the day was so far advanced. “ They can wait, however,” said Mrs. Arlbery, “ for I know they have nothing to do.”

“ She then invited Camilla to return to her the next day for a week.

“ Camilla felt well disposed to comply, hoping soon to reason from Edgar his prejudice against a connection that afforded her such singular pleasure; but to leave her father at this period was far from every wish. She excused herself, therefore, saying, she had still six weeks due to her uncle at Cleves, before any other engagement could take place.

“ Well, then, when you quit your home for Sir Hugh, will you beg off a few days from him, and set them down to my account?”

“ If my uncle pleases—”

“ If he pleases?” repeated she, laughing; “ pray never give that *If* into his decision; you only put contradiction into people's heads, by asking what pleases them. Say at once, my good uncle, Mrs. Arlbery has invited me to indulge her with a few days at the Grove; so to-morrow I shall go to her. Will you promise me this?”

“ Dear madam, no! my uncle would think me mad.”

“ And suppose he should! A little alarm now and then keeps life from stagnation. They call me mad, I know, sometimes; wild, flighty, and what not; yet you see how harmless I am, though I afford food for such notable commentary.”

“ But can you really like such things should be said of you?”

“ I adore

"I adore the frankness of that question! why, n—o,—I rather think I don't. But I'm not sure. However, to prevent their minding me, I must mind them\*. And it's vastly more irksome to give up one's way, than to hear a few impertinent remarks. And, as to the world, depend upon it, my dear Miss Tyrold, the more you see of it, the less you will care for it."

"She then said she would leave her to re-invest herself in her own attire, and go down stairs, to see what the poor simple souls, who had had no more wit than to come back thus at her call, had found to do with themselves.

"Camilla, having only her common morning dress, and even that utterly spoilt, begged that her appearance might be dispensed with; but Mrs. Arbery, exclaiming, "Why, there are only men; you don't mind men, I hope!" ashamed, she promised to get ready; yet she had not sufficient courage to descend, till her gay hostess came back, and accompanied her to the drawing room." Vol. ii. p. 213.

Sir Hugh Tyrold, a wealthy baronet, of the most consummate benevolence of heart, but no great strength of intellect, is the uncle of Camilla. Uninstructed himself from natural want of quickness, and early dislike to learning, he is an idolizer of those who have more knowledge: incapable of guile, he believes all others to be sincere; conscious of his own defects, he has the humility and simplicity of a child; and continually forming schemes for promoting the happiness of others, he is no less constantly disappointed, from not having calculated or provided for the probabilities of success. His speeches are all characteristic; he scarcely ever makes an assertion without qualifying and almost contradicting it, from the want of fixed ideas; and he reflects upon his own inability to judge, in every attempt to deliver his opinion. There is much originality in this character, and it cannot better be illustrated than by his exultation at the fortunate turn of affairs, and the project he even then forms for disposing of two persons in his family.

"Well, then, this," cried he, as he poured upon them his tenderest blessings and caresses, "is the oddest of all! My dear little Camilla, that I took all my fortune from, is the very person to give me her's as soon as ever she gets it! as well as my own house over my old head again, after my turning her, as one may say, out of it! which is a thing as curious, in point of us poor ignorant mortals, as if my brother had put it in a sermon."

"Such turns in the tide of fortune," said Mr. Tyrold, "are amongst the happiest lessons of humanity, where those who have served the humble and helpless from motives of pure disinterestedness, find they have made useful friends for themselves, in the perpetual vicissitudes of our unstable condition."

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\* Here seems to be some error. *Rev.*

"Why,

“ Why, then, there’s but one thing more, by what I can make out,” said the Baronet, “ that need be much upon my mind, and that I’ve been thinking some time about, in point of forming a scheme to get rid of, which I think I’ve got a pretty good one: for here’s Lavinia going to be married to the very oldest friend I have in the world; that is, to his son, which is the same thing in point of bringing us all together; and my own dear little girl, to the best gentleman in the county, except for that one thing of going off at the first, which I dare say he did not mean, for which reason I shall mention it no more: and Indiana, to one of those young captains, that I can’t pretend I know much of; but that’s very excusable in so young a person, not having had much head from the beginning; which I always make allowance for; my own not being over extraordinary: and Eugenia, poor thing, being a widow already; for which God be praised; which I hope is no sin, in point of the poor lad that’s gone not belonging to any of us, by what I can make out, except by his own doing whether we would or not; which, however, is neither here nor there, now he’s gone; for Eugenia being no beauty, and Clermont having as good as said so, I suppose she thought she must not be too difficult; which is a thing young girls are apt to fall into; and boys too, for the matter of that; for, by what I can make out of life, I don’t see but what a scholar thinks a girl had better be pretty than not, as much as another man.”

“ But what, my dear brother,” said Mr. Tyrold, “ is your new distress and new scheme?”

“ Why I can’t say but what I’m a little put out, that Indiana should forget poor Mrs. Margland, in the particular of asking her to go to live with her; which, however, I dare say she can’t help, those young captains commonly not over liking having elderly persons about them; not that I mean to guess her age, which I take to be fifty, and upwards; which is no point of ours. But the thing I’m thinking of is Dr. Orkborne, in the case of their marrying one another.”

“ My dear brother!—has any such idea occurred to them?”

“ Not as I know of; but Indiana having done with one, and Eugenia with the other, and me, Lord help me! not wanting either of them, why what can I do if they won’t; the Doctor’s asked me to go to town, for the sake of printing his papers, which I begged him not to hurry, for I’m but little fit for learned conversation just now; though when he’s here, he commonly says nothing; only taking out his tablets to write down something that comes into his head, as I suppose: which I can’t say is very entertaining in the light of a companion. However, as to his having called me a blockhead, it’s not what I take umbrage at, not being a wit being a fault of no man’s, except of nature, which no body has a right to be angry at. Besides, as to his having a little pride, it’s what I owe him no ill-will for; a scholar having nothing else but his learning, is excusable for making the most of it. However, if they would marry one another, I can’t but say I should take it very well of them. The only thing I know against it, is the mortal dislike they have to one another: and that, my dear brother, is the point I want to consult you about; for then

we shall be got off all round : which would be a great thing off my mind." Vol. v. p. 544.

Camilla herself is admirably formed to interest every reader. When a child, it is most beautifully said of her that "Every look was a smile, every step was a spring, every thought was a hope, and every feeling was joy! and the early felicity of her mind was without alloy." Preserving the most perfect innocence of character, with all this natural liveliness of disposition, she is often hurried by precipitance, into steps that produce an effect directly contrary to her intention, and forms conclusions very little warranted by the premises from which she draws them. She is no where, perhaps, delineated with more spirit than in the following passage: An old lord has made her rather an abrupt, and hasty offer of his heart, in the hearing of her lover, who, when he found what was going forward, precipitately retired to a more distant spot.

"No liveliness of temper had injured in Camilla the real modesty of her character. A sense, therefore, of obligation for this partiality accompanied its surprize, and was preparing her for repeating the rejection with acknowledgments though with firmness, when the sight of Edgar brought an entirely new train of feelings and ideas into her mind. O! happy moment! thought she; he must have heard enough of what passed to know me, at least, to be disinterested! he must see, now, it was himself, not his situation in life, I was so prompt in accepting—and if again he manifests the same preference, I may receive it with more frankness than ever, for he will see my whole heart, sincerely, singly, inviolably his own!

"Bewitched with this notion, she escaped from the peer, and ran up to the deck, with a renovation of animal spirits, so high, so lively, and so buoyant, that she scarce knew what she said or did, from the uncontrolable gaiety, which made every idea dance to a happiness new even to her happy mind. *Whsoever* she looked at she smiled upon; to whatever was proposed she assented: scarce could she restrain her voice from involuntarily singing, or her feet from instinctively dancing.

"Edgar, compared with what he now felt, believed that hitherto he had been a stranger to what wonder meant. Is this, thought he, Camilla? Has she wilfully fascinated this old man seriously to win him, and has she won him but to triumph in the vanity of her conquest? How is her delicacy perverted! what is become of her sensibility? Is this the artless Camilla? modest as she was gay, docile as she was spirited, gentle as she was intelligent? O how spoiled! how altered! how gone!

"Camilla, little suspicious of this construction, thought it would be now equally wrong to speak any more with either Henry or Lord Valhurst, and talked with all others indiscriminately, changing her object with almost every speech.

"A moment's reflection would have told her, that quietness alone, in her present situation, could do justice to the purity of her intentions :

tions: but reflection is rarely the partner of happiness in the youthful breast; it is commonly brought by sorrow, and flies at the first dawn of returning joy.

“ Thus, while she dispensed to all around, with views the most innocent, her gay and almost wild felicity, the very delight to which she owed her animation, of believing she was evincing to Edgar with what singleness she was his own, gave her the appearance, in his judgment, of a finished, a vain, an all-accomplished coquette. The exaltation of her ideas brightened her eyes into a vivacity almost dazzling, gave an attraction to her smiles that was irresistible, the charm of rascination to the sound of her voice, to her air a thousand nameless graces, and to her manner and expression an enchantment.

“ Powers so captivating, now for the first time united with a facility of intercourse, soon drew around her all the attendant admiring beaux.

“ No animal is more gregarious than a fashionable young man, who, whatever may be his abilities to think, rarely decides, and still less frequently acts for himself. He may wish, he may appreciate, internally with justice and wisdom; but he only says, and only does, what some other man of fashion, higher in vogue, or older in courage, has said or has done before him.

“ The young Lord Pervil, the star of the present day, was now drawn into the magic circle of Camilla; this was *full* sufficient to bring into it every minor luminary of his constellation; and even the resplendent and incomparable beauty of Indiana, even the soft and melting influence of the expressively lovely Mrs. Berlington, gave way to the superior ascendance of that varied grace, and winning vivacity, which seemed instinctively sharing with the beholders, its own pleasure and animation.

“ To Edgar alone this gave her not new charms: he saw in her more of beauty, but less of interest; the sentence dictated by Dr. Marchmont, as the watch-word to his feelings, *aveat se mine*, recurred to him incessantly; alas! he thought, with this dissipated delight in admiration, what individual can make her happy? to the rational serenity of domestic life, she is lost!

“ Again, as he viewed the thickening group before her, offering fresh and fresh incense, which her occupied mind scarce perceived, though her elevated spirits unconsciously encouraged, he internally exclaimed: “ O, if her trusting father saw her thus! her father who, with all his tender lenity, has not the blind indulgence of her uncle; how would he start! how would his sense of fair propriety be revolted!—or if her mother—her respectable mother, beheld thus changed, thus undignified, thus open to all flattery and all flatterers, her no longer peerless daughter—how would she blush! how would the tint of shame rob her impressive countenance of its noble confidence!”

“ These thoughts were too agitating for observation; his eyes moistened with sadness in associating to his disappointment that of her revered and exemplary parents, and he retreated from her sight till the moment of landing; when, with sudden desperation, melancholy  
yet



yet determined, he told himself he would no longer be withheld from fulfilling his purpose.

“ He made way, then, to the group, though with unsteady steps; his eye pierced through to Camilla; she caught and fixt it. He felt cold; but still advanced. She saw the change, but did not understand it. He offered her his hand before Lady Pervil arose to lead the way, lest some competitor should seize it; she accepted it, rather surprized by such sudden promptness, though encouraged by it to a still further dependance upon her revived and sanguine expectations.

“ Yet deeper sunk this flattering illusion, when she found his whole frame was shaking, and saw his complexion every moment varying. She continued, though in a less disengaged manner, her sprightly discourse with the group; for he uttered not a word. Content that he had secured her hand, he waited an opportunity less public.

“ Lady Pervil, who possessed that true politeness of a well-bred woman of rank, who knows herself never so much respected as when she lays aside mere heraldic claims to superiority, would not quit the yacht of which she did the honours, till every other lady was conducted to the shore. Edgar had else purposed to have detained Camilla in the vessel a moment later than her party, to hear the very few words it was his intention to speak. Frustrated of this design, he led her away with the rest, still totally silent, till her feet touched the beach: she was then, with seeming carelessness, withdrawing her hand, to trip off to Mrs. Berlington; but Edgar suddenly grasping it, tremulously said: “ Will it be too much presumption—in a rejected man—to beg the honour of three minutes conference with Miss Tyrold, before she joins her party?”

“ A voice piercing from the deep could not have caused in Camilla a more immediate revulsion of ideas; but she was silent, in her turn, and he led her along the beach.” P. 26.

Camilla, it must be owned, falls into these inadvertencies rather too frequently, and the consequences of some of them are disproportionately serious: but innocent, and severely self-condemned, she never ceases to inspire affection, and excite interest. The characters of Mr. and Mrs. Tyrold are finely drawn, but the latter is too much removed from sight, and becomes therefore rather a sketch than a finished picture. It is evident, indeed, that, under her prudent superintendance, the errors and misfortunes of Camilla could not easily have arisen. It was necessary therefore to remove her, to produce the distress of the plot. Lionel is a character, we fear, but too common, that of an extravagant young man, whose feelings are all lost in thoughtlessness. But is such a character likely to have been formed under parents so very able, and so attentive to their children, as Mr. and Mrs. Tyrold? If so, how very hopeless a thing is the care of education. Edgar Mandlebert, the lover of Camilla, is a young man worthy of her; but he is frequently as much too suspicious as she is inadvertent, and consents

consents to be guided by the prejudices of an old man, when he ought to decide for himself. The letter of advice from Mr. Tyrold to his daughter, is a very masterly performance.

The language of this book, considered generally, is excellent; it is natural and appropriate, frequently eloquent and forcible. If we descend to particulars, many blemishes may be found. Transgressions against grammar occur occasionally; Gallicisms, such as *egotism* for selfishness, and *exalted* imagination, for wandering and half-frantic fancy, *tête exaltée*. One word, which belongs to no dialect that we have ever met with, is rather a favourite with the author: it is *stroam*. Lionel *stroamed* about the room; Lynmere *stroamed* up and down, &c. Nevertheless, it is still true, that the spirit and excellence of the language is one great merit of the work. The story is doubtless spun out to an immoderate length; many dialogues, and many adventures, might well be spared; yet the whole presents an aggregate of ingenious incidents, spirited conversations, striking characters, original and affecting situations, and excellent moral, which will not frequently be rivalled.

ART. XIV. *Narrative of a Five Years Expedition against the revolted Negroes of Surinam in Guiana, on the wild Coast of South America, from the Year 1772 to 1777, elucidating the History of that Country, and describing its Productions, viz. Quadrupeds, Birds, Fishes, Reptiles, Trees, Shrubs, Fruits, and Roots, with an Account of the Indians of Guiana and Negroes of Guinea, by Captain T. G. Stedman. Illustrated with Eighty elegant Engravings, from Drawings made by the Author. 2 Volumes. 4to. 2l. 12s. 6d. Johnson. 1796.*

AN account of a portion of the globe so seldom visited by our countrymen, and yet so well known to contain the most exquisite variety of all that is wonderful and beautiful in nature's productions, could not fail of being received with all the eagerness of curiosity. Captain Stedman, the author, a gallant young officer, seeing but little expectation of promotion in his profession at home, accepted of an ensign's commission in one of the Scot's Brigade regiments in Holland. After a short stay in that country, he solicited admission into a corps of volunteers preparing to sail for Guiana. He accordingly arrived at Surinam, and for five years was employed under the command of Colonel Fourgeond, in quelling different insurrections of revolted negroes. In this publication, he has placed

placed before the reader a circumstantial account of the different parts of Guiana which he visited, the produce of the country, the manners of the natives and of the planters, representations of the various animals he beheld, the difficulties and adventures he encountered, forming, on the whole, a mass of very entertaining and important matter. If the naturalist shall be dissatisfied with the sketches here exhibited of animals, birds, or vegetable productions, as deviating, in minute instances, from precision, we are yet fully persuaded of the integrity of the author's mind, and willingly impute such deviations to that want of accuracy, which a soldier, copying objects with the idea of giving no more than a general resemblance, might not think it necessary to cultivate. He seems possessed throughout of an excellent understanding, an undaunted spirit, an eager desire of information, and a plain, native honesty of mind, attended with a negligence, which they, who read his performance with a cold critical apathy in the closet, cannot fail to discern, and will not neglect to censure. Such, however, are not our feelings; we thank him sincerely for what he has given us, and we do not scruple to estimate his volumes as deserving a respectable place in the collections of our naturalists, and indeed of most readers of curiosity and taste. We give the following specimen of the Surinam planter's life, that the reader may see what he has to expect from the author's style.

“ A planter in Surinam, when he lives on his estate (which is but seldom, as they mostly prefer the society of Paramaribo) gets out of his hammock with the rising sun, viz. about six o'clock in the morning, when he makes his appearance under the piazza of his house, where his coffee is ready waiting for him, which he generally takes with his pipe instead of toast and butter; and there he is attended by half a dozen of the finest young slaves, both male and female, of the plantation, to serve him; at this sanctum sanctorum he is next accosted by his overseer, who regularly attends him every morning at his levee, and having made his bows, at several yards distance, with the most profound respect, informs his greatness what work was done the day before; what negroes deserted, died, fell sick, recovered, were bought or born, and, above all things, which of them neglected their work, affected sickness, or had been drunk or absent, &c. &c. The prisoners are generally present, being secured by the negro drivers, and instantly tied up to the beams of the piazza, or a tree, without so much as being heard in their own defence; when the flogging begins with the men, women, or children, without exception. The instruments of torture on these occasions are long hempen whips, that cut round at every lash, and crack like pistol shot, during which they alternately repeat, “ Dankee, Massera,” (thank you master). In the

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mean

mean time he stalks up and down with his overseer, affecting not so much as to hear their cries, till they are sufficiently mangled, when they are untied, and ordered to return to their work, without so much as being dressed.

“ This ceremony being over, the dressy negro (a black surgeon) comes to make his report, who being dismissed, with a hearty curse, for *allowing* any slaves to be sick : next makes her appearance a superannuated matron, with all the young negro children of the estate, over whom she is governess. These being clean washed in the river, clap their hands, and cheer in chorus, when they are sent away to breakfast, on a large platter of rice and plantains, and the levee ends with a low bow from the overseer, as it begun.

“ His worship now saunters out in his morning dress, which consists of a pair of the finest Holland trowsers, white silk stockings, and red or yellow Morocco slippers ; the neck of his shirt open, and nothing over it ; a loose flowing night gown, of the finest Indian chintz excepted. On his head is a cotton night cap, as thin as a cob-web, and over that an enormous beaver hat that protects his meagre visage from the sun, which is already the colour of mahogany, while his whole carcass seldom weighs above eight or ten stone, being generally exhaled by the climate and dissipation. To give a more complete idea of this fine gentleman, I, in the annexed plate, present him to the reader, with a pipe in his mouth, which almost every where accompanies him, and receiving a glass of madeira wine and water from a female quaderoon slave, to refresh him during his walk.

“ Having loitered about his estate, or sometimes ridden on horseback to his fields, to view his slaves, he returns about eight o'clock, when, if he goes abroad, he dresses, but, if not, remains just as he is. Should the first take place, having only exchanged his trowsers for a pair of thin linen or silk breeches, he sits down, and holding out one foot after another, like a horse going to be shod, a negro boy puts on his stockings and shoes, which he also buckles, while another dresses his hair, his wig, or shaves his chin, and a third is fanning him, to keep off the musquitoes. Having now shifted, he puts on a thin coat and waistcoat, all white ; when, under an umbrella, carried by a black boy, he is conducted to his barge, which is waiting for him, with six or eight oars, well provided with fruit, wine, water, and tobacco, by his overseer, who no sooner has seen him depart, than he resumes the command with all the usual insolence of office. But should this prince not mean to stir from his estate, he goes to breakfast about ten o'clock, for which a table is spread in the large hall, provided with a bacon ham, hung beef, fowls, or pigeons boiled ; plantains or sweet cassavas roasted ; bread, butter, cheese, &c. with which he drinks strong beer, and a glass of madeira, rhenish, or *mozell* wine, while the cringing overseer sits at the farther end, keeping his proper distance, both being served by the most beautiful slaves that can be selected ; and this is called breaking the poor gentleman's fast.

“ After this he takes a book, plays at chess or billiards, entertains himself with music, &c. till the heat of the day forces him to return into his cotton hammock to enjoy his meridian nap, which he could no more dispense with, than a Spaniard with his Siesta, and in which he  
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rocks to and fro like a performer on the slack rope, till he falls asleep, without either lid or covering, during which time he is fanned by a couple of his black attendants, to keep him cool, &c. &c.

“ About three o'clock he awakes, by natural instinct, when, having washed and perfumed himself, he sits down to dinner, attended as at breakfast, by his deputy governor and sable pages, where nothing is wanting that the world can afford in a western climate, of meat, fowls, venison, fish, vegetables, fruit, &c. and the most excellent wines are often squandered in profusion. After which, a cup of strong coffee, and a liqueur, finish the repast. At six o'clock, he is again waited on by his overseer, attended, as in the morning, by negro-drivers and prisoners, when the flogging once more having continued for some time, and the necessary orders being given for the next day's work, the assembly is dismissed, and the evening spent with weak punch, fangaree, cards and tobacco.

“ His worship generally begins to yawn about ten or eleven o'clock, when he withdraws, and is undressed by his footy pages. He then retires to rest, when he passes the night in the arms of one or other of his sable sultanas (for he always keeps his seraglio) till about six in the morning, when he again repairs to his piazza walk, where his pipe and coffee are waiting for him; and where, with the rising sun, he begins his round of dissipation, like a petty monarch, as capricious as he is despotic and despicable.”

The volumes abound with incidental pictures of manners no less interesting than the above. The tale in particular of *Joanna*, and of the author's attachment to her, is highly honourable to both parties. It is, indeed, with unaffected sympathy, that we read of their final separation, and that we hear of the death of the young man, their son, a youth of considerable promise.

The less grateful part of our office is now to be performed; but we are compelled to point out certain defects, which we could not overlook, in justice to those who place that confidence in our opinions, which we shall be always anxious to deserve.

The plates are very unequal; some would do honour to the most elegant, whilst others would disgrace the meanest, performances. The representations of the negroes suffering under various kinds of torture, might well have been omitted, both in the narrative and as engravings, for we will not call them embellishments to the work. At p. 10 the author confounds three different kinds of animals, namely, the *Nautilus*, *Argonauta*, and the *Holothuria Physalis*, which latter seems to be the creature intended; but it has no shell, nor has it any affinity with the inhabitant either of the Paper or Pearly *Nautilus*. At p. 13 the writer seems to confound with the Flying Fish, properly so called, a widely different species of fish, which has the fins spotted with blue, as Mr. Stedman describes them,

them, but which belongs to a very different genus, and is called the Flying Gunnard. This seems to be intended by the figures in the plate annexed; but which must surely have been meant for a mere general representation, and without any pretensions to accuracy. The plate at p. 15, representing a female negro slave, with a weight chained to her ankle, is not very intelligible. If the person was merely confined by a chain, having a heavy weight annexed, the punishment seems not capable of any alleviation, by removing it from the ground, and voluntarily placing it on the head. At p. 174 is the representation of the skinning of the Aboma Snake, shot by Captain Stedman. But the snake in the plate must be greatly out of proportion with respect to the man. In the narrative it is expressly affirmed to have been about the thickness of the boy Quaco; but in the plate it far exceeds that of the man David. At p. 279 is a plate of the Azure Blue Butterfly of South America, which the author says he has improved from one of *Miss Merian*; and he elsewhere intimates that some of the figures in that lady's *History of Surinam Insects* are not sufficiently accurate. Could that justly celebrated lady be revived, to take a view of Captain Stedman's publication, there is great reason to apprehend that she, in her turn, would censure some of the representations there given, and, perhaps, be not a little surprised at some of the author's observations on her own performance. Yet with these, and a few exceptions of a similar kind, which might be made in our progress through the second volume, we can repeat our thanks to Captain Stedman, for the amusement he has afforded us; heartily wishing, that without being again exposed to scenes of similar hardship and suffering, he may find a long and honourable repose in the bosom of his native country.

ART. XV. *Institutes of Hindu Law; or, The Ordinances of Menu, according to the Gloss of Culluca. Comprising the Indian System of Duties, religious and civil. Verbally translated from the original Sanscrit. With a Preface, by Sir William Jones. Calcutta, printed by Order of Government. London, printed for J. Sewel. 8vo. 336 pp. 6s. Boards. 1796.*

ALL history, sacred and profane, and the uniform migrations of mankind from east to west, point to Asia, as the cradle of the human race. This is the native land to which  
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the mind of the scholar naturally turns with a kind of filial reverence. Even they, whose only reading has been that of the Bible (the best indeed) cannot but be forcibly struck with the similarities and co-incidences between the history of the Jews, and the customs, manners, discipline, and doctrines of the Hindoos, and other eastern nations and tribes of this day. Nothing is more common, in our different settlements in Hindostan, than to see serjeants, corporals, and the more ingenious privates, holding conversations, almost from noon to night, with Mahomedans, Perses, and Gentoos: the great charm of which, our people declare to consist in the wonderful resemblances they perceive between many circumstances in the east at this day, and what they have read in our sacred Scriptures.

There is nothing so interesting to human kind, as government, laws, and religion: all of which, in the most ancient and greatest nations, and, indeed, in by far the greater part of nations on the face of the earth, are blended with one another. To establish such an order of affairs was a measure of sound policy: but the sentiment from which this policy sprung was founded on truth and in human nature. As even the rudest nations are irresistibly impelled to ascribe an effect to a cause; and, consequently, to investigate the cause of that wherein they are most nearly concerned, their own existence as nations, and as members of a great family of mankind; and, as there is a natural reverence for fathers and elders, implanted in the human breast; we find, amidst all the varieties that diversify ancient and modern history, a wonderful uniformity in the deduction of present power from patriarchal authority, and patriarchal authority from the will and appointment of heaven. In a word, few, if indeed any, have been the governments in which more or less of the spirit of Theocracy has not, in some shape or other, been entertained.

In many of the systems of religion that have prevailed, and still prevail, in the world, we find the traces of a deluge, and of the re-peopling of the world from a single family; in more, the belief of a chaos and creation; and, in all, a time when the Deity, or inferior Deities, ministers of the Supreme, conversed with men, and gave them laws for the regulation of their conduct. An immediate intercourse between heaven and earth, is the grand foundation on which the religion of the Tartarian nations rests at this day.

That the human race, as well as all creatures, were made by God, who would not abandon them without the aid of experience, but give them directions how to manage and acquit themselves on the new and variegated theatre, on which he  
had

had placed them, is not only revealed in the word of God, but is, in fact, the most natural and easy, and, therefore, the most philosophical solution of the phænomena that are pressed on our belief by inward consciousness and external preception. In proportion as the lapse of time has removed nations from the period when our first parents were dismissed from the hands of the Creator, the traces of tradition become fainter and fainter; and the imagination of poets sports more and more in the wantonness of fiction. As we remount to that primeval period, the mist of fable is dissipated; and the affinities between the most ancient among the Heathen systems (as those of the Hindoos and ancient Persians) and the pure religion of the Hebrews, becomes more and more apparent; although, indeed the former are still miserably clouded with a thousand vagaries of fancy and puerile conceits and allusions. It is recorded by Eusebius that, in the second century, Pantænus, and other missionaries of the Christian church, travelled as far as India: and some have been willing to trace to that mission circumstances observable in the history and present state of Hindostan. But it is abundantly evident that the resemblances and coincidences between the laws of Moses and those of the Gentoos, are to be deduced from a period prior, and at least patriarchal.

To the ordinances of MENU now under review, is prefixed a preface by Sir William Jones, in which we are informed that this "system of duties, religious, and civil in all its branches, is firmly believed by the Hindoos to have been promulgated in the beginning of time by Menu, son or grandson of Brahma, or, in plain language, the first of created beings. We are lost in an inextricable labyrinth of imaginary astronomical Cycles, in attempting to calculate the time when the first Menu, according to the *Brahmens*, governed this world, and became the progenitor of mankind, who, from him are called, *Manavah*." From the probable period in which the traditional Vedas were committed to writing, he is inclined to think that the original of this book must have received its present form about eight hundred and eighty years before the birth of Christ: although the original promulgation of the laws it contains might have been co-eval with the first monarchies established in Egypt or Asia.

Sir William goes on to remark certain resemblances, very striking indeed, between our Menu, with his divine Bull, and the Menues of Egypt, with his Companion or Symbol Apis, and Minos, the Legislator of Crete. "The name of Menu," he observes, is clearly derived (like *menes*, *mens*, and *mind*)



from the root *Men*, to understand ; and it signifies, as all the Pandits\* agree, *intelligent*.

“ It is the general opinion of Pandits, that Brahma taught his laws to Menu in a hundred thousand verses, which Menu explained to the primitive world, in the very words of the book now translated, where he names himself, after the manner of ancient sages, in the third person.”

Of the matter, the manner and character of the venerable compilation before us, the following account is given by the late illustrious President of the Asiatic society.

“ The work now presented to the European world, contains abundance of curious matter, extremely interesting both to speculative lawyers and antiquaries, with many beauties, which need not to be pointed out, and with many blemishes, which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, though with mutual checks ; it is filled with strange conceits in metaphysics and natural philosophy, with idle superstitions, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception, it abounds with minute and childish formalities, with ceremonies generally absurd and often ridiculous ; the punishments are partial and fanciful ; for some crimes, dreadfully cruel, for others, reprehensibly slight ; and the very morals, though rigid enough, upon the whole, are, in one or two instances (as in the case of light oaths and of pious perjury) unaccountably relaxed : nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervaded the whole work ; the style of it has a certain austere majesty, that sounds like the language of legislation, and extorts a respectful awe ; the sentiments of independence on all beings but God, and the harsh admonitions even to kings, are truly noble ; and the many panegyrics on the *Gâyatri*, the *Mother*, as it is called, of the *Vedas*, prove the author to have adored (not the visible material *sun*, but) that *divine and incomparably greater light*, to use the words of the most venerable text in the Indian Scripture, *which illumines all, delights all, from which all proceed, to which all must return, and which alone can irradiate* (not our visual organs merely, but our souls and) *our intellects*. Whatever opinion, in short, may be formed of *Menu* and his laws, in a country happily enlightened by sound philosophy and the only true Revelation, it must be remembered that those laws are actually revered, as the

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\* It continues to be a subject of regret, that scarcely two writers on Hindoo subjects agree in orthography : now *Pundits*, now *Pandits* ; now *Brahmins*, now *Brahmens* ; *Nabob* and *Nawob* ; *Benares* and *Benaras*, &c. &c.

† Among the idle cavils of Paine, it is one, that Moses is made to speak of himself in the third person.

word of the Most High, by nations of great importance to the political and commercial interests of *Europe*, and particularly by many millions of *Hindu* subjects, whose well directed industry would add largely to the wealth of Britain, and who ask no more in return than protection for their persons and places of abode, justice in their temporal concerns, indulgence to the prejudices of their old religion, and the benefit of those laws, which they have been taught to believe sacred, and which alone they can possibly comprehend."

To this general criticism, by so masterly a hand, we shall, in our next, add a few more observations, which may serve to make our readers more intimately acquainted with a composition of such remote antiquity, and so much calculated to gratify curiosity, and excite various and important reflections.

*(To be concluded in our next.)*

## BRITISH CATALOGUE.

### POETRY.

**ART. 16.** *An Epistle, in Verse, to the Rev. Dr. Randolph, English Preceptor to Her Royal Highness the Princess of Wales; occasioned by the Publication of the Correspondence between the Earl and Countess of Jersey, and the Doctor; upon the Subject of some Letters belonging to Her Royal Highness the Princess of Wales. Enriched and illustrated with Notes from the original Correspondence. 8vo. 1s. Parsons. 1796.*

Ecce iterum!—Once more our facetious friend, who scatters rhymes and notes about him with surprising alacrity; drawing into his poetical or annotative net all kinds of fish, literary, or political. As we have little inclination to make ourselves parties in the severities which this satirist thinks it wholesome to administer to various personages (and particularly to the gentleman addressed in this epistle) we are glad to be able to quote lines so well written, and so unexceptionable as the following. Eagerly do we seize the omen they contain.

“ But yet, oh, conscious of your charge, impart  
One English lesson to a Brunswick’s heart:  
Tell her, “ that Virtue Britain *still* shall own,  
And love shall guard th’ hereditary throne;

Before

Before the eye of youth, though meteors run,  
 The star of Venus fades before the sun;  
 The morn has dews, when shadowy vapours gleam,  
 Our noon-day claims a stronger steadier beam.  
 Tell her, for 'tis your office best to know,  
 Virtue like hers is peace, and guilt is woe;  
 Tell her, there is a voice, not faint nor dull,  
 That in the desert cries, and city full,  
 In high-vic'd courts, and on the sea's lone shore,  
 "Awake to righteoufness, and sin no more;"  
 That angels *still* shall guide her spotless breast,  
 In downy dreams, to fixt connubial rest;  
 Returning virtue sign the blest release,  
 Confirm'd by love and penitential peace.  
 Then waving high o'er Carlton's pillar'd porch,  
 No more the flame all dim, revers'd the torch,  
 Shall Hymen his unchanging trophies rear,  
 And life and joy Favonian gales shall bear."

ART. 17. *Poems, by Lady Tuite.* 12mo. 10s. 6d. Cadell and Davies. 1796.

These poems are distinguished rather by a correct and polished taste, than by any particular degree of poetical vigour. In other words, they do more honour to the writer's sensibility of heart, than to her powers of imagination or of genius.

ART. 18. *Miscellaneous Poems, by Mrs. J. Pilkington; dedicated, by Permission, to her Grace the Dutchejs of Marlborough.* In Two Volumes. 12mo. 10s. 6d. Cadell and Davies. 1796.

What we have said above of Lady Tuite's Poems, will, in like manner, apply to this fair author. The following specimen is not without spirit.

" TO A YOUNG LADY,  
*Who painted beautifully, but appeared rather vain of the art.*

The flow'rs, Lucinda, which I trace,  
 Will bear a close inspection;  
 For Art to Nature gives a grace,  
 And calls the work Perfection.

Tho' much as I admire thy art,  
 I'm rather vext to spy  
 A self-applause expand thy heart,  
 And animate thy eye!

Remember Ovid tells, of old,  
 A lady\* was so callous,  
 As by perfection to grow bold,  
 And think she outdid Pallas.

\* Arachne.

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In short the goddeſs ſhe deſied,  
 To weave a web beſide her,  
 Minerva, in a rage, replied,  
 Henceforth become a Spider.

You oft declare I love to preach,  
 And at my preaching grumble,  
 And now I mean my tale ſhould teach  
 Lucinda to be humble."

ART. 19. *Poems, by G. D. Harley, of the Theatre-Royal, Covent-Garden.* 8vo. 295 pp. 6s. Martin and Bain. 1796.

No ſpecies of compoſition is more groſsly miſtaken than that of Poetry. The arrangement of ſentences into lines, and of lines into ſtanzas, with the ſubſtitution of forced and uncouth, for familiar and natural expreſſions, too frequently paſs upon the judgment of an author, for the real inſtruments of poetic compoſition. They are not, however, equally ſucceſsful with the public taſte, which is moved to palpable diſguſt by ſuch inſipid effuſions. Mr. Harley has acquired, in a dramatic department, a very honourable proportion of reſpect and applauſe; but we muſt be allowed to ſay, that his reputation will acquire no ſort of increaſe by the efforts of his pen. The thoughts upon which his verſes are founded, are almoſt wholly proſaic, his images are ordinary, and his language deſtitute of every claim to the beauty and energy of real poetry. We are unwilling to be minute or ſevere; and ſhall therefore extract a ſhort ſpecimen, for the ſatisfaction of thoſe who may wiſh to decide for themſelves. The following lines occur in "the Legacy of Love," addreſſed to his ſon.

" 'Mong many an incident and many a trait  
 That yet hath ſpoke the firmneſs of my mind;  
 The tow'ring pride and nature of thy heart;  
 One only ſhall I mention—yet that one  
 (Stagger not fond belief!)—ſhall be, I vow,  
 Moſt veritable—literally true:—  
 Let who will therefore credit—I declare  
 What, young one! thou no doubt wilt long confirm,  
 Having ſuch wond'rous reaſon ſo to do—  
 Some two months ſince—(five years had o'er thy head  
 Juſt wing'd their way) as to my bended knee  
 Solicitouſly fought—in ſprightlieſt mood  
 Quick thou repair'd'ſt thy little book to con—  
 At once unuſual dullneſs ſeiz'd thee quite!  
 Arreſted every action of the brain,  
 Abſorb'd at once the intellectual ray—  
 As paſſes o'er meridian Phœbus' face,  
 The thick black cloud, collecting all his beams!  
 Vex'd and enrag'd, I chid thee—call'd thee Dunce!—  
 'Twas done—the leſſon cloſ'd—and all was o'er!—  
 I touch'd the chord by pride and ſeeling ſtrain'd;  
 And thus with ſobbing vehemence of prayer,

With

With looks and gestures more imploring far;  
 With most expressive energy of tone,  
 Dropping thy tear-stain'd lesson, did'st exclaim—  
 ' Then beat me, father—beat me well, I beg!—  
 ' You will not beat me?—that is cruel now;  
 ' Oh, I shall be a dunce!—I know I shall—  
 ' Yet you'll not beat me—why! what can you mean?  
 ' You will not let me be a blockhead sure?' P. 241.

In making this extract, we have by no means sought to infer an unfavourable judgment, excepting so far as the general tenor of the volume appears to deserve it. But we must recommend to the author to seek glory rather in his proper sphere, than in the unknown, and not always hospitable regions of Parnassus.

ART. 20. *Fables, by John Gay, illustrated with Notes, and the Life of the Author. By William Coxe, Rector of Bemerton. 12mo. 4s. Cadell and Co. 1796.*

The *Fables* of Gay being a book usually put into the hands of children, Mr. Coxe has undertaken to render them still more intelligible and instructive, by subjoining such illustrations as the classical, or other allusions, may require or admit. This humble, though useful task, assumed by an author, who already stands high both in performance and expectation, must be considered as a relaxation from more serious studies and laborious application. To make himself some amends for the dryness of this occupation, Mr. Coxe has drawn up a life of Gay, in which he manifests at least sufficient partiality for his author. What there is of any novelty in the life, is drawn from the writings and letters of Gay and his contemporaries; which have been consulted with more diligence by the present than by his former biographers.

ART. 21. *The poetical Monitor; consisting of Pieces, select and original, for the Improvement of the young in Virtue and Piety; intended to succeed Dr. Watts's divine and moral Songs. Published for the Benefit of the Shakspeare's Walk Female Charity-School. Small 8vo. 154 pp. 2s. bound. Longman, &c. 1796.*

The poetical merit of these little pieces is various, but few of them rise above mediocrity. The merit of good intention, however, is displayed in them to a high degree; and the hope of the editor is well founded, that "amid the daily labour, in future life [of young females in a charity-school] some verses may be dwelt upon, which may tend to strengthen virtuous resolutions, fortify their minds against temptations, excite them to a love of goodness, and prepare them for a future state of purity and bliss."

## DRAMATIC.

- ART. 22. *The modern Arria; a Tragedy in Five Acts. Translated from the German of F. M. Klinger.* 8vo. 92 pp. 2s. Boosey. 1795.

The translation before us presents a tragedy in prose, and the translator considers it among its merits, that neither rhyme nor blank verse are admitted into its construction. We shall not undertake to dictate to the German muse, but we cannot deny that we consider our own language as totally inadequate to support the dignity of tragic composition, without the aid of poetical measures. The deviation from nature which verse may exhibit, if a fault, is certainly less injurious to the effect of a drama, than the deviations from common sense, which too frequently result from the laboured affectation of poetical prose.

We cannot but impute it, in great measure, to this cause, that our admiration of Mr. Klinger's performance falls so much short of that which the translator appears to have expected; and we must see much better proofs of Mr. Klinger's ability, before we can assent to his translator's judgment, that "most of the volumes of Melpomene, as well ancient as modern, are *far his inferior.*"

The story is Italian, and the characters marked by the manners of that country, somewhat extravagantly heightened and coloured. The dialogue wants nature, without wanting brilliancy; and the process of the fable, though sufficiently connected, does not, in the dress under which it appears, either forcibly strike or interest the reader.

- ART. 23. *Bannian Day. A musical Entertainment, in two Acts. Performed at the Theatre Royal, Haymarket. Written by George Brewer.* 8vo. 35 pp. 1s. Longman. 1796.

There is considerable humour in this little piece, and much characteristic drawing in the different persons of the drama. We shall not, however, restrain our censure of the many *damning* clauses which are introduced into the dialogue. The effect of ridiculous oaths, in some cases, and full-mouthed imprecations in others, from an English sailor, ought not to be considered as a warrant for habituating the ear to what it ought never to hear but with abhorrence: nor do we consider it as any compliment, or even as justice, to the British navy, that Mr. Brewer should suppose himself obliged, in order to finish the portrait of an *honest* sailor, to render him a *reprobate*.

## NOVELS.

- ART. 24. *The Mysterious Warning, a German Tale, in Four Volumes, by Mrs. Parsons, Author of Voluntary Exile, &c.* 12mo. 12s. Lane. 1796.

The object of these volumes seem to be to prove the injustice, as well as impolicy, of compulsory marriages. To effect this, an agreeable,

able, but most melancholy tale, is employed, of which it is but justice to say, that it is conducted with much skill and ingenuity.

ART. 25. *Ivey Castle, a Novel, in Two Volumes.* 12mo. 6s. Owen. 1795.

*Love at first Sight*, should have been the title of this work; which is remarkably insipid, and, in some instances, not so moral as we could wish.

## DIVINITY.

ART. 26. *Two Sermons, preached in the Cathedral Church of Llandaff: and a Charge delivered to the Clergy of that Diocese, in June, 1795.* By Richard Watson, D. D. F. R. S. Lord Bishop of Llandaff. 8vo. 77 pp. 2s. Evans. 1795.

Few writers have been more distinguished in the defence of religion than the Bishop of Landaff. The sermons contained in this publication are dedicated to the same duty; the first being a general argument against Atheists, the second a more particular discussion of the evidences for Christianity. If the arguments used on subjects handled so frequently, cannot be entirely new, they are at least drawn up with that perspicuity, and expressed with that force, which characterize an able disputant. The celebrated argument of Leslie, on the standing evidence of the Jews and their national rites, is stated with peculiar beauty and effect, at p. 13.

The purpose of the Charge is not so evident. It seems intended principally to recommend theological humility, in opposition to dogmatizing: but is rather calculated, on the whole, to raise doubts than to solve them. The following manly and honest vindication of the clerical order, in the beginning of this discourse, well deserves to be presented to general notice.

“ There have been men in former ages, and there are not a few in our own, who think and speak of the clergy, as destitute either of understanding or honesty; who represent them as interested in the support of a superstition; and ready, at all times, to sacrifice their probity as men, on the altar of professional hypocrisy; who stigmatize them as the protectors of ignorance, and the persecutors of science. A philosopher, says Helvetius, has for his enemies; the Bonzees, the Derivises, the Bramins, the ministers of every religion in the world. Let us forgive these philosophers, whether foreign or domestic, this wrong; but let us, at the same time, beg them to consider—that we, as well as they, are subjects of a free state, in which the road to wealth and distinction is open to every man of ability; and more open, perhaps, to men of ability in other professions, than in that of the church; that we, as well as they, enjoy talents from the gift of God, and have been as sedulous as themselves (speaking without arrogance) in the improvement of them. Are they mathematicians, natural philosophers, metaphysicians, logicians, classical scholars? so are we. I speak not of individuals, much less of myself, but of the great body

of the British clergy. There is not a single branch of knowledge, in which the clergy are not equal, at least, to those who injuriously impute to them the grossness of ignorance in believing an imposture, or the more degrading or flagitious insanity of supporting what they do not believe." P. 50.

ART. 27. *Advice to a young Clergyman upon his entering into Priest's Orders. In Six pastoral Letters. By a Divine of the Church of England.* 8vo. 114 pp. 2s. 6d. Rivingtons. 1796.

*Pastoral* letters have hitherto been usually thought to come with propriety from Bishops only; yet this dignity is not claimed by the present writer, who styles himself nothing more than a divine. Without cavilling at the title, the letters are certainly the production of a sound, learned, and able divine, and may be read with advantage, particularly by those who have entered into the clerical order. The arguments against the common notion, that deacons may be allowed to lay aside their orders, are important, and such as it will not be found easy to refute.

ART. 28. *Sermons on various Subjects, by the late Rev. Thomas Toller.* 8vo. 310 pp. 6s. Robinsons. 1796.

Of the ten sermons contained in this volume, eight have before appeared in print at different times. These were revised by the author, and the remaining two were transcribed by him for the press. The editor, his son, thinks that he should have been guilty of "injustice to his memory, and to the public," if he had suffered his father's death to defeat the design of collecting them into one volume. The former of these motives is pious and commendable. The family and friends of Mr. Toller, "who remember him with the greatest respect and affection, will be gratified by this publication; and to them it will be an interesting memorial of his pious labours:" but, with regard to the public, we cannot say that the detriment would have been so great. These sermons are very plain, practical, and almost unexceptionable; but they do not rise above mediocrity; the arguments are trite, and are not urged with strength or acuteness; the style is sufficiently perspicuous and correct, but it is neither vigorous nor elegant; and the sentiments are just and true, but by no means original or very affecting. The preacher generally obtains our calm acquiescence, but seldom our strong approbation.

ART. 29. *The Declaration of George Wiche, on resigning the Office of a hired Preacher.* 8vo. 17 pp. 6d. Johnson. 1796.

We are inclined to regard with much tenderness all reasonable scruples; and to wish that men in general entertained them more frequently than they do, both in religious and worldly concerns. But, on the other hand, we consider extravagant and groundless scruples, as even pernicious in their effects, tending to bring into disrepute and discredit all conscientious doubting whatever. Into this extreme, Mr. Wiche has gone very far. He has resigned the office of a hired preacher,



preacher, (it does not appear of what persuasion) because he thinks that no man ought to receive a pay for preaching the gospel; which obstructs (he fancies) its reception in the world, and destroys its efficacy on the minds of its hearers; imposing also upon the preacher himself, intolerable restraints in the investigation and communication of truth. For our part, we rely on the determination of St. Paul, supported by authority greater than his own: "Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel." 1 Cor. ix. 14.

Another curious scruple of Mr. W. relates to the word *Christianity*: he dislikes this, and all "appellations, as forming fences around the mind, which obstruct its view over the fair and open fields of truth, &c." p. 5. St. Peter, (1 Pet. iv. 6.) however, has warranted the appellation of "a christian;" and we are so far from being disposed to give it up, that we glory in it as the noblest title. This little tract is not ill written; though it is depraved by, we do not say an affectation, but a morbid excess, of sensibility and refinement.

ART. 30. *A Discourse on the Importance of right Sentiments in Religion, as to their Influence upon the moral Character of Mankind.* By Benjamin Cracknell, A. M. 8vo. 46 pp. 8d. Dilly. 1796.

The author shows, that right sentiments in religion are requisite to promote holiness of life, from analogy, reason, scripture, and fact. Under the last head, Calvinism is exalted at the expence of Unitarianism. The happy effects of believing right sentiments in religion to be important, are then considered; and the tract, (or rather sermon) concludes with a few observations.

This subject well deserves to be treated with more copiousness and vigour, than we find in the slight performance before us.

ART. 31. *A Sermon, preached at the Meeting-house in the Old Jewry, on the 28th of June, 1795, upon occasion of the Death of the Rev. Roger Flexman, D. D. who departed this Life, on the 14th Day of the same Month, in the 88th Year of his Age.* By Abraham Rees, D. D. F.R.S. 8vo. 38 pp. 1s. Robinsons. 1795.

Dr. Rees taking for his text, Heb. ii. 15, sets forth the principal causes of that fear of death, by reason of which many have been all their life-time subject to bondage; and then he shows, what provision Christianity has made for our deliverance from this distressing passion. An account is subjoined of Dr. Flexman's life, studies, and literary services. The general index to the Journals of the House of Commons, from 1660, to 1697, was compiled by him, and was much approved and liberally rewarded. He appears to have excelled chiefly in a very extensive and accurate acquaintance with the History of England. In criticism also, and divinity, his talents were respectable. His theology was nearly that of Dr. S. Clarke. At the great age of 88, he closed an useful and exemplary life, by a suitable, and christian departure.

This discourse is distinguished, rather by solidity and practical utility, than by ingenuity of argument, or accurate delineation of character.

ART. 32. *Christology, or a Discourse concerning Christ; in himself, his Government, his Offices, &c.* By the Rev. Robert Fleming, (Author of the "Discourse on the Rise and Fall of the Papacy,") Abridged: in two Parts. By Alexander Cleeve, A.B. Vicar of Wooler, Northumberland. 8vo, 527 pp. 7s. Deighton, Cambridge; Cooke, Oxford; Rivingtons, London; Hill, Edinburgh. 1795.

Though it does not fall within our plan, to review at large republished books of old date, yet we willingly give some general account of such respectable and well intended performances as the abridgement now before us. The subject of the work is thus divided: I. A general view of Christology, &c. II. The Logos, or an account of Christ as such. III. The Loganthropos; or Christ as he is the Word made Man. IV. Logocracy; or Christ's government, both of the world, and church of old, as the Logos. V. Christocracy; or Christ's government, as he is Loganthropos; with respect both to the world in general, and to the church in particular, since his assuming our nature, pp. 1, 2. This part of the work concludes with some excellent "spiritual and practical thoughts," p. 379, &c. The second part contains extracts from the Christology, in the way of "auxiliary proofs, with subordinate explanations and notes," p. 8.

As far as we can judge of this abridgement, without having seen the original work, (which is very scarce) it seems to be executed with judgment, and to be what the editor proposed, a clear and well-connected compendium; and we recommend it to the notice of divines, as exhibiting undoubted proofs of Mr. Fleming's learning, critical sagacity, piety, and humility. An excellent specimen of the two last qualities may be found at p. 339.

## AGRICULTURE.

ART. 33. *Reflections on the Cruelty of inclosing Common-Field Lands, particularly as it affects the Church and Poor; in a Letter to the Lord Bishop of Lincoln.* By a Clergyman of that Diocese. 8vo. 33 pp. 1s. Pridden. 1796.

This is doubtless a well-intended, but by no means a profound disquisition upon the evil of inclosures. That they are, as at present managed, often very inconvenient to the clergy and the poor, we do not deny; but the inconveniences are not here judiciously set forth. At one time the author seems to be merely jocosé on the subject; when he carried us back, for proofs of his main position, "to the times of Monmutius, Donwallo, and his son Belinus, who reigned here four or five hundred years before the birth of Christ." P. 8. But he is afterwards evidently serious, and brings proofs (not very convincing indeed) from the reigns of Henry VI. VII. and VIII. Edward IV. James, and Elizabeth. We find, however, some useful hints

hints concerning the situation and value of allotments to the clergy—buildings—and the *conduct of commissioners* for inclosure, which is, in truth, sometimes very reprehensible. At p. 8. there is an instance of ignorance concerning the poor-laws, which is scarcely excusable in an *author*. It is said, “The law forbids a removal from their proper parish, without a certificate.” By an act which passed the 22d of June, 1795, poor persons may go any where, and remain undisturbed, till they become actually chargeable. This, we may observe, is a law pregnant with very important consequences, especially to populous towns; and there seems to be one grand defect in it, which it may be useful to notice. The power of sending for by warrant, and examining poor persons *likely to be* chargeable, did not belong to justices, before this act, by any express statute, but only by necessary implication. Being authorized by 13 and 14 Cap. II. c. 12, to *remove* such persons, they must of necessity send for and examine them as to their settlement. But the power of removing *such* persons, being now taken away, by the act in question, the power of a *compulsory* examination seems to be gone with it. Justices should have had this power expressly given to them by a clause in this act, together with the power of *adjudging* and *declaring* settlements, as is done most wisely in the *Friendly Societies* act, 33 Geo. III. c. 54. f. 19, 20.

As the matter now stands, poor persons will often die, leaving families, and their settlements unknown; and populous towns will soon feel the important consequences we have mentioned,

ART. 34. *Essays on Agriculture; occasioned by reading Mr. Stone's Report on the present State of that Science in the County of Lincoln. By a Native of the County.* 8vo. 63 pp. 1s. 6d. Richardson, &c. 1796.

We have learned from good authority that Mr. Stone's “General View of Agriculture of the County of Lincoln” was received in that county with much dissatisfaction. One cause of which is stated to have been his free, and, perhaps, just, censure of the agricultural management of some jealous individuals. But another, and more reasonable cause, has also been assigned; namely, that his *actual survey* was said to be made very hastily and slightly, as far as it was made at all. On this account, we lament that the learned Board did not direct each of its surveyors to fill up *one page* of his report in such a way as this:

“The *Journal* of A. B. in his Survey of the County of C.

“1794, Oct. 1, Viewed the parish of D. and particularly the farms of E. and F.

“————— 2, ————— G. —————  
of H. and I.” &c. &c.

The public would then have known how much information they owed to an actual acquaintance with the present state of each county; and how much to hearsay, mixed with many prepossessions.

These essays, however, are very slight and ill-written, and offer but little improvement upon Mr. Stone's Report. One of the most useful

useful hints we have met with, relates to the formation of agricultural societies, general and subordinate, in every county. P. 26. But here we must suggest, that such societies ought to consist of those persons only, who occupy *chiefly their own lands*. Mere tenants, and particularly tenants at will, are likely to contribute such information as would tend rather to promote their own temporary benefit, than any real and lasting improvements in agriculture.

ART. 35. *An Account of the Culture of Potatoes in Ireland.* 8vo. 28 pp. 1s. Shepperton. 1796.

The author of this useful little tract, having briefly noticed the methods of raising very early crops of potatoes, proceeds to instruct us in the culture of them, "not in the kitchen-garden, nor other small spots, but as a great article of *field-tillage*, productive of profit to the farmer, and of an abundant supply of food, such as it is, for the poorest classes of the people, through every season of the year." P. 4. Four circumstances are insisted upon, as necessary to the production of an excellent crop of potatoes; namely, "good seed;" (by which *Irish* husbandmen mean, *not seed*, but cuttings, p. 5) "rich manure; suitable land; and proper cultivation." Each of these topics is handled with much practical knowledge of the subject; and the style and method of the work are distinguished by great plainness and perspicuity, which will render it acceptable to mere husbandmen; and, at the same time, by a sort of elegance, which will not diminish its value in the estimation of other readers.

ART. 36. *On the Expediency of altering and amending the Regulations recommended by Parliament for reducing the high Price of Corn; and of extending the Bounty on the Importation of Wheat to other Articles of Provision.* By the Reverend Henry Gabell. Second Edition, with Alterations and Additions. 8vo. 56 pp. 1s. Cadell. 1796.

Mr. G. contends, that "a failure in the crop of wheat not only may, but necessarily must, if considerable in any degree, occasion a scarcity, and consequent dearness of all sorts of provision; and that the actual failure of the last year's crop was sufficiently great to produce, and has actually produced, such consequences." He censures the resolutions of the members of both Houses of Parliament, to diminish the consumption of wheat in their respective families, as feeble, and, in some cases, nugatory: and he thinks that the evil might best have been remedied in some or all of these ways:—by reducing the luxuries of the table, or even circumscribing our physical wants; by converting into human food substances not usually applied to that purpose; by encouraging the capture and importation of sea-fish, if not by a bounty, yet by protecting fishermen from the press; but, principally, by bounties on the importation, not only of wheat, but of "oats, barley, beans, peas, and every other nutrimental substance of large consumption." We have endeavoured to give, within a small compass, the leading ideas of a tract, which presents many useful hints, but which is not distinguished by brevity or lucid order.

ART. 37. *A Reply to the Instructions given by the Common-Council of Oxford, to F. Burton and A. Annesley, Esqs. their Representatives in Parliament, on the present Scarcity of Provisions; concluding with a few Words to the Board of Agriculture. By an Oxfordshire Farmer.* 8vo. 25 pp. 1s. Ridgway. 1796.

If the copy here given of the "Instructions" be correct, they surely do but little credit to the sagacity of the common-council of Oxford; who assign, as the chief causes of the high prices of provisions in November, 1795, the consolidation of farms, jobbers, and the selling by sample. The Reply contains some shrewd remarks; among which the following is important and useful:—"If we look after the tumultuous, in the present disastrous times, where shall we find them? Nor, I believe, in the village, or rural cot; but in manufacturing and large places, where the labourer earns double the wages to those employed in husbandry." P. 7. But the language of this tract is so violent, in some instances so scurrilous (as at p. 8) and so unnecessarily hostile to the Board of Agriculture, and to "those who now direct the affairs of this country," p. 25; that we think it much more likely to have proceeded from a London garretter, than from an Oxfordshire farmer.

## POLITICS.

ART. 38. *Letter to Citizen Alquier, one of the Representatives of the French Nation. From Samuel Petrie, Esq.* 8vo. 26 pp. 1s. Cadell and Davies. 1795.

Mr. Petrie was accidentally in Holland, when that country was overrun by the French, in January, 1795. With the confidence of a man who knew himself not subject to restraint, by any laws of equity or custom, he applied personally to the French representatives for a passport. The unparalleled insolence and brutality with which his application was rejected by Alquier, are strongly depicted in the introduction to this letter. The remainder is a declamation of some force, against the Jacobin system, and in favour of the English monarchy; with a few concluding reflections on the Dutch, and on the farce of planting the Tree of Liberty in their captive towns.

ART. 39. *Thoughts on the Prospect of a Gregicide War, in a Letter to the Right Honourable Edmund Burke.* 8vo. 19 pp. 6d. Smecton. 1796.

The author of this tract is by no means a furious defender of regicide, as the title might suggest, but a very humble and pious remonstrator, on the subject of peace, and "national repair, leaving foundations firm." Nor is he an answerer of Mr. Burke; his pamphlet preceded; and was intended, as he says, "to combat only the shadow stalking before, but marking so portentous a substance to follow."

The utmost purity of good intention seems to pervade these nineteen pages.

ART. 40. *Free Thoughts on a general Reform, addressed to every independent Man. The Truth equally distant from the flimsy Machinery of Messrs. Burke, Reeves, and Co., as from the gross Ribaldry of Thomas Paine and his Party.* By S—— S——, M. A. of the University of Oxford. 8vo. 90 pp. 2s. Dilly. 1796.

That evils of serious magnitude should gain upon a state in its zenith of political strength and commercial prosperity, is a circumstance which will occasion, in those who have studied mankind, more regret than surprise. It has been the condition of every nation, whose memorials history has preserved; and it is the sorrowful, yet genuine condition, of human nature, under all its improvements. The general positions, therefore, of this writer, can scarcely be controverted, or even palliated; and as he appears to look, with equal attention, upon the virtues and vices of the nation, we see no reason for disputing his claim to impartiality or sincerity. We have not, however, discovered in his remarks any thing that will particularly arrest the attention of the public. His apology for the sporting dress in the clergy, might, in our judgment, have been spared; and the general tenor of his pamphlet assumes a strain of jocular raillery, which, if executed with more talent, would, on a subject of so much gravity, be wholly misplaced.

ART. 41. *Sacred Politics, or an impartial Enquiry into the Doctrine of the sacred Scriptures, and especially of the New Testament, respecting civil Government.* By a Lover of Truth. 8vo. 30 pp. 1s. Chapman. 1796.

Truth is a term of such ambiguous import, when used in an unqualified sense, that a reader, who expects to meet with the accurate delineation of its features from the pen of every pretender, will frequently find that it is but a veil to hide the impudence, and a vehicle to circulate the poison of *falsehood*. The Bible is, in this pamphlet, resorted to, in order to determine two questions.—1. Whether the Sacred Scripture does, or does not, prescribe any particular form of civil government?

Having reasoned us out of the Jewish Theocracy, and proved, by very able arguments, that the government of the Israelites was a *federal republic*, resembling the United States of America, the author concludes, that no particular form of government is prescribed by the Old or New Testament. The next question is, to what kind of government the Scriptures incline? To this the writer thinks himself entitled, by a review of the Scripture principles, to reply in a manner very satisfactory to his own wishes, that “the Scriptures incline strongly in favour of a well-ordered democracy.” We will not insult the good sense of our readers, by bringing any objections in array against this insolent libel upon Scripture and truth; nor will we gratify the impious wishes of its designing author, by giving circulation, from extracts we might make, to those reasonings which prove the Gospel

Gospel in alliance with treason, and Christ himself the patron of sedition.

ART. 42. *The Speech of Mr. Smith, of South Carolina, in the House of Representatives of the United States of America, on the Subject of the Reduction of the public Debt, December, 1794.* 8vo. 22 pp. 1s. Debrett. 1795.

Mr. Smith recommends the prolongation of some expiring taxes, to constitute a fund for buying up the continental 6 per cents. and to pay the interest, and reduce the deferred stock, when it shall have interest payable thereon, which will not take place until the end of the year 1800. It appears, by his speech, that, at the end of 1794, the interest of the debt discharged to that period, amounted only to 17361l. 18s. sterling.

It is true, that the operations of this republic upon the debt, have been interrupted by the Indian war; and an attempt of the anarchists\*, to effect a new revolution. But all allowance being made for difference of ability, it appears that the efforts of the republic of America to reduce its debt, in the years of peace it had already enjoyed, bear no proportion to those of the monarchy of England, during the first peace, short as it was, after the public debt commenced.

It appears further, that if we concede to the partizans of stocks at high interest, all they contend for, the money lenders will have the dexterity to defeat the consequences of the rapid discharge of the debt, which these calculators expect from them; as the creditors will, in their contracts, limit the sinking fund, which shall be applied to discharge their capitals. Those of America have stipulated, that the initial fund shall not exceed one-fiftieth of the capital.

ART. 43. *A general Reply to the several Answers, &c. of a Letter written to a Noble Lord by the Right Honourable Edmund Burke.* Third Edition. 8vo. 79 pp. 2s. Allen and West. 1796.

The author of this reply is by no means destitute of the resources necessary for political disputation. He unites, to much zeal for the object of his defence, a considerable share of eloquence and vigour. The question of the pension, the original subject of this altercation, engages but a little of the author's attention, the greater part of whose remarks are directed to topics of political difference between Mr. Burke and his assailants. In this, however, the writer has only imitated the conduct pursued by the assailants themselves, many of whose observations (particularly those of Messrs. Miles, Wakefield, and Thelwall) may be fairly considered as having set the example. The strictures of this writer are delivered in very spirited language, and merit the attention of those who have perused the different pamphlets to which they refer. We cannot, however, leave unremarked the paltry artifice in the construction of the title-page, which is so ma-

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\* President Washington's Proclamation, Sept. 25, 1794.

naged as to suggest to a careless reader that this is a general reply by Mr. Burke himself.

ART. 44. *A Letter to the Right Honourable William Pitt, Chancellor of the Exchequer, on his Conduct with respect to the Loan concluded on the 25th of November last, and the suspicious Circumstances attending that Transaction, as reported to the House of Commons by the Committee appointed to inquire into the same.* 8vo. 45 pp. 1s. Debrett. 1796.

The most exact faith is certainly to be preserved with the advancers of money to the state: and, on the same principles, no obstruction is to be, by any act of government, cast in the way of their disposing of their stock to the best advantage. If there remain in the market, part of the scrip of the preceding loan, to throw the whole of the second into it reduces its value, is an act of that description, and was, at that time, an unprecedented diminution of it. Hence part of the subscribers to the first loan of 1795, lost an advantage in selling the scrip, established by constant precedent. On this Mr. Boyd rightly formed his claim for them to be in some shape indemnified: and, unless a just indemnification had been granted by government to the lenders, the whole class of them would, in their subsequent treaties, have demanded and obtained an insurance against such loss in future; the rate of which, in future negotiations of loans, would greatly have exceeded the true measure of the hazard, according to the notion of all contracts for such insurances. On this ground the minister ultimately acceded to the proposition of Mr. Boyd; his party were indemnified, by having the contract for the next loan; it being left to the minister to fix the terms on which they should take it.

It is upon these principles, we think, that the merits and demerits of the transaction between Mr. Boyd and the minister chiefly rest. These are kept out of sight in this tract, which, however, is far from wanting acuteness; but it is that acuteness which exercises itself with the anxiousness of solicitude, in discovering every thing which may be urged, or every thing which may be supposed, against the persons whom the writer attacks.

ART. 45. *A Retrospect, illustrating the Necessity of an immediate Peace with the Republic of France.* 8vo. 28 pp. 1s. Crosby. 1796.

We have seldom glanced our eyes upon a more miserable attempt at writing a pamphlet. A jumble of strange and incoherent sentences, without grammar to give them concord, or sense to give them meaning, is offered to the reader for the sum of one shilling. If this should appear an exorbitant charge, the reader has but to exercise a small share of patience; and the transfer (for which we will vouch) from the bookseller to the grocer, will bring them more conveniently within his reach.



ART. 46. *The Substance of a Speech made by Lord Auckland, on Monday, the Second Day of May, 1796, on the Occasion of a Motion made by the Marquis of Lansdown. A new Edition.* 8vo. 41 pp. 1s. Walter. 1796.

This is an able, eloquent, and perspicuous statement of the finances and commercial resources of the kingdom. The noble lord formed his comparison between the years 1783 and 1795, the first year of a war, and the fourth year of a war. The balance appears so strongly in favour of the latter, that the country will naturally feel themselves indebted to the Marquis of Lansdown, for having, though involuntarily, contributed, in so high a degree, to their satisfaction.

## LAW.

ART. 47. *The Trial of the Cause of the King versus the Bishop of Bangor, Hugh Owen, D. D. John Roberts, John Williams, Clerks, and Thomas Jones, Gentleman, at the Assize, holden at Shrewsbury, on the 26th of July, 1796, before the Honourable Mr. Justice Heath, by a special Jury. Taken in Short-hand by Mr. Gurney.* 8vo. 119 pp. 2s. 6d. Stockdale. 1796.

The disagreeable circumstances which produced this trial, and the honourable issue to which it was brought, by an acquittal of the several defendants, are sufficiently known already to the public. Those, however, who wish to examine the detail of the judicial proceedings, will need no recommendation from us, of a report which is sanctioned by the established credit of Mr. Gurney.

ART. 48. *A Defence of the Right Reverend the Lord Bishop of Bangor, with Remarks on a most extraordinary Trial. By the Reverend Rice Hughes, A. M. domestic Chaplain to the Right Honourable the Earl of Poulett, and late of St. John's College, Cambridge.* 1s. 6d. Walker. 1796.

The particular prejudice which appeared to have been conceived against the Bishop of Bangor, has brought this champion into the field, in behalf, as it should seem from this pamphlet, of an aggrieved and outraged prelate. If Mr. Hughes's statements are correct (and he uses no obscurity in his charges) the public have not, till now, been fully acquainted with the train which brought forward this extraordinary trial. This defence is conducted with spirit, temper, and information; the remarks upon the evidence, and the Judge's charge, are pertinent and forcible; and the whole presents an important supplement to the legal proceedings in the courts of Shrewsbury.

ART. 49. *The Substance of a Charge delivered to the Grand Jury of the County of Hertford, on Monday, the 7th of March, 1796, by the Honourable Mr. Justice Grose.* 8vo. 14 pp. 6d. or One Guinea per Hundred. Stockdale. 1796.

In the language of plain and manly sense, the learned Judge addresses his auditors on the obligation of their oath as Grand Jurymen, on the general topics of law, and particularly on the nature of the offence of seizing corn and provisions in their way to market: and concludes with some reflections on the still-existing necessity for paying attention to the proclamation of his majesty against vice and immorality. Such discourses, from such authority, are always valuable and useful.

### MEDICINE.

ART. 50. *Memoir on the medical Arrangements necessary to be observed in Camps, the Means of rendering the Clothing of Soldiers proof against Moisture, of promoting Cleanliness and Regularity, and of preventing the Introduction or Spreading of infectious Diseases. Respectfully submitted to the Consideration of his Royal Highness the Duke of York. By Robert Somerville, Surgeon of the First Battalion of the Rothsay and Caithness Fencibles, commanded by Sir John Sinclair, Bart.* 8vo. 29 pp. 3s. Egerton. 1796.

Besides the urgent plea of humanity on their behalf, the great expence attending the recruiting and forming an army, renders every thing that regards the preservation of the health of the soldiers, of importance to the community. The success that has attended the regulations adopted for the preservation of the health and lives of our seamen, should prove a stimulus to the land officers, and induce them to attempt something towards ameliorating the situation of their men: and although, for obvious reasons, particularly when abroad and on actual service, no system can be rigidly attended to, yet, when encamped in our own country, and even abroad, when in winter quarters, a well digested code of regulations, relative to the diet, clothing, exercise, and personal cleanliness of the men, might do much good. Under each of these heads some useful suggestions are thrown out by the author before us. The memoir is preceded by hints respecting the state of the camp at Aberdeen in 1795, and some general observations on encampments, with a proposal for forming entrenched camps, in certain situations, by Sir John Sinclair. These, which appear to us to be extremely judicious, we shall leave to be appreciated by the generals and officers of our armies, to whom they are addressed, and proceed to notice a few of the most striking regulations contained in the memoir. The author's first directions are on the choice of the ground for a camp. For this he prefers a gentle declivity, in the neighbourhood of some rivulet or stream of wholesome water, and at a distance from woods, marshes,

marshes, morasses, &c. The tents should be frequently ventilated, and the blankets and clothes of the soldiers exposed to the air, as often as the season permits. The men should be obliged to comb and clean themselves every day, and when infested with vermin, itch, &c. they should be removed from those who are clean. The author then gives some useful regulations relative to dividing the men into messes, which should not consist of more than five or six men each, and to the method of cooking and preparing their victuals. As next to cleanliness, keeping them dry and warm, is essential to the preservation of their health, he recommends that the leather of which their shoes are made, should be painted on the wrong sides, the upper-leather as well as the soles. This will render them less pervious to water; and, from experience, he says, has been found to make them more durable, which will more than compensate for the small additional expence of painting them. For the gaiters and spatterdashes he advises a coarse linnen cloth, covered with a black varnish paint, and recommends the glazed japanned hats, instead of the coarse felts now used, which, when once soaked with rain, are many days in drying. The sleeves and shoulders of the coats, he says, should be interlined with oil-cloth. The utility of these regulations are so obvious, that we think it sufficient to name them. Alterations equally judicious are proposed in other parts of the dress. The author next proceeds to examine the state of the military hospitals, points out many errors in the present management of them, and suggests various regulations for their government, which seem likely to be productive of considerable benefit. On the whole we recommend this manual to the notice of our officers, and, as the alterations proposed will be found to be neither expensive nor difficult in the execution, we have little doubt but they will, in time, be generally adopted.

ART. 51. *An Address to hydropic Patients, wherein the Principles of a Method of Practice, adopted by the Author, in the Treatment of Dropsy, are explained, and to which some Cases are annexed. By W. Luxmoore, Surgeon, at Uxbridge.* 8vo. 39 pp. 1s. 6d. Murray. 1796.

Mr. Luxmoore has been fortunate enough, he says, to discover a method of treating hydropic patients, more successfully than the rest of his brethren; but as he has not thought it proper to communicate his invention, and as we do not happen to live within the vortex of his fame, we can only wish him a continuance of success, and express our hope, that, at some future period, he may be induced to divulge his process. The cases are eighteen in number, but anonymous.

ART. 52. *Observations on Pregnancy, and the Diseases incident to that Period, together with their Remedies, and some useful Cautions, particularly necessary for Women during their first Pregnancy. To which are added, Observations on the Diseases of Children.* By James Clough, Surgeon. 8vo. 33 pp. 1s. Manchester. 1796.

O quanta species cerebrum non habet! was the exclamation we made on reading this little pamphlet, the paper and printing of which are

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certainly

certainly beautiful, but the observations in it such as will scarce communicate a single new idea even to matrons and nurses, to whose use it seems to be dedicated.

### MISCELLANIES.

ART. 53. *A Letter to the Right Hon. William Pitt, Chancellor of his Majesty's Exchequer, wherein is (are) demonstrated, by various Arithmetical Calculations, the Injuries that have arisen, and will continue to arise, to the Bank of England, to every public Office, to funded Property, to Commerce, to Agencies, and the Nation in general, from the present erroneous Method of calculating Interest on Money.* 8vo. 47 pp. 2s. Stockdale. 1794.

When a bill is offered to be discounted, for every thirty days, or commercial month it has to run, one twelfth of the annual interest of its amount is allowed; but the twelfth of a year exceeds that term, by five twelfths of a day: hence the interest allowed to the banker, exceeds its true amount. If there be any additional days before it becomes due, for each of them  $\frac{1}{365}$  part of the annual interest is discounted: this part of the computation is just; but it is evident, that these two parts of the interest will not be as the times for which they are computed, respectively; which must be the case, if their joint amount were rightly found. The proper correction would be by a true valuation of the first part; or rather by valuing both parts at once, by reducing the term into days: but the proportionality of the two parts may be preserved, by increasing the interest for the added days above its true amount; in the same proportion as that of each 30 days is augmented, by calling it the twelfth of a year; and this is the method which this writer effectively recommends, and on which he has constructed tables, noticed in our Review for August. (Art. 69.) This pamphlet has now lain by accidentally, for a considerable time; and on re-examining it with the tables, we find some instances of error which we had not noticed before. As for instance in page 40; where the author estimates the interest of one month and three weeks, at  $\frac{7}{8}$  of its amount for one year, instead of  $\frac{51}{85}$ . His ideas are frequently confused, and the same defect is observable in his use of the technical terms of arithmetic, belonging to his subject.

ART. 54. *Reflections on Usury, as conducted by the Mode of undervalued Annuities: in the Course of which, for the Benefit of those who are oppressed with them, are respectively pointed out, according to the different Securities, the different Means of Relief.* 4to. 36 pp. 2s. Murray and Highley. 1796.

There is no part of our duty to the public, of which we ought to acquit ourselves with more assiduity, than that of seconding the efforts of those excellent men, whose object is to relieve calamity against oppression. To well digested works directed to this end, we wish to lend the aid of all the public attention we can draw towards them.

them. Among these, the anonymous tract before us is intitled to be highly distinguished: it calls for the attention of the legislature itself; of the great characters who now preside with so much dignity in the courts of justice; of those who have acquired and deserved the general opinion, that they may one day replace them with equal dignity; and of every guardian, every father, every man, in the upper and middle classes of life.

The account given of this usurious trade in annuities for life, is briefly as follows: where one annuity fetches seven or eight years purchase, ten are bought at six.—Hence A, for 600*l.* purchases an annuity on the life of B, of 100*l.*; he insures the repayment of his principal, on the failure of B's life, at some public office, for 24*l.* a year: and thus receives 76*l.* or 12*l.* 13*s.* 4*d.* per cent. during the life of the grantee. Here the risk of the loss of capital by the grantee, cannot be pleaded in defence of the usurious rate of interest; as the security of it is one of the best possible natures; and considerably better than that of many bonds, which yet must be admitted to be good.

The present Lord Chancellor, when a member of the House of Commons, moved for leave to bring in a bill, which would have gone to the root of this species of extortion; and have given very great relief to those suffering under it. The report of the committee then appointed to consider it is here given; and the reason why it did not pass seems inadequate. The practice has since attained a height which calls strongly for the revival of the design. It is the opinion of this writer; that the Court of Chancery, if applied to, would set aside such of these contracts as are most oppressive: but we believe that many of the class of people who grant annuities upon their lives, are unable to apply to Chancery. This writer concludes with observations on the defects incident to such grants in form, and in the matter of them, or the subject of the obligation. Under the latter head, he enumerates the incomes on which no annuity deed will attach: these he states to be salaries of offices, which cannot be performed by deputy; officer's pay; and the benefices of a clergyman. An annuity secured on the last, he observes, must fall to the ground, by an express act of the 14th of Elizabeth.

ART. 55. *A Plan for the Payment of the National Debt, and the Reduction of Taxes, Two Millions per Annum.* By William Wood. pp. 35. 3*s.* 6*d.* Seeley, London; Pearson, Birmingham. 1796.

Mr. Wood's plan is, that the nation should pay the creditors in paper, which should be made legal tender in all payments: and that the interest of the capital, reverting to the state, should be employed to buy up the bills thus emitted. This operation he has described in three tables, shewing the effect of his plan on three different scales: in the first he proposes ten millions of paper to be annually emitted, for five years successively; the interest thus set free will annihilate all these bills in twenty-two years. The fatal effects of forcing paper into circulation, by making it a legal tender, are too well understood to entitle this plan to any further consideration.

ART. 56. *A Minniature of English Orthoggraphy: dedicated to' the Prince and Princes ov Wales, the Duke and Dutches ov York.* By James Elphinston. 12mo. 40 pp. 1s. 6d. Ritchardson. 1795.

Unchecked by difficulties, and unwearied by disappointments, Mr. Elphinston, (whose correspondence we noticed, and whose works we mentioned in our fifth volume, p. 18) persists in his endeavours, to persuade the people of this country to adopt that orthography, which he exemplifies in all his own publications, and which he recommends as the only model of propriety. The present is the fourth or fifth shape in which this well-intentioned projector has offered his proposed alteration. But all will not do. So violent a change never will, or can be made, in the form of a whole language; and the orthography of Mr. Elphinston will probably never meet with a second patron.

ART. 57. *Two Plans of the London Dock; with some Observations respecting the River, immediately connected with Docks in General, and of the Improvement of Navigation.* By W. J. 8vo. 17 pp. with Two Plates. 2s. Parsons. 1795.

It is not for the literary critic, but for the legislator, furnished with all possible means of information and comparison, to decide upon the respective merits of the various plans lately suggested for the improvement of the port of London. What seems fully agreed, by the persons best qualified to judge of the local necessity, is that some improvement is greatly wanted: considerable loss of time and property being the inevitable consequence of the present imperfect state of the river, as a port. The tract here announced is clear and distinct in its statements, and illustrated sufficiently with plans. It recommends the cut from Blackwall, and the docks at Wapping.

ART. 58. *Reasons in Favour of the London Docks.* 8vo. 9 pp. 6d. Richardson. 1796.

A short statement of arguments on the same subject as those in the preceding tract.

ART. 59. *An universal Grammar of the French Language, on an improved Plan.* By Nicolas Hamel, Graduate in the University of Caen, and Rector of the Town of Aigle, in Normandy. 8vo. 290 pp. 4s. Evans, Lowndes, &c. for the Author. 1796.

The author of this grammar, M. Hamel, is, as we understand, an industrious and ingenious emigrant, who, since he had expended the little he brought over, has subsisted entirely by the exertion of his own talents in teaching French, without any assistance from the subscriptions, or from government. This might suffice to give a claim to our good wishes, but his book demands also our commendation. It is clear and comprehensive, and contains some very useful rules,

not usually given, or not with equal brevity and distinctness: such are, in pp. 21 and 22, the four general rules, by which a scholar may, in a few lessons, and almost without any trouble, learn several thousand French words; the rules for the genders of nouns, and several others. If we find occasionally a few defects in the English expressions, they are such only as are perfectly excusable in a foreigner, by no means obscure the sense, and may, with the utmost facility, be removed by the revision of an English reader. One great advantage of this grammar is, that, though very comprehensive, it is by no means prolix in any part, or bulky altogether.

ART. 60. *Literary Fund. An Account of the Institution of the Society for the Establishment of a literary Fund: the Transactions of the Committee in the Application of the Subscriptions; the Constitutions of the Society; alterable only at the Desire of a General Meeting; a List of Subscribers; and Poems on Anniversaries, &c.* 8vo. 54 pp. 1s. Nichols. 1796.

Since we first noticed this benevolent society, in our Review for December, 1795 (p. 681) we see, with great pleasure, that the list of subscribers has increased by one complete third, and that the donations have accordingly been multiplied. Very earnestly do we wish success to a plan so peculiarly liberal in its object. Mr. Boscawen again stands forward as the lyric bard of the institution; and, as we think his exordium remarkable for poetic spirit, we shall transcribe it.

Hence, base inglorious passions! hence  
 The thirst of gain, the lust of pow'r!  
 To thee, divine benevolence,  
 We consecrate the social hour!  
 And, while the circling glass imparts  
 New fire to melt obdurate hearts,  
 Bid sympathy, by taste refin'd,  
 Expand and purify the mind;  
 Bid her attend the thrilling strains,  
 When Genius speaks its heart-felt pains;  
 And waft them to the sacred shrine,  
 By lib'ral pity rear'd, and cherish'd by the nine.

ART. 61. *Geographical Extracts; forming a general View of Earth and Nature. In Four Parts. Illustrated with Maps. By John Payne, Author of the Epitome of History, &c.* 8vo. 6s. Robinson. 1796.

A very good and useful compilation, which may properly be recommended to all students in geography. It consists of remarkable accounts, extracted from various books of travels, &c. classed under their proper heads of rivers, lakes, mountains, and other general divisions.

- ART. 62. *An authentic Copy of the Proceedings on the Trial of the Honourable Vice Admiral Cornwallis, held at Portsmouth, on Board his Majesty's Ship, Orion, April 7 and 8, 1796. Containing the Evidence, the Admiral's Defence, as delivered by him, signed, to the Court, and the whole of the Correspondence with the Lords Commissioners of the Admiralty, previous to the Trial.* 8vo. 2s. Debrett. 1796.

With the result of this trial the public is well acquainted; and it is only necessary for us to say that the above is a correct statement of the particulars.

- ART. 63. *An historical Account of the British Regiments employed since the Reign of Queen Elizabeth and King James I. in the Formation and Defence of the Dutch Republic, particularly of the Scotch Brigade.* 8vo. 2s. 6d. Egerton. 1795.

This is an important memoir, and highly honourable to the valiant body whose history it records. We have no doubt, as the sensible writer of this pamphlet affirms, that the revival of this body of troops will be agreeable to the nation.

- ART. 64. *The new Brighton Guide; involving a complete, authentic, and honourable Solution of the recent Mysteries of Carlton House.* By Anthony Pasquin, Esq. 8vo. 68 pp. 3s. Symonds. 1796.

Abusive ribaldry, without either wit or humour, upon some individuals of elevated rank; which, together with its title, has caused it to pass through several editions.—O tempora! o mores!

- ART. 65. *An authentic History of the Professors of Painting, Sculpture, and Architecture, who have practised in Ireland; involving original Letters from Sir Joshua Reynolds, which prove him to have been illiterate. To which are added Memoirs of the Royal Academicians; being an Attempt to improve the Taste of the Realm. Also Legislative Biography.* By Anthony Pasquin, Esq. 8vo. 8s. Symonds. 1796.

This gentleman, in one sense of the word at least, is a great writer; and to those, who, alas! are many, with whom rancorous abuse is a substitute for wit, he will, doubtless, be acceptable. His history of the artists in Ireland, is a compilation of no very great interest in England: and the price of eight shillings for the volume is enormous.

- ART. 66. *The Siamese Tales; being a Collection of Stories told to the Mandarin Sam-sib, for the Purpose of engaging his Mind in the Love of Truth and Virtue, with an historical Account of the Kingdom of Siam. To which is added, the principal Maxims of the Talapoins. Translated from the Siamese.* 12mo. 2s. 6d. Vernor and Hood. 1796.

A book professedly intended for the amusement of children, and containing nothing which can contaminate their morals, if it does not receive from us much commendation, will not be impeded in its circulation by our censure.



- ART. 67. *English Grammar, adapted to the different Classes of Learners; with an Appendix, containing Rules and Observations, for assisting the more advanced Students to write with Perspicuity and Accuracy. By Lindley Murray. Second Edition, with Improvements. 12mo. 248 pp. 3s. Darton and Harvey. 1796.*

There appears, in this grammar, a considerable share of judicious analysis and arrangement. The author applies his philological rules, with great success, to some of the more striking anomalies in English phraseology. The present edition professes to have received improvements: of this circumstance we are not able correctly to judge, not having seen the first; but we must be allowed to suggest, that these improvements would, in our view, have been rendered more complete, if the passages cited under the different rules, had been assigned to the respective writers from whom they are extracted.

- ART. 68. *The Peeper: a Collection of Essays, moral, biographical, and literary. 12mo. 4s. Allen and West. 1796.*

A well intended, and, in some respects, a well written publication. The author is entitled to much praise for his efforts to impress youth with suitable ideas of modesty; and we particularly recommend his Essay on the Prostitution of Literature and the Arts to the Purposes of Vice.

- ART. 69. *The Malster's sure Guide; containing explicit Abstracts of all the Laws relative to the Duties on Malt. With Tables for managing the Duties, from One Busbel to Nine Thousand; and Directions for the Management from the Cistern to the Kilm. By a Malster, late an Officer in the Excise. 8vo. 36 pp. 1s. 6d. Parsons. 1796.*

With such a book we can have nothing more to do, than to announce its existence.

- ART. 70. *The Stocks examined and compared; or, A Guide to Purchasers in the public Funds. Containing an Introduction, in which the Origin and Nature of the public Debts are explained, and useful Information is given relative to the Management of Business in the Funds. An Account of the public Funds, from the Time of their Creation to the Year 1795; including the Imperial and Irish Annuities, transferable at the Bank of England, and the Stock of public Companies; and five new, useful, and extensive Tables, for the Purposes of examining and comparing the Perpetual Annuities, and the Long, Short, and Imperial Annuities, with each other, at every probable Price; illustrated by Observations and Examples. Also a Statement of the national Debt, and an Account of the present Plan for liquidating the same. By William Fairman, of the Royal Exchange Assurance. 8vo. 93 pp. 4s. Johnson. 1795.*

This tract deserved to be analyzed; and Mr. Fairman has performed this work for us in his title-page; yet an analysis of a book

makes a very prolix title. In the account of the public funds, the history of each is continued down to Midsummer, 1795. This was become necessary; the last statement of this kind, which we recollect, goes no further than 1775; it was given by Dr. Price. We have here correct tables, to determine the interest of money made by purchases in the perpetual and terminable public annuities, which were much wanted; for the market, or gross price of stock, consists of two parts; the interest accrued on the stock since the last dividend, and its value on the day of sale: and it is from the latter only, that the true market rate of interest is to be calculated. In Mr. F.'s statement of the interest of the national debt, there is an error, common indeed, but of considerable magnitude. The whole amount of the irredeemable annuities is charged as annual interest. Such an annuity is divisible in every year into two parts; the first, the interest of its outstanding capital, and, the second, the part of the principal to be paid off in that year; or, the augmenting sinking fund of the original capital, immoveably attached thereto; which by no means partakes of the nature of interest. This error is found in the reports of the commissioners of the public accounts, and runs through every statement of the national debt that we have seen. The last part of this tract is on the sinking fund, in which we remark what we must suppose to be an historical error. The consequence of the invariable application of a fund of one million a year, to the discharge of the debt, was pointed out so early as the year 1726, by Sir Nathaniel Gould. The same subject is also handled in a work, which may be found in the libraries of most political arithmeticians and economists, Postlethwayt's Dictionary of Trade and Commerce (the first edition of which was published about 1752) copied, as we remember, from the former writer. We, therefore, doubt of the pretensions advanced in behalf of Dr. Price \*, to the merit of this plan. It seems, however, with all its excellence, to have one imperfection. The mean douceur of a loan, for the last three wars, was 7.15 per cent.: therefore, if the amount of the fund in a year of war, be lent by the commissioners, to the state, at loan interest, it will prevent the generation of a capital, as one hundred and seven; but if carried into the market by them, to purchase stock at the current price, it will extinguish a capital, as one hundred only; supposing the stock all redeemable, and at the same interest: it is, therefore, not the most efficacious mode of applying such a fund, to keep the capital down.

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\* Dr. Price himself appears to have waved all claim to be the first proposer of this plan. *Rev. Paym. v. 1, p. 209, note, (a)*. Attributing it to the author of the pamphlet published in 1726: whom, following the authority of Baron Maseres, we suppose to have been Sir Nathaniel Gould.

ART. 71. *Elements of the French, Latin, and English Languages.*  
By the Rev. H. J. Close, Rector of Hitcham, Suffolk. 8vo. 55 pp.  
1s. 6d. Matthews. 1795.

To simplify the principles, and abridge the praxis of grammar, is an office, when judiciously executed, of equal utility both to teachers and learners. The labour of instilling and acquiring the elements of language will, after all, be considerable; and every effort to reduce that labour is a valuable service rendered to the community. Mr. Close appears to have well condensed the most essential principles of the respective languages which he professes to treat; and, though the limits of a pamphlet necessarily confine the writer to simple definitions, we cannot discover that any omissions of a material nature are made in the elementary analysis of either. An error has occurred to us in the perusal, which, for the benefit of learners, we think it of consequence to note. *Gesir* (p. 23) is rendered to *lay*. This is the infinitive of a verb, which is rarely employed but in epitaphs, the sense of which is decidedly *neutral*. "*cy git*," would be improperly translated (which it must, according to Mr. Close's construction) by "*here lays*." This we have rather remarked, to show the ease with which a grammarian himself may glide into this too general error, as Mr. Close has cautioned his reader, in another part of his grammar, against this popular mistake.

"The verb neuter, *to lie*, which makes *lay* in the perfect tense, and *lien* or *lain*, in the participle, is frequently confounded with the verb *to lay*, which is regular, and has in the past time and participle *laid* or *laid*." P. 32.

In other respects we think this treatise may be safely recommended, as containing an accurate outline of the first principles of grammar.

ART. 72. *Remarks on the Decision of the House of Commons respecting the Abolition of the Slave Trade, on April the 2d, 1792. With an Appendix relating to the present State of the Question.* By Thomas Gilborne, M. A. 12mo. 42 pp. 6d. Phillips. 1796.

"On the 28th of April, 1792, the contest subsisting in the House of Commons, between the friends of immediate and of gradual abolition, was terminated by a resolution, limiting the period during which the Slave Trade was to be tolerated, to January the 1st, 1796."

"The first of January, 1796, is now past, and the Slave Trade rages as before." Such are the facts that suggested the appendix to this tract, which is the only new part, the rest having been printed in 1792. The respectable author contends very strenuously for the object of his humane wishes, which he considers as necessary even to the security of the West Indian Islands.

## FOREIGN CATALOGUE.

## FRANCE.

ART. 73. *Traité complet d'Ostéologie suivant la méthode de Default, par Hyacinthe Gavart, son élève. Seconde édition augmentée du traité des Ligamens. Tome premier, 360 pp. in l. 8vo. Paris.*

This first volume is introduced with a dedication to the immortal Default, which concludes with the date of its publication; *Anno tertio democratizæ unius et indivisibilis*. In the book itself the author first undertakes to show what advantages may be expected from an accurate knowledge of Osteology; and, on the contrary, to what purposes it cannot be usefully applied. *L'Ostéologie, says he, n'est pas nécessaire pour connoître les maladies qui ne se manifestent que par leur symptômes, et dont la nature est inconnue: telles que les ramolliemens des os dans le rachitis*. Without an exact knowledge of the bones, we conceive, however, that it would be impossible to account for any of the appearances which take place in this malady. *De la conformation externe des os. Du nom des os. Du nombre des os. De la position des os. De la Grandeur des os; which are, in this respect, divided into five classes, très-grands, grands, moyens, petits, très-petits*. Labouring people are here said to have larger bones than other persons. This certainly does not appear to us to be the case; on the contrary, to the perfect growth of the skeleton, moderate rest is absolutely necessary. *De la figure des os. De la direction des os, according to which they are said to be horizontal, vertical, or oblique. Des parties externes des os, de la Diaphyse; des Régions des os; des Faces des os; des Bords des os; des Angles des os.—Des Eminences des os. Des Cavités des os. Des Inégalités des os. De la Structure interne des os; de la Couleur des os—“on remarque en général que les os placés près du cœur sont moins blancs, que ceux qui en sont éloignés; probablement parceque le sang étant poussé avec moins de force vers ces derniers, leurs vaisseaux sont moins développés.”* Do not then the ribs lie nearer the heart, whilst, at the same time, they are whiter than the Calcaneum? *De l'Épaisseur des os, which are thicker in men than in women. De la densité des os, which is greater in old people, and particularly in men. Des Elemens, ou Principes des os. They contain fire (feu), air, water, graisse, phosphoric acid, the electrical fluid, salts. The author, likewise, admits of the Fibres des os.—Dans l'hiver de 1784 à 1785, en disséquant à l'Hôpital de la Charité, par un tems chaud et pleuvieux, je fus surpris de voir tous les cadavres lumineux; comme toutes les parties ne l'étoient pas également, j'examinai quelques os nouvellement décharnés, sur lesquels le phénomène étoit très-marqué;*

marqué; j'en ratisfai un dans une assez grande étendue pour le dépouiller de son périoste, et il resta toujours lumineux dans cet endroit.—D. la substance compacte des os. In persons labouring under certain complaints the bones have a degree of sensibility. De la substance spongieuse des os; which has not that quality. De la substance reticulaire, which occupies principally le milieu des os longs; contrary to what we have observed. Des Cavités internes des os; divided into grandes, moyennes, et petites.—De la Membrane qui revêt extérieurement les os; which, in its natural state, possesses no sensibility. This has been shewn in two instances by Default. De la Membrane qui tapisse les os intérieurement. Except the nerves, there is no part of the human body, which has more sensibility than this membrane, as appears from experiments made on men and animals; for example, in amputations the patient feels excessive pain, when the operation has reached to the marrow. Hence the Dolor osteopor in the gout and scurvy, is in this skin.—Des Vaisseaux des Os. The arteries are here divided into three espèces; namely, into Artères nourricières par excellence, into Artères plus petites, qui entrent dans une direction perpendiculaire, par les trous que l'on voit sur les extrémités des os longs, les bords des os plats, et sur toute la périphérie des os courts, and, lastly, into Artères d'une finesse extrême. Of the utility of this division we are by no means convinced, but what shall we think of the following passage taken from p. 70? Il y a d'autres parties telles que la peau dans la structure desquelles il entre incontestablement des nerfs, quoiqu'on ne puisse pas les y démontrer par la dissection. To an expert anatomist nothing is, however, more easy. Des Humeurs des os; namely, du Sang des os. The bones of plethoric contain more blood than those of bilious and phlegmatic persons; the short bones more than the flat; and the os necrosés none at all. De la Moëlle, ou du suc médullaire. La Moëlle est une substance onctueuse blanchâtre (?); le suc médullaire, on the contrary, une substance onctueuse rougeâtre. Personne n'ignore, says our author, qu'il n'existe aucun vuide dans la nature; et l'on sçait aussi que la cavité des os est trop fermée pour qu'il puisse s'y introduire aucune substance pour remplacer la moëlle. And yet in the bones of dropical persons, water is found instead of marrow, as Mr. G. himself allows in the following page. Du Suc osseux. Du Développement des os.—De l'Ossification naturelle. All the bones pass through three different states, the état mucilagineux, the état cartilagineux, and the état osseux. The first of these lasts in men till the twentieth day after the birth. De l'Ossification contre nature. We do not allow either that any thing of the kind takes place contrary to nature; or that ossifications are sometimes produced by friction (frottement). How much better are these effects accounted for by Baillie? Ossifications of the Nerves. We should be glad to be informed whether the author has ever met with such in nature. Tout le monde, says he, connoit l'observation sur l'ossification du cerveau d'un bœuf. Specimens, pretended to be such, have indeed fallen under our notice, which, however, we are more inclined to consider as an Exostosis of the Cranium, than as an Ossification of the Brain. Du Cal.—Des Connexions des Os.—Des Cartilages diarthrodiaux. The Cartilages interarticulares might, with greater propriety, be denominated

nated *ligamens interarticulaires*, and are, in point of colour, of a *gris rougeâtre*; neither of which assertions appears to us to be true.—*Des prétendues glandes sinoviales.*—*De la Sinovie.*—*De la Sinarthrose.*—*De l'Amphiarthrose.*—*De la Simphise des os.*—*De la Sinchondrose*; the author here observes very justly, though in contradiction to the generally received opinion, that the bones of the head are held together by *Synchondrosis*.—*De la Sinérose, ou la Simphise ligamenteuse.* *Des Ligamens.*—*De la Siffarose.* *De la Meningose.* *Des Propriétés des os*; namely, *l'Elasticité, la Sensibilité et l'Irritabilité*. The bones have no force morte. Default is of opinion, that the Fibula is more elastic than the Fibia. The bones have likewise no irritability. *Des Usages des os*, distinguished into *Usages de Position* and *Usages de Fonction*.—*De l'État pathologique des os*; the diseases of the bones are here divided into *Maladies de Continuité*; namely, Fractures, Caries, Necrosis, Exostosis, Ramollissement, Friability; and into *Maladies de Contiguïté*, which are Dislocation, Diastasis, L'Encorse, and Dropsy of the Joints.—*De la Tête.* “*Les femmes ont en général la tête plus petite que les hommes.*” If this be meant with respect to the Bones, the reverse of what is here asserted is true. The author's description of the Cranium is accurate and just, though, perhaps, too circumstantial and tedious. Its lower superficies he divides into *Portion antérieure, à la quelle on a donné le nom de fosse palatine*; une autre moyenne surnommée *fosse gutturale, et l'autre postérieure connue sous le nom de surface occipitale*; and its inner surface is distinguished into *la Rote ou la Calotte du Crane*, and *la Base du Crane*, without any consideration of the absurdity of such a denomination. Here Mr. G. likewise describes the *Développement de la tête*, or, as it ought rather to have been expressed, the gradual formation of the Cranium. In the sixth year most of the pieces of which the bones of the head consist are united.—*De l'os coronal*; *l'os coronal a été ainsi nommé, parcequ'il répond à cet endroit de la tête, sur lequel les yeux portent leur couronne*. How much is every thing sacrificed to the spirit of the times! It was, perhaps, for the sake of introducing this observation only, that this section was not entitled *Os frontal*. The author divides it into *face externe, face interne, bord supérieur, et bord inférieur.*—*De l'os occipital.*—*Des os pariétaux.*—*Des os temporaux*, consisting of the *portion écailleuse, portion mastoïdeenne, et portion pierreuse ou rocher.*—*De l'os sphénoïde*, divided into *corps et branches*; *les usages du sphénoïde sont de position.*—*De l'os ethmoïde.*—*Des os Wormiens, ou clefs du Crane.* *Ils servent au développement plus prompt des os du Crane, à l'égard desquels ils sont ce que sont les épiphyses à l'égard des os longs.* The latter of these positions is evident, but we certainly do not comprehend how they can be said to serve *au développement plus prompt d. os d. cr.*—*Des os maxillaires.*—*Des os propres du nez.*—*Des os unguis.*—*Des os de la Pomette, des cornets inférieurs des fosses nasales.* *Des os du Palais.* *De l'os vomer.* *Des Cornets de Bertin*; which our author himself allows to be nothing more than *des appendices de l'os sphénoïde.*—*De la Machoire inférieure.*—*Des dents.*

Of the contents of the second volume we shall give an account in the next number of the British Critic.

## ITALY.

ART. 74. *Fondamenti della scienza chimico-fisica applicati alla formazione de' corpi ed a fenomeni della natura, esposti in due Dizionarij, che comprendono il linguaggio nuovo e vecchio, vecchio e nuovo de' fisico-chimici. Con tavole apposite indicanti l'ordine d'un' utile lettura. Opera di Vincenzo Dandolo, Veneto. Venice, 1795; 624 pp. in 8vo.*

The science, of which this work comprizes the elements, has, indeed, for some time, been esteemed and approved in Italy, as well as among the other enlightened nations of Europe, though it seems, on the whole, to have been studied in the countries beyond the Alps, more on account of its connection with medicine, than for the purposes which Mr. Lavoisier and other modern chemists have had principally in view. Mr. Dandolo, who is already known to the public from his translation of Lavoisier's Elements of Chemistry, and other works, has, therefore, undertaken to direct the attention of his countrymen to the advantages which may be derived to physics in general, from chemistry, to give an account of such discoveries made by foreign chemists, as may serve to throw a light on many important phenomena in nature, and, above all, by thus pointing out the relation which subsists between this science and natural philosophy, to promote the more extensive dissemination of this knowledge, and to induce his countrymen to carry the improvements made by foreigners to a still greater degree of perfection among themselves. It is with this laudable design that the work now before us was compiled; and we think it very well calculated to answer the purpose for which it was intended; the plan of the author being equally luminous and comprehensive, the explanations given by him of different natural appearances, conformable to the latest observations, and the examples by which he illustrates his opinions, such as evince an intimate acquaintance with the subject; so that those who would wish to learn the causes of different phenomena, or of certain changes which take place in the material world, will, as far, at least, as can be expected from the progress that has hitherto been made in the study of this science, generally find satisfactory information in this book. The whole work is divided into two parts. The first, which is likewise the longer of these, contains the modern names employed by Lavoisier, and other French chemists, rendered into the Italian language, with the corresponding denominations formerly in use; as also explanations and descriptions, more or less extensive, of different simple and compound bodies, natural appearances, &c.; the second exhibits the ancient names translated into the new chemical language. The alphabetical arrangement which the author has chosen, is, perhaps, not the best adapted to a work containing the elements of a science; but this inconvenience Mr. D. has endeavoured to obviate, by means of tables prefixed to it; in which is pointed out the order according to which the several articles may be read, so as to form a systematical treatise.

treatise. The author is so great an advocate for the antiphlogistic theory, that his partiality for it often leads him to speak in an unbecoming manner of the followers of Stahl; as, for instance, in pp. 8, 122, &c.

## GERMANY.

ART. 75. 1.—M. Tullii Ciceronis *Epistolæ ad diversos, recensuit, vita Ciceronis præmissa, præfatione singulis libris præposita, argumentis, tabula epistol. chronolog. et indicib. historicis in usum scholarum illustravit* Jo. Chst. Frid. Wetzel. Liegnitz; XXII. and 541 pp. in 1. Svo. (1 Rixd. 8 gr.)

ART. 76. 2.—M. Tullii Ciceronis *Epistolæ ad diversos et ad M. Bruttium, nach der zeitfolge geordnet, und mit Einleitungen u. Anmerkungen zum Schulgebrauch erläutert von Dr. Aug. Ch. Sti. Borheck, ord. Prof. d. Bereds. und Gesch. zu Duisburg am Rhein. Erster Theil, welcher die Briefe bis zum Ausbruch des Bürgerkriegs im J. R. 704 enthält.*—M. T. Ciceronis *Epistolæ, &c. arranged according to order of time, and accompanied with Introductions and Observations for the Use of Schools, by Dr. A. C. Borheck*—Vol. I. comprizing the *Epistles written till the breaking out of the Civil War, in the Year of Rome 704.* Lemgo; 732 pp. in 8vo.

ART. 77. 3.—M. T. Ciceronis *epistolarum octo posteriores libri cum notis criticis* Traug. Fred. Benedict, *Torgav. Schol. Rectoris*; Leipzig, 1795; 656 pp. in 8vo.

Of these editors the two first have professedly one common object; namely, that of preparing an edition of Cicero's letters, adapted to the use of schools. By Mr. Borheck they are arranged according to the times at which they are written; whereas Mr. Wetzel has, in this collection, followed the common order. Each of these plans is attended with its peculiar advantages and inconveniences; which Mr. W. has pointed out in his preface. In Mr. Borheck's edition the Biontine text is adopted; nor has he thought it necessary to enter much into critical disquisitions in regard to it; in this respect, therefore, more has certainly been done by the first of these editors. Mr. Wetzel has, indeed, generally adhered to the text of Ernesti, but, as might naturally be expected from the opinion which he had elsewhere expressed concerning his merit as an editor of Cicero, not without frequent deviations from it, partly the result of his own judgment, and partly supported by the authority of other modern critics; and, more especially, that of *Benedict* and *Weiske*. To Mr. W.'s edition are likewise prefixed, 1. A list of the Roman consuls during the time of Cicero; 2. An excellent life of Cicero, in the latter part of which, or that which takes in the period when most of the letters were written, Mr. W. has chiefly availed himself of the life of Cicero, composed by Fabricius; 3. An index to the principal names occurring in the life of Cicero; 4. Another of those of the persons to whom the letters



ters of Cicero were addressed, as also of those who wrote to him ; 5. A chronological table, pointing out the years in which the different letters were written, according to *Ragazzoni*. Each book is introduced with some historical notices respecting the authors of the different epistles, as also the circumstances under which they wrote ; and each epistle, with a short account of its contents, and the year when it was composed. Mr. W. promises likewise, that to the work shall be subjoined a commentary, containing, in as compressed a form as possible, whatever further may be thought necessary to facilitate the right understanding of these epistles, selected from the most approved expositors.

The editor of No. 2 has, in order to accommodate such readers of his own country as might, from their imperfect knowledge of the Latin tongue, have otherwise found his observations less intelligible to them, written his notes in the German language ; which we consider to be an injudicious indulgence, calculated to render those who are weak still more feeble. From a work of this kind, any new accessions to the stock of classical literature will hardly be expected ; though the author has certainly omitted nothing which is of much importance in the editions of Grævius, Manuzzi, and Stroth.

Of No. 3 we shall only observe that Mr. Benedict's indefatigable industry and extraordinary critical powers continue undiminished to the end of the work. In the two last books indeed of this collection, the critical apparatus is somewhat more scanty, because both these books are wanting in the excellent Dresden MS., No. 1. We do not, however, scruple to say that the completion of this work must serve to place the editor on a level with some of the most distinguished commentators on Cicero.

Jena ALZ.

## CORRESPONDENCE.

We are much obliged to the kind intentions of our friend *Eboracensis*, but the insertion of such communications as he offers, is by no means consistent with our plan.

A similar answer must be given to *Pittacus* ; the proper vehicle for original or translated poems is a magazine, not a review. If he should not write to forbid it, we will transfer his translation to our friend *Sylvanus Urban*.

A correspondent, referring to our review of Dr. Aikin's Description of Manchester, is of opinion that the word *cotton*, in the quotations there given, owes its existence solely to a false orthography. We will allow him to state his own notions for himself.

“ The original word, which has been thus transformed, was *coating*, which, when hastily pronounced, has a strong resemblance in respect of sound to *cotton* ; and that this is really so, admits of the clearest proof, seeing that at this hour a very coarse kind of *woollen* cloth, that is the staple manufacture of Kendal, in Lancashire, is known by no other name but that of *Kendal cotton*, instead of *Kendal coating*.

*coating.* That these Kendal cottons are made of sheeps wool only, without the smallest admixture of cotton wool, properly so called, you may easily satisfy yourself by going into one of the numerous warehousés in this metropolis, where this kind of cloth is sold, and which you will frequently see advertised in the newspapers. That such are the *Manchester cottons*, mentioned by Camden, is clear from the very words you quote, (p. 46)—“*tum lanæorum pannorum honore Manchester cottons vocant*”—for these he specifies to be expressly *woollen cloths*, in contradistinction to cloths made of any other materials. Of the same kind were the Welsh cottons, and all the others of that denomination, which you have collected together in that passage, with so much industry. Facts of another kind, equally conclusive, might be adduced to prove the same thing; but, after what has been said, it would be idle to dwell longer on this subject.

A FRIEND TO TRUTH.”

We return many thanks to Mr. *Stea*, who styles himself our well-wisher and constant reader, for the various remarks with which he favoured us last month. We cannot undertake to correct every erratum discoverable in a work so multifarious as our review, though we are studious to render their number as small as possible. The *Liberta* of Metastasio is well translated in Doddsley's Poems, Vol. ii. p. 302, by the Rev. Mr. Seward, joint editor with Mr. Simpson, of Beaumont and Fletcher's Plays; and is followed by an anonymous imitation. There is a version of it also in the “*Asylum for fugitive Pieces*,” and we have seen others, which we cannot so exactly specify.

We think *Clericus* more rigorous in his censure of the essay to which he alludes, than a careful perusal of it will justify.

## LITERARY INTELLIGENCE.

The nephew of the late Captain Grose is about to oblige the public with an account of his “*Tours in Ireland*,” ornamented with a great number of plates.

A new edition of Milton's *Comus* will be soon published; with notes of various authors, and with other remarks and illustrations, by Mr. Todd, of Canterbury, who has been favoured with a MS. copy of *Comus*, and some other materials, from the Duke of Bridgewater's library, at Ashridge.

Dr. Croft intends to publish, in one volume, octavo, “*A Commentary and Strictures on the moral Writings of Dr. Paley and Mr. Gisborne*, to which he means to add, as a supplement, two sermons on purity of principle and on the penal laws.

A *Treatise on the Law of Bonds* is preparing for the press by a barrister.

The sixth volume of Mr. Maurice's *Indian Antiquities* is completed, and will immediately appear.

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T H E

BRITISH CRITIC,

For DECEMBER, 1796.

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—αἱ τραπέζαι γ' εἰσὶν ἐπινεασμέναι  
Ἀγαθῶν ἀπάντων, καὶ παρεσκευασμέναι.      ARISTOPH.

Our table now is spread with various fare,  
And ev'ry guest the Attic feast may share.

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ART. I. *Specimens of Arabian Poetry, from the earliest Time to the Extinction of the Khaliphat; with some Account of the Authors.* By J. D. Carlyle, B. D. F. R. S. E. Chancellor of Carlisle, and Professor of Arabic in the University of Cambridge. 4to. 71 pp. of Arabic; 180 pp. of English. 16s. Payne. 1796.

WE propose to consider the work before us in two points of view, as a specimen and history of Arabian literature, and as a collection of English poems.

Our conquests and establishments in India have been productive of at least one advantage. Whatever may be their value in the estimation of politicians, all those to whom letters are dear, will rejoice, that they have been the means of diffusing a taste for Oriental learning, and facilitating the acquisition

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tion of languages, which may enable us to dissipate much of the obscurity which has hitherto rested upon various important branches of science, and particularly upon what is the most important of all, the knowledge of the Scriptures. The most difficult of those languages is the Arabic; but this publication of Mr. Carlyle's is admirably calculated to stimulate and encourage the learner. That study cannot be considered as dry and unentertaining, which has furnished materials for the elegant collection which is now before us. In the course of his reading, without any design but that of filling up an idle moment, or dissipating the tedium of philological labour, he has insensibly formed a volume of beautiful poems, which, in their English dress, must be perused with pleasure by every reader of taste. The chronological arrangement, and the prefatory accounts of the authors, are well imagined, and can scarcely fail of giving curious and agreeable information to all, and exciting many to engage in similar studies. Whether the work is so performed as to give a just idea of Arabian poetry, to refute the erroneous notions which have been formed concerning it, and to exemplify the different modes of composition, it is now our business to enquire.

The principal modes of composition in use among the nations of Europe, have been derived to us from the Greeks and Romans. It would be a curious fact in the history of the human mind, if a people, who certainly did not, at least till a late period, and long after some of their most celebrated works had appeared, draw from the same sources, and who have preserved, from the earliest ages, manners peculiarly their own, which have never received a permanent tinge from any foreign mixture, should nevertheless have fallen upon modes of writing not only similar, but identical. Yet, if we may judge from the specimens produced by Mr. Carlyle, this is really the case. The Epigrams upon the Valetudinarian and the Miser, might have come from the pen of Martial; and the poem of Lebid, with which the collection opens, might pass for an imitation of Tibullus.

But it must be observed, that the originals which are here translated, are, with very few exceptions, only fragments of larger poems, quoted by historians, in the course of their narratives, or extracted from the Hamasa by Schultens, and consequently can give very little notion of the general style of the Arabian Poets. Thus the description of Belinda's vessel floating upon the bosom of the Thames;—the *Ὀῆν περ φύλλων γενεῆ, τούτῳ καὶ ἀνδρῶν*, or the beautiful description of Night, in the Iliad;—the soliloquy of Jaques in *As-You-Like-It*;—Wolsey's Reflections upon the Vanity and transitory Nature of human

man Hopes and Greatness;—or any other single passage, can give no adequate notion of the general style of composition of Pope, of Homer, or of Shakspeare; nor even of the particular species of poems from which they are extracted. If we were to translate for an Arabian that beautiful passage in Milton,

Sweet is the breath of morn, her rising sweet,  
With charm of earliest birds, &c.

he would be delighted with a composition of such sweetness and elegance, but would have no idea of the author of *Paradise Lost*.

We are not destitute of materials to form a just conception of genuine Arabian poetry; and a comparison of the *Lamiato'l Ajem* with the *Moâllakat*, or poems which obtained the honour of being suspended at the gate of the temple of Mecca, will show whether any considerable change in the taste and spirit of composition has taken place among the authors of that nation, from a period anterior to Mahomet, to that when the throne of Iran was filled by the sultans of the house of Seljuk.

The poem of *Lebid*, which consists of eighty-nine couplets, sixteen only of which are translated by Mr. Carlyle, is one of the seven called *Moâllakat*. There is an extraordinary resemblance in these poems one to another. The same topics are introduced, and nearly in the same order. Five of them begin with what Mr. Carlyle calls an Arabian deserted village. The poet then celebrates his camel or his horse, and concludes with an encomium upon his own heroic qualities, or the glory of his tribe. They have most of them something of a dramatic cast. The poet holds a dialogue with some of his friends, and relates many anecdotes of himself, the connection of which with the principal subject of the poem, it is not always easy to trace. It is evident therefore that the poem which Mr. Carlyle has given to us, can convey to us no just conception of the genuine performance of *Lebid*. The wildness of the general composition, the rapid transitions, the characteristic choice of subjects, are all wanting; nor do we find, even in the fragment before us, many of those appropriate and truly Arabian images which the original contains. The proud canals of *Rayana* present a very different picture from those little channels, by means of which the Arabians, even to this day, as Niebuhr informs us, intercept the torrents from the hills, and distribute the waters to each of their tents and gardens, in the vallies, which they chuse for a temporary residence. As little propriety is to be found in this comparison,

As the retouching pencil, which recalls  
A long-lost picture to our ravished sight.

The Arabians possessed, from the earliest times, the art of painting words by letters, and might retrace, with the reed, the characters in a book which time had nearly obliterated; but the art of painting, according to the general acceptation of the terms, they do not appear to have cultivated at any time; much less is there any reason to think that, before the time of Mohammed, they had obtained such skill in it as Mr. Carlyle's simile implies. The curtains striving in vain to hide the charms of the fair, the *envious* folds, and melting glances playing through them, may have their beauty, but are not in the original, nor, in our opinion, in the style of Arabian composition, even in the time of Al Tograï, when Mr. Carlyle thinks their taste was corrupted from its native simplicity. Of the two lines which beautifully close the poem, Mr. Carlyle has all the merit. We neither find them in *Lebid*, nor can we conceive, from any Arabian specimens which have fallen under our inspection, that they would probably have occurred to any author of that nation.

These lines, in the battle of Sabla,

I heard their frantic *females* throw  
These galling taunts around,

present a picture more resembling the manners of the ancient Germans, than of the Arabians, nor have they any warrant in the original.

The same observations which have been made upon the poem of *Lebid*, apply to most in the collection. We are presented only with short fragments, from which it is impossible to judge of the general merits or style of the Arabian authors.


Almost the only poem in the collection which is translated entire, is the celebrated *Elegy* of Al Tograï. Mr. Carlyle considers the high estimation in which this poem is held by all the Orientals, as a proof of the degeneracy of their taste. Whether it is inferior or not in poetical merit to the productions of an earlier period, it seems to afford a striking proof, either that the manners of the Arabians, wherever they have been scattered, have continued substantially the same, and that therefore the same mode of composition has prevailed among them; or that the popularity of the first Arabian poets has stamped a character upon the national writings, which no lapse of time, or change of circumstances, has been sufficient to efface. If Mr. Carlyle had translated the whole of the *Poem* of *Lebid*, his readers might all have determined this point

point for themselves. We cannot help thinking that his analysis of the Poem of Al Tograi is erroneous. He supposes, that while the author is flying, in the utmost distress and confusion, from the pursuit of a triumphant and inexorable enemy, he suddenly lays aside all thoughts of providing for his own safety, and proposes to attempt a most romantic love adventure. The friend to whom he applies for assistance, very prudently declines engaging in a scheme so full of absurdity and danger, upon which Al Tograi reluctantly abandons his design, and indulges himself in an invective against lukewarm and faithless friends. But the poet, in our opinion, is not proposing a new adventure, but relating one that was past; and he introduces this relation much in the same manner, and for the same purpose, that similar relations are introduced in most of the Moállakat Poems. He begins with a lofty and dignified assertion of his own integrity, and maintains that his honour is as bright in the midst of misfortune and ruin, as it was in his greatest prosperity. He then describes the calamity and distress to which he is reduced, and endeavours to draw topics of consolation from the recollection of his former state. When he was intent upon the acquisition of wealth, it was in order to fulfill the duties of an exalted station. He relates an adventure of his youth, to show that he always despised danger. He inveighs against cowardice and sloth, and does not regret the height from which he has fallen, because true glory does not consist in an elevated station, but in vigorous action. The sun, he says, descends from his mansion in Aries, to perform his course. The rest of the poem is a train of moral sentences, from which he draws topics of consolation, confirms his patience, or justifies his hope. One uniform design pervades the whole, and nothing is introduced but what has a just relation to the principal subject. The transitions, it is true, are bold and rapid, and the connection of the parts but slightly marked; but such has always been the genius of Arabian poetry, as will evidently appear by referring to the short analysis of the Moállakat Poems, which we have borrowed from Sir W. Jones. The principal subject of the Poem of Zohair, is the praise of Harem and Hareth, who had composed a long subsisting difference between two adverse tribes. It begins like the rest, with deploring the migration of his mistress, which had taken place twenty years before. Notwithstanding which, he speaks as if he then actually saw her before him, preparing, with her companions, for her journey. He then suddenly passes to the praise of the two illustrious peace-makers. We have mentioned this poem chiefly to show how very slight a circumstance of connection


was,

was, in the practice of those times, deemed sufficient to unite the different parts of a composition. The ancient residence of Ommausia, and the scene of the reconciliation of the tribes of Abs and Dhobyān, were known to the auditors of Zohair to be the same place; and the beginning and end of the poem, which seem to us to have no common relation, appeared to them naturally and gracefully to introduce each other. Here then we have abundant proof that the general taste of composition in the time of Al Tograi had not materially varied from what it was before Mahomet. It was widely different from that which the Romans borrowed from the Greeks, and which we have since adopted, but highly characteristic of the manners of the Arabian people. That their style was so desultory, is, perhaps, in a great measure, accounted for, when it is considered that their poems were, for the most part, extemporary. This appears by a variety of evidence. Sir William Jones has given us the history of each of the seven poems, and Abu 'l Feda relates that Ommiah, when, in his return from Syria, he passed over the field of battle of Bedr, and heard of the death of his friends who had fallen there, immediately pronounced a long elegy, an extract of which he gives us, to their honour. It must be admitted to be a striking proof of the fondness of the nation for poetry, and their continual habits of composing and repeating verse, that poems so produced should be immediately, though of great length, committed to memory, and preserved through ages by tradition.

The taste for a play upon words, for which Mr. Carlyle reproves Al Tograi, has probably prevailed throughout the eastern world, in every period of their history; for it springs out of the very nature of their language. Every thing has with them as many names as it has qualities and accidents, real or imaginary, so that there is scarcely a word that may not be used in a great variety of significations. Whatever, for example, expresses a string of jewels, is with equal propriety used to denote a poem. There is an evident analogy between the constant and regular succession of pearls in a necklace and verses in a poem, but the resemblance between the

sea, and verse is not so obvious. The root  however, supplies a name for both. It denotes splitting, rending, dividing. The sea occupies, as it were, a great rent or fissure in the earth. Verse is particularly distinguished from modes of ordinary speech, by being split, or divided, into regular parts. The same word will signify a region, or country, as being one of the divisions into which the earth is split. Hence it is that many words which should be taken strictly, are translated as metaphors;



metaphors; nor is it to be doubted that, from the same cause, many quibbling allusions present themselves to the imagination of European interpreters, which were never thought of by the Asiatic authors. Of the first we have a remarkable instance in this collection, where, from the equivocal application of the word  which signifies a collection, or joining of any thing, and, therefore, may denote a wreath of pearls, as well as a heap of dust, Mr. Carlyle has taken occasion to compose a very pleasing poem, of which he has given the credit to Meskin Aldaramy. Of the second, perhaps, we may also find an instance in his translation of the *Lamiato 'l Ajem*. Al Tograi is praising a particular tribe. He celebrates the generous spirit of the men, the modesty and frugality of the ladies. He celebrates also, what, in an encomium upon the sex, is surely not to be omitted, their beauty, which inflames every breast with love. Not less distinguished than the ladies for their beauty, are the men for their hospitality. They light up upon every hill the *fires of hospitality*\*. So great is the beauty of the ladies, so violent the passion they inspire, that it occasions the death of their lovers. So great is the generosity of the men, that they slay their finest horses and most valuable camels, to regale their guests; and heal, with draughts of wine and honey, the wounds of the spear. Mr. Carlyle, in this passage, sees nothing but a quibbling antithesis of the flames of hospitality and the flames of love, and a parallel, which we allow to be as dull and frigid a conceit as ever found its way into verse, of the lovers pierced by the keen glances of the ladies eyes, and the horses and camels spitted, in order to be roasted for the feast. But we are persuaded that neither Al Tograi when he wrote, nor any Arabian who read these verses, could have any such idea.

As a collection of English poems, this work is entitled to considerable praise. The language is almost uniformly correct, elegant, and expressive; the versification easy and melodious. The style is happily and judiciously varied with the subject. The author's talents appear to equal advantage in satire and epigram, and in the tender and pathetic strains of youthful desire and disappointed love: whether he excites to battle, exults in victory, or deploras the fall of greatness, and the vicissitudes of human life. If, in a collection of sixty

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\* This is not a metaphorical expression. It is a custom with the Arabians to light fires upon the hills, to direct the travellers and invite the guest. They vie with each other in the number and magnitude of these, which they call *the fires of hospitality*.

See Pococke's notes to the *Lamiato 'l Ajem*.

pieces of poetry, some flat and trifling compositions have found a place, we have ample compensation in the spirit and beauty of the rest. The reader, we doubt not, will unite with us in applauding the passages we have selected, and be desirous of perusing the whole of a book which has afforded specimens of so much merit.

Metaphors should never be introduced but where they can heighten the pathos, or illustrate the sense. They are frequently employed with so little judgment and taste, as to obscure both, or, at least, to be superfluous and unmeaning: but the figure in the following stanza, which concludes a little poem upon the Fate of the Barmecides, is at once beautiful and pathetic.

Spouse of the world! thy soothing breast  
 Did balm to every woe afford,  
 And now no more by thee caressed,  
 The widowed world bewails her Lord.

It would be difficult to express, with more force and elegance, the virtues of that illustrious family, and the degree to which they were beloved. We must however observe, that part even of this stanza is superfluous.

Thy soothing breast  
 Did balm to every woe afford,

is neither necessary to the sense, nor can add any force to the metaphor of *the widowed world*. This redundancy is not found in the original. But nothing can exceed the beauty and propriety of sentiment and expression, in these lines to a friend on his birth-day.

“ When born, in tears we saw thee drown’d,  
 While thine assembled friends around,  
 With smiles their joy confess’d;  
 So live, that at thy parting hour,  
 They may the flood of sorrow pour,  
 And thou in smiles be dress’d!” P. 80.

In the lighter kind, the Songs of Mashdud, Rakeek, and Rais, with the little introductory history, and the extempore verses upon the Sultan Carawath, his musician, visir, and chamberlain, deserve notice. For the honour of the sex, we insert the verses of the Princess Waladata, daughter of the Caliph Mostakfi Billah, to some young men who had pretended a passion for herself and her companions.

“ When you told us our glances soft, timid, and mild,  
 Could occasion such wounds in the heart,  
 Can ye wonder that yours, so ungovern’d and wild,  
 Some wounds to our cheeks should impart?

“ The

“ The wounds on our cheeks, are but transient, I own,  
With a blush they appear and decay ;  
But those on the heart, sickle youths, ye have shown  
To be even more transient than they.” P. 134.

The following is extremely elegant and spirited :

“ TO A FEMALE CUPBEARER.

“ Come, Leila, fill the goblet up,  
Reach round the rosy wine,  
Think not that we will take the cup  
From any hand but thine.

“ A draught like this 'twere vain to seek,  
No grape can such supply ;  
It steals its tint from Leila's cheek,  
Its brightness from her eye.” P. 65.

Nothing can be more pleasing than the description of the Vale of Bozâa, and the concluding stanza is highly characteristic of its Arabian origin. Speaking of the rill, the poet says,

So smooth the pebbles on its shore,  
That not a maid can thither stray,  
But counts her strings of jewels o'er,  
And thinks the pearls have slipped away.

The turn in the lines from a Lover to his mistress, who accused him of flattery, is new and ingenious, and the versification has uncommon sweetness.

The song of Maifuna, and the unhappy Motammed's verses to his Daughters are interesting. The poem on the Capture of Jerusalem, full of spirit and feeling. The Battle of Sabla shall speak for itself.

“ Sabla, thou saw'st th' exulting foe  
In fancied triumphs crown'd ;  
Thou heard'st their frantic females throw  
These galling taunts around :

“ Make now your choice—the terms we give,  
Desponding victims, hear ;  
These fetters on your hands receive,  
Or in your hearts the spear.”

“ And is the conflict o'er,” we cried,  
“ And lie we at your feet ?  
And dare you vauntingly decide  
The fortune we must meet ?

“ A brighter day we soon shall see,  
Tho' now the prospect lowers,  
And conquest, peace, and liberty  
Shall yield our future hours.”

“ The foe advanc'd :—in firm array  
We rush'd o'er Sabla's sands,  
And the red sabre mark'd our way  
Amidst their yielding bands.

“ Then,

“ Then, as they with'd in death's cold grasp,  
 We cried, “ Our choice is made,  
 These hands the sabre's hilt shall clasp,  
 Your hearts shall have the blade.” P. 26.

We have said so much in praise of these poems, that we might be suspected of partiality, were we to suppress the observations we have made upon their blemishes.

The poem which stands first in the collection, and is of the elegiac kind, has great merit, but we read in it of *the large-eyed mother of the herd*, who tends her *clustering young*. Whether the animal here meant to be described is of the cow or deer kind, there is no propriety in the epithet *clustering*, applied to her young, since the cow kind, without exception, produce but one at a birth, and it is very rarely that any kind of deer produces more. Pictures of this sort are beautiful only in proportion as they are true.

In the verses of Ibrahim Ben Adham to Harun Arrashid, we find, in the third line, where he is speaking of the *Robe of Religion*,

Its feeble texture soon would *tear*.

It ought to be *would be torn*. There is no authority for using this word in a neutral sense. It is a mere vulgarism.

In the verses on a cat, this line, which concludes the last stanza but one,

Thou hadst been living still, poor puss,

is certainly not entitled to the praise of elegance or melody.

In the verses from a lover to his mistress, which we have mentioned above, the last line of the second stanza, to be correct, should run thus,

But Truth *has* breath'd the tale,

or else the verb should be put in the present tense.

In the sixth line of the verses on Adversity, by the Sultan of Mousel, there is an elision, *I'd lain*, which has a very bad effect; and in those to Youth, by Ebn al Ralia, nothing can be less harmonious than

*Yes, youth, thou'rt fled.*

We have mentioned, with approbation, the lines on the Capture of Jerusalem. The poem concludes thus,

Let Emulation's bursting flame  
 Wake you to vengeance, and to *Love*.

It is not easy to discover what *Love* has to do in this place. Mention indeed is made, in the course of the poem, of blooming

ing flowers hiding their beauties in Syrian forts ; but the poet's object is to excite the warriors not to love, but vengeance. If the former passion is introduced at all, it can only be as the mean of awakening the latter, and the passage ought to run thus : " If neither piety, shame, nor *love*, can have any effect upon you, at least let the spirit of emulation rouse you to vengeance."

The necessity of finding a rhyme will account for this little blemish, as well as for the superfluous words we took notice of before, in the stanza on the Barmecides. We have only to lament that, in this place, it weakens the close of a poem in all its other parts of uncommon merit.

Though we have pointed out these smaller faults in his performance, and have ventured to differ from him in the view we have taken of Arabian Poetry, we must express great respect for the talents and learning of Mr. Carlyle. He has given sufficient proof, in this work, that he possesses considerable taste and skill, and we should rejoice to hear that he had undertaken a work, the idea of which he has suggested in his preface to one of his poems, an Account of the Crusades, to be compiled from Oriental authors. It would probably dissipate much of the obscurity which rests upon the history of an interesting period, and give more just conceptions of the manners, not only of the people of Asia at that period, of which we are almost wholly ignorant, but even of the crusaders themselves.

ART. II. *The Manures most advantageously applicable to the various Sorts of Soils, and the Causes of their beneficial Effect in each particular Instance.* By Richard Kirwan, Esq. F. R. S. and M. R. I. A. Author of the *Elements of Mineralogy, &c.* The Third Edition. 8vo. 96 pp. 2s. Vernor and Hood, 1796.

THE contents of this pamphlet first appeared as a separate article in the last volume but one of the Royal Irish Philosophical Transactions; and, in our review of that work, we then announced our design of giving our opinion of it in a separate article. The object of this valuable treatise is sufficiently explained by its title; and, as on a former occasion\*, we passed a general eulogy on all attempts of this kind, we do not think it necessary to dwell on the praise

\* Review of Dundonald on Agriculture, vol. vii. p. 288.

of its utility, but pass at once to the examination of its contents.

Although Mr. K. does not take so comprehensive a view of the connection between chemistry and agriculture as Lord Dundonald, yet it is but doing him justice to say, that he exhibits more literature in this branch of knowledge, more method, and a greater attention to system. Lord D.'s book evinces the greater agricultural knowledge, Mr. K.'s more chemical information. Previous to his entering on the subject involved in the question, he treats of soils in general, manures, the food of plants, and composition of fertile soils, and on the processes to be employed for ascertaining their various component parts. In relating a number of facts in any science, it becomes absolutely necessary to fix the meaning of the terms employed, and this is more especially necessary in agriculture, since the same terms are often differently applied in different parts of this and the neighbouring kingdom. Mr. K., therefore, gives an exact definition of each soil and manure.

The great principle which the learned author endeavours to establish by this publication is, That *Manures are applied to supply either the defective ingredients of a soil, or improve its texture, or correct its faults.* As an illustration of this position, and in answer to the questions proposed, he enters into the consideration of various faulty soils, and shows, upon chemical principles, what manures are best correctors of them. As clayey soils are not only of bad texture, but deficient in two of the most necessary ingredients of good ones, calcareous and siliceous earths, it is evident what manures are best calculated to remove these defects.

As a specimen of the manner in which the author treats this part of his tract, we shall insert what he says concerning clayey loam.

“ This soil is defective either in the calcareous ingredient, or in the sandy, or in both : if in the first, the proper manure is chalk ; if in the second, sand ; if in both, silicious marl or limestone-gravel, or effete lime and sand.

“ The quantity of chalk that should be employed, considered abstractedly, should be directly proportional to the defect of calcareous matter ; but as such a quantity cannot be added without diminishing the proportion of one of the other ingredients, a much smaller quantity must be employed, or else a substance which may convey some proportion of the other ingredient. The same observation holds also with respect to sand. Thus we have seen, in the last chapter, a clayey loam, in which the sandy ingredient was defective, and the argillaceous superabundant, but the calcareous exact. Its composition stood thus :

Sand

Sand and Gravel	-	-	-	-	47
Argill	-	-	-	-	22
Mild calx	-	-	-	-	31

“ Here the sandy part wants 10 per cwt. the argill is superabundant; but we cannot increase the proportion of sand without diminishing that of calx. Hence we must either use a smaller proportion of the sandy ingredient than its defect requires, or apply a substance that would supply some proportion of the calcareous ingredient also: such are limestone-gravel, silicious marl, effete lime, mixed with sand or pounded limestone. Suppose the proportion of the substance to be employed were six per cwt.; that is, six pound for every hundred pounds of the soil, then the quantity requisite for an acre may be calculated thus: a square foot of this soil, cut down to the depth of fourteen inches, and paring off the two uppermost, as consisting chiefly of roots, &c. weighs, as we have seen, 120lb.; and if 100l. requires six of the manure, 120l. will require 7,2; therefore every square foot of the soil will require 7,2 of the manure: now an English acre contains 43560 square feet; and consequently 43560 multiplied into 7,2 of the manure = 313632lb. or 208 cart-loads, reckoning 1500lb. to the cart-load.” P. 85.

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ART. III. *The Decline and Fall of the English System of Finance, by Thomas Paine. Thirteenth Edition. 8vo. 32 pp. 4d. Paris: London, reprinted for D. I. Eaton. 1796.*

“ **A** FAILURE of the English finances will produce some change in the government of that country,” [England] This is a position laid down by Mr. Paine, which will not be controverted. If our paper currency were annihilated, those finances must fail. This rests entirely on two main pillars for its support; solid wealth, and public opinion; and it is the object of this publication to destroy the latter, that our constitution of government may fall with it. This work, which, beside the title, contains thirty-two pages octavo, has gone through thirteen editions, which we presume to have been numerous, and the copies are sold at fourpence each: it is clear, therefore, that it must be pushed forward into circulation, by the subscriptions of some party.

From the increase of our charges in the last five wars, Mr. P. endeavours to deduce the law of that increase; and the expence of the present war, and the next six following. Upon these operations we have some observations to make. When a capital is funded on short funds, that is, such as will pay off interest and principal in a short term of years, so that a considerable part of it may be discharged, even before the war terminates;

minates; a practice frequent in the war of William, and sometimes followed in that of Anne; or when great aids can be derived in time of war from raising the land-tax to 4s. in the pound, which had been at a much lower rate in the preceding peace; or when there is a free surplus or sinking fund, of great amount, which can be applied in the same way; the increase of debt in war may be much inferior to its actual expence, because a great part of it is paid without borrowing. Again, when these resources exist no longer, and for the advance of 80, 70, or 60l. in money, a capital of 100l. is granted, the increase of the debt will much exceed such expence. The former was the case of the first wars after the revolution; the latter, of the last half of the present century. Mr. Paine has here confounded these two distinct things, the expence of a war, and the addition it makes to the debt: the difference of these has certainly not been enough attended to, even by writers upon the subject.

To show the magnitude and consequence of Mr. Paine's error, we have obtained the use of a table, principally constructed from J. Postlethwaite's History of the Revenue, as far as it goes; and continued to the end of the last war, on the best authorities which could be procured. A comparison of the expences of the five last great wars, as exhibited by this table, and that of Mr. P. is given here.

War of	1689	1702	1739	1755	1776
Table of millions	$35\frac{1}{3}$	$54\frac{3}{4}$	$46\frac{2}{3}$	$77\frac{1}{2}$	$91\frac{3}{4}$
Ps. ditto	21	33	48	72	108
Differences	$-14\frac{1}{3}$	$-21\frac{3}{4}$	$+1\frac{1}{3}$	$-5\frac{1}{2}$	$+6\frac{1}{4}$

The absolute differences of Mr. Paine's numbers, and the true charges, are considerable, but not so material as the difference of the celerity of the progression of expence deducible from each. That of the last war, according to Mr. Paine, (108 millions) exceeded those of the first (21 millions) in the proportion of  $5\frac{1}{7}$  (or 5.1438) to unity. But the expences of the last war (stated exactly from the table) having been 91,737,000l. and of the first 35,362,000l.; the first of these two charges exceeded the second in the proportion of  $2\frac{2}{3}$  (or 2.5942) to unity only: or about one half of that assigned by Mr. Paine. Hence his table represents the expences of our successive wars as increasing with the double of their true celerity, from the beginning of the first to the end of the last, or ninety-three years.

Hitherto



Hitherto we have, with Mr. Paine, considered the income of the kingdom as the same at the revolution, as in 1776; a point which he every where tacitly assumes; and which vitiates, so far as it is false, every period he has written on the comparison of the charges of our former wars. But, at the revolution, the total national income of the kingdom of England alone, was 43,498,000*l.* and the charges of the first war 35,362,000*l.* The Emperor, the United Provinces, and Spain, were our allies: and if, at that period, we had stood alone, against such an alliance as that of France, Spain, America, and Holland; it must be admitted, that the charges of that war would have exceeded those actually incurred, at least by 121. $\frac{4}{5}$  per cent. Now, in 1774, the income of England alone was 100 millions: let its increase to 1776 be passed over; if the charge of the war of 1776 had borne the same proportion to our income as that of 1689 did, it would have amounted to 81,295,000*l.* which sum the real expence 91,737,000*l.* exceeded by 12.841. per cent. only. And if England had been attacked by such a combination of powers, in 1698, no one can hesitate to admit, that the charges of that war would have been at least as high in proportion to the existing income, as those of the last war. This would have been true, if the whole of the burthen had been supported by England only; but of this charge, according to the commonly received proportion of the income of the two nations, Scotland must have contributed one-eleventh; and the expence of England alone in money (or the perpetual value of annual taxes for which it was given) was only 83,399,000*l.*

Paine has affirmed, that the charge of each following war is, to the preceding, in the constant ratio of one and a half to unity. The elements from which he assigned that ratio being false, it must fall with them. But an hypothesis of approximation which supposes successive increasing sums in value of the same article to bear a fixed ratio to, or to be determined by, some other function of the preceding, is a very common assumption in political arithmetic. That he thinks it new, shows him only to be quite new in these researches.

But it is to be further observed, that what he has said of the series of debts, shows him absolutely uninformed in arithmetic. He affirms justly enough, that its terms, *as stated by him*, are proportioned to the numbers 8, 12, 18, 27, &c. &c. and that the ratio of each term to that which follows it is the same; that of unity to one and a half. But he declares that this series is not a geometrical progression!! We refer him for better information, in this point, to any school book of arithmetic; the only one we have at hand is that of Dr. Hutton,

part of whose definition of a geometrical progression is, "that it is a series of numbers," in which "the ratio or quotient of every two adjacent terms is the same."

Let us now examine his calculation, to prove that a bankruptcy must take place in twenty years. His argument is this; America and France emitted paper money to pay for the expenses of war; in about five or six years, that is, successive years of war, each of these nations became a bankrupt: Great Britain emits the interest in paper annually in war; or a twentieth of the capital: "every twenty years the English system is equal to one year in the French and American systems: therefore "the English funding system is advanced within the last twenty years of its existence. It has already lasted one hundred and eight years, and its utmost duration he calculates to be (five and a half or six years multiplied by twenty) one hundred and ten or one hundred and twenty years. But here the main question comes, admitting all the extravagant positions which this argument otherwise includes, and which will be adverted to in some of her articles, what are these five and a half or six years which are to be thus multiplied? *Successive years of war*: and, as our system will support itself, according to Mr. Paine's doctrine, twenty times as long, one hundred and ten, or one hundred and twenty successive years of war must take place before we become bankrupts. The absurdity of the most sanguine partizan of the funding system never supposed that, in these circumstances, it would possess such a degree of longevity. There are only two slight particulars forgotten in this calculation; first, that there is a term of peace, of some years duration, interposed between every two wars: but we are willing to excuse him this little error. In the second place, his argument tacitly supposes the national income stationary; it has been shown, that it was much more than doubled in the first eighty-eight of the one hundred and twenty years, and the national capital is to be taken to have increased nearly in the same ratio. Let it have been doubled only at the end of the whole term, Mr. P. has shown, *upon his principles*, both that if the capital had been stationary, public bankruptcy would then take place, and that it is not to be expected before: but as the capital is doubled, if it receives no subsequent increase in any part of the prolonged term, that term will be doubled also.

Such is the strength of the capital points of this new political arithmetician, who has never gone through a tolerable book of common arithmetic. Yet he not only mentions the name of Newton, but speaks of *both their* discoveries in the same paragraph, and seems tolerably well inclined to run a parallel

between them. We dismiss him now with the words of Faulconbridge.

Here's a large mouth, indeed!

That spits forth death, and mountains, rocks, and seas,  
Talks as familiarly of *roaring lions*,  
As maids of thirteen do of puppy dogs!

ART. IV. *Anecdotes of some distinguished Persons, chiefly of the present and two preceding Centuries. Adorned with Sculptures. Vol. IV. 8vo. 509 pp. 7s. Cadell and Davies. 1796.*

WHEN we noticed the last of this author's light, though elegant labours, (see our 6th Vol. p. 178,) we intimated our advice that he would not too far multiply his volumes. A fourth, however, has appeared not less bulky than the preceding, and justice requires us to add, no less abounding in entertaining matter. We think, however, that the editor will find it the truest policy to terminate his compilation here, lest even they, with whom the former parts of the work have found the most favourable reception, be tempted to exclaim, "Something too much of this."

Mr. Seward has applied for his materials to the same sources as before, in addition to which he has used the Bodleian Library, and has been also accommodated with the loan of some private manuscripts. The form, however, and substance of the whole, is precisely of the same kind, which is definitively expressed in the title-page. It would be unjust, both to our readers, and to the editor of these anecdotes, not to make an extract of some of them. We accordingly, and with much pleasure, take the following:

“ MICHAEL ANGELO.

“ This great man, from his infancy, shewed a strong inclination for painting, and made so rapid a progress in it, that he is said, at the age of fourteen, to have been able to correct the drawings of his master Dominico Grillandai. When he was an old man, one of these drawings being shown to him, he modestly said, “ In my youth I was a better artist than I am now.”

“ His quickness of eye was wonderful. He used to say, that a sculptor should carry his compass in his eye. “ The hands, indeed,” said he, “ do the work, but the eye judges.”

“ Of his power of eye he was so certain, that having once ordered a block of marble to be brought to him, he told the stone-cutter to

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cut away some particular parts of the marble, and to polish others. Very soon an *exquisite* fine figure starts out from the block. The stone-cutter, surprized, beheld it with admiration, "Well, my friend," says Michael Angelo, "what do you think of it now?" "I hardly know what to think of it," answered the astonished mechanic; "it is a very fine figure, to be sure. I have infinite obligations to you, Sir, for thus making me discover in myself a talent which I never knew I possessed."

"Angelo, full of the great and sublime ideas of his art, lived very much alone, and never suffered a day to pass without handling his chissel or his pencil. When some person reproached him with living so melancholy and solitary a life, he said, "Art is a jealous thing; it requires the whole and entire man."

"On being asked why he did not marry, he said, "My art is my wife, and gives me all the trouble that a married life could do. My works will be my children. Who would ever hear of Ghiberti, if he had not made the gates of the Baptistery of St. John? His children have dissipated his fortune; his gates remain."

"On being one day asked, what he thought of Ghiberti's gates; "They are so beautiful," replied Angelo, "that they may serve as the gates of Paradise."

"He went one day with Vasari to see Titian at work at the palace of the Belvidere at Rome, who had then his picture of Danae on the easel. When they returned, Angelo said to Vasari, "I much approve of Titian's colouring, and his manner of work; but what a pity it is, that in the Venetian School they do not learn to draw correctly, and that they have not a better taste of study! If Titian's talents had been seconded by a knowledge of art and of drawing, it would have been impossible for any one to have done more or better. He possesses a great share of genius, and a grand and lively manner; but nothing is more certain than this, that the painter who is not profound in drawing, and has not very diligently studied the chosen works of the ancients and of the moderns, can never do any thing well of himself, nor never make a proper use of what he does after nature; because he cannot apply to it that grace, that perfection of art, which is not found in the common order of nature, where we generally see some parts which are not beautiful."

"He was extremely disinterested. For his immortal design of the Church of St. Peter at Rome, he received only twenty-five Roman crowns; it was finished in a fortnight. San Gallo had been many years about his wretched models, and had received four thousand crowns for them. This being told to Angelo, he said, "I work for God, and desire no other recompence."

"His disinterestedness, however, did not make him neglect the honour of his art, which he would not sacrifice even to his friends.—Signior Doni, who was an intimate friend of Michael Angelo, desired to have a picture painted by him. Angelo painted a picture for him, and sent it to him, with a receipt for seventy crowns. Doni returned him word, that he thought forty crowns were sufficient for the picture. Angelo gave him to understand, that he now asked one hundred crowns. Doni informed him, that he would now give him the

seventy crowns: Angelo sent him for answer, that he must either return him the picture, or send him one hundred and forty crowns. Doni kept the picture, and paid the money.

“ Angelo was ever jealous of the dignity of his character as an artist. While he was employed by Pope Julius the Second on his Mausoleum, he had twice requested to see his Holiness without success. He told the Chamberlain on the second refusal, “ When his Holiness asks to see me, tell him that I am not to be met with.” Soon afterwards he set out for Florence: the Pope dispatched messenger after messenger to him; and at last he returned to Rome, when Julius very readily forgave him, and would never permit any of his enemies or detractors to say any thing against him in his presence.

“ Some of his rivals, wishing to put him upon an undertaking for which they thought him ill qualified, recommended it to Julius the Second to engage him to paint the Sistine Chapel. This he effected with such success, that it was no less the envy of his contemporaries than it is the admiration of the present times; and the great style in which it is painted, struck Raphael so forcibly, that he changed his manner of painting, and formed himself upon this grand and sublime model of art. When it was finished, the Pope, unconsciously perhaps of the native dignity of simplicity, told him, that the chapel appeared cold and mean, and that there wanted some brilliancy of colouring and some gilding to be added to it. “ Holy Father,” replied the artist, “ formerly, men did not dress as they do now, in gold and silver: those personages whom I have represented in my pictures in the chapel, were not persons of wealth, but Saints, who despised pomp and riches.”

“ Under the papacy of Julius the Third, the faction of his rival San Gallo gave him some trouble respecting the building of St. Peter's, and went to far as to prevail upon that pope to appoint a committee to examine the fabric. Julius told him, that a particular part of the church was dark. “ Who told you that, Holy Father?” replied the artist. “ I did,” said Cardinal Micello. “ Your eminence should consider, then,” said Angelo, “ that, besides the window there is at present, I intend to have three more on the ceiling of the church.” “ You did not tell us so,” replied the Cardinal. “ No, indeed, I did not, Sir,” answered the artist; “ I am not obliged to do it, and I would never consent to be obliged to tell your eminence, or any person *whosoever*, any thing concerning it. Your business is to take care that money is plenty at Rome; that there are no thieves there; to let me alone; and to permit me to go on with my plan as I please.”

“ Angelo worked by night at his sculpture with a hat on his head, and a candle in it; this saved his eyes, and threw the light properly upon the figure. He never desired to shew any work of his to any one until it was finished:—On Vasari's coming in one evening to him to see an unfinished figure, Michael Angelo put out the candle, as if by accident, and Vasari lost his errand.

“ This great artist was extremely frugal, temperate, and laborious, and so persevering in his work, that he used occasionally at night to throw himself upon his bed, without taking off his clothes. To young

men of talents and of diligence he was extremely attentive; and, as he was superintending the construction of the Church of St. Peter at Rome, in a very advanced period of life, he would, while sitting on his mule, correct their drawings. To his servants and inferiors he was very kind:—To one of them who had long waited on him with assiduity, and who was taken dangerously ill as soon as he had been enabled to do something for him; he said, “Alas! poor fellow, how hard it is! You die now, when I am able to give you something.”

“The late Sir Joshua Reynolds was an enthusiastic admirer of Michael Angelo; and he, perhaps, never imitated the manner of that great man so successfully, as in his picture of the Death of Count Ugolino.” P. 164.

It will certainly require no apology to introduce the following curious paper from the MS. Memoirs of Lady Fanshaw.

“SIR RICHARD FANSHAW.

“Lady Fanshaw, in her MS. Memoirs, thus describes the audience which her husband had of Philip the Fourth of Spain, as Ambassador from Charles the Second to that Sovereign:

“On Wednesday, the 28th of June, 1664, my husband had his audience of his Catholic Majesty at Aranjuez, who sent to conduct him the Marquis de Melphique, who brought with him a horse of his Majesty's for my husband to ride on, and thirty more for his Gentlemen, and his Majesty's coach, with the guard, of which he was captain. No Ambassador's coach accompanied my husband but that of the French Ambassador, which was done contrary to the King's command, who, upon my husband's demanding the custom of Ambassadors respecting their accompanying all other Ambassadors that came to this Court at their audience, replied, that although it had been so, it should be so no more; saying, that it was a custom brought into his Court within less than twenty-five years, and that it caused many disputes, for which reason he would no more suffer it. To this order all the Ambassadors at this Court submitted, except the French, whose Secretary told my husband, at his coming that morning, that his master the Ambassador said, that his Catholic Majesty had nothing to do to give him orders, nor would he obey them; and so great was his work of supererogation on the part of the French, that they waited on my husband from the palace home, a compliment till that time never seen before. At eleven o'clock my husband set forth out of his lodgings thus:

“First went the Gentlemen of the town and palace that came to accompany him. Then went twenty footmen, all of the same colour we used to give (which is a dark green cloth, with a frost upon green lace.) Then went all my husband's Gentlemen; and next, before himself, his *Cameradas*, two and two:

“Mr. Wycherly and Mr. Lovin;

“Mr. Godolphin and Sir Edward Turner;

“Sir Andrew King and Sir Benjamin Wright;

“Mr. Newport and Mr. Barte.

“Then

“ Then came my husband, in a very rich suit of clothes, of a dark fillamot brocade, laced with silver and gold lace, nine laces, every one as broad as my hand, and a little silver and gold lace laid between them, both of very curious workmanship. His suit was trimmed with scarlet taffeta ribbands; his stockings of white silk, upon long scarlet silk ones; his shoes black, with scarlet shoe-strings and garters. His linen very fine, laced with rich Flanders lace. A black beaver, buttoned on the left side with a jewell of twelve hundred pounds value. A rich curious upright gold chain, made in the Indies, at which hung the king his master's picture, richly set with diamonds, and cost three hundred pounds, which his Majesty in his great grace and favour had been pleased to give him at his coming from Portugal. On his fingers he wore two rich rings. His gloves were trimmed with the same ribbands as his clothes, and his whole family were richly clothed according to their several qualities. Upon my husband's left hand rode the Marquis de Melphique, Captain of the German band, and the Major Duomo in his Majesty's service that week in waiting, and by him went all the German guards, and by them my husband's eight pages, clothed all in velvet, of the same colour as our liveries. Next to them followed his Catholic Majesty's coach, and my husband's coach of state, with four black horses (the finest that ever came out of England) no one at this Court going with six horses except the King himself. The coach was of rich crimson velvet, laced with a broad silver and gold lace, fringed round with a massy gold and silver fringe, and the palls of the boot so rich, that they hung almost to the ground; the very fringe cost nearly four hundred pounds. The coach was very richly gilded on the outside, and very richly adorned with brass work, and with tassels of gold and silver hanging round the tops of the curtains round about the coach. The curtains of rich damask, fringed with gold and silver: the harness for the horses was finely embossed with brass work; the reins and tassels for the horses of crimson, silk, silver, and gold. This coach is said to be the finest that ever entered Madrid with any Embassador whatever. Next to this coach followed the coach of the French Embassador; then my husband's second coach, which was of green figured velvet, with green damask curtains, handsomely gilt and adorned on the outside, with harness for six horses suitable to the same. The four horses were fellows to those that drew the rich coach (when we went out of town we always used six.) After this followed my husband's third coach, with four mules, being a very good one, according to the fashion of the country. Then followed many coaches of particular persons of the Court. Thus they rode through the greatest street of Madrid (as the custom is) and alighting within the palace, my husband was conducted by the Marquis de Melphique (all the King's guards attending) through many rooms, in which there were infinite numbers of people (as there were in the streets to see him pass to the palace) up to a private drawing-room of his Catholic Majesty, where my husband was received with great grace and favour by his Majesty. My husband being covered, delivered his message in English, interpreted afterwards by himself into Spanish; after which, my husband gave his Catholic Majesty thanks for his noble entertainment, from

our landing to his Court. To which his Catholic Majesty replied, that as well for the great esteem he had ever had for his person, as for the greatness of his master whom he served, he should always be glad to be serviceable to him. After my husband's obedience to the King, and saluting all the Grãndees then waiting; he was conducted to the Queen; where, having stayed some time, to compliment her Majesty the Empress and the Prince, he returned home in his Majesty's coach with the Marquis of Melphique sitting at the same end on his left hand, accompanied by the same persons that went with him, and having a banquet ready for them on their return." P. 401.

Criticism has little to do with a work like this before us; having said that the selection is judicious, or the contrary; that it is too extensive, or too scanty; that it evinces a good or a bad taste, we shall have performed all that can be expected from us. Mr. Seward is undoubtedly entitled to the most favourable judgment in all and each of these instances; and his agreeable miscellany will be secure of a place in every well-chosen library.

#### ART. V. *Hutton's Theory of the Earth* \*.

(Concluded from our last, p. 480.)

THE last proposition of so imaginary a system, connected as it is with the others, could not, in view only of that system, deserve a particular examination: but an immense antiquity attributed to the present state of the earth, is a pretence as common as it is necessary to all the theories of the earth which have been opposed to the Mosaic history; and, although they have successively fallen, this common hypothesis, considered as sufficient to overturn the first of our Revelations, remains impressed in many minds. As, therefore, all these systems coincide in receiving this last opinion of our author,

\* In the close of the preceding article on this subject, p. 480, we have observed the omission of a short sentence, which the reader is requested thus to supply. "Here then we must again ask, whether the water was permitted to pass through the land into the cavern? If not—the water must have been thrown boiling hot over the former land, and have scalded all its plants and animals. *If it was permitted*—a Milton only could describe the disaster that would have befallen this *well-contrived* world." Namely, the utter explosion of the continents from the quantity of vapour generated below.



it deserves to be examined. It will not, however, be necessary to enter into a long detail on this subject, though it occupies a very great part of the work before us; for that idea of the prodigious antiquity of our continents has been so completely refuted by M. M. de Saussure, de Luc, and de Dolomieu, that they only, to whom their works are unknown; can now be led into such an error, by the great display of quotations from various naturalists, from which Dr. H. deduces conclusions as foreign to the facts, as to the appearances observed on the surface of the moon.

PROP. VII. *Our continents are the last, in that indefinite series of operations, alternately producing sea and land in the same parts of our globe: these continents are in a state of decay; their materials are successively spread, first over the lower parts of the lands, for the purpose of a soil in which plants may grow; then over the bottom of the ocean, there to be melted from new continents to come.—This operation has already lasted millions of ages.*

Dr. Hutton's argument on this subject, the same, in effect, which has been refuted by the above-mentioned naturalists, is derived from two general facts, which, though absolutely independent of each other, are, in this argument, connected together, as if one was the cause of the other. These facts are: the great vacancies, called *vallies*, in the mountains; and the *soil* which, on the greatest part of the lands, covers the stony strata; and, in the connection established between them, it is supposed, that the rain-water having fallen for innumerable ages over our lands, has, by degrees, lowered and scooped their highest parts, dissecting them into mountains and vallies, and dispersing their materials over the lower grounds, where they form the loose *soil*. These two general facts, and their pretended connection, are, therefore, our present subject.

On this part of his theory, as on every other, Dr. H. enters into long dissertations concerning *final causes* and *wisdom of design*, in which respect we shall only remark, that, to unprejudiced observers of the universe, there cannot be a doubt that it has been produced with design; and the believer in Revelation is particularly taught, that it was created for the enjoyment of feeling beings. When, therefore, we see vegetables growing in a *soil* all over our lands, we have no doubt that the *real cause* which has produced that *soil*, has been established by the Creator of the Universe; and that, whatever be the *real effects* of the atmosphere and rain-water over our lands (as all other natural effects which we observe) they  
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have been so intended by supreme wisdom. But all these considerations are totally foreign to the study of the physical causes which have been, or are now in action; a study which requires first, that we should ascertain the real effects; after which we shall see how they are represented by the author, in order to bend them to *his* wisdom.

The opinion from which, in the first publication of his theory, Dr. H. concluded, that our continents had already existed during an unmeasurable time, was, that the progress of their demolition, which he considers as the design of nature, could not be measured on account of its slowness; thus he says:

(Vol. I. p. 189.) "But how shall we measure the decrease of our land? Every revolution of the globe wears away some part of some rock upon some coast; but the quantity of that decrease, in that measurable time, is not a measurable thing. Instead of a revolution of the globe, let us take an age. The age of man does no more in this estimate than a single year."

He has probably considered the facts since adduced in proof, that the progress of effects of the sea on the coasts, as well as of the atmosphere and rain-water on the land, is easily measured; he, therefore, has enlarged his thoughts on the work that was to be performed, both on the surface of the continents and on the coasts, in order to produce an almost insensible proportion between what is observed going on, and what has already been executed. Let us begin by the first object, because of the *soil*, which he supposes to be a consequence of that operation.

(Vol. II. p. 212.) "We have but to enlarge our thoughts with regard to things past, by attending to what we see at present, and we shall understand many things which, to a more contracted view, appear to be in nature, *insulated*, or without a proper *cause*. . . . We have but to consider the surface of this earth as having been upon a *higher level*; and as having been *every where* the *beds of rivers*, which have moved the matter of strata and fragments of rocks, now *no more existing*; and have thus disposed them upon different planes, which are. . . . changing in a continual succession, but changing upon a *scale too slow* to be *perceived*."

In commenting afterwards upon some of M. de Saussure's descriptions of the highest parts of the Alps, in which these mountains are dissected into immense pyramidal eminences and deep vallies, the author gives us a more precise idea of that enlargement of his thoughts; attributing that dissection to atmospheric causes, supposed to be intended for producing a soil on the lower parts, where it is changing from plane to plane in a continual succession of descent, till it arrives into  
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the sea; and he gives also an idea of the slowness of that process, which must be imperceptible, else the *plants* would travel with the soil. The following passages are expressive of these ideas.

(P. 326.) "It is, therefore, most reasonable to suppose, that the *mass* out of which the *breven* and all the other *mountains* have been formed, was once *as high at least* as the summit of *Mont-Blanc*.— (P. 367). In that high station the *mass* has suffered the greatest degradation, in being wasted by the hand of time, or operation of the elements employed in forming *soil* for *plants*, and producing *fertility* for the use of *animals*. Here is *nothing but a truth*, that may almost every where be perceived.—(p. 399). It is more reasonable to suppose, on one hand, that the action and attrition of all the hard materials running for *millions of ages* between these two mountains, has hollowed out that *mass* which originally intervened; than, on the other hand, that this valley has been originally formed in its present state...."

We have in these passages the whole system of the author, which, in one respect, is a *circle*, and in another, a *contradiction*. It is a *circle*, because it supposes at first, that when our continents appeared above the surface of the sea, being a *mass* consolidated from fusion, they required a soil for plants, which was to be furnished by the decomposition of that *mass*, especially in its high parts; and then afterwards it gives the soil which covers its lower parts, as a proof, both that the continents were at first a hard *mass*, and that the streams of rain-water first scooped the vallies in that *mass*. It *contradicts* itself; for, at the same time that it alleges the great *disorder* observed in our strata, as a proof that they have been elevated by a power acting under them, it considers that elevated *mass* as having remained continuous (except some crevices from cooling) so that the chasms which we observe in it must have been produced by streams flowing during millions of ages.

Had these jarring elements of the system been brought together in some part of the work, the author himself would probably have perceived their discordance; but they are separated by long transitions, in which many points, which he takes great pains to establish by quotations, arguments, or general maxims, are foreign to the subject; or would, if in their proper places, have led him to very different conclusions. Bewildered in these intricate mazes, he has lost the path to truth, which he had himself pointed out, in some facts from which we shall now prove, that the *soil* of our continents, and the *disections* both of their surface and of their coasts (these general phenomena, for the explanation of which, as effects produced

on our lands *since* they have been abandoned by the *sea*, he has imagined his whole system) existed *before* that event.

A fact of great importance with respect to the *soil* of our continents, is thus mentioned by this author.

(Vol. II. p. 165.) “ Upon the banks of the Thames I have found *sea-shells*, in the travelled *soil*, a considerable height above the level of the sea. In Low Suffolk there are great bodies of *sea shells* found in the *soil*, which the farmers call *crag*, and with it manure their land. I do not know precisely the height above the sea, but I suppose it cannot exceed one hundred feet.”

If the author had followed the path which here was open before him, he would have soon discovered the fallacy of the idea, common to all the systems which have been raised against the Mosaic chronology, that the *soil* which covers the greatest part of our continents has been produced over them by atmospheric causes; or, as he expresses it, by there having been *every where the beds of rivers*; for here we find a first example of *soil*, or loose materials fit for the growth of plants, which evidently existed before the sea had abandoned this island; but we are now to proceed ourselves in the path thus opened.

The same beds of *sea-shells* are discovered in many other parts of our island; but they are no where associated with more instructive facts of other kinds, than in the abrupt sections of the strata, or the *cliffs*, along the coasts; which, if the author had followed and attentively examined, would have been sufficient to overturn his theory in his own mind. There is manifested, as clearly as in the mountains, though on a smaller scale, the true nature of the disorder that reigns in our strata, from which it is evident, that they have undergone many revolutions in the sea itself. In some places, strata of chalk, lime-stone or sand-stone are seen, broken on one side and strongly inclined on the other, deepening that way under various kinds of loose strata; in other places, the same hard strata terminate abruptly, and in their place are found the loose strata, which themselves are much disturbed. These are monuments of great events which happened in the sea before it retired from our island; and others no less remarkable are found in the loose strata themselves; very deep soils, ready for the growth of vegetables immediately after the production of our continents, the same which still produce their fertility on the greatest part of their surface, and only varying from one kind to another in different countries. That congeries of *sea-shells* which, among farmers, is called *crag*, is intermixed with strata of sand and flint-gravel; and under these is found a great mass of strata, consisting of pure soft clay, which also contain *sea-shells*, but of a much anterior date, since some,

as cornua ammonis, of various species, are now entirely extinct in the sea; and others, as the pearly nautilus, live no more in our latitudes.

These phenomena of our island, more particularly described in the works of naturalists, are, in their essential characters, common to all the continents; for the most part of their hills and plains are also covered with some sorts of loose strata, in many of which, without distinction of level, are found marine bodies: and, if we consider the level of the sea as being still above the highest of the hills of many countries, in the loose strata of which are found sea-shells, we shall find, that then, in the parts of the globe which are now our continents, nothing could be above its surface but scattered islands.

The greatest part, therefore, of the surface of our continents, was prepared for vegetation when they were abandoned by the sea; and while this author, in order to account for their soil, assigns millions of ages to the action of rain-water, the perfect preservation of a quantity of sea-shells found in it near the surface of many hills, is (among others) an evident proof, that the retreat of the sea into its present bed, is an event so little distant from our times, that it may well have remained in the memory of men.

Such is the whole fact introduced by Dr. H. himself, which might have shown him, at the same time, the error of his hypothesis, that the vallies of the mountains have been scooped by the streams of rain-water, for the production of a soil over the lower parts of the lands; this being one of the useless operations for which he required millions of ages. But we must see also the manner in which he supposes himself able to prove directly, the reality of that destructive operation, and that of the sea around the coasts; in order to show that he knew also some facts, which might have prevented him from attempting to prove one error by others.

The vallies of mountains exist, and streams flow in them: these streams have moved some rubbish, and in their floods they are still muddy: from this, without further consideration of what he knows himself, the author argues as follows.

(Vol. II. p. 292.) "If the valley was made for the river by any natural cause, either we should tell by what means that work has been performed, or all reasoning upon the subject is at an end, and fancy substituted in its place."

There are promontories and islands along our coasts; the sea produces some alterations in those borders of our continents; and, without further examination of these phenomena, the author connects them in the following manner.

(Vol. II. p. 267.) "Take the map of any country, provided it be sufficiently particular, and you will see the breaking of continents, or islands, first, into promontories or peninsulas; secondly, into islands which stand on the same solid basis with the continents; and, lastly, into rocks, which are related to the islands, in the like manner as those parasitical islands are related to the head-lands and the shore. Here is a general fact, from the *simple inspection of which* we must conclude one of two things; either that those rocks and smaller islands, which we have termed parasitical, are in a state of *progression*, by which in time they will be joined to the main land and form one continent; or, that they are in a state of *degradation*, by which in time they will be made to disappear. There is *no other* supposition to be made; and of the alternative, there is no room to hesitate a moment which to choose. This is not a mere probability, it is the subject of a physical demonstration."

This argument is of the same nature with that concerning the vallies of mountains; the author pretends that there is *no other* cause to be assigned for the *disections* observed on the surface, and around the borders of our continents, than *rivers* for the former, and the *sea* for the latter; but we shall soon see him pointing out the real cause of both.

(Vol. I. p. 128.) "The strata of our globe are actually found in every possible position: for, from horizontal, they are frequently found vertical; from continuous, they are broken and separated in every possible direction; and, from a plane, they are bent and doubled. It is impossible that they could have originally been formed, by the known laws of nature, in their present state and position."

The two first chapters of the second volume contain descriptions of various chains of mountains, brought in support of that just definition of the state of our strata, and there we see, that the fragments of their mass are such, as alone form distinct mountains, in which, though they are near each other in the same chains, the strata are, not only in a different inclination and direction, but frequently of a different nature; and we may find besides, that this must be the case, if we fix our attention on a mass, thousands of fathoms thick, composed of various kinds of strata, which happens to be broken and separated in every possible direction. Dr. H. had not those circumstances present to his mind, when he consulted his imagination for assigning causes to the vallies between mountains, and the straits between islands and the coasts; though he insists upon them when he wants to prove, that our strata have been elevated by a power acting below them. We have proved directly the error of this idea, but the facts, with respect to the state of our strata, are no less real; and in them we see immediately, that the disections of the chains of mountains into separate eminences, the chains of hills, the insulated hills and hillocks; the

the promontories, islands and rocks along the coasts, are only different effects of the same cause, whatever it may be, which has so prodigiously changed the original situation of our strata.

In order to see distinctly that all these appearances result from the general state of our continents, let us conceive, that the level of the sea is gradually rising, and consider what would then appear on such changing coasts. We shall easily judge, that the present promontories, islands, and rocks would, by degrees, disappear, and that new and differently situated irregularities of the same denominations would be seen along these coasts, by the sea extending itself in the intervals between some hills and higher grounds; (a change of appearance that we observe in the gradual increase of land-floods) and at these different levels, the motions of the sea, by propelling the loose materials towards its new shores, would soon produce such strands and beaches as we observe along our coasts. By that successive submerision of higher grounds, a constant change in the same kind of appearances would happen around the varying boundaries of the sea and the continent, till at last the highest mountains would alone remain above the level of the sea, forming clusters of islands; as must have been the case, while the loose strata which contain so great a quantity of *marine exuvia*, were formed over our hills and plains.

If, on the contrary, we conceive the level of the sea gradually lowering from its present state, we shall easily judge, that many of the present promontories, islands, and rocks, would become ridges of hills and insulated hills on the extending continent; while new promontories and islands would appear around its successively lower coasts. Lastly, as the important circumstance above-mentioned, (that the different eminences in the same chains of mountains, are seldom composed of strata in the same inclination and direction, or even of the same nature) extends from the highest eminences, to those which are successively lower along the surface, and down to the very coasts; in the supposition of different levels of the sea, the strata of the eminences remaining insulated above it at any height, would seldom have the same inclination, direction, and nature, as those of the main-land near them; a circumstance also observed by comparing many of our islands with the next coast.

All these cases, which every naturalist, well acquainted with the state of our continents, will acknowledge, are the immediate consequences of that disorder of our strata, which is stated and abundantly exemplified by Dr. H. ; a disorder which had evidently *preceded* the fall of *rain* on the surface of our continents, and the action of the *sea* around their coasts.

From all these facts, it has been placed beyond a doubt ; 1st. That when our continents were abandoned by the sea, their surface was already intersected by eminences, forming ridges of mountains, and hills composed of dislocated strata ; and by other smaller inequalities, which, extending under the water of the sea, formed promontories and islands around their coasts ; 2d. That their hills and plains were mostly covered with a deep *soil*, or loose strata, variously produced by the *sea* itself ; lastly, That when *rain* began to fall over them, its streams must have followed the declivities, in the intersections of that irregular surface, uniting in the successively lower parts, and forming *lakes* where their course was stopped, till the water had risen to some opening towards lower grounds.

From these sure consequences of clear facts, have resulted many precise points of comparison, between an original state of things, and that which we now observe ; and some well known naturalists have been thus led to study attentively, on one hand, the real effects which must have been produced, not only by the streams of rain-water, but by air and gravity, on these shattered *lands*, which, in that very state, so well *answer the purpose of the habitable world*. On the other hand, they have studied also the effects produced by the sediments of rivers in the sea, and by the sea itself, on its bed and on differently situated coasts ; and from the comparison of the effects which have already been performed by these various causes, with what they have operated in known times, they have derived this general conclusion, as certain in itself as it is different from that of our author ; that our continents have not existed a longer time than is determined by the Mosaic chronology since the Deluge.

We are now arrived at the end of a laborious task, which nothing but its importance could have determined us to undertake. The nature of the work, of which we take leave, is now sufficiently determined ; and it has given us the opportunity of stating some fundamental points in Geology ; a science of which it is become necessary to have a just idea, in order to avoid falling into the paths of those, who, fancying they have discovered the secrets of nature, without having studied it with the attention requisite for such a subject, would make us forget that sacred history, which, at the same time that it gives us the first true information on the origin of the universe and the history of the earth, teaches us the purpose of these Revelations from the author of nature ; that of prescribing to men precise duties, and giving a certain, but conditional, foundation to their future hope.



ART. VI. *A general View of the Agriculture of the County of Kent; with Observations on the Means of its Improvement. Drawn up for the Consideration of the Board of Agriculture and internal Improvement, from the original Report transmitted to the Board; with additional Remarks of several respectable country Gentlemen and Farmers. By John Boys, of Betsbanger, Farmer. 8vo. 206 pp. 4s. G. Nicol, London; Creech, Edinburgh; Archer, Dublin. 1796.*

THE Board of Agriculture having resolved to reprint all, or most of the county-surveys; and the plan upon which each of them is to be reprinted, and which will be prefixed (as it seems) to each, appearing to us likely to gratify many among our readers; we shall extract it, once for all, from the introduction to the work before us.

“ *Plan for reprinting the agricultural Surveys. By the President of the Board of Agriculture.*

“ A Board established for the purpose of making every essential enquiry into the agricultural state, and the means of promoting the internal improvement of a powerful empire, will necessarily have it in view to examine the sources of public prosperity, in regard to various important particulars. Perhaps the following is the most natural order for carrying on such important investigations; namely, to ascertain,—1. The riches to be obtained from the surface of the national territory. 2. The mineral, or subterraneous treasures, of which the country is possessed. 3. The wealth to be derived from its streams, rivers, canals, inland navigations, coasts, and fisheries. And, 4. The means of promoting the improvement of the people, in regard to their health, industry, and morals, founded on a *statistical* survey, or a minute and careful enquiry into the actual state of every parochial district in the kingdom, and the circumstances of its inhabitants.

“ Under one or other of these heads, every point of real importance that can tend to promote the general happiness of a great nation, seems to be included.

“ Investigations of so extensive and so complicated a nature, must require, it is evident, a considerable space of time before they can be completed. Differing indeed in many respects from each other, it is better perhaps that they should be undertaken at different periods, and separately considered. Under that impression, the Board of Agriculture has hitherto directed its attention to the first point only; namely, the cultivation of the surface, and the resources to be derived from it.

“ That the facts essential for such an investigation might be collected with more celerity and advantage, a number of intelligent and respectable individuals were appointed to furnish the Board with accounts of the state of husbandry, and the means of improving the different districts of the kingdom. The returns they sent were printed,

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and circulated by every means the Board of Agriculture could devise; in the districts to which they respectively related; and, in consequence of that circulation, a great mass of additional valuable information has been obtained. For the purpose of communicating that information to the public in general, but more especially to those counties the most interested therein, the Board has resolved to reprint the Survey of each County, as soon as it seemed to be fit for publication; and among several equally advanced, the counties of Norfolk and Lancaster were pitched upon for the commencement of the proposed publication; it being thought most adviseable to begin with one county on the eastern, and another on the western coast of the island. When all these Surveys shall have been thus reprinted, it will be attended with little difficulty to draw up an abstract of the whole (which will not probably exceed two or three volumes quarto) to be laid before his Majesty and both Houses of Parliament; and afterwards, a general report on the present state of the country, and the means of its improvement, may be systematically arranged, according to the various subjects connected with agriculture. Thus, every individual in the kingdom may have—1. An account of the husbandry of his own particular county; or,—2. A general view of the agricultural state of the kingdom at large, according to the counties, or districts, into which it is divided; or,—3. An arranged system of information on agricultural subjects, whether accumulated by the Board since its establishment, or previously known. And thus information respecting the state of the kingdom, and agricultural knowledge in general, will be attainable with every possible advantage.

“ In reprinting these Reports, it was judged necessary that they should be drawn up according to one uniform model; and after fully considering the subject, the following form was pitched upon, as one that would include in it all the particulars which it was necessary to notice in an agricultural survey. As the other Reports will be reprinted in the same manner, the reader will thus be enabled to find out at once where any point is treated of, to which he may wish to direct his attention.

“ *Plan of the reprinted Reports.*

“ Preliminary Observations.—Chap. I. Geographical State and Circumstances. Sect. 1. Situation and Extent. 2. Divisions. 3. Climate. 4. Soil and Surface. 5. Minerals. 6. Water.—II. State of Property. Sect. 1. Estates, and their Management. 2. Tenures.—III. Buildings. Sect. 1. Houses of Proprietors. 2. Farm-Houses and Offices, and Repairs. 3. Cottages.—IV. Mode of Occupation. Sect. 1. Size of Farms. Character of the Farmers. 2. Rent, in Money, in Kind, in personal Services. 3. Tythes. 4. Poor Rates. 5. Leases. 6. Expence and Profit.—V. Implements.—VI. Inclosing, Fences, Gates.—VII. Arable Land. Sect. 1. Tillage. 2. Fallowing. 3. Rotation of Crops. 4. Crops commonly cultivated; their Seed, Culture, Produce, &c\*. 5. Crops not commonly cultivated.—

VIII.

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\* Where the quantity is considerable, the information respecting the crops commonly cultivated, may be arranged under the following heads:

VIII. Grass. Sect. 1. Natural Meadows and Pastures. 2. Artificial Grasses. 3. Hay Harvest. 4. Feeding.—IX. Gardens and Orchards.—X. Woods and Plantations.—XI. Wastes.—XII. Improvements. Sect. 1. Draining. 2. Paring and Burning. 3. Manuring. 4. Weeding. 5. Watering.—XIII. Live Stock. Sect. 1. Cattle. 2. Sheep. 3. Horses, and their Use in Husbandry compared to Oxen. 4. Hogs. 5. Rabbits. 6. Poultry. 7. Pigeons. 8. Bees.—XIV. Rural Economy. Sect. 1. Labour, Servants, Labourers, Hours of Labour. 2. Provisions. 3. Fuel.—XV. Political Economy, as connected with or affecting Agriculture. Sect. 1. Roads. 2. Canals. 3. Fairs. 4. Weekly Markets. 5. Commerce. 6. Manufactures. 7. Poor. 8. Population.—XVI. Obstacles to Improvement, including general Observations on agricultural Legislation and Police.—XVII. Miscellaneous Observations. Sect. 1. Agricultural Societies. 2. Weights and Measures.—Conclusion. Means of Improvement, and the Measures calculated for that Purpose.—Appendix.

“Perfection in such enquiries is not in the power of any body of men to obtain at once, whatever may be the extent of their views, or the vigour of their exertions. If Lewis XIV. eager to have his kingdom known, and possessed of boundless power to effect it, failed so much in the attempt, that, of all the provinces in his kingdom, only one was so described as to secure the approbation of posterity, it will not be thought strange that a Board, possessed of means so extremely limited, should find it difficult to reach even that degree of perfection which perhaps might have been attainable with more extensive powers. The candid reader cannot expect in these Reports more than a certain portion of useful information, so arranged as to render them a basis for further and more detailed enquiries. The attention of the intelligent cultivators of the kingdom, however, will doubtless be excited; and the minds of men in general, gradually brought to consider favourably of an undertaking, which will enable all to contribute to the national stores of knowledge, upon topics so truly interesting as those which concern the agricultural interests of their country: interests which on just principles never can be improved, until the present state of the kingdom is fully known, and the means of its future improvement ascertained with minuteness and accuracy.” P. 7.

This view of the agriculture of Kent abounds with various and useful information. We shall remark, however, some

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heads: 1. Preparation; tillage, manure. 2. Sort. 3. Steeping. 4. Seed (quantity sown.) 5. Time of sowing. 6. Culture whilst growing; hoe, weeding, feeding. 7. Harvest. 8. Threshing. 9. Produce. 10. Manufacture of bread. In general, the same heads will suit the following grain: Barley, Oats, Beans, Rye, Pease, Buck-wheat. Vetches; Application. Cole-feed; Feeding, Seed. Turnips; Drawn, Fed, kept on Grass, kept in Houses.”

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blemishes and defects (as we conceive them to be) which occur in it; and by so doing, shall endeavour to contribute something, at least, towards the accomplishment of the important objects of this indefatigable and useful board.

Mr. Boys objects, with "great confidence," but with little argument, against cottagers occupying two or three acres of land, p. 31. To his predictions we shall oppose our own knowledge, referring to the *British Critic*, vol. vii. p. 135, for the good effects of this plan, proved by the experience of several generations.

Another fault in this work is, the frequent and invidious declamation against tithes, without a single word of concession on the other side, or an attempt to offer any proper commutation. The uncertainty of rents, where the tenure is from year to year, is a far greater obstacle to improvement than tithes; yet we never heard of a proposal for compelling landlords to grant leases.

The information concerning poor-rates (p. 39) roads (p. 168) the poor (p. 174) is superficial and defective; and the opinion concerning the corn and wool laws (p. 176) is rash and adventurous. When a commission of sewers is proposed (p. 184) for draining some vales of marsh-land, the author seems to be unacquainted with the vast expence of time and money, at which business is done under the authority of courts of sewers. The office of clerk to these commissioners is so agreeable a thing, and the commissioners so unnecessarily numerous, that (as in the case of coroners) a whole county is sometimes put into commotion, when such an office becomes vacant. Upon the whole, Mr. Boys appears to be a good practical farmer, but very incompetent to advise concerning matters of political œconomy and legislation.

ART. VII. *Zoonomia; or, The Laws of organic Life. Vol. II.*  
By Erasmus Darwin, M. D. F. R. S. Author of the *Botanic Garden*. 4to. 772 pp. 1l. 4os. Johnson. 1796.

**I**N our Review for February, 1795, we examined the first volume of this work, which contained the author's theory of the generation and propagation of animals and vegetables. According to this theory, all animals and vegetables take their origin from single living filaments, susceptible of irritation, which is the agent that puts them in motion. As the filament

increases and obtains additional parts, it acquires new susceptibilities, or is capable of being affected by different kinds of irritation, until all the organs of the body are formed, and it has attained its completion. Upon the same principle, it may be observed, the author might have accounted for the formation of the universe. But, as he has not attempted to prove the existence of these filaments, neither does it seem capable of demonstration, the whole can only be considered as a philosophical reverie. This susceptibility of irritation in the animal body is made also the basis of the author's system of physic, which is the subject of the present volume.

“All the diseases originate,” he says, (Pref. p. 1) “in the exuberance, deficiency, or retrograde action of the faculties of the sensorium, as their proximate cause; and consist in the disordered motions of the fibres of the body, as the proximate effect of the exertions of those disordered faculties.”

The reader will readily see this is only an extension of the doctrine of healthy and diseased action, of Mr. John Hunter.

“The sensorium,” the author proceeds to say, “possesses four distinct powers or faculties, which are occasionally exerted, and produce all the motions of the fibrous parts of the body; these are, the faculties of producing fibrous motions in consequence of irritation, which is excited by external bodies; in consequence of sensation, which is excited by pleasure or pain; in consequence of volition, which is excited by desire or aversion; and in consequence of association, which is excited by other fibrous motions. We are hence supplied with four natural classes of diseases derived from their proximate causes; which we shall term those of irritation, those of sensation, those of volition, and those of association.”

The first of these classes consists of diseases arising from increased, decreased, or retrograde irritative motions. The second, of diseases arising from, increased, decreased, or retrograde sensitive motions. The third, of diseases arising from increased or decreased volition. The fourth of diseases arising from increased, decreased, or retrograde associate motions. The curative indications, therefore, in all diseases, consist, according to this doctrine, in diminishing, increasing, or regulating stimuli, or excitements, to action. Dr. A. Fothergil, in his inquiry into the suspension of vital action, &c. p. 178, compresses this doctrine into a small compass. “Vitality,” he says, “consists in action and reaction between the vital organs and their respective stimuli. In nicely adjusting stimuli to the due tone of the irritable fibre, consists the principal secret in the art of healing.” Strip these sentences of their oracular jargon, and what do they teach more than is generally

known? That the powers of the constitution, when weak and languid, must be strengthened and restored, or stimulated, if it must be so called, by a nourishing diet, wine, bark, opium, blisters; when too strong, repressed, by bleeding and other evacnants, a sparing diet, neutral salts, &c. We are not surprised, therefore, that we find no material alteration or improvement in the method of treating diseases, the great end of medicine, deduced from this theory, but that the same means are in general resorted to, that have been recommended by former writers. We find, indeed, some conjectural suggestions, but as they have not passed the ordeal of experiment, we must leave to future observation to appreciate their value.

The principal view therefore of the volume before us seems confined to the giving a new classification or arrangement of diseases, and, in many instances, in only giving new titles to the orders and genera of other writers. That these names convey more clear and distinct ideas of the diseases included under them, than these used by Sauvages, Cullen, &c. or that they will be more easily comprehended by pupils, for whose use we consider these artificial arrangements as principally, if not solely, intended, we dare not say. On the contrary, in many instances, we think they rather tend to embarrass and confound, than to elucidate the subjects they are meant to describe. "The term fever," the author says, Pref. p. x. "is generally given to a collection of morbid symptoms, which are, indeed, so many distinct diseases, that sometimes appear together and sometimes separately," &c. Consonantly to this idea, the explanation of the causes of febrile rigor, heat, thirst, delirium, &c. are found under different classes, orders, and genera. The same circumstance occurs in the account of many other diseases. Thus the malady occasioned by the bite of rabid animals, appears under the third order of the first class, on account of the hydrophobia, or dread of water, which the author attributes to the retrograde motion of the fibres of the œsophagus, and again in the first order of the third class, or diseases of volition. Under this class also the author places the tetanus trismus, or locked-jaw, for which he accounts in the following whimsical manner.

"Men are taught to be ashamed," he says, p. 345, "of screaming from pain, in their early years; hence they are prone to exert the muscles of the jaws instead, which they have learnt to exert frequently and violently from their infancy; whence the locked-jaw."

The following observation we have extracted from the same page, as deserving of notice.

"I twice witnessed the locked-jaw, from a pain beneath the sternum, about the part where it is complained of in painful asthma, or  
angina

angina pectoris, in the same lady, at some years distance of time. The last time it had continued two days, and she wrote her mind, or expressed herself by signs. On observing a broken tooth, which made a small aperture in her mouth, I rolled up five grains of opium like a worm, about an inch long, and, introducing it over the broken tooth, pushed it onward by means of a small crow quill; as it dissolved I observed she swallowed her saliva, and, in less than half an hour, she opened her mouth, and conversed as usual."

The method here used, of administering the opium, is ingenious, but we must not expect it will always prove equally successful. We shall lay before our readers some further specimens of the author's description and treatment of diseases.

"*Obesitas.* Corpulency may be called," he says, "an anasarca, or dropsy of fat, since it must be owing to an analogous cause; that is, to the deficient absorption of fat compared to the quantity secreted into the cells which contain it. The method of getting free from too much fat, without any injury to the constitution, consists, first, in putting on a proper bandage upon the belly, so that it may be tightened or relaxed with ease, as a tightish under waistcoat, with a double row of buttons. This is to compress the bowels and increase their absorption; and it removes one principal cause of corpulency, which is the looseness of the skin. Secondly, he should omit one entire meal, as supper; by this long abstinence from food, the absorbent system will act on the mucus and fat with greater energy. Thirdly, he should drink as little as he can with ease to his sensations; since, if the absorbents of the stomach and bowels supply the blood with much aqueous fluid, the absorbents of the cellular membrane will act with less energy. Fourthly, he should use much salt or salted meat, which will increase the perspiration, and make him thirsty; and if he bears this thirst, the absorption of his fat will be greatly increased, as appears in fevers and dropsies with thirst; this I believe to be more efficacious than soap. Fifthly, he may use aerated alkaline water for his drink, which may be supposed to render the fat more fluid; or he may take soap in large quantities, which will be decomposed in his stomach. Sixthly, short rest and constant exercise." P. 112.

Of the efficacy of abstinence, particularly from liquids, in reducing corpulency, the case of Thomas Wood, miller, of Billericay, in Essex, recorded in the second volume of the Medical Transactions, is a remarkable instance. Wood, by a course of abstinence more rigid than will be often followed, reduced himself, from the most unwieldy corpulency, to a moderate size, and, at the same time, recovered his health, which had been materially injured by former intemperances. An abstemious diet, therefore, with early rising and exercise, and wearing a tightish bandage or under-waistcoat, to support the parietes of the belly, are what we would recommend in this case. The remaining directions, particularly that of feeding on salted provisions, are to be esteemed rather as conjectures  
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of what the author thinks may be tried, than as remedies that have stood the test of experience. We shall give his account of another disease.

“*Schirrus Œsophagi.* A schirrus of the throat contracts the passage, so as to render the swallowing of solids impracticable, and of liquids difficult. It affects patients of all ages, but is probably most frequently produced by swallowing hard angular substances, when people have lost their teeth; by which this membrane is over distended, or torn, or otherwise injured. Put milk into a bladder, tied to a canula, or catheter; introduce it past the stricture, and press it into the stomach. Distend the stricture gradually by a sponge-tent, fastened to the end of a whalebone, or by a plug of wax, or a spermaceti candle about two inches long; which might be introduced, and left there with a string fixed to it, to hang out of the mouth, to keep it in its place, and to retract it by occasionally; for which purpose the string must be put through a catheter, or hollow probang, when it is to be retracted. Or, lastly, introduce a gut, fixed to a pipe; and then distend it, by blowing wind into it. The swallowing a bullet, with a string put through it, to retract it on the exhibition of an emetic, has been also proposed. Externally, mercurial ointment has been much recommended. Poulrice. Oiled silk. Clysters of broth. Warm bath of broth. Transfusion of blood into a vein, three or four ounces a day.” P. 119.

The author relates two cases, one of a lady to whom milk was administered, by means of a bladder fastened to a catheter, which was passed into the œsophagus beyond the stricture. She became tired of receiving nourishment by this method, after two or three days, and died. The other of an old gentleman, to whom he proposed transfusion of blood from an ass, “or from the human animal, who is still more patient and tractable.” The gentleman took a day or two to consider this proposal, “and at length answered, he now found himself near the house of death; and that, if he could return, he was too old to have much enjoyment of life; and, therefore, he wished rather to proceed to the end of that journey he was now so near, and which he must, at all events, soon go; than return for so short a time. He lived but a few days afterwards, and seemed quite careless and easy about the matter.” From these cases little information can be collected. The idea of supporting the body by transfusing the blood of young and healthy animals, has been often suggested; but the operation is too troublesome and difficult to be frequently repeated, in this case, therefore, it would have been perfectly negatory. But with such inefficient matter, the author has filled a large portion of the pages that compose this bulky volume.

“*Spina protuberans*; protuberant spine. One of the bones of the spine swells and rises above the rest. This is no uncommon disease.”



ease, and belongs to the innutrition of the bones, as the bone must become soft before it swells; which softness is owing to the defect of the secretion of phosphorated calcareous earth. The swelling of the bone compresses a part of the brain called the spiral marrow, within the cavity of the back bones; and, in consequence, the lower limbs become paralytic, attended sometimes with difficulty of emptying the bladder and rectum. Issues put on each side of the prominent bone are of great effect, I suppose, by their stimulus; which excites into action more of the sensorial powers of irritation and sensation, and thus gives greater activity to the vascular system in their vicinity." P. 94.

This disease is frequently the consequence of falls or blows injuring the spine. The late ingenious Mr. Pott has given a very accurate description of it, and the method of treating it, in his Essay on the Paralysis of the Lower Extremities. He first suggested the use of issues on each side of the tumour, which are attended with the happiest effects.

"*Spina bifida*. Divided spine, called also hydrorachitis, as well as the hydrocephalus externus, are probably owing in part to a defect of ossification of the spine and cranium; and the collection of fluid beneath them may originate from the general debility of the system, which affects both the secreting and absorbing vessels. A curious circumstance, which is affirmed to attend the *spina bifida* is, that on compressing the tumour with the hand, gently, the whole brain becomes affected, and the patient falls asleep."

As the fluid in the tumour communicates with the cranium, to which it is returned by pressure, the circumstance here mentioned ought not to excite much surprise. *Spina bifida*, with few exceptions, commences prior to the birth of the child, and is always fatal, although we have known some instances where the patient has lived to the age of twenty, or twenty-four months. At the end of this part of the work, the author has given a materia medica, the articles of which are distributed under the following heads: Nutrientia, Incitantia, Secernentia, Sorbentia, Invertentia, Revertentia, Torpentia. To many general explanations, under each of the classes, Dr. Darwin has subjoined some ingenious observations on the use of the most powerful medicines, of which, perhaps, no better specimen can be given, than that which follows:

"III. 1. The seeds, roots, leaves, and fruits of plants, constitute the greatest part of the food of mankind; the respective quantities of nourishment, which these contain, may perhaps be estimated from the quantity of starch, or of sugar, they can be made to produce: in farinaceous seeds, the mucilage seems gradually to be converted into starch, while they remain in our granaries; and the starch by the germination of the young plant, as in making malt from barley, or by animal digestion, is converted into sugar. Hence old wheat and beans contain more starch than new; and in our stomachs other vegetable

table and animal materials are converted into sugar; which constitutes in all creatures a part of their chyle.

“ Hence it is probable, that sugar is the most nutritive part of vegetables; and that they are more nutritive, as they are convertible in greater quantity into sugar by the power of digestion; as appears from sugar being found in the chyle of all animals, and from its existing in great quantity in the urine of patients in the diabetæ, of which a curious case is related in Sect. XXIX. 4. where a man labouring under this malady, eat and drank an enormous quantity, and sometimes voided sixteen pints of water in a day, with an ounce of sugar in each pint.

“ 2. Oil, when mixed with mucilage or coagulable lymph, as in cream or new milk, is easy of digestion, and constitutes probably the most nutritive part of animal diet; as oil is another part of the chyle of all animals. As these two materials, sugar and butter, contain much nutriment under a small volume, and readily undergo some chemical change so as to become acid or rancid; they are liable to disturb weak stomachs, when taken in large quantity, more than aliment which contains less nourishment, and is, at the same time, less liable to chemical changes; because the chyle is produced quicker than the torpid lacteals can absorb it, and thence undergoes a further chemical process. Sugar and butter therefore are not so easily digested, when taken in large quantity, as those things, which contain less nutriment; hence, where the stomach is weak, they must be used in less quantity. But the custom of some people in restraining children entirely from them, is depriving them of a very wholesome, agreeable, and substantial part of their diet. Honey, manna, sap-juice, are different kinds of less pure sugar.

“ 3. All the esculent vegetables contain a bland oil, or mucilage, or starch, or sugar, or acid; and, as their stimulus is moderate, are properly given alone as food in inflammatory diseases; and mixed with milk constitute the food of thousands. Other vegetables possess various degrees and various kinds of stimulus; and to these we are beholden for the greater part of our *Materia Medica*, which produce nausea, sickness, vomiting, catharsis, intoxication, inflammation, and even death, if unskillfully administered.

“ The acrid or intoxicating, and other kinds of vegetable juices, such as produce sickness, or evacuate the bowels, or such even as are only disagreeable to the palate, appear to be a part of the defence of those vegetables, which possess them, from the assaults of larger animals or of insects. As mentioned in the *Botanic Garden*, Part II. Cant. I. line 161, note. This appears in a forcible manner from the perusal of some travels, which have been published of those unfortunate people who have suffered shipwreck on uncultivated countries, and have with difficulty found food to subsist, in otherwise not inhospitable climates.

“ 4. As these acrid and intoxicating juices generally reside in the mucilage, and not in the starch of many roots, and seeds, according to the observation of M. Parmentier, the wholesome or nutritive parts of some vegetables may be thus separated from the medicinal parts of them. Thus if the root of white briony be rasped into cold water, by

by means of a bread-grater made of a tinned iron plate, and agitated in it, the acrid juice of the root along with the mucilage will be dissolved, or swim, in the water; while a starch perfectly wholesome and nutritious will subside, and may be used as food in times of scarcity.

“ M. Parmentier further observes, that potatoes contain too much mucilage in proportion to their starch, which prevents them from being converted into good bread. But that if the starch be collected from ten pounds of raw potatoes, by grating them into cold water, and agitating them, as above-mentioned; and if the starch thus procured be mixed with other ten pounds of boiled potatoes, and properly subjected to fermentation like wheat flour, that it will make as good bread as the finest wheat.

“ Good bread may also be made by mixing wheat flour with boiled potatoes. Eighteen pounds of wheat flower are said to make twenty-two pounds and a half of bread. Eighteen pounds of wheat flour, mixed with nine pounds of boiled potatoes, are said to make twenty-nine pounds and a half of bread. This difference of weight must arise from the difference of the previous dryness of the two materials. The potatoes might probably make better flour, if they were boiled in steam, in a close vessel, made some degrees hotter than common boiling water.

“ Other vegetable matters may be deprived of their too great acrimony by boiling in water, as the great variety of the cabbage, the young tops of white briony, water-creffes, asparagus, with innumerable roots, and some fruits. Other plants have their acrid juices, or bitter particles, diminished, by covering them from the light by what is termed blanching them, as the stems and leaves of cellery, cadive, sea-kale. The former method either extracts or decomposes the acrid particles, and the latter prevents them from being formed. See Botanic Garden, Vol. I. additional note XXXIV. on the Etiolation of Vegetables.” P. 663.

#### ART. VIII. *Miscellaneous Works of Edward Gibbon, Esq.*

(Concluded, from Page 410.)

**M**R: GIBBON'S memoirs of his own life and writings, fall not within the class of papers brought forward by the partiality of a friend or executor, contrary to the intention of the author: they were undoubtedly designed for the public. After mentioning the extent of his acquaintance, he says, “ It would most assuredly be in my power to amuse the reader with a gallery of portraits, and a collection of anecdotes. But I have always condemned the practice of transforming a private memorial into a vehicle of satire or of praise.” In memoirs  
thus

thus professedly written for publication, we can neither expect, nor do we find, the ease and openness of private memorandums. They are written in the style of the history; and it is a curious proof how technically the form of that style was determined in the author's mind, that we observe the same *ternary* arrangement of sentences, so frequently noticed in the history, recurring here in the narrative of the most common transactions. Thus, in the following passage, where he speaks of the state of the militia, were it not for the modern names, we might suppose ourselves reading a passage in the "Decline and Fall."

"On the beach at Dover we had exercised in fight of the *Gallie shores*. But the most splendid and useful scene of our life was a four months encampment on Winchester Down, under the command of the Earl of Effingham. Our army consisted of the thirty-fourth regiment of foot and six militia corps. 1. The consciousness of our defects was stimulated by friendly emulation; 2. we improved our time and opportunities in morning and evening field-days; 3. and in the general reviews the South Hampshire were rather a credit than a disgrace to the line. 1. In our subsequent quarters of the Devizes and Blandford, we advanced with a quick step in our military studies; 2. the ballot of the ensuing summer renewed our vigour and youth; 3. and, had the militia subsisted another year, we might have contested the prize with the most perfect of our brethren." Vol. i. p. 96.

His account of his own feelings in that situation, is cast in the same mould.

"A youth of any spirit is fired even by the play of arms, and, in the first sallies of my enthusiasm, I had seriously attempted to embrace the regular profession of a soldier. But this military fever was cooled by the enjoyment of our mimic Bellona, who soon unveiled to my eyes her naked deformity. How often did I sigh for my proper station in society and letters. How often (a proud comparison) did I repeat the complaint of Cicero in the command of a provincial army: "Clitellæ bovi sunt impositæ. Est incredibile quam me negotii tædium. Non habet satis magnum campum ille tibi non ignotus cursus animi; et industriæ meæ præclara opera cessat. Lucem, libros, urbem, domum, vos desidero. Sed feram, ut potero; sit modo annum. Si prorogatur, actum est." From a service without danger I might indeed have retired without disgrace; but as often as I hinted a wish of resigning, my fetters were rivetted by the friendly intreaties of the colonel, the parental authority of the major, and my own regard for the honour and welfare of the battalion. When I felt that my personal escape was impracticable, I bowed my neck to the yoke; my servitude was protracted far beyond the annual patience of Cicero; and it was not till after the preliminaries of peace that I received my discharge, from the act of government which disembodied the militia." P. 97.

This

This pompous narrative of matters so level to the course of common life, may probably excite a smile, which it was far from the intention of the author to produce; his evident object being to give dignity and importance to every occurrence in which he was concerned. Mr. Gibbon's own memoirs close, according to Lord Sheffield, soon after his return to Switzerland in 1788. They are, however, concluded by some observations, which must have been written not long before his final departure from Lausanne, in the spring of 1793: for they mention several occurrences subsequent to 1788. Among these are the death of his friend Deyvurdun, which happened on the 4th of July, 1789; Mr. Burke's book on the French Revolution, which was published in 1790; and the effect of that event on the society of Lausanne, for two or three years, which must carry us on at least as far as 1792. He also estimates his own life at the probability of fifteen years, which, supposing him to be then fifty-five (which he was in 1792) brings it to the period of seventy years; to which he might not object as a common estimate of life, though it had happened to be employed once by King David. This may serve at least to prove the constant attention which he paid to the intended monument of his fame; and that when he was not enlarging it by additional events, he was employed in adorning it with general sentiments and reflections. He probably would not have added much to the period that intervened before his arrival in England. The chafin, considered as commencing from 1788, is supplied by the noble editor chiefly from the letters of his friend, but occasionally by narrative; which, in the case of Mr. Gibbon's final illness, descends to a very unnecessary, and even disgusting minuteness.

The letters inserted to continue the Life, are succeeded by an Appendix of Letters, on various subjects; many of them are worthy of notice, as being addressed to Mr. Gibbon by persons of great eminence: but of his own letters, though some are valuable, a considerable part might undoubtedly have been omitted, without injury to the volume, as consisting chiefly of excuses for tardiness in correspondence; which seems to have been a natural, or at least an habitual fault, of the author, and other very trivial matters. There is very great acuteness displayed in the two letters of M. Allamand, in which he successfully combats some of Locke's arguments against the doctrine of innate ideas. The character of this able man is given afterwards in the extracts from Mr. Gibbon's Journal, vol. ii. p. 266. It is certainly to the honour of the historian, that this correspondence with Crevier, Allamand, Bretinger, and Gesner, entirely on literary subjects,  
took

took place when he was between the age of eighteen and twenty-one.

From the early education of Mr. Gibbon at Lausanne, he acquired the facility and the habit of writing in French. Not only his Essay on the Study of Literature, and some Letters, but even a great part of his private journal, is written in that language; and we have seen, that there was a time when he could by no means write with equal elegance and propriety in his own. To have formed an English style after that must have been a laborious effort, the difficulty of which may account, in some measure, for the artificial structure, and frequent monotony of his periods. His French style it would be very hazardous for an Englishman, who had not a similar education, to attempt to characterize; it is certainly excellent for a foreigner, but, by the judgment of his sagacious friend Mr. Maty, not entirely free from blemishes, which would betray its origin to a Frenchman. In his letter prefixed to the "Essai sur l'Etude de la Littérature, he thus speaks on the subject.

"Rarement un étranger parvient-il à écrire dans une langue qui n'est pas la sienne, de manière à n'être pas reconnu. Mais que faut-il qu'il ne soit pas? Lucullus auroit pu se passer d'affecter des Latinismes de peur d'être pris pour un Grec, et je ne crois pas que vous vous piquiez d'être moins facile à reconnoître pour un Anglois, que Lucullus pour un Romain. Mais c'est cela même qui, aux yeux d'un François, vous donnera un nouveau mérite. *Il remarquera un mot, un tour étranger à sa langue, et peut-être souhaitera qu'il ne le fût pas.* Ces traits saillans, ces figures hardies, ce sacrifice de la règle au sentiment, et de la cadence à la force, lui caractérisent une nation originale, qui mérite d'être étudiée et qui gagne toujours à l'être. L'individu ne lui échappera pas, et il faudra discerner ce que vous devez à votre île, et ce que votre île vous doit." Vol. ii. p. 446.

Among the letters to the author, several from Dr. Robertson, Mr. Ferguson, and others, bear very honourable testimony to the merit of his history. From his own letters we shall select that which gives the most particular account of his situation when retired at Lausanne. It is addressed to Mrs. Gibbon, the second wife, and, at that time, the widow, of his father; with whom, to the end of her life; he maintained an intercourse of the strictest friendship and attachment.

"Edward Gibbon, Esquire, to Mrs. Gibbon, Bath.

Dear Madam, Lausanne, May 28th, 1784.  
I begin, without preface or apology, as if I had received your letter by the last post. In my own defence I know not what to say; but if I were disposed to recriminate, I might observe that you yourself are not perfectly free from the sin of laziness and procrastination. I have

have often wondered why we are not fonder of letter-writing. We all delight to talk of ourselves; and it is only in letters, in writing to a friend, that we enjoy that conversation, not only without reproach or interruption, but with the highest propriety and mutual satisfaction; sure that the person whom we address feels an equal, or, at least, a strong and lively interest in the consideration of the pleasing subject. On the subject, therefore, of *self* I will entertain a friend, to whom none of my thoughts or actions, none of my pains and pleasures, can ever be indifferent. When I first cherished the design of retiring to Lausanne, I was much more apprehensive of wounding your tender attachment, than of offending Lord Sheffield's manly and vehement friendship. In the abolition of the Board of Trade the motives for my retreat became more urgent and forcible; I wished to break loose, yet I delayed above a year before I could take my final resolution; and the letter in which I disclosed it to you cost me one of the most painful struggles of my life. As soon as I had conquered that difficulty, all meaner obstacles fell before me, and in a few weeks I found myself at Lausanne, astonished at my firmness and my success. Perhaps you still blame or still lament the step which I have taken. If, on your own account, I can only sympathize with your feelings, the recollection of which often costs me a sigh; if, on mine, let me fairly state what I have escaped in England, and what I have found at Lausanne. Recollect the tempests of this winter; how many anxious days I should have passed; how many noisy, turbulent, hot, unwholesome nights; while my political existence, and that of my friends, was at stake: yet these feeble efforts would have been unavailing; I should have lost my seat in parliament; and, after the extraordinary expence of another year, I must still have pursued the road of Switzerland, unless I had been tempted by some selfish patron, or by Lord S.'s aspiring spirit, to incur a most inconvenient expence for a new seat; and, once more, at the beginning of an opposition, to engage in new scenes of business. As to the immediate prospect of any thing like a quiet and profitable retreat, I should not know where to look; my friends are no longer in power. With \* \* \* \* and his party I have no connection; and, were he disposed to favour a man of letters, it is difficult to say what he could give, or what I would accept; the reign of pensions and sinecures is at an end; and, a commission in the Excise or Customs, the summit of my hopes, would give me an income at the expence of leisure and liberty. When I revolve these circumstances in my mind, my only regret, I repeat it again and again, is, that I did not embrace this salutary measure three, five, ten years ago. Thus much I thought it necessary to say, and shall now thus dismiss this unpleasant part of the subject. For my situation here, health is the first consideration; and, on that head, your tenderness had conceived some degree of anxiety. I know not whether it has reached you that I had a fit of the gout the day after my arrival. The deed is true, but the cause was accidental; carelessly stepping down a flight of stairs, I sprained my ankle; and my ungenerous enemy instantly took advantage of my weakness. But, since my breaking that double chain, I have enjoyed a winter of the most perfect health that I have, perhaps, ever known, without any mixture of the little flying incommodities

cities which, in my best days, have sometimes disturbed the tranquillity of my English life. You are not ignorant of Dr. Tissot's reputation, and his merit is even above his reputation. He assures me; that, in his opinion, the moisture of England and Holland is most pernicious; the dry pure air of Switzerland most favourable to a gouty constitution: that experience justifies the theory; and that there are fewer martyrs of that disorder in this, than in any other country in Europe. This winter has every where been most uncommonly severe: and you seem in England to have had your full share of the general hardship: but, in this corner, surrounded by the Alps, it has rather been long than rigorous; and its duration stole away our spring, and left us no interval between furs and silks. We now enjoy the genial influence of the climate and the season; and no station was ever more calculated to enjoy them than Deyverdun's house and garden, which are now become my own. You will not expect that the pen should describe what the pencil would imperfectly delineate. A few circumstances may, however, be mentioned. My library is about the same size with that in Bentinck-street, with this difference, however, that instead of looking on a paved court, twelve feet square, I command a boundless prospect of vale, mountain, and water, from my three windows. My apartment is completed by a spacious light closet, or store-room, with a bed-chamber and a dressing-room. Deyverdun's habitation is pleasant and convenient, though less extensive: for our common use we have a very handsome winter apartment of four rooms; and, on the ground-floor, two cool saloons for the summer, with a sufficiency, or rather superfluity, of offices, &c. A terrace, one hundred yards long, extends beyond the front of the house, and leads to a close impenetrable shrubbery; and, from thence, the circuit of a long and various walk, carries me round a meadow and vineyard. The intervals afford abundant supply of fruit, and every sort of vegetables; and, if you add, that this villa (which has been much ornamented by my friend) touches the best and most sociable part of the town, you will agree with me, that few persons, either princes or philosophers, enjoy a more desirable residence. Deyverdun, who is proud of his own works, often walks me round, pointing out, with acknowledgment and enthusiasm, the beauties that change with every step and with every variation of light. I share, or, at least, I sympathize, with his pleasure. He appears contented with my progress, and has already told several people, that he does not despair of making me a gardener. Be that as it may, you will be glad to hear that I am, by my own choice, infinitely more in motion, and in the open air, than I ever have been formerly; yet my perfect liberty and leisure leave me many studious hours; and, as the circle of our acquaintance retire into the country, I shall be much less engaged in company and diversion. I have seriously resumed the prosecution of my History; each day and each month adds something to the completion of the great work. The progress is slow, the labour continual, and the end remote and uncertain; yet every day brings its amusement, as well as labour; and, though I dare not fix a term, even in my own fancy, I advance, with the pleasing reflection, that the business of publication (should I be detained here so long) must enforce my return



to England, and restore me to the best of mothers and friends. In the mean while, with health and competence, a full independence of mind and action, a delightful habitation, a true friend, and many pleasant acquaintances, you will allow, that I am rather an object of envy than of pity; and, if you were more conversant with the use of the French language, I would seriously propose to you to repose yourself with us in this fine country. My indirect intelligence (on which I sometimes depend with more implicit faith than on the kind dissimulation of your friendship) gives me reason to hope that the last winter has been more favourable to your health than the preceding one. Assure me of it yourself, honestly and truly, and you will afford me one of the most lively pleasures." Vol. i. p. 633.

A great part of the second volume of this publication is occupied by extracts from the journal kept by the author, of the books he read, and of the opinions he formed in reading them: a very curious and singular monument of literary industry carried to such minuteness, as to note daily the number of lines or pages read in the progress through any work. This uncommon detail is continued very regularly from April, 1761, to July, 1764; that is, from the 24th to the 27th year of the author's age, and contains much useful matter. This plan was begun, according to the editor, as early as the year 1754; but, after 1764, it appears that he wrote his remarks in a less regular and connected manner, in common place books, in detached papers, and even on cards. The observations here published, though they seem, by their very nature, to have been intended rather for private use than public inspection, will yet be found to contain some passages which amount almost to a proof, that the idea of authorship was at all times so inherent in Mr. Gibbon's mind, that he could not write even a journal for himself without a sort of reference to public opinion. When a man pursues a course of study, or any thing referable solely to himself; after he has determined upon his plan, from what he conceives to be adequate reasons, he seldom takes the pains to state those reasons in writing to himself, there being little possibility that he should in future question or forget his own motives for his private conduct. Yet the journalist before us finds it necessary sometimes to give a reason why he took up one book rather than another. This appears very remarkably in the following passage on the subject of Homer.

"I have at last finished the Iliad. As I undertook to improve myself in the Greek language, which I had totally neglected for some years past, and to which I never applied myself with a proper attention, I must give a reason why I began with Homer, and that contrary to Le Clerc's advice. I had two, 1st. As Homer is the most ancient Greek author (except perhaps Hesiod) who is now extant; and as he

was not only the poet, but the lawgiver, the theologian, the historian, and the philosopher, of the ancients, every succeeding writer is full of quotations from, or allusions to, his writings, which it would be difficult to understand without a previous knowledge of them. In this situation was it not natural to follow the ancients themselves, who always begun their studies by the perusal of Homer? 2dly. No writer ever treated such a variety of subjects. As every part of civil, military, or oeconomic life is introduced into his poems, and as the simplicity of his age allowed him to call every thing by its proper name, almost the whole compass of the Greek tongue is comprized in Homer. I have so far met with the success I hoped for, that I have acquired a great facility in reading the language, and treasured up a very great stock of words. What I have rather neglected is, the grammatical construction of them, and especially the many various inflexions of the verbs. In order to acquire that dry, but necessary branch of knowledge, I propose bestowing some time every morning on the perusal of the *Greek Grammar of Port Royal*, as one of the best extant. I believe that I read nearly one half of Homer like a mere school-boy, not enough master of the words to elevate myself to the poetry. The remainder I read with a good deal of care and criticism, and made many observations on them. Some I have inserted here, for the rest I shall find a proper place. Upon the whole, I think that Homer's few faults (for some he certainly has) are lost in the variety of his beauties. I expected to have finished him long before. The delay was owing partly to the circumstances of my way of life and avocations, and partly to my own fault; for while every one looks on me as a prodigy of application, I know myself how strong a propensity I have to indolence." Vol. ii. p. 66.

The greater part of the journal is written in French, for which also he gives himself a reason. We shall insert a passage from that part, both for the sake of this singularity, and as a specimen of the French style of the author when least laboured.

1763, } "Après avoir quitté l'Angleterre, il est assez naturel que  
Fevrier. } j'en quitte la langue. Les idées ont produit les mots; et  
j'aurois souvent autant de peine à rendre en Anglois les usages du  
Continent, que j'aurois eu de difficulté à bien exprimer en François  
les mœurs Angloises, et les petits événemens de notre milice. Plutôt  
que de recourir à des périphrases ennuyeuses, ou à des traductions im-  
parfaites, il vaut mieux employer tout uniment la langue du pays,

"Mais il faut renoncer à ce journal suivi et détaillé, dont l'idée  
avoit flatté mon esprit, mais dont l'exécution auroit trop gêne ma pa-  
resse, pour me permettre de le continuer. Je l'avois discontinué pen-  
dant quelques jours; il étoit si facile de reparer cette petite negligence!  
ces jours devinrent insensiblement des semaines. L'ouvrage m'effray-  
oit en s'augmentant. Je perdois en vains regrets le tems qui étoit en-  
core en mon pouvoir. Aujourd'hui, qui'il me faudroit écrire l'histoire  
de six mois, la raison me l'ordonne de n'y plus songer.

"Mais cette même raison ne veut point que je néglige entièrement  
la partie, peut-être la plus curieuse de ma vie. Je vais rassembler  
plutôt

plûtôt selon l'ordre des matières, que sous celui du tems, les idées nouvelles que j'ai acquises pendant mon séjour à Paris. Elles se distribuent naturellement sous quatre chefs : 1. Les choses qui me snt personnelles, mon économie, mes liaisons, et mes amis. 2. L'état de la littérature en France, les gens de lettres, les académies, et le théâtre. 3. Des observations détachées, militaires, politiques, et morales. 4. Les bâtimens et les ouvrages de l'art.—Je laisserai cependant subsister quelques pages de mon journal, écrites dans le tems même ;—entreprise vaine : je l'abandonnai l'instant après l'avoir commencé.”

Vol. ii. p. 94.

It is not improbable that some of these remarks, which have thus an apparent reference to the public, may have been inserted by the author at a later period, when the success of his publications had encouraged him to hope that every thing relating to his studies would interest the curiosity of mankind. In the course of the observations here printed, a great variety of books fall under the notice of the author, but particularly journals, as the *Bibliothèque Raisonnée* and *Journal des Savans*. Of the latter, he gives a character which ought to excite the emulation of all writers of similar works ; the temper described in which, it is, at least, in the power of every critic to imitate, and has, we may venture to assert, always been consonant to our feelings.

“ Je ne saurois dire combien je suis content de ce Journal ; le savoir, la précision, et le bon goût en font le caractère ; mais j'aime surtout un ton qui lui est unique, (we hope not now) un ton de modération, d'impartialité, qui distingue avec sûreté et avec plaisir les beautés d'un ouvrage, et qui en relève les défauts, avec beaucoup de sang froid, et même de tendresse.” P. 259.

In general, the criticisms contained in the observations of Mr. Gibbon are too detailed, and take too much the form of regular and long dissertations, to be extracted by us. His remarks on the *Itinerary of Rutilius*, p. 252, and on the *Journies of Horace and Cicero*, p. 325, &c. will be particularly pleasing to the classical reader. The remainder of this volume consists of some pieces which have, and some which have not, before been published. In the former class it will be unnecessary for us to expatiate on his “ *Essai sur l'Étude de la Littérature* ;” his “ *Critical Observations on the Design of the Sixth Book of Virgil* ;” the “ *Mémoire Justificatif*,” &c. ; and his *Vindication of his 15th and 16th Chapters against Mr. Davis*. There remain only “ *The Outlines of the History of the World*,” from the ninth to the fifteenth century, inclusively ; a rapid and able sketch : the “ *Antiquities of the House of Brunswick*,” the first part of a projected work : and

an "Address," on printing a collection of writers on English History. As the second of these is the most finished, we shall give a specimen from it. The reasons of the author for undertaking this task are conveyed in the following sentence, translated from his letter to Mr. Langer. "The first view of the antiquity and grandeur of the House of Brunswick excited my curiosity, and made me think that the two nations whom I esteem the most, might be entertained by the history of a family which sprung from the one, and reigns over the other." Among the materials exhibited in this composition, we are inclined to extract, as particularly striking, the character of Leibnitz, who, with Muratori, was the author's principal guide in this part of his compilation.

"The genius and studies of Leibnitz have ranked his name with the first philosophic names of his age or country; but his reputation, perhaps, would be more pure and permanent, if he had not ambitiously grasped the whole circle of human science. As a theologian, he successively contended with the sceptics, who believe too little, and with the papists, who believe too much, and with the heretics, who believe otherwise than is inculcated by the Lutheran confession of Augsburg. Yet the Philosopher betrayed his love of union and toleration: his faith in Revelation was accused, while he proved the Trinity by the principles of logic; and in the defence of the attributes and providence of the Deity, he was suspected of a secret correspondence with his adversary Bayle. The metaphysician expatiated in the fields of air: his pre-established harmony of the soul and body might have provoked the jealousy of Plato; and his optimism, the best of all possible worlds, seems an idea too vast for a mortal mind. He was a *Physician*, in the large and genuine sense of the word: like his brethren, he amused himself with creating a globe; and his *Protogæa*, or Primitive Earth, has not been useless to the last hypothesis of Buffon, which prefers the agency of fire to that of water\*. I am not worthy to praise the *Mathematician*; but his name is mingled in all the problems and discoveries of the times; the masters of the art were his rivals or disciples; and if he borrowed from Sir Isaac Newton the sublime method of fluxions, Leibnitz was at least the Prometheus who imparted to mankind the sacred fire which he had stolen from the Gods. His curiosity extended to every branch of chemistry, mechanics, and the arts; and the thirst of knowledge was always accompanied with the spirit of improvement. The vigour of his youth had been exercised in the schools of *jurisprudence*; and while he taught, he aspired to reform the laws of nature and nations, of Rome and Germany. The annals of Brunswick, of the empire, of the ancient and modern world, were presented to the mind of the *Historian*; and he could turn from the solution of a problem, to the dusty parchments and barbarous style of the records of the middle age. His genius

\* It may be observed, that this, and the two preceding periods, are formed exactly in triads of sentences, as already remarked. *Rev.*

was more nobly directed to investigate the origin of languages and nations; nor could he assume the character of a *Grammarians*, without forming the project of an universal idiom and alphabet. These various studies were often interrupted by the occasional *Politics* of the times; and his pen was always ready in the cause of the Princes and patrons to whose service he was attached: many hours were consumed in a learned correspondence with all Europe: and the Philosopher amused his leisure in the composition of French and Latin *Poetry*. Such an example may display the extent and powers of the human understanding, but even *his* powers were dissipated by the multiplicity of his pursuits. He attempted more than he could finish; he designed more than he could execute: his imagination was too easily satisfied with a bold and rapid glance on the subject which he was impatient to leave; and Leibnitz may be compared to those heroes, whose empire has been lost in the ambition of universal conquest." Vol. ii. p. 638.

We will not pause to dispute with the author, who can no longer answer for himself, concerning the opinions and reasonings of Leibnitz on subjects of divinity; but will acknowledge that, on the whole, this view of his character is drawn, though not without affectation, with a precision and a force, that discover the hand of an acute writer.

We shall here take our leave of a publication, the particulars of which, if examined with close discussion, might furnish materials for many journals. Of the nature of its contents, so far as they are now first laid before the public, we have undertaken to give our readers a correct, though general, view. Whoever shall examine the volumes with more minute observation, for himself, will find occasionally the vanity of an author in what is written, and the partiality of an editor in what is published; but will perceive, throughout, the efforts of an acute, industrious, and persevering mind. The sceptical opinions of the author do not very often appear; it is the classical reader who will most frequently be interested in the discussions he undertakes.

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ART. IX. *Sappho and Phaon; in a Series of legitimate Sonnets. With Thoughts on poetical Subjects and Anecdotes of the Grecian Poetess. By Mary Robinson, Author of Poems, &c.* 12mo. 82 pp. 3s. 6d. Hookham. 1796.

WE have frequently had occasion to commend the taste and talents of this fair writer; and we think we have seen her progressively improve in both, in the one by reflection, in the other by exercise. We think this before us the most polished production of her pen. Mrs. Robinson relates the story of Sappho and Phaon in a series of sonnets, all of which are,

without exception, sweet and melodious. We do not mean to enter upon the controversy, how far *legitimate* sonnets less confine the poet's fancy; but, *prima facie*, where the construction and disposition are avowedly more intricate, the rhythm is less likely to be easy and melodious. After having said that the title-page of this elegant volume promises too much, we subjoin the following specimens, to justify our commendation, and amuse our readers.

“ SONNET VI.

“ *Describes the Characteristics of Love.*

“ Is it to love, to fix the tender gaze,  
 To hide the timid blush, and steal away;  
 To shun the busy world, and waste the day  
 In some rude mountain's solitary maze?  
 Is it to chant one name in ceaseless lays,  
 To hear no words that other tongues can say,  
 To watch the pale moon's melancholy ray,  
 To chide in fondness, and in folly praise?  
 Is it to pour th' involuntary sigh,  
 To dream of bliss, and wake, new pangs to prove,  
 To talk in fancy with the speaking eye,  
 Then start with jealousy, and wildly rove?  
 Is it to loath the light, and wish to die?  
 For these I feel, and feel that they are love.”

“ SONNET XXXII.

“ *Dreams of a Rival.*

“ Blest as the God's Sicilian maid is he;  
 The youth, whose soul thy yielding graces charm;  
 Who bound, O! thralldom, sweet, by beauty's arm,  
 In idle dalliance fondly sports with thee?  
 Blest as the Gods! that iv'ry throne to see,  
 Throbbing with transports, tender, timid, warm!  
 While round thy fragrant lips bright zephyrs swarm.  
 As op'ning buds attract the wand'ring bee!  
 Yet short is youthful passion's fervid hour;  
 Soon shall another clasp the beauteous boy;  
 Soon shall a rival prove in that gay bow'r,  
 The pleasing torture of excessive joy!  
 The bee flies, sicken'd, from the sweetest flow'r;  
 The lightning's shaft, but dazzles to destroy!”

“ SONNET XXXIII.

“ *Reaches Sicily.*

“ I wake; delusive phantoms hence away!  
 Tempt not the weakness of a lover's breast;  
 The softest breeze can shake the halcyon's nest,  
 And lightest clouds o'ercast the dawning ray!

'Twas but a vision! Now, the star of day  
 Peers, like a gem on Ætna's burning crest!  
 Welcome, ye hills, with golden vintage drest;  
 Sicilian forests brown, and vallies gay!  
 A mournful stranger from the Lesbian isle;  
 Not strange in loftiest eulogy of song,  
 She who could teach the Stoic's cheek to smile,  
 Thaw the cold heart, and chain the wond'ring throng,  
 Can find no balm, love's sorrows to beguile;  
 Ah! sorrows known too soon! and felt too long."

It is certainly a fault, in the first of these Sonnets, to interchange rhymes so closely allied as *day* and *lays*; but, in general, the lines are harmonious, and the expressions apposite and unaffected.

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ART. X. *An Introduction to the Practice of Midwifery.* By Thomas Denman, M. D. Licentiate in Midwifery of the College of Physicians. In two Volumes. 8vo. 14s. Johnson. 1795.

THE first volume of this work was published in the year 1788, and met with that favourable reception which, from its intrinsic merit, it eminently deserved. The present volume exhibits equal marks of genius and attention, and they together form, in our opinion, the completest system of midwifery that is extant. The first volume contains the anatomical account of whatever pertains to generation and parturition, the theory of menstruation, conception, utero-gestation, and of labour, with observations on the diseases and accidents attendant on, or which are occasioned by any irregularity in these operations of nature: the volume now before us, which we had intended and hoped to notice sooner, treats of those labours which require the assistance of art. These the author has arranged under the titles of difficult, preternatural, or complex labours. Under the head of difficult labours are comprised those labours which are retarded by the inert, or irregular, contraction of the uterus, by the rigidity of the parts to be dilated; by disproportion between the dimensions of the cavity of the pelvis and the head of the child; or, by diseases of the soft parts. Each of these classes are again subdivided, and the precepts laid down, illustrated by a variety of judicious observations and examples. Preternatural labours, which form the second class, are those in which the fœtus does not present with its head to the orifice of the uterus: and complex labours, those attended with any accidents not included under the former divisions or heads, as hæmorrhage, convulsions, retained placenta, &c. or those in which any of the causes of difficulty before-recited, are complicated with these

these accidents, or in which the foetus is excluded before its time.

As a specimen of the work, we shall give the author's ideas of the causes of abortion, which are original and ingenious.

“ It would be curious, and might be of some utility in practice, to ascertain whether women, on account of their menstruation, or their erect position, or the structure of the ovum, are naturally more liable to abortions than animals; or whether frequent abortions in women, may not be considered as an attributive, either of habits superinduced by modes of living, or of accidents which might be avoided. There is great room to lament their frequent occurrence in the more civilized, perhaps luxurious scenes of life, and in those constitutions which are extremely delicate. Yet in those situations which might be presumed to be most unfavourable to the sex, among the lowest ranks of life, abortions, except from violent external accidents, rarely happen; so that there is some reason for believing, that woman, in a state of nature, would seldom suffer abortion. According to the opinions, nevertheless, of many systematic writers on this subject, every action in common life has been assigned as the cause of abortion; and, in general, that about which the patient was employed, when the first symptom appeared, is fixed upon as the particular cause, though probably she was before in such a state, that abortion was inevitable. If this opinion be just, then the event ought rather to be imputed to some previous indisposition, or perhaps to the excess of such actions, than to the exercise of the body on common occasions. Greater practical benefit will be obtained, if we seek for the causes of abortion in the general infirmity of the constitution, or in some particular state of the uterus, or its appendages, than by attributing it to these accidents. As far as the constitution may be altered, by the reduction of the general strength, by plethora or febrile disposition, so as to be unable to perform its functions, or to perform them with propriety and regularity, we may esteem every cause capable of producing such a state, as a primary cause of abortion. It does not often happen that simple weakness is a cause of abortion; for women, who become pregnant in very weak and reduced states of the body, particularly in consumptions, in whom there is a great aptitude to conceive, have of all women the least disposition to miscarry; yet a state more feeble, and more irritable, could with difficulty be pointed out. But the weakness and irritability is then of a particular kind, not arising from, connected with, or influencing the uterus, which proceeds in the performance of its functions, as if the constitution was in a perfectly healthy state. We may hence conclude that either weakness, or irritability in general, are seldom causes of abortion, but some weakness or imperfection, originating in, or affecting the uterus or its appendages; or a peculiar kind of irritability thence proceeding, distinguishable enough in the female character by a careful observer, which creates impatience of mind, and restlessness of body; in which every occurrence is the parent of fear and solicitude, and every office is performed with hurry and inquietude. As diseases of the body may induce irritability or anxiety of mind,



so the mind may reverberate this state to the body, the continuance of which may interrupt the regular performance of any natural process. It is therefore often found of as much importance, in our attempts to prevent abortion, to give composure and steadiness to the mind of the patient, to lead her to hope and cheerful expectation, by soothing and comfortable conversation, as it is to administer medicines to the body." Vol. ii. p. 317.

The following observations on puerperal convulsions are extracted, not only on account of the importance of the subject, but as they include, in our opinion, a definitive answer to questions much agitated among practitioners, whether it is proper to proceed to deliver by art, on the first attack of convulsions, or to wait until such a disposition is induced, in the os uteri, as to enable the operator to effect the delivery without violence to the woman, or, in most cases, to leave the whole of the business to nature.

"We will consider," the author says, p. 426, "whether delivery by art be proper or justifiable in the beginning of a labour attended with convulsions. Women sometimes fall into convulsions before there is any discoverable tendency to labour, when there is not the smallest degree of dilatation or relaxation of the os uteri, and when there is no way of judging that it will be labour, except from the peculiarity of the convulsions, or the manner in which they return, and they may be readily distinguished from those proceeding from any other cause. In some cases also, after a long continuance of the convulsions, the os uteri has remained closed, and then it has been presumed that they were not, properly speaking, puerperal. Yet, after a long delay, it generally happens that the dilatation both of the internal and external parts begins, and proceeds very rapidly; so that, in a short space of time, the os uteri becomes completely dilated. Now whether it be proper and reasonable, that attempts should be made to deliver a woman with the os uteri in this state, must appear very dubious to those who consider how much must then be required to be done by art. But, if we farther reflect upon the event of the greater number of cases of women who have been delivered by art, under these, and far more favourable circumstances, the greater part of whom died, their death being apparently hastened by the operation, however carefully it might have been performed, we shall be deterred from proposing it, and, I think, be justified in forming this general rule of practice, subject perhaps to some exceptions, that women who fall into convulsions in the beginning of labour, ought not then to be delivered by art. Though convulsions often happen in the beginning of labour, and continue to its termination, yet, on the other hand, it not unfrequently happens, that the first stage of the labour passes over without any disturbance or irregularity, and the convulsions come on at a more advanced period of the labour, when they were not expected. The propriety of delivering by art is then to be determined on other grounds than in the preceding statement. For it may frequently be now done without any peculiar force upon the parts concerned, as

the os uteri will be found to be dilated, and the child may be turned without difficulty, and safely extracted by the feet; or the head will have descended so low into the pelvis, as to allow of the use of the forceps or vectis; or, in extreme cases, the head may be lessened, and the delivery effected by means of the crotchet. But from a review of what has passed in my own practice," the author goes on to say, "I feel it necessary to caution the operator against a forwardness to sacrifice the regard due to the child in cases of convulsions, as many of these, with very unfavourable appearances, have terminated happily; and against hurry in any operation, as he would thereby lessen his chance of saving the child, and probably with disadvantage to the mother."

In a note the author tells us, that

"Dr. Ross, late physician to St. George's Hospital, was the first person who had the courage to declare his doubt of the propriety of speedy delivery in all cases of puerperal convulsions. The observation" he adds, "on which these doubts were founded, was practical, and the event of very many cases, have since confirmed the justice of his observation, both with respect to mothers and children."

Observations, equally new and judicious, will be found on many other subjects.

ART. XI. *The Life of the Rev. John Wesley, M. A. some time Fellow of Lincoln College, Oxford: Collected from his private Papers and printed Works, and written at the Request of his Executors. To which is prefixed some Account of his Ancestors and Relations; with the Life of the Rev. Charles Wesley, A. M. collected from his private Journal and never before published. The whole forming a History of Methodism, in which the Principles and Economy of the Methodists are unfolded. By John Whitehead, M. D. Author of the Discourse delivered at Mr. Wesley's Funeral. Vol. II. 8vo. 5c8 pp. 7s. Knight. 1796.*

IF the reader will turn to p. 265, of our second volume, he will see our opinion, and the specimens which were given of the preceding part of this publication. We were there enabled agreeably to diversify our account with some charming specimens of poetry, and with some interesting biographical anecdotes of the Wesley family; and, after having animadverted, though without severity, on the language of Methodism, sometimes beyond our comprehension, at others offensive to our ideas of common sense, we prepared our readers for a favorable reception of the volume now before us. This has been continued by the same hand, is written with the same zeal, and similar sentiments and language occur throughout. The journal

nal of Mr. Wesley to America; his labours as an itinerant preacher, on his return to England; the principal circumstances of his life, character, and death; are detailed with circumstantial minuteness, and; we doubt not, after due allowance for the partiality of friendship, with honesty and truth. The object of this publication, namely, the History of Methodism, as connected with the ministerial labours of Mr. Wesley, is, in this volume, pursued without interruption; we should, therefore, be somewhat at a loss to select such a specimen as might generally interest our readers, if the following plan pursued in the education of Methodists at Kingswood, did not appear to deserve some degree of attention.

“ The method observed in the school is this :

The First Class.

Morn. 7. Read. 10. Write till eleven. Aftern. 1. Read. 4. Write till five.

The Second Class.

Morn. 7. Read the Manners of the ancient Christians. 8. Learn the English Grammar; when that is ended, the Latin Grammar. 10. Learn to write. Aftern. 1. Learn to construe and parse *Prælectiones Pueriles*. 4. Translate into English and Latin alternately.

The Third Class.

Morn. 7. Read Primitive Christianity. 8. Repeat English and Latin Grammar alternately. 9. Learn Corderius, and, when that is ended, *Historiæ Selectæ*. 10. Write. Aftern. 1. Learn Corderius and *Historiæ Selectæ*. 4. Translate.

The Fourth Class.

Morn. 7. Read The Pilgrim's Progress. 8. Repeat the Grammar. 9. Learn Castellio's Kempis; and, when that is ended, Cornelius Nepos. 10. Write and Learn Arithmetic. Aftern. 1. Learn Kempis and Cornelius Nepos. 4. Translate.

The Fifth Class.

Morn. 7. Read Mr. Haliburton's Life. 8. Repeat the Grammars. 9. Learn Erasmus; afterwards Phædrus; then Sallust. 10. Learn Arithmetic. Aftern. 1. Learn Erasmus, Phædrus, Sallust. 4. Translate.

The Sixth Class.

Morn, 7. Read Mr. de Renty's Life. 8. Repeat the Grammars. 9. Learn Cæsar; afterwards Terence, then Velleius Paterculus. 10. Learn Geography. Aftern. 1. Learn Cæsar; Terence; Paterculus. 3. Read Roman Antiquities. 4. Translate.

The Seventh Class.

Morn. 7. Read Mr. Law's Christian Perfection:—M. W. F. Learn the Greek Grammar; and read the Greek Testament: Tu. Th. Sat. Learn Tully; afterwards Virgil. 10. Learn Chronology. Aftern. 1. Learn Latin and Greek alternately, as in the morning. 3. Read Grecian Antiquities. 4. Translate and make Verses alternately.

## The Eighth Class.

Morn. 7. Read Mr. Law's Serious Call:—M. Th. Latin. Tu. Frid. Greek. W. Sat. Hebrew; and so at one in the afternoons. 10. Learn Rhetoric. Aftern. 3. Read Hebrew Antiquities. 4. M. Th. Translate: Tu. Fr. Make verses: W. Make a Theme: Sat. Write a Declamation.

All the other classes spend Saturday afternoon in arithmetic, and in transcribing what they learn on Sunday, and repeat on Monday morning.

Mr. Wesley adds: "The following method may be observed, by those who design to go through a course of academical learning.

## First Year.

Read Lowth's English Grammar, Latin, Greek, Hebrew, and French Grammars, Corn. Nepos, Sallust, Cæsar, Tully's Offices, Terence, Phædrus, Æneid, Dilworth, Randal, Bengel, Vossius, Aldrich and Wallis's Logic, Langbain's Ethics, Hutchinson on the Passions, Spanheim's Introduction on the ecclesiastical History, Puffendorf's Introduction to the History of Europe, Moral and Sacred Poems, Hebrew Pentateuch, with the Notes, Greek Testament, Matt. — Acts, with the Notes, Xenophon's Cyrus, Homer's Iliad, Bishop Pearson on the Creed, Ten Volumes of the Christian Library, Telemaque.

## Second Year.

Look over the Grammars, read Vell. Paterculus, Tusculan Questions, Excerpta, Vidæ Opera, Lufus Westmonasteriensis, Chronological Tables, Euclid's Elements, Wells's Tracts, Newton's Principia, Mosheim's Introduction to Church History, Usher's Annals, Burnet's History of the Reformation, Spenser's Fairy Queen, Historical Books of the Hebrew Bible, Greek Testament, Homer's Odyssey, Twelve Volumes of the Christian Library, Ramsay's Cyrus, Racine.

## Third Year.

Look over the Grammars, Livy, Suetonius, Tully de Finibus, Musæ Anglicanæ, Dr. Burton's Poemata, Ld. Forbes's Tracts, Abridgement of Hutchinson's Works, Survey of the Wisdom of God in the Creation, Rollin's Ancient History, Hume's History of England, Neal's History of the Puritans, Milton's Poetical Works, Hebrew Bible, Job—Canticles, Greek Testament, Plato's Dialogues, Greek Epigrams, Twelve Volumes of the Christian Library, Pascal, Cornille.

## Fourth Year.

Look over the Grammars, Tacitus, Grotii Historia Belgica, Tully de Natura Deorum, Prædium Rusticum, Carmina Quadragesimalia, Philosophical Transactions abridged, Watt's Astronomy, &c. Compendium Metaphysicæ, Watt's Ontology, Lock's Essay, Malebranche, Clarendon's History, Neal's History of New England, Antonio Solis' History of Mexico, Shakspeare, Rest of the Hebrew Bible, Greek Testament, Epictetus, Marcus Antoninus, Poetæ Minores, End of the Christian Library, La Fauçleté de les Vertues humaines. Quæsnell sur les Evangiles.

Whoever carefully goes through this course, will be a better scholar than nine in ten of the graduates at Oxford or Cambridge." P. 245.

There is surely something very curious in the introduction and arrangement of many of these books.

The following character of Mr. Wesley, in justice to him, and as doing honour to the sensibility of the writer, we extract.

“ Many particulars of Mr. Wesley’s life, both of a public and private nature, have already been detailed; and I hope in such a manner as to enable the intelligent reader, by this time, to form an opinion of his character upon good evidence. But we must remember that some particular circumstances, or a few occasional acts in a man’s life, do not form his character, but the general tenor of his conduct. Because this shews some fixed principle that uniformly operates upon him, which, with a corresponding practice, forms his character. And when a long, virtuous, and useful life, is crowned with an end suitable to it, death puts a stamp upon his virtues, which shews us they are not counterfeit, but genuine. If the candid reader will review Mr. Wesley’s *whole* life, and judge of him by this rule, I am persuaded he will think with me, that, whatever failings as a man he might have, he had a degree of excellence in his character to which few men have attained.

“ But, to complete the picture which I have attempted to draw, it is necessary that some features in it should be more strongly marked. Some persons have affected to insinuate, that Mr. Wesley was a man of slender capacity; but certainly with great injustice. His apprehension was clear, his penetration quick, and his judgment was discriminative and sound: of which his controversial writings, and his celebrity in the office he held at Oxford, when young, are sufficient proofs. In governing a large body of preachers and people, of various habits, interests, and principles, with astonishing calmness and regularity for many years, he shewed a strong capacious mind, that could comprehend and combine together a vast variety of circumstances, and direct their influence through the great body he governed. As a scholar, he certainly held a conspicuous rank. He was a critic in the Latin and Greek classics; and was well acquainted with the Hebrew, as well as with most of the European languages now in use. But the Greek was his favourite language, in which his knowledge was extensive and accurate. At College he had studied, with a good deal of care, Euclid, Keil, Sir Isaac Newton’s Optics, &c. &c. but he never entered far into the more abstruse parts, or the higher branches of the mathematics; finding they would fascinate his mind, absorb all his attention, and divert him from the pursuit of the more important objects of his own profession. He was no great friend to metaphysical disquisitions: and, I must own, that I always thought he held metaphysical reasoning, even when properly and modestly conducted, in too low estimation. But this, I apprehend, proceeded chiefly from the incompetency of most of those who have entered upon these kind of speculations, and the mischief which he observed their writings had done, both in the affairs of civil life, and also in religion. He was a most determined opposer of those systems of natural philosophy, which represent the powers of matter as the efficient causes of all the phænomena of nature; whereby God is banished out of the world, and all things, even the actions of men, are supposed to be determined by laws unalterably fixed, no place being left for the interposition,

terpositions of a superintending Providence. He doubted, but did not deny, the truth of the calculations of the planetary distances, and some other parts of modern astronomy. Natural history was a field in which he walked at every opportunity, and contemplated with infinite pleasure, the wisdom, the power, and the goodness of God, in the structure of natural bodies, and in the various instincts and habits of the animal creation. But he was obliged to view these wonderful works of God, in the labours and records of others; his various and continual employments of a higher nature, not permitting him to make experiments and observations for himself.

“As a writer, he certainly possessed talents, both from nature and education, sufficient to procure him considerable reputation.” But Mr. Wesley did not write for fame; his object was to instruct and benefit that numerous class of people, who have a plain understanding with plain common sense, little learning, little money, and but little time to spare for reading. In all his writings he constantly kept these circumstances in view. Content with doing good, he used no trappings merely to please, or to gain applause. The distinguishing character of his style is, brevity and perspicuity. He never lost sight of the rule which Horace gives,

*Est brevitæ opus, ut currat sententia, neu se  
Impediat verbis lassas onerantibus aures.*

Concise your diction, let your sense be clear,  
Nor with a weight of words fatigue the ear.

In many of his works we may observe, his words are well-chosen, being pure, proper to his subject, and precise in their meaning. His sentences commonly have clearness, unity, and strength: yet he sometimes closes a sentence in a manner which destroys its harmony, and subtracts much from its beauty. But whenever he took time, and gave the necessary attention to his subject, both his manner of treating it, and his style, shew the hand of a master.” P. 463.

They who are friendly to the cause of Methodism will rejoice to hear of its successful progress within the last thirty years. In 1767, according to this writer, the number of itinerant preachers was 104, and the people in the societies 25,911. In 1795 the number of itinerant preachers was 357; and of the people in the societies 83,368. Dr. Whitehead is certainly entitled to the grateful acknowledgments of all those to whom Mr. Wesley's memory is dear; and his work is of general importance to literature, as containing the best and most regular history of a sect, which, however erroneous in a few points, has produced a beneficial operation upon the minds of many individuals; and may safely boast of several within its pale, distinguished by their blameless manners and useful accomplishments.

ART. XII. *The Poetical Works of the Reverend Samuel  
Bishop, A.M.*

(Concluded from our last, p. 465.)

THE dramatic interlude, which we noticed in our last number, is succeeded in the volume by a very large collection of short compositions, entitled, *Poems on occasional Subjects*. These, the editor informs us, are poems recited before the governors of Merchant Taylor's school on public occasions, and are selected from a much greater number written by Mr. Bishop, in the long interval between the years 1756 and 1795. The spirit, originality, and variety of these occasional copies of verses, certainly do the highest honour to the genius and taste of the author. They are various in style; some grave, some gay, some instructive, some witty, but all evincing great fertility of fancy and skill in writing. The subjects frequently promise little, yet produce much; and the author completely displays the talent of adorning the most barren, and raising the most humble topic. We cannot, perhaps, adduce a better proof of this assertion than the following poem, the subject of which is as low, and the poetry and morality as excellent, as can well be imagined.

“ THE LEADING-STRING.

“ Guide of my wayward steps, when young desire  
Caught the first spark of Emulation's fire,  
(Whose genial power, enkindling as it ran,  
Rais'd Life to Sense, to Reason, and to Man,)  
Still, still my soul in memory's inmost cell,  
Where images most dear, most sacred dwell,  
With willing gratitude retains, reveres,  
Thy faithful service to my weakest years!

Oft as my thoughts recall those early days,  
Thy gentle aid demands my warmest praise;  
By thee at once directed, and sustain'd,  
Unhurt I rovd, where countless dangers reign'd;  
Where else, each petty pebble had o'erthrown  
An helpless wanderer, in a world unknown.

Beneath a thousand forms reflection shows  
Combining perils, hardships, pains, and woes:  
O! baneful influence, every moment spread  
In varied terrors o'er an infant's head;  
Whom still, alike unconscious, unalarm'd,  
The plain invited, and the desert charm'd;

Whose

Whose heedless foot, with equal haste, had trod  
 'The fatal precipice, and flowery road :  
 Who fondly rash, no other object knew,  
 Than what each changing trifle set to view ;  
 Tir'd of the present, fond of that which flies ;  
 Still prone to fall, and impotent to rise.

Ev'n now I tremble at th' afflicting scene—  
 —Be firm my Soul!—What can this transport mean ?  
 Hark ! on mine ear some sound more awful breaks !  
 —'Tis no illusion!—'tis the Muse that speaks.

“ My son !” she says, “ if thus, thine heart, aghast,  
 Starts at the little snares thy childhood pass,  
 Think, think, what dangers wait thee now !—for know  
 Thou art still an infant, in a world of woe :  
 Still in thy way, Vice, Vanity, Disgrace,  
 Spread the broad net, that will obstruct thy race ;  
 Conceal the rock, that tempts with specious show  
 Thy foot, to plunge thee in th' abyss below ;  
 Hasten thee ; prepare thee, for th' unequal strife,  
 And take from me, the Leading-strings of Life.

Be Virtue first thy care, thy wish, thine aim ;  
 Her rules thy standard, her applause thy fame :  
 To her thy steps let fair Discretion lead ;  
 Let Truth inspire thy thought, and crown thy deed ;  
 Let sage Experience guide thy hand and voice ;  
 Be slow to choose ; but constant in thy choice ;  
 To Mercy's dictates open all thy breast.—  
 Be Good—and Heaven will teach thee to be Blest.”

Vol. i. p. III.

Among the remainder of these poems many are of equal spirit with this, which will, doubtless, be sufficient inducement to such of our readers as delight in poetry, to make the examination for themselves. This volume concludes with some Latin epigrams, a few of which are given in English also. Hardly any of them are deficient in poignancy, but the archness of the sarcasm in that which we shall cite, gives it peculiar merit.

“ *Brevis esse Laboro.*

Ars longa est, sed vita brevis ; sic scripserat olim

Illustris medicâ calliditate senex \*.

Dicite nunc medici, colitis si *longius* artem,

An *brevior* nobis vita futura fiet ?” P. 315.

The same talent of giving new and elegant ornaments to very trivial subjects, and drawing from them unexpected and

\* Hippocrates.



happy allusion, which appears so abundantly in the occasional poems for the school, is exhibited also in those written for other occasions, among which are the annual copies addressed to Mrs. Bishop. Of these a few have stolen into print before, and have been, as they deserved, very generally admired. We shall insert one, which, to us, is new, and has all the merits that have been acknowledged in the more known copies.

“ TO MRS. BISHOP,

*On another Anniversary of her Wedding-Day, with his own Profile in shadow.*

“ In many an emblem's better part,  
I've pictur'd oft, your head and heart;  
Permit me now to let you see,  
A shadow, that *should* look like me;  
The shadow of a man obscure,  
In all, but one dear treasure, poor;  
Yet more than wealthy, happy too,  
To call that *one dear treasure*—YOU!

The shadow of a man, whose eye  
Could Worth in Beauty's form descry:  
Mark'd where the worthiest charm the most;  
And saw in You, all each could boast;  
And seeing, lov'd; and loving, thought,  
The more he lov'd, the more he ought.

The shadow of a man, who knows  
How likeness from affection grows;  
And his own Virtue best secures,  
When most he feels, and honours Yours.

In short, mere *shadow*, as it is,  
Queer copy of as queer a phiz,  
This mimic bawble of a face,  
Assumes a style, and claims a place,  
All other pride and praise above—

—THE SHADOW OF THE MAN YOU LOVE!”

Vol. ii. p. 40.

It is very evident that we cannot proceed to gratify our readers or ourselves by these extracts, to the extent that the occasion might tempt us to wish. The chief part of this latter volume is occupied by English epigrams, of which it must suffice to say, that there are among them many more good, and much fewer bad than is usual in such collections. Two, in different styles, we shall insert. May the sentiment with which the former concludes, assist the patriotic emulation to maintain its truth!

“ QUÆRE PEREGRINUM.

Virtues and fashions jointly share  
All England's pride, all England's care :

From

From foreign fops, and coxcomb courts,  
 Fashions, by wholesale, she imports;  
 But let it, to her praise be known,  
 Old England's VIRTUES are her own!" P. 184.

“QUALIS AB INCEPTO.  
 First, in the bunch, the grape's red hue,  
 Then in the bottle glows;  
 But last, and most, and longest too,  
 O Cotta, in thy nose.” P. 196.

So very new a turn, given to so very old a subject, has peculiar merit. One circumstance in Mr. Bishop's plan of versification we can by no means approve. He frequently drops a syllable, in a way that is unusual and very inharmonious. Thus *adversity*, in his last copy of verses, stands as three syllables. Similar licences occur frequently, and ought not to be imitated. To sum up our account briefly. So much variety, so much novelty, so much poetical spirit as are displayed in these volumes, we have seldom seen in a modern publication; and, of their success with the public, we can hardly entertain a doubt.

ART. XIII. *An historical Essay on the Principles of political Associations in a State; chiefly deduced from the French, English, and Jewish Histories: with an Application of those Principles, in a comparative View of the Associations of the Year 1792, and that recently instituted by the Whig Club. By the Reverend John Brand, M. A. 8vo. 138 pp. 3s. Longman. 1796.*

IN proportion as a juncture is critical and alarming, it is expedient to consult the page of History, that we may be enabled, if possible, by taking advantage of the dear-bought experience of others, to avoid that enormous expence which must attend the purchase, if made by ourselves. It cannot be denied that the present juncture calls, in the most urgent manner, for such a reference: for never, in the history of the world, was there a period teeming with dangers so universal in their extent, so fatal in their tendency, and, at the same time, so difficult to be averted, as those which disturb the present quiet, and threaten the future safety, of mankind. At such a time it is perhaps impossible to render a more valuable service to society, than by selecting, from the immense mass of historical records, those lessons which are more immediately applicable.

cable to the circumstances of the moment. This service has been performed, and in a manner which deserves the highest commendation, by the author of the work now before us; who, in doing it, has not merely displayed the depth of his reading, the accuracy of his observation, and his powers both of combination and discrimination, but has made that display subservient to his grand object, by the aid of much original and judicious reasoning, by bringing together ancient and modern times, and by exhibiting, in one point of view, the past and the present, in a manner which cannot fail to strike, to impress, and to instruct.

This valuable work purports to be "An historical Essay on the Principles of political Associations, *in a state*;" that is to say, of those occasional and voluntary associations, which are subordinate to the grand, permanent, and paramount association, the state itself; to which every one, as a member of society, finds himself subjected from the moment of his birth. It seems to have taken its rise from a particular occasion, which, in our opinion, very justly excited the alarm and indignation of the author—the attempt of the Whig Club (that is, of the society continuing to style itself so, although disclaimed by the most ancient and respectable supports of the Whig interest) to form *a general association of the people*, for the repeal of the two excellent statutes which had been recently passed for the preservation of his Majesty's Person and Government, and for the suppression of treasonable and seditious practices. But though the immediate object of the work was to point out the danger inseparable from *such* an association, it is applicable to every case of political association in a state, and its utility therefore is of an extent to which it is not possible to prescribe any limits. For it is by such associations, however useful they may be, or have been, on particular occasions, that the greatest evils which society can experience may be produced: and it should not be forgotten, that while it is on such means that the modern promoters of anarchy chiefly depend to effect their main design, the subversion of all established government, these disturbers of social order have carried the system of association to a degree of improvement never before known, and have, of course, rendered it in proportion a more powerful engine of destruction. The Jacobin and Corresponding Societies, with their arts of organization, division, subdivision, affiliation, &c. &c. &c. might, with propriety, be vouched in support of what we here advance. Of the effect to be apprehended from the association proposed by the Whig Club, if that body had succeeded, or should yet succeed in the attempt, a just idea may be formed

Y y

from

from the following introductory and very pertinent observations.

“ The object of an association is to unite the action of the associators in some mode: that of a “ general association of the people,” or Mr. Fox’s association, is to bring a whole people into action, including the populace.

“ A single association of the people is the most perfect union they can be brought into, but its force will be highly concentrated if it give obedience to a Directory at its head, which “ the general association of the people” possesses in the remainder, or rump, of the Whig Club, who have already assumed, over its future members, something superior to legislative power, in giving to the association a constitution. If an individual of the Directory sway all the rest, for the present he is the effective dictator of the association. It is easy to name one whose political character and ability seem to secure him that ascendancy. The founders of this association profess to attempt to make it universal; if they succeed, they will at first concentrate the greatest possible force, under the greatest possible union.” P. 2.

Mr. Brand has been remarkably happy in a division of his subject matter, so extremely just and accurate, as to render the discussion perspicuous throughout; so perfect and comprehensive, as to apply to every possible case of association; and so extensively useful, as to afford a test, from which every individual, by a single glance of thought, may ascertain, with precision and certainty, whether any particular association, formed or projected, be in its principle and tendency pernicious or salutary. It is very desirable to retain this distinction in the mind, as it affords an unerring rule whereby not only to judge of the conduct and connections of others, but also to regulate our own, whenever it is proposed to attain a political object by means of that weight and influence, which are inseparable from the union of many individuals. The distinction to which we allude, and which we feel it our duty to press so strongly on the attention of our readers, is that by which Mr. B. divides associations, in respect of their objects, into *defensive* and *offensive*: defensive when their object is the preservation of what is already possessed; and offensive, when it is the acquisition of something not in possession, by the united force of those who associate. In the latter class, Mr. B. very properly includes associations to regain what is no longer possessed. On this subject he says,

“ Hence, as all associations to gain what the members do not possess, are offensive, an association to regain what they cease to possess, is offensive also. Its spirit, at least, will be equal in strength to that with which the acquisition of an object never possessed before, is pursued, and possibly more, as some degree of resentment may warm it.

If

If the associators have been deprived of it by law, they contend for an illegal possession, or a legal right they possess not." P. 7.

Mr. B. having observed, that there must be a difference in the effect of the action of the people, in proportion to the difference of the spirit by which they are actuated, proceeds to "compare these two classes of associations as to their effects," and he deduces that comparison "both from the known qualities of human nature, and from what history has given us upon the subject." As to the former of these points, his remarks are too forcible and important to be curtailed.

"The fear of losing what we already enjoy, occupies the mind but very little. Hence associations of parties formed upon a defensive principle, are very different, in the spirit which pervades them, and in their effects, from those formed on principles of acquisition, or offensive associations. The efforts men exert to continue as they are, partake greatly of the moderation of that frame of mind which gives birth to them—content in their present state: a sentiment which has not habitually all that force on our minds which it ought to have. On the other hand, there is no emotion which we indulge ourselves in with so little restraint, as the hope of a change of our state for the better; and the constancy of that indulgence is such, that men habituate themselves to it, until that passion has, in most minds, acquired a very distempered magnitude and force. This is the reason that when men form combinations in civil society, to defend the good they enjoy, there is too much inertness in all their movements: but if the object of their formal union is something they wish to acquire, they are heated to a fervor which carries them far beyond the bounds of sobriety and expedience; and when a state is divided into two parties, the majority acting upon the first, and the minority upon the second principle, the latter has been too frequently able to overpower the former, with the better cause, and the apparent weight of influence on its side. Hence Mr. Hume, considering the collision of two such parties, says, with great truth, "One furious enthusiast is able, by his active industry, to surmount the indolent efforts of many sober and reasonable antagonists." P. 7.

Mr. B. then applies his admirable and fundamental distinction in a just comparison between the associations formed in 1792, in imitation of the original association instituted by Mr. Reeves, and other gentlemen, at the Crown and Anchor, and that proposed by the Whig Club in 1796, which he calls "Mr. Fox's Association:" the former he denominates *defensive*, "being to guard the constitution against republicans and levellers;" the latter *offensive*, "being against existing laws."

The author next distinguishes the spirit of the two species of associations, by deductions from history, and beginning with defensive associations, he distributes them into those which had for their object to maintain the prerogatives of the crown,

and those which sought to preserve the liberties of the people. Among the former, he mentions that of the royalists who followed the fortunes of Charles the First, and he infers, from allusions to their conduct at different periods, that "associations in defence of the existing power of the sovereign, are not, in their spirit, inimical to the constitution;" that they are not apt "to act up to the full spirit of their original compact;" and that, though first "exasperated by resistance and sufferings," and afterwards "inflamed by victories," they are not disposed "to forget their moderation," and to "push their vindictive triumphs to extremes." Among the latter he enumerates the association of the Barons at Merton, against the introduction of the civil law into England;—that of the Barons against King John, whereby the great Charter, which had before been admitted by John to be the law of the land, was obtained;—and the coalition of Whigs and Tories, which produced the Revolution of 1788, whereby "no one part of the constitution was altered, or suffered the least damage; but, on the contrary, the whole received new life and vigour." Of this last compact he also observes, what is evidently true of the two preceding, that it was "an association of heads of parties, or rather of persons holding a power over their followers," and not "a general association of the people;" and, from all these instances, he deduces the extensive and important conclusion, that "none of the associations recorded in our history, which have been followed by a happy event, have been general associations of the people, or to which the populace have been a party; and that none of them have been associations of acquisition, or offensive." P. 30.

The spirit of offensive associations of the people is next considered; and here a distinction is taken between those which are, and those which are not, originally defined and limited in regard to their object. The author proposes, after giving some examples of the indefinite kind, to "show what confidence may be placed in the fidelity of the engagements of limitation held out by [the] others." Beginning with that species of offensive associations, of which the objects have been but "laxly defined," he subdivides them into such as have been formed on pretences of religion, and such as have been founded on the principles of the rights of men. Among the instances cited of the former kind, the Protestant association under Lord George Gordon is brought forward with much pertinent observation, deserving very serious attention at the present moment. The author prefaces his enumeration of cases of the latter description with the following original and striking remarks.

"Every

“ Every instance in history of the fatal effects of religious fanaticism has, in this age, been studiously and invidiously collected, and brought forward to public view; but those of combinations and associations to obtain political equality, and to vindicate what are now called the Rights of Men, have been little enquired after; and France is very generally supposed recently to have exhibited the first example of the calamities they have produced. I have often wondered at the prevalence of this opinion, and it would have been fortunate for human kind, and for that fine country in particular, if it had been true. But her fate has resembled too much that of the beautiful and cultivated tracts which lie round the base, and ascend part of the sides of Mount Vesuvius: the volcano seems extinct for ages; the harvest, the vineyard, the farm, the villa, the palace, and every mark of fertility, cultivation, and splendor, seem to have made it their selected spot: but the periodical eruption returns, and a conflagration sweeps all these beauties from the earth.

“ When the populace is brought into action, they will ultimately be governed in their conduct by the most violent set of principles which has infected any large section of them. This point is laid down simply now; I shall return to the consideration of it. But the principle of the equality of right, and that understood in its most fatal sense, has been long fermenting among, and at length infected no small part of the lower classes of society in Europe. While, therefore, we look upon the late calamities of France as a political phenomenon, single and unprecedented in its kind, when it is only one instance among many, we estimate the greatness of our hazard much beneath its magnitude, which increases in proportion to the number of such events that have taken place during the period of authentic history, and likewise with the relaxation of our watchfulness caused by this error.” P. 35.

Mr. B. proceeds to exemplify these remarks, by quoting from history a variety of instances, selected with great judgment, and detailed with great precision, which prove that different countries, in different ages of the world, have suffered very severe calamities from the operation of too extensive principles of liberty and equality. But we must beg leave to observe, that, although the direful effects of such principles, are not for the first time experienced by modern France, all former examples of those effects fall infinitely short of that tremendous example. The malady appears now with a degree of malignity which it never before exhibited; it has already carried its ravages to an extent never before witnessed, and society is rendered, by an increased corruption of morals and degeneracy of manners, and by a growing disregard to religion, more prone than ever to imbibe the fatal contagion. A reference to former experience is not, however, the less useful; for, if the evil in its milder state was so dreadful as history proves it to have been, can there exist a stronger motive to put

put us on our guard now, that it is become so much more alarming and destructive? The mementos of this kind, which the author has drawn from history, are:

1st. The insurrection of the Jews, which, in the reign of Vespasian, terminated in their "ceasing to exist as a nation."

2. The insurrection of the *Bagaudæ*, in Gaul, in the reign of Dioclesian, in which, according to Mr. Gibbon, the insurgents "asserted the natural rights of men; but they asserted those rights with the most savage cruelty."

3. The insurrection of the *Jacquerie*, in the reign of King John of France, in which the insurgents are also stated by Mr. Gibbon to have "asserted the natural rights of men;" and which Mr. B. considers as resembling that of 1789, "so much, not only in its general character, but in particular circumstances, that we seem almost to be reading the same history under different names. It was the insurrection of the *Jacquerie*, to whom the modern Jacobins have succeeded, not only in spirit, but in title, after the interval of 440 years."

P. 39. He then points out some very striking similarities between the two cases.

4. The insurrection under Wat Tyler, in England, which Mr. B. ascribes to the influence of the last preceding example, that of the *Jacquerie*; an influence, the effect of which he states to have been retarded during the reign of Edward the Third, by "the vigour of his administration and the popularity of his brilliant reign." But, in the minority of his successor, the distemper broke out: "seditious orators were not wanting to propagate the sacred right of insurrection: the name of one of them is handed down to us: John Ball, a priest, went about the country, inculcating the equal right to liberty, and to all the goods of nature; the tyranny of artificial distinctions, and the idea of primitive equality." Principles which Mr. B. aptly compares to some inculcated in Mr. Barlow's *Advice to the Privileged Orders*, wherein it is asserted, "that every man is born with an imprescriptible claim to a portion of the elements, which portion is termed his birth-right." The dangerous and lasting influence of French example, however it may be checked for a time by the operation of a good and vigorous reign, is illustrated in a subsequent part of the work by the following observations, which deserve very particular attention, and which we conceive will be most properly noticed in this place.

"The desire to copy the example of the populace of France prevails among many; and by their being drawn more together by this dangerous measure, it will be more generally diffused. And history informs us, that the spirit of insurrection has mostly migrated from  
France



France to England. The religious Association or League under the Guises, was the precedent of the Presbyterian Solemn League and Covenant; and the Association of the Jacquerie, on the principle of the equal Rights of Men, was copied in England by Wat Tyler and his associates. The eruption of both these evils was kept back here for a considerable period; and if either of these events excited any alarm in England when they first took place, the passing of five or six, or even ten or twelve years, without their producing any effect, was no proof that such alarm was not founded on real danger; and it will be happy for this country, this generation, and posterity, if the system of the Jacobins (the way of which seems now preparing by Associations tendered to the populace) be kept permanently at a distance from us." P. 95.

5. Mr. B. enumerates some other insurrections, of an inferior kind, to assert the rights of man; and, upon the whole, he deduces two general conclusions from this part of the subject: 1st. That "the executive power of the sovereign can never be suddenly and greatly weakened or relaxed below its accustomed tone, without exposing society to the hazard of that most dreadful of calamities, the tyranny of levelling principles or those of equality;" and, 2dly. That "offensive popular associations, on principles called those of the rights of man, have always been attended with the most tragical consequences."

As this work, besides its general importance, comprises a considerable quantity of historical investigation, which we should be sorry to represent imperfectly, we must reserve the remainder of our analysis to another opportunity.

(To be concluded in our next.)

ART. XIV. *Essai sur la Vie de T. Wentworth, Comte de Strafford, &c.—An Essay on the Life of T. Wentworth, Earl of Strafford, Prime Minister of England, and Lord Lieutenant of Ireland, in the Reign of Charles the First. Also, on the general History of England, Scotland, and Ireland at that Period. By the Count de Lally-Tolendal. 8vo. 408 pp. Usually sold as the second Volume to the Tragedy of the Comte de Strafford\*. Edwards, &c. 1795.*

THE diligence with which the Count de Lally-Tolendal collected the materials for this work, and the number of writers whom he consulted, are evident from the references

\* See our last, p. 505.

in the margin: these authorities are all melted down into an uniform and valuable mass; forming one of the most complete and elegant lives of an English statesman, that we possess. We must, however, make a considerable objection to this composition in one part; the abstract of the history of Ireland; which is extended beyond the proportion it ought to bear to the rest of the work; occupying forty-two pages. This fault arises principally from treating the history of ancient and remote periods too much at length.

The merits of Lord Strafford's political character have been made a question of party among us: his quitting the country party, and the spirit of his administration in Ireland, have been capital points in this eager dispute. These we think the count has settled finally in his favour, and on the firmest grounds. Against the charge, on the first head, he thus defends him. The ideas of Sir Thomas Wentworth, on the reformation then wanted in government, were extensive, but they were limited. He placed an ultimate point to them, which he was determined not to pass. His whole plan was contained in that excellent instrument, the Petition of Right, brought into the house by himself. When attempts were made to mutilate it, the day before it passed into an act, he firmly declared, that "not a syllable of it should be changed." In the midst of this firmness he constantly expressed the greatest reverence for the king and his just rights. The bill passed. All he had desired was obtained. The first day after, every thing in the Commons was joy and gratitude: they declared, by the most unequivocal measures, the fullest satisfaction; they dissolved the committees of inquiry into religious and political grievances. On the third, a violent remonstrance was voted against the very grievances so lately redressed; and marks of continued and strong animosity against the king, broke out in that assembly. Wentworth expressed his "dislike," and even his "detestation of them." He was equally just, equally constitutional, and consistent with his former principles in both parts of his conduct.

The defence of the spirit of Lord Strafford's administration in Ireland, is distinguished by its ingenuity and force. That island was in a state of semi-barbarism, where the reins of government were intrusted to his hand; his administration, the count observes, was in part dictatorial, in part parliamentary: the manners of the country were lawless, corrupt, and ferocious; these were to be ameliorated, and civilization introduced. In such situations, a very dictatorial power alone can produce such effects: but the ends which he pursued by this strong government were such as tended, with the utmost rapidity,

pidity, to put an end to the necessity of it, and thereby to its existence.

But, while this progress was going on, he was forming the leading men of the nations, by practice and habit, to their duties in the regular administration of a government perfectly free. He assembled them frequently in parliament: a proof that his stronger measures were only intended to be temporary: and, in his defence, on the charge that he was an enemy to those assemblies, he was able to urge, that, during his administration in Ireland, which lasted seven years only, he had held more sessions of parliament than had taken place in half a century, before his time. We here take leave of a writer, illustrious in rank and ability; and comparatively happy under adversity, in a mind cultivated by the ingenious pursuits of literature. In the most momentous periods, these enable us to act with wisdom, or to sustain with firmness, what we may be called to bear. "The good they bring us is adapted to every time, every state, every place. It is the nurture of youth, the delight of age; the ornament of prosperity, and the solace and refuge of misfortune\*."

ART. XV. *Letters, political, military, and commercial, on the present State and Government of the Province of Oude and its Dependencies, addressed to Sir John Shore, Baronet, Governor General of the British Possessions in India.* 4to. 40 pp. 2s. Debrett.

THE Province of Oude and its dependencies, upon their becoming, by conquest, the property of the company, were restored, under certain conditions, to Sujah Dowlah; under whose wise administration the natives prospered and were happy. The restoration of the country to the government of Sujah, this author considers as a noble act; but, says he,

"Continuing to let his successor hold it, without ever considering his abilities for such an office, is a disgrace to wisdom, a disgrace to humanity; it is forging fetters, with which he oppresses that portion of mankind committed to his care. Let us view again the state of this country. The Nabob, immersed in luxury, given up to the most despicable vices, and detested by his subjects; the revenue gradually falling off; the country farmed out to eunuchs and to slaves; popula-

\* Cic. pro Archia poetâ.

tion rapidly diminishing; the just reward of industry torn away by rapacious animals, who are alike strangers to justice, and that noble passion, a love to their country; property and life itself depending on the nod of a capricious tyrant and his minions; yet this vile character, and this vile system, is supported by the Company. From their armies he derives his strength, he enjoys this country; from their assistance he collects his revenues, which he could not do by his disorderly troops, were it not for the fear of his orders being enforced by ours. By taking the country from such a disgrace to mankind, they would restore happiness to millions. Trade, cultivation, arts, every thing that is desirable to a nation, would increase, industry would exert itself, being sure to enjoy the fruit of its labours. The revenue, instead of being squandered on pernicious extravagance, would serve to protect the country from outward enemies, and the subjects from private plunderers. Trade would furnish a new resource of treasure to our country, and justice would exult in healing the wounds inflicted by despotism."

The object and spirit of this publication will sufficiently appear from this extract. The author would boldly and openly take that country, to which he thinks so just a claim can be made, and govern it by laws and institutions of our own; allowing to the nabob an annual pension.

It is certain that the right of the East India Company to Oude, and other provinces of India, is precisely the same with that of the Moguls; and that the native Hindoos, considering both as intruders, would readily yield obedience to the milder and more equitable government: and, perhaps, a new government might be framed, by a direct avowal of sovereignty on the part of the Company, and by the introduction of as much of the free genius of English laws and government, as might be amalgamated with the customs and prejudices of the natives. There would be an immediate accession of revenue to the company; and this might further be eventually increased by a spirit of industry, quickened by the reign, if not of justice in its full extent, yet by laws equal to all, and not to be violated at the caprice of a tyrant. All this is plausible. Yet it may be questioned whether so great an innovation might be hazarded with safety in the government of such extensive territories. In all changes, the remote and unforeseen consequences are often, nay, for the most part, of greater importance than the immediate effect.

The wealth of the Nabob holds out a present bait to avarice; and it is possible that, under our immediate government, the revenue of the company might be increased, with the active exertions of the inhabitants. But is it quite certain that such a new system could be introduced consistently with the internal tranquility and satisfaction of the provinces, or with their external

ternal defence? The nominal sovereignty of the Nabob is, in our opinion, of greater influence, both among the people (a great and respectable proportion of whom are of the Mahomedan religion) than the author of these letters seems to apprehend. But, whatever truth may be in the allegation, that the attachment of the people to the effeminate and oppressive Vizier is gone, together with their respect, it is neither certain, nor probable, that the Princes of India could see that nominal sovereign stripped of the insignia of power without alarm. The alarm, the convulsion, might, not improbably, be immediate. The Princes of Hindostan, according to the ideas of India, and the East, must reign or perish. The first idea that must occur, on the dethroning of the Nabob, would be that his life was in danger. A greater jealousy than ever would arise of the English. The establishment, and the extension of their power, by means of political intrigue, and assisting and defending the one against the other, might be precluded. To acquire and maintain sovereignty by a pretended respect to ancient governors and forms of government, is no new system of policy: as is well known to all who are even moderately read in history. The measure, therefore, recommended by the writer of these letters\* will, no doubt, undergo due deliberation. It is fortunate that the British legislation has made provision to temper and controul the commercial spirit, which is apt sometimes to degenerate into cupidity, and rushes often to gain, without due regard to permanence of power, or to political prudence.

ART. XVI. *The Economy of Nature explained and illustrated, on the Principles of modern Philosophy.* By G. Gregory, D. D. joint Evening Preacher at the Foundling Hospital, and Author of *Essays historical and moral.* Three Volumes. 8vo. with 46 Plates. 11. 7s. Johnson. 1796.

THE success which has of late years attended the ardent pursuits of philosophers, especially in branches, which, though of a very recondite nature, have yet an influence upon most of the terrestrial objects of our contemplation, has no doubt so far new modelled the science of physics, that a gene-

\* A lieutenant, as we are informed by an advertisement, in the Bengal Cavalry.

ral survey of the whole, with a due application of these newly acquired principles, must, we are confident, be an acceptable addition to the stock of our elementary works on the properties of created beings. To those who may contend, that these discoveries have already been amply described\*, we shall observe, that the recent discoveries upon fire, light, and the aerial fluids, have so general an influence upon most of the operations of nature, that the works as yet published on the subject, may be considered as partial performances, and, at best, as too theoretic to answer the purpose of popular instruction; and that so general and comprehensive a view, as these volumes present, has, till now, been a desideratum. To supply this deficiency then was the object of Dr. Gregory in the work before us, in which he tells us he has had more in view the propagation of useful and well-authenticated knowledge, than the display of far-fetched speculations, deluding systems, or specious hypotheses.

To the question for whose use this work may be designed, he answers: "For all whose curiosity would lead them to take a general survey of nature—for all, in particular, who wish to understand the elements and principles of natural history." He conceives, "that it will not be unuseful to the younger students of medicine, as it is intended as an easy introduction to general science, and as it comprehends all the first principles of chemistry and physiology." He flatters himself, "that it will be favourably received by the more enlightened class of female readers, as he really had their entertainment and information principally in view in compiling it; and they may depend upon it that there is not a single expression in the whole that can reasonably offend the most delicate and modest ear."

We are aware that in reviewing a work of this nature, which does not pretend to contain any facts or discoveries before unnoticed, we should encroach too far upon the patience of our readers, if we were to enter upon a circumstantial detail of the whole of its contents. Our province, in instances of this nature, we take to be to lay before the readers a concise view of the several subjects treated of in the work, in order to guide them in the use they may have to make of it, and some general strictures on the manner in which it is executed, and the degree of confidence to which it may be entitled. The work consists of ten books, of which the following are the heads:

Book I. *Of the general Properties of Matter.*—The homogeneity of matter, or whether all matter be radically the

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\* By Lavoisier, Fourcroy, Cavallo, Nicholson, Adams, &c.  
same?

same, is a question as yet undecided; but concerning which this author offers some observations, which may serve to draw us off from the path of mere speculative enquiry, which hitherto has been pursued in the investigation of this subject. Suffice it here to say, that the utmost efforts of chemistry have never been able to proceed further in the analysis of bodies than to reduce them to a few principles, which appear essentially different from each other, and which have never yet been brought to a more simple form. This leads to an enumeration of the elements, according to the arrangement of our modern analysis. These, taking five earths and seventeen metallic substances, as simple elements, are thirty-one in number, the nine remaining being the *caloric*, including light and the electric fluid, *oxygen*, *hydrogen*, *azote*, *carbon*, the bases of *sulphur* and *phosphorus*. The hitherto unknown radicals of *muriatic*, *fluoric*, and *boracic acids*, and lastly the *fixed alkalies*. This enumeration, we are convinced, will soon vary, and, we believe, has already undergone some material alteration\*. We next find discussions on the extension, solidity, and divisibility of matter, and on attraction and repulsion; in which the attractions of gravity, electricity, and the magnet, are considered. The Newtonian theory of motion and rest, and the various phenomena of electricity, as connected with the general doctrine of attraction, are the subjects of the two concluding chapters of this book.

Book II. *Of the Nature of Fire*.—Here, as well as in most of the other books, the first chapter is wholly historical, pointing out the gradual progress of the science, from the earliest times to our days. In the present instance, we arrive ultimately at the splendid discoveries of Dr. Black, which form a grand epoch in the history of this important branch of philosophy. The following passage is so short, and yet so explicit, that we trust our readers will not be displeased to find it here extracted.

“ Heat, or fire, which has also been called *igneous fluid*, *matter of heat*, and lately, by the French chemists, *caloric*, is a distinct substance or fluid, which has an attraction for all other substances; it pervades most bodies; it is the only permanent fluid in nature, and the cause of fluidity in all other bodies. Not only common fluids, such as water, but all elastic fluids, such as vapour and air, owe their existence in that state to the presence of heat; it is subject to all the laws of attraction,

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\* Naturalists have already added four to the above-mentioned five elementary earths; some of these will probably be reduced to former classes.

and is more forcibly attracted by some bodies than by others. When any quantity of heat is expelled from a body, it is termed *sensible* heat; and when it is absorbed by any body, and exists in combination with that body, either in a fluid or vaporific state, it is termed *latent* heat."

The subject, of which the above passage is in a manner the summary, is largely dilated upon in a subsequent chapter, on the properties of fire (caloric). Then follow four chapters, on expansion produced by heat (thermometers); on fluidity and the curious phænomena of bodies passing from a solid to a fluid state, and, the contrary; on boiling vapour, &c.; and, lastly, on ignition and combustion (Argand's lamp, best form of grates, a scale of heat, &c.)

Book III. *Of Light and Colours*. After the historical chapter, comes an enquiry respecting the identity of light and fire, where we are ultimately told that the system which supposes light to be a modification of the caloric, or a combination of that element with some unknown principle, must be allowed to be at least probable. The properties, however, and the operations of light may be, and are accordingly here, considered distinctly, and without any reference to its analogy or identity, with the matter of fire. We shall dwell no further on this book, as we should only have to advert to the well known science of optics, under the heads of reflection, refraction, inflection, aberration of light; and to enumerate the various instruments which have been constructed for the improvement of our sight, and other optical purposes.

Book IV. *Of Electricity*. Dr. Gregory, in the second chapter of this book, points out the strong analogy that exists between electricity and the matter of heat and light. Nature, he says, who is so very œconomical in the production of principles, whilst she multiplies their properties so liberally, has in no case established two causes for one effect. This remark he applies to electric matter, and observes that the more we enquire into the properties of this agent, and those of the matter of heat and light, the more shall we discover of this analogy between them; and the more probable will it appear that fire, light, and electricity depend upon the same principle, and that they are only three different effects from the same matter or essence. The five remaining chapters of this book treat of the well known effects and phænomena of electricity; of thunder, lightning, and meteors, and, lastly, of medical electricity.

Book V. *Of Air*.—The historical chapter of this book naturally closes with the important discoveries of Black, Priestley, Cavendish, and Lavoisier. The former part of this chapter



ter we shall insert, for the sake of exemplifying the method of the author in these introductory chapters. It is in general clear, though rapid; and full, though concise.

“ Those aerial fluids, which in their nature and effects are different from the air of our atmosphere, did not escape the notice of the early chemists; but they paid little attention to the nature of them, contenting themselves with giving them a name which meant nothing, denominating them, in general, *spiritus sylvestris*,

“ Van Helmont distinguished them by the name of *gas*, which he defined to be a spirit or incoercible vapour, as the word *gas*, or rather *ghaast*, in the Dutch language, signifies. He supposes the *gas* to have been retained by the substances from which it is extracted, in a fixed or concrete form. He asserts, that sixty-two pounds of charcoal contain sixty-one of *gas*, and only one of earth, and attributes the fatal effects which workmen experience occasionally in mines to the emanation of this spirit. On the same principle he accounts for the eruptions from the stomach and bowels, and for the floating of drowned bodies; and he concludes by determining, that this *gas* is a fluid of a nature quite different from that of our common air.

“ The existence of two different kinds of vapour, or elastic fluids, had been previously observed in mines and coal-works: the one was observed to affect animals with a sense of suffocation, and to extinguish life, and it therefore obtained the name of the *choak-damp*; the other, from the dangerous property of catching fire when a candle or any ignited body was brought in contact with it, was termed the *fire-damp*.

“ A specimen of the fire-damp, or inflammable air, was collected from a coal-mine of Sir James Lowther, in Cumberland, and brought up in bladders, to be exhibited to the Royal Society at London, in the year 1733; and in the year 1736 Mr. John Maud procured, from the solution of iron in oil of vitriol, a quantity of the very same species of inflammable air, and demonstrated that the same might be procured from most of the metals in certain circumstances.

“ The experiments of Van Helmont were greatly improved upon by the sagacious Boyle. He changed the name of *gas* to that of *artificial air*; he demonstrated, that this *artificial air* was not always the same; for instance, that the air produced by fermentation is essentially different from that which is formed from the explosion of gunpowder. He was, I believe, the first who perceived that the volume of air was diminished by the combustion of certain substances.

“ This last observation of Mr. Boyle seems particularly to have attracted the attention of the indefatigable Dr. Hales; and he invented instruments for determining the quantities both of the air, which was on some occasions produced, and on other occasions absorbed, by different substances. These experiments deserve the attention of every philosopher, and for accuracy or ingenuity have never been exceeded.

“ Among other circumstances, which were particularly remarked by Dr. Hales, was the great quantity of air contained in the acidulated mineral waters; and to this air he suspected they were indebted for their sparkling and brightness, and some other of their peculiar qualities.

ities. In observing the absorption of air by bodies in combustion, he saw that this absorption had its limits: he remarked also, in some cases, the alternate production and absorption of air, as for instance in respect to the air which he produced from the burning of nitre; which air, he observed, was very soon diminished in bulk, though he did not perceive that the absorption was owing to the water, which he always used in his experiments. The production of an air capable of inflammation, from the distillation of certain substances, did not escape his observation; and he has advanced, that the augmentation of weight in the metallic calces was in some degree owing to the air which they imbibed. That the phosphorus of Homburg diminishes the air in which it is burned; that nitre cannot explode in vacuo; and that air is in general necessary to the crystallization of salts, are among the facts which are noticed by this philosopher.

“ From the uncertainty, however, of Dr. Hales and his predecessors, with regard to several material circumstances, of which they appear to have had some casual glimpses; and, from their total ignorance of others, the doctrine of the aerial fluids was but in a state of infancy; till the decisive experiments of Dr. Black, Mr. Cavendish, and Dr. Priestley, furnished us with a new system in this important department of natural history.

“ The first of these philosophers observed, that lime and magnesia, in their mild state, consist of an union of a certain aerial fluid with the earthy base; that this aerial matter is actually extracted by the operation of burning; which reduces ordinary calcareous earth to the state of quick-lime; and that it is afterwards re-absorbed by the quick-lime when exposed to the air. On this principle he was able, not only to account for the loss of weight by burning the lime-stone, but to estimate with the greatest nicety the additional weight which it could acquire from the atmosphere. He extracted the gas, to which he gave the name of fixed or fixable air; also by another process, namely, by dissolving the calcareous earth in acids, he found that the causticity of lime depended upon its violently attracting from vegetable and animal matter a portion of that air of which it had been deprived, and that upon this principle he was enabled to render caustic the alkaline salts.

“ To Mr. Cavendish the second place in the order of this history belongs. He pursued the experiments of Dr. Black, and ascertained the quantity of fixed air which could be retained by the fixed and volatile alkalis. He accounted for the nature of acidulated waters, by the fixable air which they contained. He procured a species of inflammable air from solutions of iron and zinc in vitriolic acid; and he was the first who remarked, that a solution of copper in spirit of salt, instead of yielding inflammable air, like that of iron or zinc, afforded a particular species of air, which lost its elasticity by coming in contact with water.

“ Dr. Priestley commenced his philosophical career by some experiments upon fixable air; and the first of his communications to the public related to the impregnating of water with this air, by means of chalk and oil of vitriol, a method first hinted by Dr. Brownrigg, of Whitehaven, and now commonly practised in the imitations of the

the acidulated mineral waters. The doctor tried the power of fixable air upon animal and vegetable life, and found it fatal to both; and he made several other valuable experiments, the substance of which will be related in the chapter on fixed air.

“The indefatigable mind of Dr. Priestley was not, however, to be satisfied by the investigation of a single object. He next turned his attention to the nature of atmospheric air. He observed, after Dr. Hales, its diminution by different processes, as by combustion, &c. but differs as to the cause. Dr. Hales supposed the specific gravity of the air to be increased; but Dr. Priestley judged, that the denser part of the air is precipitated, and that the remainder is actually made lighter. The discovery that the atmospheric air is purified by vegetation is also Dr. Priestley's.

“On pursuing the experiments of Mr. Cavendish on inflammable air, the doctor found that it was not only producible from iron and zinc, but from every inflammable substance whatever.

“Dr. Priestley discovered the cause that air, which has been respired, becomes fatal to animal life, to be, that it becomes impregnated with something stimulating to the lungs, for they are affected in the same manner as when exposed to any other kind of noxious air. His experiments on the means of restoring salubrity to air are highly interesting and entertaining, and afford a pleasing instance of well-directed assiduity. But one of the most striking discoveries of this philosopher is, that the nitrous air, which he procured from the solution of certain metals in the nitrous acid, had the property of diminishing a quantity of the purest part of the common air, the remainder being by this process rendered noxious and unfit for combustion; and upon this principle, nitrous air was for a long time received as a test of the purity of the atmosphere, though it will afterwards appear that this test is imperfect. Dr. Priestley also pursued the last-mentioned experiment of Mr. Cavendish, and found that a simple acid, or alkali, might be made to assume the form of a permanently elastic fluid; and these fluids he distinguished by the title of acid and alkaline airs. But to specify all Dr. Priestley's discoveries, even in this very concise manner, would greatly exceed my limits; I must, therefore, be content with only cursorily mentioning the most remarkable.” Vol. i. p. 361.

After treating of the production, property, agency, &c. of the oxygen, carbonic, azotic, hydrogen, nitrous, and hepatic gases, the author fixes his attention prosperously on our atmospheric air, whose composition, weight, elasticity, temperature, height, and other general properties, he considers, and applies to the different instruments that relate to that subtle fluid; (barometer, air-pump, air-guns, &c.) He then proceeds to the doctrine of sounds, winds, vapours, prognostics of the weather, and, lastly, he gives a short history of aërostation.

Book VI. *Of mineral Substances, and the Structure of the Earth.*—We must here observe, that this book, and the eighth and ninth, which treat of the vegetable and animal kingdoms,

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are, by no means, intended as systems or nomenclatures of natural history. The present is rather a chemical, and the other two, physiological treatises, in which the classification is less attended to, than the properties of the objects described, and their application to the various purposes of arts, manufactures, medicine, and other public and domestic uses. The frequent references to Dr. Watson's *Chemical Essays*, show how much the learned Bishop's labours have availed the author in these parts of his performance; but even allowing this to be chiefly an abstract of the above valuable work, yet a good compendium will, no doubt, have its merit with many an inquisitive reader, whose other pursuits abridge him of the time necessary for the use of the greater work.

*Salts, Earths, Metals, and inflammable Substances*—are, as usual, the four grand classes of mineral kingdom. To the ample investigation of these substances, their native sites, extraction, preparation, uses, &c. which takes up above one half of the present volume, succeeds a discussion on the structure of the earth, where the author, in a note, transcribes Dr. Goldsmith's account of the various Theories of the formation of our globe, and, upon the whole, manifests an inclination to assent to Mr. Whitehurst's hypothesis of mutual attractions. He then dwells upon the formation of mountains; on volcanoes, and earthquakes, which he ascribes to the same cause as volcanoes, viz. the formation of subterraneous vapours (steam) which, in the case of earthquakes, finding no vent, rush between, and agitate the strata of the earth. This part of the book abounds in curious geological observations; among the rest, a circumstantial description of Mount *Ætna*: and, towards the end, the reader's terror and commiseration are excited, by affecting accounts of the eruption of Mount *Vesuvius* of the year 1794, and the earthquakes of *Lisbon* of 1755, and in *Calabria* of 1783. The author's account of the latter of these calamities, is comprehensive and striking.

“ The year 1783 was fatally marked with the desolation of some of the most fertile, most beautiful, and most celebrated provinces of Europe. The two *Calabrias*, with a part of *Sicily*, were doomed to be a scene of the most tremendous, and the most fatal earthquakes that ever were known, even in those volcanic regions. The first shock happened about noon, on the 5th of February, and was so violent as to involve almost the whole of *Calabria* in ruin. This was but the commencement of a succession of earthquakes, which beginning from the city of *Amantea*, on the coast of the *Tyrrhene sea*, proceeded along the western coast to *Cape Spartivento*, and up the eastern as far as *Cape D'Alice*; during the whole of which space, not a town was left undestroyed.

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“ During two years, repeated shocks continued to agitate the affrighted minds of the inhabitants of Calabria and Sicily, but the principal mischiefs arose in the months of February and March in the first year. For several months the earth continued in an unceasing tremor, which at certain intervals increased to violent shocks, some of which were beyond description dreadful. The shocks were sometimes horizontal, whirling like a vortex; and sometimes by pulsations or beating from the bottom upwards, and were at times so violent that the heads of the largest trees almost touched the ground on either side. The rains, during a great part of the time, were continual and violent, often accompanied with lightning, and furious gusts of wind. All that part of Calabria, which lay between the 38th and 39th degrees, assumed a new appearance. Houses, churches, towns, cities, and villages, were buried in one promiscuous ruin. Mountains were detached from their foundations, and carried to a considerable distance. Rivers disappeared from their beds, and again returned and overflowed the adjacent country. Streams of water suddenly gushed out of the ground, and sprang to a considerable height. Large pieces of the surface of the plain, several acres in extent, were carried five hundred feet from their former situation, down into the bed of the river, and left standing at nearly the distance of a mile, surrounded by large plantations of olives and mulberry trees, and corn growing as well upon them as upon the ground from which they were separated. Amidst these scenes of devastation, the escapes of some of the unhappy sufferers is extremely wonderful. Some of the inhabitants of houses which were thrown to a considerable distance, were dug out from their ruins unhurt. But these instances were few; and those who were so fortunate as to preserve their lives in such situations, were content to purchase existence at the expence of broken limbs and the most dreadful contusions.

“ During this calamitous scene, it is impossible to conceive the horrors and wretchedness of the unhappy inhabitants. The jaws of death were opened to swallow them up; ruin had seized all their possessions, and those dear connections to which they might have looked for consolation in their sorrows, were forever buried in the merciless abyss. All was ruin and desolation. Every countenance indicated the extremity of affliction and despair; and the whole country formed a wide scene of undescribable horror.

“ One of the most remarkable towns which was destroyed was Casal Nuova, where the Princess Gerace Grimaldi, with more than four thousand of her subjects, perished in the same instant. An inhabitant happening to be on the summit of a neighbouring hill at the moment of the shock, and looking earnestly back at the residence of his family, could see no other remains of it than a white cloud which proceeded from the ruins of the houses. At Bagnara about three thousand persons were killed, and not fewer at Radicina and Pania. At Terra Nuovo four thousand four hundred perished, and rather more at Semmiari. The inhabitants of Scilla escaped from their houses on the celebrated rock of that name, and, with their prince, descended to a little harbour at the foot of the hill; but, in the course of the night, a stupendous wave, which is said to have been driven  
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three miles over land, on its return swept away the unfortunate prince with two thousand, four hundred, and seventy-three of his subjects. It is computed that not less than forty thousand persons perished by this earthquake." Vol. ii. p. 421.

Book VII. *Of Water*.—This is first considered in its compound state, or, according to the late discoveries, as a combination of oxygen and hydrogen, in the proportion of seventeen to three, and then in its three states, of a fluid, vapour, and ice. This leads to the doctrine of hydrostatics and hydraulics, and observations on the ocean, rain, rivers, springs, and mineral waters. Among the machines, we find here a full account of the steam-engine, as well on the old construction, as according to Mr. Watt's late improvements.

Book VIII. *Of Vegetables*.—Their structure, fluids, functions, component parts, preparations from them, and, lastly, on fermentation.

Book IX. *Of Animals*.—Except a short introduction on the chemical components of animal substances, this very copious book may be considered chiefly as a treatise of the anatomy and physiology of the human body. It closes with chapters on the gestation, birth, growth, and decline of man.

Book X. *Of the human Mind*.—That as little as possible might be wanting to complete this course of elementary knowledge, the author, in this last book, concludes his work with a sketch of the human mind. The subject is here considered under three heads: 1. The instruments and modes of action of the human mind: of perception, sensation, and hence ideas: of association; an important chapter, this operation being considered as one of the bases of knowledge, and indeed of moral agency: of the three operative faculties of the mind, memory, imagination, and judgment: and, lastly, of words where much seems to have been derived from the acute reasonings of the author of the *Epea Pteroenta*.

2. Of the springs or incentives that produce action in the mind, and influence its movements. These incentives, the author endeavours to prove, are ultimately the senses of pleasure and pain: love and hatred, he says, are the ideas of pleasure or pain, combined with some other idea: desire and aversion, are active love and hatred: other motives, reducible from the same principles, are derived from beauty, custom, and the various passions of the latter, of which he gives a concise but distinct enumeration.

3. An application of the above principles, to the investigation of some curious subjects, and the theory of morals. The titles of the seven chapters in this part are; of reasoning, the fine arts, morals, genius, taste, opinion, and, lastly, of the free agency

agency of man, where the work closes, with a pathetic exhortation against vanity and presumption in our reasonings on the nature and motives of the Supreme Being. This part the author acknowledges to be imperfect, and rather given as a confirmation of the principles above laid down, than as a complete system. Hartley and Locke, it may be imagined, have supplied much of the materials here brought forward; and the latter is occasionally vindicated, especially as to the charge of fatalism, with which he has been gratuitously taxed. The opposition of the two prevalent doctrines of fatalism and materialism, forms a very useful part of this book.

The reader will observe, that the sublime sciences of astronomy and mechanics, are no part of this work. As to the former, the author declares that he omitted it, because he thought it right to confine his view of nature to our own world; and because while Derham's, Ferguson's, and Bonycastle's writings on the subject are extant, there can be no want of a good and popular treatise. As to mechanics, he considers the construction of machines rather as the work of art than of nature, and refers us, for this branch of science, to Nicholson's Introduction to Natural Philosophy.

We have now to declare, that the work has appeared to us written with much perspicuity and precision. The occasional observations and inferences are just and apposite. Much practical knowledge is introduced; and no predilection for systems or hypotheses, has misled the author in his long and toilsome career. Repetitions, we acknowledge, often occur; but for these he apologizes, by observing, that he has practically noticed the necessity of frequently recalling the attention of beginners, to principles already proved and established, in order to enable them to understand what they are to be taught. We have, lastly, to lament much inaccuracy in the references to the plates, which, as the omissions are, we believe, almost entirely in the latter, we cannot but ascribe to the negligence of the engraver. We notice this the rather, as it will be easy to remedy this imperfection, even in the present edition.

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ART. XVII. *Two Letters addressed to a Member of the present Parliament, on the Proposals for a Peace with the Regicide Directory of France. By the Right Hon. Edmund Burke.*  
8vo. 188 pp. 3s. 6d. Rivingtons. 1796.

**A**CCUSTOMED as we are, in common with most other reading men of this country, to contemplate with admiration the powers and resources of Mr. Burke's extraordinary mind,

mind, we have found ourselves more impressed than usual with the letters now before us; more than by any publication which has come from his pen since the celebrated book of 1790, on the French Revolution. We have seen even more regular and finished excellence in this than in that composition. The splendors of that tract were sudden and astonishing; they flashed like lightning upon the reader, and left him afterwards, for a time, in a state of comparative darkness; but here all is luminous, and the fire of the irradiating mind shines steadily from the beginning to the end. The energy and beauty of the language, the force and liveliness of the images, the clearness and propriety of the historical allusions and illustrations, all combine to give an effect to these letters, not easily rivalled by the pen of any other writer. Age has certainly not impaired the genius of Mr. Burke; he asserts himself to be on the verge of the grave: "whatever I write," says he, "is in its nature testamentary;" yet he writes with the vigour of a man who had just attained the maturity of his talents.

These letters are an able plea against peace. But we do not find the arguments of the writer so cogent, as his eloquence is seducing. The plea amounts to this: That the system of Jacobin France is detestable, therefore we ought never to make peace till the system is destroyed. This plea he has the skill to exhibit in a variety of forms, and illustrate in a thousand ways; but the general result is this, which is sufficiently open to controversy. Two questions seem at once to present themselves in the very front of this discussion. Is the system in fact unaltered? and, can we, by continuing the war, produce a further alteration, or the destruction of it? Systems may die a natural, as well as a violent death; and a gradual decay may announce their approaching dissolution. In this case, the author, who combats what did, instead of what actually does exist, is fighting only the air. Or, the remedy he proposes may be inadequate, and then also his arguments fall to the ground. Most ready are we to acknowledge that *Jacobinism* is the most odious demon that has appeared to scourge mankind, within the reach of human records. Every odious epithet, every artifice of language, direct or metaphorical, is weak, faint, and inadequate to the description of its crimes and tendencies. All this we feel as powerfully as Mr. Burke can feel; yet, on the main ground of his publication, we differ from him, because we do not see the actual state of things as he conceives it. There was a time, he tells us, "when not only the minister of this country, but all Europe, felt the danger of a Jacobin existence in France." Their notions



tions have changed, but his continue the same. "I am," he declares, "in this year, 1796, only where all the powers of Europe were in 1793." But ought he to be still here? If the realities of things have changed, our opinions ought to make a similar progress, otherwise they will be left aground; and truth, which buoyed them up at first, will be found to have passed from under them, and gone over to another shore. The two questions then, which we have here stated, we will examine a little further, before we proceed to the more pleasing task of noticing and commending particular passages of the letters.

It was early in the present year\*, that we reviewed a pamphlet of no common merit, entitled "Considerations upon the State of public Affairs at the beginning of the Year 1796." That author contended, and, we confess, carried our conviction with him, that the worst and most pernicious characters of Jacobinism had, of themselves, disappeared in France. Their last constitution, he observes, has exploded the Jacobin doctrine of equality, and has explained it to mean no more than an equality in the eye of the law; an equality more fully enjoyed in England than in France, or any other country. The same constitution denies the Jacobin ideas of equality in property; and even abolishes the principle of annual legislatures, and of universal suffrage. It is severe against the doctrine and practice of clubs, public harangues, debates, correspondences, and affiliations; and positively forbids all factious assemblages (atroupements) of the people, in direct contradiction to the sacred right of insurrection. It has, in a word, established a government, the outlines of which are much more like our own than any thing we could have expected so soon to see in that country; and, with the public consent and approbation, has formally abrogated and annulled the most odious and destructive doctrines which belonged essentially to the system of Jacobinism. These things being considered, it seems to be no longer a question with us, who the persons are of whom that government is composed, or through what crimes, or what contradictions in principle, they may have waded to their present situations in it; these are matters for a tribunal not of human construction; but are they so situated, that their neighbourhood, or their friendship, is as dangerous as that of the French Republic in its Jacobin form? On this very consideration, which we think of the utmost consequence, and indeed the grand hinge of the whole discussion, turns the conclusion

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\* In March: see vol. vii. p. 28r.

of the author already mentioned. "The principles of the revolutionary system," he says, "having been therefore completely unfolded, are very generally exploded in France, and their whole force of poison" perhaps this is rather too much, "may be regarded as spent and evaporated; a circumstance I beg leave to insist upon the more, because I am ready to confess, that if I did not regard it as having effectually taken place, I would never advise or consent to a pacification with that country, in any case short of an absolute necessity." P. 46. Here then is the first point, which, with the present constitution of France in his hand, Mr. Burke is called upon to argue; and, if between the years 1793 and 1796, the political state of that country has been very materially changed, his confession that he is, in opinion, still where he was at the former period, is an argument against himself, and a proof that he has proceeded from false premises.

We will not enter with him into the melancholy discussion of the right of those, who have been expelled from their country and property, for their opposition to principles, which are now, for the most part, given up. The arrangement of distributive justice, after a convulsion so universal as that which has desolated France, is, perhaps, beyond the reach of hope: and though we may confess, with a heart-felt sigh, that France more properly exists without than within her geographical boundaries, yet, with those who actually possess the soil, howsoever they came there, we must hold some relations, amicable or hostile; and the question which they are to be, must have at least as much reference to our own political necessities, as to any thing which we may speculatively pronounce respecting them, and their transactions. The powers of Europe who found it necessary to acknowledge Cromwell, were far from intending to applaud his actions, or to establish the right of dethroning and destroying his king.

This naturally brings us to the second general question which we stated concerning the subject of these Letters. "Can we, by continuing the war, produce a further alteration of the system in France, or the destruction of the republican government?" Were the letters of Mr. Burke addressed to all the sovereign powers in Europe, and could it be expected that by his eloquence they would all, or the greater part, be united in one plan of alliance, to proceed entirely upon the rules of prudence, and their common interest, a hope might then be entertained that their just objects, whatever they were, might be compassed by the force of arms. Or if, when the powers formerly allied, were victorious on the frontiers of France, they had then penetrated into the heart of the country, and fixed their standards at Paris, it is not improbable that

that Jacobinism, though then in its full vigour, might have sunk into annihilation before them. But now, when the remnant of the coalition presents only two powers, one contending by land; and the other by sea, there is undoubtedly but little probability that their perseverance can effect what the former force attempted so entirely in vain. It is useless to say do this, or make us wish to do it, if the thing is in itself impossible. With the greatest success imaginable in the field, supported and enforced by all the activity, heroism, and ability of the Archduke, the Emperor has yet a vast territory to reconquer, before he can place himself in the same situation in which he stood after the forcing of the lines of Weissenburg: and, for ourselves, we know our inability to undertake great enterprises by land. What might have been effected at a former period, by the co-operation of the Royalists in the North of France, it is now too late to calculate. That hope exists no longer: and we must speculate upon what is, not what is past. What eloquence then shall persuade us that we ought to persist in attempting that which reason and experience tell us is beyond our strength? Not even that of Mr. Burke. Play, says an eager gambler, till you ruin your unfair adversary; but, if his artifices will rather ruin me, the advice is far from salutary. Our conclusion then is, upon the consideration of these two questions, that the inexorable perseverance in war, recommended by Mr. Burke, is neither necessary, nor likely to prove effectual. After the change of sentiment which we have noticed, and the further knowledge which experience must have brought, we cannot apprehend that the Republic of France will be the more permanent for being less molested. No external efforts produced the restoration here, but a change of mind in the people, such as is already begun in France. That nation may now perceive, ere long, that five elective kings are less advantageous than one hereditary sovereign, limited, as they will now know how to limit him. In the reign of Jacobinism no such hope appeared: but, when changes of good tendency have commenced, they may be expected to proceed.

Anxious to render that peace impracticable, which he considers as so full of danger, Mr. Burke exerts himself to make it odious. He paints, in the most glaring colours, the insolence of the enemy, and our supposed humiliation in proposing peace: and, professing the greatest veneration for the ministers, writes a most bitter satire upon all their late proceedings. To us all this appears pernicious. The insolence of the enemy will certainly be flattered and increased in reading such a state-

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ment; and our public acts, which must proceed, will only proceed with a worse grace. Our conduct has, at least, been steady and consistent. We entered into the war reluctantly, we continue it with reluctance. We began to fight, *not against a system*, but in defence of certain continental objects, which the fate of arms has unfortunately decided against us. With the revolutionary government, where all was change, and violence, and uncertainty, we attempted no accommodation; but, as soon as a government was formed of a less forbidding aspect, we declared our willingness to receive or offer terms of honourable and fair accommodation, but no other. Nor, we trust, will any other ever be accepted by us, whatever difficulties may arise, or whatever hazards may be incurred. If the enemy has been forward to accuse us of ill faith, we have found it the more necessary to give public proof of our sincerity; and to leave the governors of France without excuse in the eyes of their own people, as well as of the English, if the calamities of war are much protracted to both countries. We cannot, in a sketch like this, pursue an argument to the utmost, which requires such ample discussion; but we have thought it right to record our general topics of dissent, from a production of such force as that which we are now considering.

Our readers shall no longer be detained from the primary object of their curiosity, if any readers we should have who have not perused the letters themselves. We have not been able to perceive that any exact method is observed in the conduct of the arguments. The arrangement is purely epistolary. The general subjects, however, are divided. The first Letter treats chiefly of the overtures for peace: the second, on the character of the French revolution. The first commences with a very able argument against the prevalent opinion, that states have, "by the constitution of things, the same periods of infancy, manhood, and decrepitude, that are found in the individuals who compose them. Parallels of this sort," Mr. B. continues, "rather furnish similitudes to illustrate and adorn, than supply analogies from whence to reason. The objects which are attempted to be forced into an analogy, are not found in the same classes of existence." After alledging various proofs from the history of various countries, Mr. Burke brings forward the following very apposite and interesting example from our own.

"Other great States, having been without any regular certain course of elevation, or decline, we may hope that the British fortune may fluctuate also; because the public mind, which greatly influences that fortune, may have it's changes. We are therefore never author-  
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rized to abandon our country to it's fate, or to act or advise as if it had no resource. There is no reason to apprehend, because ordinary means threaten to fail, that no others can spring up. Whilst our heart is whole, it will find means, or make them. The heart of the citizen is a perennial spring of energy to the state. Because the pulse seems to intermit, we must not presume that it will cease instantly to beat. The public must never be regarded as incurable. I remember, in the beginning of what has lately been called the seven years war, that an eloquent writer, and ingenious speculator, Dr. Browne, upon some reverses which happened in the beginning of that war, published an elaborate philosophical discourse, to prove that the distinguishing features of the people of England had been totally changed, and that a frivolous effeminacy had become the national character. Nothing could be more popular than that work. It was thought a great consolation to us, the light people of this country (who were, and are light, but who were not, and are not, effeminate) that we had found the causes of our misfortunes in our vices. Pythagoras could not be more pleased with his leading discovery. But whilst in that splenetic mood we amused ourselves in a four critical speculation, of which we were ourselves the objects, and in which every man lost his particular sense of the public disgrace in the epidemic nature of the distemper; whilst, as in the Alps, *Goitre* kept *Goitre* in countenance; whilst we were thus abandoning ourselves to a direct confession of our inferiority to France, and whilst many, very many, were ready to act upon a sense of that inferiority, a few months effected a total change in our variable minds. We emerged from the gulph of that speculative despondency, and were buoyed up to the highest point of practical vigour. Never did the masculine spirit of England display itself with more energy, nor ever did it's genius soar with a prouder pre-eminence over France, than at the time when frivolity and effeminacy had been at least tacitly acknowledged as their national character, by the good people of this kingdom." P. 8.

For this reason, Mr. Burke declares that he does not, at present, despair either of the public fortune, or the public mind: and most firmly do we believe that there is no cause for such despair. We trust there is an ample stock of patriotism and virtue among us, which our enemies will feel to their cost, if they presume to take our love of peace for dread of war.

Against a despondence which may lead to any abject counsels, the letter-writer argues with all the energy of his genius. "There is," he says, "a courageous wisdom: there is also a false reptile prudence, the result not of caution, but of fear." Under the influence of the latter, he tells us, "the eye of the mind is dazzled and vanquished."—"We plunge into a dark gulph, with all the rash precipitation of fear." What animated words! how just, how forcible, how necessary to be remembered in all periods of difficulty or consternation! It was undoubtedly to guard against the wretched effects of popular le-

vity, either in taking up wars, or laying them down, that our constitution vested in the crown the right of making peace and war. On this subject Mr. Burke has written most admirably in a different part of this letter.

“ It is without reason we praise the wisdom of our Constitution, in putting under the discretion of the Crown the awful trust of war and peace, if the ministers of the Crown virtually return it again into our hands. The trust was placed there as a sacred deposit, to secure us against popular rashness in plunging into wars, and against the effects of popular dismay, disgust, or lassitude in getting out of them as imprudently as we might first engage in them. To have no other measure in judging of those great objects than our momentary opinions and desires, is to throw us back upon that very democracy which, in this part, our constitution was formed to avoid.

“ It is no excuse at all for a minister, who, at our desire, takes a measure contrary to our safety, that it is our own act. He who does not stay the hand of a suicide, is guilty of murder. On our part, I say, that to be instructed, is not to be degraded or enslaved. Information is an advantage to us; and we have a right to demand it. He that is bound to act in the dark, cannot be said to act freely. When it appears evident to our governors, that our desires and our interests are at variance, they ought not to gratify the former at the expence of the latter. Statesmen are placed on an eminence, that they may have a larger horizon than we can possibly command. They have a whole before them, which we can contemplate only in the parts, and even without the necessary relations. Ministers are not only our natural rulers, but our natural guides. Reason clearly and manfully delivered, has in itself a mighty force: but reason, in the mouth of legal authority, is, I may fairly say, irresistible.” P. 131.

The insidious clamours for peace by the disaffected party, and the conclusion to be drawn from them, are most admirably touched in another part of this letter; but so many excellences remain to be noticed, and so many observations to be made, that we must, for the present, suspend our pleasing task, to be resumed and completed at another opportunity.

*(To be concluded in our next.)*

## BRITISH CATALOGUE.

## POETRY.

ART. 18. *Bewsey. A Poem.* 4to. 3s. Johnson. 1796.

The writer of this poem, we are obliquely informed, is entitled to indulgence, on the score of his youth. Our perusal of the poem has induced us to mix, with the indulgence which is claimed for his youth, much praise that is due to his genius. The strain in which Bewsey is written, is neither puerile nor incorrect; it is, in most instances, smooth and manly; and, in some parts, elevated and descriptive. We think the following, among other passages, affords a favourable specimen of the author's poetical powers.

—————“ And when to thee, O Night,  
Moist Eve, with fond reluctance, at last  
Requiescens the calm dominion of the world,  
Dusky, yet fair, not in thy sable gloom  
Wrapt fearful, but in vest serenely mild,  
There would I stretch my weary limbs, and lost  
At once in pleasure and amaze, survey  
The vault cerulean, thick bespangled o'er  
With gems innumerable, shedding soft,  
With lustre meek, their kind and placid beams,  
Lull'd by the purling founts, if then perchance,  
The hand of sleep should o'er my eye-lids draw  
The darksome veil, creative Fancy soon  
In dreams should bear me to some craggy cliff,  
That bends its rude brow o'er the stormy main;  
And as I there, in airy grotto laid,  
Scoop'd in the hollow rock by Nature's hand,  
Th' expanded ocean view, the Goddess then  
Shall change the bubbling murmurs in my ears  
Into the surge's roar, that breaks below.” P. 25.

A little more experience will, we doubt not, give maturity to those talents which this juvenile effort discovers, and enable the author to produce something yet more worthy of the public patronage.

ART. 19. *Odes and Miscellanies, by Robert Farren Chesham.* 8vo. 7s. 6d. Champante and Whitrow. 1796.

These poems are dedicated, by a seemingly ingenuous pupil, to Mr. Lawton, Head Master of Manchester School; and the author, in his dedication, affirms, that “ his tutor, the tenth muse, the all-accomplish'd Seward, and the British Critic, have, *with one voice,*

voice, told him he can write." We do not remember the occasion to which Mr. Cheetham alludes; but we can truly say of the present collection, that whilst there are many things which indicate a progress towards taste, there are a great many which had better been omitted, as abounding with puerilities, tinsel conceits, and ill-constructed rhymes.

ART. 20. *Poems on several Occasions.* By Bryan Waller, A. M. 8vo. 3s. 6d. Sewel. 1796.

There is no better thing in this collection, than a charming head of Sir Joshua Reynolds, exceedingly well engraved. In good truth, the verses are but meagre; yet the principles of the author seem entitled to commendation, and he will hereafter, we think, write better.

ART. 21. *Poems, by the Reverend Henry Rowe, L. L. B. Rector of Ringsball in Suffolk.* Two Volumes. 8vo. Cadell. 1796.

These poems, as we learn from private information, are published with the hope of alleviating the distresses of the author and his family. Under such circumstances criticism must be silent; and humanity may rejoice, that the list of subscribers contains a set of names, which, not only by their number, but their respectability, prove that some material advantage must have been derived from the attempt. Mr. Rowe claims a relationship, we know not how near, to the poet of that name; this circumstance, though it might not be guessed from a perusal of the poems, may perhaps have some effect in assisting the purpose of their publication.

## DRAMATIC.

ART. 22. *Arviragus, a Tragedy (never performed).* By the Reverend William Tasker, A. B. 12mo. 2s. Trewman and Son, Exeter.

Odes to the warlike genius of Britain, and some other compositions in verse and prose, have been produced by Mr. Tasker, with a degree of success which has probably encouraged him to extend his efforts to other classes of poetry. We will not advise him to repeat his addresses to the Muse of Tragedy. She has not smiled upon him. *Arviragus* is without plot and interest; or rather, the slight plot there is, has not been so conducted by the author as to create an interest. The characters are too hastily introduced, and too suddenly destroyed, to make even their death affecting. The style is that of complete mediocrity. *Gunandra* (more properly *Gynandra*, a Greek name for a British virgin) is introduced, as it seems, to be killed; but revives, we know not how, in the last scene. She thus describes herself.

My name's *Gunandra*, feminine my sex;  
But little of the female arts I know:  
Bred from my youth to the rough use of arms,  
I scorn'd the distaff and the feeble spindle,  
Devoted to *Diana*, bore her bow

And



And quiver'd arrows ; and, with tender feet,  
 Pursued the timorous hare and flying stag.  
 And when advanc'd to youth, and stronger grown,  
 I learnt with hunter-spear to pierce the wolf,  
 And meet the wild boar in his savage rage.  
 And now I feel ambitious to embrue  
 My well-aimed arrows in the Roman blood.

The moral of the piece seems to be adapted to the times, " that Britons should resist their foes to the utmost."

## NOVELS.

ART. 23. *Albert de Nordenbild, or the Modern Alcibiades, a Novel.*  
*Translated from the German ; in Two Volumes.* 7s. Robinsons.  
 1796.

The author of this novel has very happily deviated from the precept of Horace,

Servetur ad imum

Qualis ab incepto processerit.

The beginning of it is strange and tame ; but in its progress it becomes highly interesting, and supports an irresistible claim upon our attention to the conclusion. The incidents are perhaps not very probable ; but a Romance must deviate from common events : and the principal characters are so amiable, and excite the reader's solicitude so much, that he will not stop to enquire whether it be likely they should be exposed to such adventures. The most exceptionable part of the work is, perhaps, the platonic love of Amelia : but this may be reconcileable with the manners of the continent, whence the work is derived. The characters are so well drawn, as to convey instruction as well as entertainment : and we would defy any author to depict a blunt old general, or a weak irresolute prince, more faithfully than they are here portrayed, under the names of Caspar and Arno. We see no reason indeed why the former should sacrifice his son, in order to evince his regard for his friend, since the sacrifice was not required ; nor is it attended with any use, except to help out an embarrassment in the plot. But this fault, as well as the defects of the translation, will find their apology in the eyes of the candid reader, who peruses the whole book. We recommend the appearance of Risa, in the field of battle, as a singular instance of striking and pathetic description.

ART. 24. *The English Merchant, or the fatal Effects of Speculation in the Funds. A Novel.* By Thomas Boldt, 2 Volumes. 6s. Lane.  
 1795.

This writer reminds us of Mr. Sner's friend, who proposes to make the theatre a substitute for a court of justice : to supersede the necessity of jails and judges by the magical operation of wit and fancy ; and supply the instruments of pain and punishment by the keener engine

of ridicule\*. If the effects of speculation in the funds cannot be represented in a stronger light than when reflected from the pages of fiction, or if common sense and feeling cannot deter a man from exposing his own happiness, and that of his family, to the wanton caprice of fortune, very little good, we apprehend, will be wrought by a publication like the present. We are, however, ready to allow Mr. Bolas the warmest praise for his good intention; and more than that he will hardly expect, since he informs us the work was finished in two months, "the greater part of which has been engaged in the humble pursuits of his avocation." What the avocation of Mr. Bolas may be, we know not; but it evidently has not been that of a literary man. "Ne futor ultra crepidam," is a sound and practicable maxim.

ART. 25. *Robert and Adela: or, the Rights of Women best maintained by the Sentiments of Nature.* 3 Volumes. 12mo. 9s. Robinsons. 1795.

We are taught by mournful experience, that many a writer sits down to compose a work, without informing himself of the requisites for producing a good one. The writer of a good novel ought to possess a fertile imagination, a sound judgment, a command of language, and an extensive knowledge of mankind. Yet although the author of *Robert and Adela* does not possess any of these qualifications in an eminent degree, he is not to be considered as entirely destitute of them. It was to be expected that the misfortunes of the French exiles should form the tissue of many a romance: and in this they are woven in brighter colours than usual. The character which supports the strongest pretensions to novelty is that of Lady Susan Spenser; which forms no bad comment upon Mrs. Wolstonecraft's doctrines. If, however, we have not much to commend, we have not much to blame: and, with this recommendation, we will dismiss it to the attention of such readers as will be satisfied with the assurance, that they hazard nothing in the perusal of it but loss of time, which, after all, might be spent more unprofitably.

ART. 26. *The Mansion-House. A Novel. In two Volumes. Written by a young Gentleman.* 12mo. 6s. Lanc. 1796.

An advertisement to these volumes informs the reader that they were written by a young gentleman, for his amusement, and that he knows them to be full of imperfections. So they are, but they are perfectly harmless.

ART. 27. *Plain Sense, a Novel, in Three Volumes.* 8vo. 9s. Lanc. 1795.

Though we are not accustomed to recommend with much warmth the reading of novels, yet our caution arises chiefly from the fear of their being too much, or too indiscriminately perused. A few select books of this kind may be read with advantage, provided that such

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\* Vid. Critic, or A Tragedy Rehears'd. P. 10.

reading be not made a daily or serious occupation. With this restriction, we recommend very cordially such volumes as these we are considering. A story more interesting and affecting, or better told, than this, has seldom come under our examination. Austere as critics are imagined to be, they are not insensible to the charms of such a heroine as Ellen Mordaunt. Perhaps the principal incident in her story, upon which all the rest turns, is not managed as we could wish. What is commonly called first love, that is, the fancy of a boy and girl for each other, founded upon seeing, rather than upon knowing one another, is not indeed what we insist upon being adhered to. But a first attachment, like Ellen's, founded upon solid merit and long acquaintance, and sanctioned by parents on both sides, should not have been renounced so speedily. At least, if duty and honour forbade her union with Henry, there was no necessity—but we will not diminish the painfully pleasing suspense in which this novel must hold its readers. We shall only remark, that the title of it appears to us not happily chosen. The character of Ellen is actually distinguished, not so much by plain sense, as by highly cultivated judgment, exquisite feeling, and invincible integrity. Parents may not only, with safety, put these volumes into the hands of their children, but may even peruse them with advantage themselves.

ART. 28. *The Creole, or Haunted Island. In three Volumes. By S. Arnold, jun. 12mo. 1os. 6d. Law. 1796.*

There can be little doubt that the imagination of this young and ingenious writer has been warmed by the perusal of *Rasselas*, the merit of which he has here endeavoured to emulate. The attempt was arduous; but, though we can neither expect nor find in the reflections and sentiments here interspersed, the profound wisdom of the mature philosopher, the execution of the whole is by no means disgraceful to the writer. An abundance of fancy is displayed; and, if the incidents are calculated rather to answer the ends of the writer, in serving as a vehicle for his opinions, than to accord with the laws of probability, they still are not devoid of interest. The style is not entirely free from faults, but discovers a general talent for writing, which time and exercise will bring to more perfection. Selim, Emperor of Morocco, determines to educate his son, Narconah, in solitude, till he shall attain the age of twenty; the plan is rather improbably contrived, and improbably baffled; but the result of the whole appears to be that the social virtues, and a knowledge of religion, not solitude and ignorance, are calculated to form the heart of man. That the Emperor of Morocco should ever have resided in Jamaica, and there have purchased a *Circassian* slave, is a strange improbability in the outset. Yet, from this circumstance it is, that the hero, the son of that union, is denominated *the Creole*. He finally settles, not very probably, in Jamaica; and there, not much more probably, finds his mother. Still the *Creole* may be commended, as a very creditable effort of a young author.

ART. 29. *The Pavillion, A Novel. In four Volumes.* 12mo. 14s. Lane. 1796.

We understand that this agreeable novel is the production of a lady, who has before entertained the public with her pen. It is certainly written with great spirit, and relates a good and interesting story. We have no objections of any importance against either the style, the sentiment, or the taste; and we think it deserving, on the whole, of a conspicuous place among publications of a similar kind.

ART. 30. *The Knights of the Swan; or, The Court of Charlemagne. An historical and moral Tale, to serve as a Continuation to the Tales of the Castle, and of which all the Incidents that bear Analogy to the French-Revolution are taken from History. Translated from the French of Madame de Genlis, Author of the Theatre of Education, Adelaide and Theodore, by the Rev. Mr. Beresford.* 12mo. 10s. 6d. Johnson. 1796.

The publications of this lady have obtained a certain degree of popularity; and the Tales of the Castle, to which the present work is intended as a sequel, were full of entertainment. Little more requires be said, except that the Knights of the Swan possess an equal degree of merit and indicate throughout a lively and inventive fancy, with an extensive knowledge of history, and of human nature. The translator has performed his part with sufficient skill, and we doubt not that this work will have an equal circulation with the Tales of the Castle.

## DIVINITY.

ART. 31. *A Sermon preached before the Honourable House of Commons, at the Church of St. Margaret, Westminster, on Wednesday, March 9, 1796; being the Day appointed by his Majesty's Royal Proclamation, to be observed as a Day of solemn Fasting and Humiliation.* By Robert Holmes, D. D. Canon of Christ Church. 4to. 30 pp. 1s. Payne, London; Fletcher, &c. Oxford. 1796.

The text is Luke xiii. 8. "Lord, let it alone this year also." The preacher observes, "that the human race and the human character are represented in this parable under other names." He then places before his hearers a just and striking picture of that "unprofitableness under great means of good, and that barrenness as to christian character," which unhappily mark individuals and communities in the present age. It is next considered, how the guilt of these things can be extenuated, and the just punishment averted. "Repentance" cannot, in itself, be "a satisfactory substitute" for the actual discharge of prior obligations; and "the promise of future fruitfulness," even if fulfilled, will not "change the nature and demerit of former behaviour." Hence is inferred "the need of an intercessor;" of one, who (like the dresser of the vineyard) should not only "intreat," "Lord, let it alone"—but should undertake its improvement also;—

"till

"till I shall dig about it," &c. The means are then set forth, which the great intercessor for the world applies, "to promote in his christian vineyard the due fruits of the christian character;" namely, 1. "the deliverance of man (by his death) from the punishment of past transgressions:" 2. "his personal instruction and transcendent example:" 3. "his great and precious promises" (to be fulfilled from heaven) of hearing prayer, of dispensing grace, of bestowing an eternal reward, and of operating perpetually by "the word of exhortation." The *warnings*, both ordinary and special, which present appearances convey, are then set forth. Among which, the tendency of *dissipation*, and of consequent distress, to produce an envious hatred of the existing order of public affairs; and the effects of an atheistical and libertine spirit in legislators, upon the tempers and passions of a nation under its influence, are described with much vigour and felicity of expression. The whole discourse is ingenious and solid, and abounds with well-timed and important instruction.

ART. 32. *The Influence of Religion on national Prosperity. A Sermon preached in the West Church, Aberdeen, March 10, 1796, the Day appointed for the General Fast.* By William Laurence Brown, D. D. Principal of Marischal College, Aberdeen. 8vo. 45 pp. 1s. 6d. Robinsons. 1796.

Dr. Brown delineates at large the natural effects, both public and private, of genuine religion, on the prosperity of states; and, having shown that nothing can so effectually, by its own natural tendencies, promote and establish that object, very appositely and forcibly recommends a general attention to its precepts. Whoever has attended with us to the former publications of Dr. Brown, particularly his incomparable essay on the "Natural Equality of Men\*," will hardly require to be told that this important topic is not treated by him in a trivial manner, but with distinguished energy and ability.

ART. 33. *Self-Correction, a Duty we owe to our Country in Times of public Calamity. A Sermon preached on the Fast Day, March 9, 1796, at King-Street Chapel, St. James's.* By the Rev. William Holcombe, M. A. Canon Residentiary of St. David's, and late Fellow of Christ's College, Cambridge. 4to. 21 pp. 1s. B. and J. White. 1796.

In this discourse the preacher attempts to prove, 1. that "righteousness exalteth a nation;" 2. "to enquire what those sins are which bring reproach upon us;" and, 3dly, "to assign those duties which the calamities of our country now call upon us to exert." These points the author discusses in a manner sufficiently creditable to his own character, and subservient to the designs of that public solemnity.

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\* Brit. Crit. vol. i. p. 394.

ART. 34. *The Monitor, or a friendly Address to the People of Great-Britain, on the most effectual Means of Deliverance from our national Calamities, particularly the present War, and of obtaining a lasting and honourable Peace.* By Theophilus Senex, Esq. 8vo. 38 pp. 1s. Johnson. 1796.

A very judicious and seasonable address to the religious feelings of the public at large. The writer appears to labour under little influence of party-spirit, but directs his strictures chiefly against those reigning evils from which political distinctions are wholly excluded. He assumes, as a principle, the calamitous effect of war, which will be readily conceded, whether the occasion of those calamities may have been wanton or necessary. He then assigns some evils, both personal and national, (and among them the slave-trade and Sacramental Test) as the probable sources of this public scourge. The question of reformation then leads him to examine, what are the safest and surest expedients for repairing the mischief. Philosophy he discards as insufficient for the purpose, from the experience both of ancient and modern times. The instrument he recommends as alone adequate—and of itself fully adequate—to the great office of moral reformation, is *the sincere practical belief of the Gospel*. This principle he supports by observations, in which sound patriotism and true Christian propriety hold a distinguished place; and we cannot dismiss the pamphlet without offering our wishes, that the following advice may be cordially received by the public at large.

“ Upon this truly divine religion then, ye lovers of your country, fix your attention, and make it your serious concern, to enter into its benevolent spirit, feel its vital power, and live entirely under its influence, in peace with God and man. Lay aside all your party animosities, wrath, and bitterness, put the best construction upon each others principles and conduct, and endeavour to excel one another in that real love of your country with which the Gospel tends to inspire you.” P. 19.

ART. 35. *A Sermon preached to the ancient People of God the Jews, at Zion-Chapel, Union-Street, Whitechapel; by Mr. Cooper, aged 20 Years, on the Lord's Day Afternoon, August 28, 1796. Taken in Short-Hand by Ramsay and Marston.* 8vo. 32 pp. 1s. Thompson. 1796.

Another copy of this same discourse was noticed in our Review for last September, p. 309. Which of the two may be preferable, a strict examination might perhaps discover; but where the best is not very valuable, there is little temptation to enter into a comparison.

ART. 36. *Two Sermons preached to a country Congregation, by the Reverend Sir Adam Gordon, Bart. M. A. on Wednesday, March 9, 1796, being the Day appointed for a public Fast and Humiliation throughout the Kingdom.* 8vo. 53 pp. 1s. Stockdale. 1796.

The zeal of this worthy Baronet, for a general amendment of manner, appears, in these discourses, in a very strong delineation of the prevalent

prevalent national offences. In some points we are inclined to believe, as well as hope, that the picture is exaggerated; for the most part, we fear it is not. In speaking of insults offered to the clergy (which, as far as we have had an opportunity to observe, are far from being so common as this writer apprehends) an inadvertent expression has escaped him, which ought, by all means, to be corrected. He speaks of "the cowardly department of all such, who know their trespass is secure from proper punishment, through professional restraint upon the offended party." P. 15. Now this punishment, which is prevented by professional restraint, can be nothing less than beating; and that, if it did not lead to a duel, as in many cases it must almost inevitably, is at all events a species of *revenge*, which cannot, in any light, be considered by a preacher as *proper*. Against *duelling* the author very justly and severely inveighs, in his second Sermon, p. 28: and so perfectly are we convinced, that such a sentiment could fall from Sir A. Gordon only by inadvertence, that we thought it necessary to point it out, lest any reader should consider it as the serious and deliberate opinion of so found and zealous a divine; of one who appears to be one of the best characters that any church can boast—an excellent parish priest.

## POLITICS.

ART. 37. *An Examination of Mr. Paine's Decline and Fall of the English System of Finance, in a Letter to a Friend. By Joseph Smith, Barrister at Law.* 8vo. 45 pp. 1s. Robinsons, &c. London; James, Bristol; Hazard and Crutwell, Bath. 1796.

Errors, which ought to be passed over with contempt in one period, are to be diligently opposed in another; that is, when they are so strongly supported by a faction, that they become detrimental to the state. This must be our apology for all the points we have controverted with Mr. Paine, one excepted; and this accounts for a number of writers entering into the lists with him, who, at another period, would have given no attention to his publications. Among these, the work of Mr. S. ranks highly, for it is possible for a man to display very respectable abilities and information, on a subject entirely inferior to them; and it becomes a duty so to do, when occasions like the present occur to call them forth.

Several of the errors of Paine are here extremely well pointed out; particularly that he has not stated the capital point of difference between the paper of the English bank now, and that created in France and America; namely, that the nature of the security on which those currencies were issued was different: and the superiority of credit, by the experience of a century, in favour of the former; and that he every where tacitly supposes, that the value of the national capital has been stationary from the revolution to this time; while the charges of war have perpetually increased. Nor is another position advanced by Mr. Paine, (one of those, which, if subverted, subverts his whole argument) passed by without refutation. This is his extravagant assertion,

that when a new tax is levied, its payment is supported only by an emission of new paper from the Bank, equal to its annual amount. Mr. S. encounters this with great acuteness, by observing, that as our taxes are paid in, and issued out, of the Exchequer quarterly, one-fourth of their annual amount is all that is requisite to carry on this business, and not the whole. If we admit to him, however, that the taxes have not immediately increased the amount of the circulating paper, it must be contended, that something of that effect has arisen from them mediately: some part of our currency has been constantly employed in this branch of circulation; which is provided for in paper and cash: they have therefore circuitously caused the existence of that paper, but the quantity of it is considerably less than the revenue for one quarter.

What Mr. Smith has said in answer to Mr. Paine, on the functions of a bank, and on his omission of one great branch the trade in foreign coin and bullion is likewise of much importance. We recommend this tract to the attention of our readers.

ART. 38. *Observations on Mr. Paine's Pamphlet, entitled the Decline and Fall of the English System of Finance; in a Letter to a Friend, June 4th, 1796, By Ralph Broome, Esq. 8vo. 73 pp. 1s. 6d. Debret.*

This writer abounds in digressions; but, where he adheres to his subject, his observations are frequently of great weight. He describes, with much ingenuity, the artifice of Mr. Paine's attack on our public credit. The alarm of bankruptcy, from the increase of debt, has been repeated too often to produce any sensible, much less immediate effect—the point he wanted to secure. What had been said on this subject, he could not improve or extend; and it had lost the seduction of being new; to effect his purpose, therefore, he goes in search of novelty, strikes at the foundation of all paper credit, and even professes to give an arithmetical proof, that the Bank is in a state of insolvency. On this last head, part of the very just and decisive observations of Mr. Broome are here copied: Mr. Paine “supposes the quantity of bank-notes in circulation not to be less than sixty millions, and the cash in the chest not to exceed two millions; the difference of the two sums, fifty-eight millions, must be running at interest at five per cent.; and the annual amount must be three millions, wanting one-tenth of a million. Now, as the bank dividends do not amount to nine-tenths [of a million or 900,000.] it is evident their nett profit must be two millions a year.” Hence Mr. B. observes, if the Bank do not lend its credit to government gratis, “it is like a man who spends one thousand a year, and has an income of three thousand. Surely no one would be afraid to trust such a miser.” There are many other parts in this tract which might be cited with approbation: but the principle, that “experience has shown, that the imposition of taxes creates the ability of paying them,” (P. 36.) as here advanced without limitation, is not of that number.



ART. 39. *A Letter to Thomas Paine, in Reply to his Decline and Fall of the English System of Finance.* By Daniel Wakefield. 8vo. 35 pp. 1s. Rivingtons. 1796.

Mr. Wakefield defends the credit of the Bank, and the private paper in circulation, on nearly the same grounds as the writers whose answers to Mr. Paine have been before considered. But he enters more particularly into a review of Mr. P.'s account of the progression of the expences of our several wars. As neither of these writers has made any distinction between the charge of a war, the sum of the loans, and the augmentation of the capital of the debt, a distinction of great necessity, an examination of Mr. P.'s table involving that error, if it were rightly conducted otherwise, becomes of no consequence.

ART. 40. *For the Use of the Enemies of England: a real Statement of the Finances and Resources of Great Britain, illustrated by two Copper-plate Charts.* By William Playfair, Inventor of lineal Arithmetic. 32 pp. 2s. Stockdale. 1796.

The charts give, at one view, a very good summary idea of the objects they are formed to illustrate: the first, the progress of the revenues in France and England, particularly since the revolution: and the second, the increasing amount of the exports, during the whole of the present century: they demonstrate the increasing resources of the country; but the evidence would have been more complete, if the line of imports had been given in the second. Mr. P. then proceeds to compare the burthen of the interest of the debt in 1785, with that paid in the spring of the present year. As the value of money had considerably fallen in that term, that burthen certainly has not increased in the same proportion as the interest: but that a further deduction is to be made, because the new annuitants pay 3s. 4d. in the pound in taxes, in the expenditure of their annuities, is a point which cannot be conceded to this writer. If the annuities were an addition to the national income, it would be true; but their amount is only transferred to the receivers, from the contributors to the new taxes; who paid the same sum out of it to the public revenue, while it was in their possession. Another great article of deduction which Mr. P. makes, to obtain the true burthen of the debt, seems to us to contain an error of considerable magnitude; and, upon the whole, the increase of that burthen is almost as much underrated by him, as it is constantly overrated by those writers whom he censures.

ART. 41. *A Letter to the Right Honourable William Pitt, shewing how Crimes may be prevented and the People made happy.* By John Donaldson, Esq. 8vo. 1s. Cadell and Davies. 1796.

Mr. Donaldson is certainly a well meaning man, and he gives one proof of his sincerity which cannot possibly be doubted; he is willing to take the management of the plans he proposes, "to prevent crimes and make the people happy:" viz. a constant watch of streets and roads,

roads, and the provision of just balances and weights, entirely upon himself. That is, if Mr. Pitt will put them under his care. We do not indeed immediately see how far this will prevent crimes or make the people happy; we, nevertheless, a second time, give Mr. D. full credit for the goodness of his intentions.

ART. 42. *Remarks on a Letter relative to the late Petitions to Parliament, for the Safety and Preservation of his Majesty's Person, and for the more effectually preventing seditious Meetings; with complete Abstracts of the several Clauses contained in each Bill.* By Sir Edward Harrington, Knt. Author of an *Excursion from Paris to Fontainebleau; a Schizzo on Genius, &c.* 8vo. 69 pp. 1s. 6d. Steart, Bath; Longman, London. 1796.

A very well-meant effort, in a good cause. The author appears, by numerous quotations, differing in their degrees of aptness, to be very conversant with the writings of Shakspeare. We cannot, with a good conscience, award to the worthy knight any further commendation.

ART. 43. *Reflections on the present State of the Resources of the Country.* 8vo. 27 pp. 1s. Stockdale. 1796.

The object of this pamphlet is to prove, what it is now particularly important to know, that, "should all expectation of peace be at an end, should Lord Malmsbury's negotiation prove abortive, and the further prosecution of the war become indispensable, the state of the country is such as to give us no reason to doubt our capacity to make powerful and vigorous exertions." The point assumed by the author, who writes with great clearness, is, that "if there is any quantity of debt, which experience proves a country to be able to bear without considerable difficulty, the country will bear, with as little difficulty; an increase of that debt, provided there is an increase of riches and resources proportionate to it." He then proves, from authentic documents, that while our debt has increased by about four millions of annual interest, our commerce has increased at the rate of nine millions, in exports only. From other circumstances, such as navigation and inclosure bills, he states an equally flourishing condition of our internal commerce. He accounts for the apparent scarcity of money, and other seeming difficulties, and, on the whole, concludes forcibly, that we have no reason to be discouraged on financial considerations. This tract is attributed to Lord Hawkesbury, son to the Earl of Liverpool.

ART. 44. *An Argument against continuing the War, by James Workman, of the Society of the Middle Temple.* 8vo. 89 pp. 2s. Owen. 1795.

If the strength of Mr. Workman's argument were to be determined by the length into which it is carried, we might expect the public acquiescence, in pronouncing it unanswerable. Eighty-nine pages of close printing, filled with remarks upon every thing connected with  
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the politics of Europe and Great-Britain, appear in the title-page under the modest title of a *single* argument. We mean not, however, to depreciate the reasoning powers of Mr. Workman; his talents are doubtless of a respectable class; and his language is suited to the necessary familiarity of popular discussion. Our readers will scarcely expect us, under the present circumstances, to enter further into the merits of this pamphlet, the argument of which seems chiefly designed to demonstrate (to use the author's words) "the necessity of dismissing Mr. Pitt immediately, and of calling Mr. Fox to fill his place."

ART. 45. *A Letter from a Chancellor out of Office to a King in Power, containing Reflections on the Æra of his present Majesty's Accession to the Throne of his Ancestors. On the War with America; the Spanish and Russian Armaments; and the present War with France: Thoughts on church and state Establishments, forming an Enquiry into the immediate Expediency of Reform, political, religious, and moral; in the Course of which are examined the relative Points about which Trinitarians and Unitarians chiefly differ, as well as Thomas Paine's Assertions concerning Jesus Christ. Lastly, on the Laws that were, and the Laws that are; interspersed with occasional Retrospectives of Associations, national Bankruptcy, Revolutions, and universal Patriotism. The whole being a solemn Appeal to the Justice, Benevolence, and political Wisdom of our gracious King George the Third.* 8vo. 172 pp. 3s. 6d. Eaton. No Date.

A tissue of absurd and pompous nothings. The writer affects a sublimity of address, in sentiments that border upon nonsense, and language that approaches to puerility. The title-page is in itself sufficiently characteristic of the book, and we can safely recommend it to those of our readers, who are anxious to hear a *great deal* said about *every thing*.

ART. 46. *Remarks upon the Conduct of the Persons possessed of the Powers of Government in France; and upon the official Note of M. Barthelemi, dated at Basle, March 26, 1796.* 8vo. 58 pp. 1s. 6d. Owen. 1796.

The overtures made by the British minister, and rejected by the French Directory, at the opening of the present campaign, have been the occasion of much discussion. It is to the conduct of the Directory in that instance, that we are indebted for the present able and eloquent pamphlet.

The writer arraigns the haughty pretensions of the French government, in their appropriation of the different territories where their arms have been successful; and examines the right which, in this instance, they assume, by the fundamental laws of their government upon which they profess to rest it. This conduct in the Directory is treated with ingenious and successful raillery. The writer then pursues, with strong and vigorous animadversion, the steps which were taken

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by the governing powers to defeat the project of negociation; and concludes with a remonstrance, which, as it cannot but have a yet further application, we shall make no apology for laying before our readers.

“ All Europe will compare the haughty and preposterous vanity of France, with the generosity and forbearance of Great Britain, upon this important and memorable occasion; it will not overlook nor mistake her magnanimity, nor be blinded by the vaunts and boasts of her conceited and supercilious enemy. It will not attribute her overtures of peace to a sense of weakness, or a dread of inferiority; nor their contemptuous rejection to any consciousness of advantage, or persuasion of greater strength and more lasting resources; but it will assign the effect distinctly to the cause, and discover the natural desire and principle of just and legal governments in peace and order, and the interest and impunity of violence and usurpation, in the prolongation of wars and the perpetuity of confusions. It will see the true obstacle to its peace and tranquillity, not in the victories or resources of France, but in the fears and crimes of a handful of traitors, who can reign only amidst the desolation of their country, who have no security but in common danger, no asylum but in the general distress and calamity. Compelled to vindicate with arms the present interests of all mankind and dearest hope of posterity, it will not be dismayed or terrified by the fury of the enemy which consumes his force, nor the rashness which cuts off his resources; nor can it despair, without something worse than cowardice and folly in a cause defended before the throne of Heaven, not only by its own justice, and the love of Heaven for justice and for man, but by the guilt and stains of those who invade it; by their contempt for laws, and their hatred of peace, by horrors without name or number, by a mockery of virtue, and a profession of impiety.”

## AGRICULTURE.

- ART. 47. *Outlines of Agriculture, addressed to Sir John Sinclair, Bart. President of the Board of Agriculture. By A. Hunter, M. D. F. R. S. L. and E. 8vo. 31 pp. 2 Plates. 2s. Cadell and Davies. 1795.*

This tract contains a very clear statement of matters, for the most part previously known, respecting the nature of soils, and the growth of vegetables. The singular and curious manner in which wheat forms its two roots, the feminal and the coronal; the one intended by nature to be within the earth, protected from the frost, the other close to the surface, in order to connect it with the richest part of the soil, is illustrated by a very accurate plate. To show the wonderful analogy between plants and animals, a plate is also given, representing, in several views, an egg after four days of incubation. The whole is philosophical and useful.

ART. 48. *A Dialogue between a Gentleman and a Farmer, on the present high Price of Provisions of all Kinds; wherein it is set forth how the present Scarcity arose, and how it may be in future prevented. By a Friend to his Country.* 8vo. 20 pp. 6d. Arch, London; Eastman, Basingstoke, &c. 1796.

The farmer, being "the author of the dialogue," dispenses with ceremony, and takes almost the whole conversation to himself. We find, however, little cause of regret on this score; for he talks with that plain good sense, occasionally mixed with much shrewdness, by which English farmers are frequently distinguished. He attributes the present [late] scarcity, and the consequent dearness of provisions, to the increase of our population; and he thinks, that "the present number of people in this country cannot be supplied from the number of acres now employed in agriculture." P. 9. So far we see no great reason to differ from him; though we attribute more effect than he admits, to the deficient crops of wheat in 1794 and 1795; and though we think that an *additional* and powerful cause of the scarcity may be assigned. In a very large county, well known to some among us, the bakers *will not sell any other bread than the finest wheaten*, because it answers best to them; and this bread alone has been eaten, during several years, by the poor in general, and is even distributed to them by parish-officers, in the disposal of charitable donations. We believe that the same habit has lately prevailed in most parts of the kingdom; and how great the effect of it must have been in diminishing the "*stock of wheat*, which has been gradually decreasing for near twenty years," (p. 9) no one need to be told. The prevention of scarcity in future is proposed to be effected by the cultivation of those "millions of acres now lying in heaths, forests, downs, commons, moors, marshes," &c. To this plan little objection can be made. But when it is said, that "if the deficiency was in wheat alone, *that article only would be dear*," we apprehend that the farmer's sagacity for a moment forsakes him. He suggests, however, many good hints; particularly with respect to the selling of corn by sample, the enlargement of farms (both which he defends); the assigning of land to cottagers, &c.; and the tract is, on all accounts, very respectable.

### MISCELLANIES.

ART. 49. *Rambles Farther: a Continuation of Rural Walks. In Dialogues. Intended for the Use of young Persons. By Charlotte Smith. In two Volumes.* 12mo. 5s. Cadell and Davies. 1796.

In our fifth volume, p. 552, we spoke highly in praise of the two little volumes, written by this ingenious female, for the use of children. These before us are no less entitled to our praise. They are written in the same simple interesting manner, and, like them, are

agreeably interspersed with pieces of poetry. They conclude with the following elegant sonnet :

“ He may be envied, who, with tranquil breast,  
 Can wander in the wild and woodland scene,  
 Where shadowy forests, and the coppice green,  
 By summer’s glowing hands are newly drest :  
 Who, unpursued by care, can pass his hours,  
 Where briony and woodbine fringe the trees,  
 On thymy banks reposing ; while the bees  
 Murmur their “ fairy tunes, in praise of flowers ;”  
 Or, on the rock, with ivy clad, and fern,  
 That overhangs the oster-whispering bed  
 Of some clear stream, can bid his wishes turn  
 From this vain world, and, by calm reason led,  
 Learns, in retir’d seclusion, to possess,  
 With friendship sweeten’d—rural happiness.”

ART. 50. *A Letter to the Right Honourable William Pitt, on the Means of relieving the present Scarcity, and preventing the Diseases that arise from meagre Food.* By Thomas Beddoes, M. D. 8vo. 32 pp. 1s. Johnson. 1796.

The doctor begins by gravely censuring the minister for not having obviated the late scarcity of wheat ; and then he proceeds to ridicule the expedients which were adopted to alleviate the pressure of that scarcity, by suggesting “ the conversion of fodder into food for man ;” p. 16. “ an infusion, of beer, of hay ;” “ the bark and tops of vegetables armed with prickles, as the gooseberry, furze, holly, hawthorn ;” &c. p. 26. The irony in this part of the letter is somewhat obscure ; and the whole jest, which was uttered in January last, turns out unfortunate ; for the expedients here ridiculed did actually produce, in a high degree, the effect desired. Whenever the doctor quotes Latin verses *memoriter*, we advise him to be mindful of his profody. Any school-boy would detect the blunder in the following quotation from Horace :

—Trahit quodcunque potest, et addit acervo.

ART. 51. *A Disclosure of parochial Abuse, Artifice, and Peculation, in the Town of Manchester, &c. To which is added, a Book of County-Rates, &c.* By Thomas Battye. Second Edition. 8vo. 114 pp. 2s. Thomson, Manchester. 1796.

We, who are strangers to Manchester, must not form a hasty judgment upon the charges here brought, from the *ex parte* evidence of this publication, which is the only one we have yet seen on the subject. But, so very strong and serious are the charges, we need not hesitate to say, that either Mr. Battye must be one of the greatest calumniators, or Manchester has lately been one of the most misruled, abused, and unfortunate towns in the kingdom. If our voice could reach the ears of the legislature, we would implore them to preclude the very suspicion of such abuses, by compelling the annual printing  
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and publication of all parochial accounts; at least in parishes of any consideration; such (for instance) as raise 300l. a year and upwards, for the relief of the poor. It is hardly too much to say, that a fourth part of parochial expences would thereby be retrenched, and the peace of the kingdom essentially promoted by the extinction of jealousies on this subject.

ART. 52. *The History of the Theatres of London; containing an annual Register of all the new and revived Tragedies, Comedies, Operas, Farces, Pantomimes, &c. that have been performed at the Theatres Royal in London, from the Year 1771 to 1795, with occasional Notes and Anecdotes. In two Volumes. 12mo. 6s. Martin and Bain. 1796.*

The nature of this publication is sufficiently explained by the title-page; to which information, however, it may be proper to add, that it is intended as a continuation of Victor's History of the Theatres, the third volume of which concluded with the closing of the winter theatres in 1771. This consequently begins with the opening of the Haymarket Theatre, on June 26 of the same year. There can be no doubt that this register will be acceptable to all lovers of the drama; and the more so because it contains many curious anecdotes, and some original pieces of considerable merit. The author signs himself to his advertisement, Walley Chamberlain Oulton. Whether the list of dramas be complete or not, we cannot undertake to pronounce. The addenda proves that some omissions did exist. If there are others they may be hereafter supplied, to which improvement we cannot but suggest that of an index of the names of dramas; and, perhaps, another of actors.

ART. 53. *A critical Guide to the Exhibition of the Royal Academy for 1796; in which all the Works of Merit are examined; the Portraits correctly named; and the Places of the various Landscapes. Being an Attempt to ascertain Truth, and improve the Taste of the Realm. By Anthony Pasquin, Esq. 8vo. 32 pp. 1s. Symonds.*

This temporary pamphlet, which so modestly undertakes to "improve the taste of the realm," is marked throughout by the same spirit of diffidence. Mr. P. attempts to pronounce on all subjects, as if he understood, what the substance of many of his remarks proves him not to understand. He sometimes affects wit, and sometimes wisdom, but is always affected, and, not least, in his style.

ART. 54. *A Letter to the Honourable the Corn Committee, on the Importation of rough Rice, as a Supplement to Wheat Flour. By the Rev. William Lorimer. 8vo. 21 pp. 1s. Becket. 1796.*

Publications like this, containing projects for alleviating any public distress, are to be criticized with a view to their good design, expediency, and utility, rather than to their literary merits. Judging by this rule, we think Mr. Lorimer entitled to much commendation. Having resided many years in Carolina, he seems to understand well the

the nature of rice; and he contends, that if it were imported in its natural, or rough state, that is, with its husk on, it would keep perfectly sound and sweet, in proper granaries, for many years; that it would yield a finer and sweeter flour than wheat, and meliorate every kind of flour it mixed with;" p. 2. and also "be a succedaneum for barley, to distil spirits from." P. 14. He gives a recipe (which seems to be worth the price of his book) for making an excellent breakfast-cake, of rice and wheat flour. P. 3. In times of very great scarcity, the importation of large quantities of rice, in any form, is unexceptionable, and can hardly fail of taking place. But when Mr. L. recommends this rough rice "to be stored up by government, in order to be sold to the poor at a reduced price," p. 1, and "a tax to be laid on all *horses exported*," p. 14, we apprehend that he steps beyond his line, and that farmers and graziers will have somewhat to object against his speculations. For, if government were to keep in store vast magazines of rice, who would venture to plough his lands? And, if the sale of *horses* were taxed (with the prospect of one ten per cent. after another, upon assessed taxes) who would think of breeding them?

ART. 55. *Remarks on the present defective State of Fire-Arms, shewing the Danger to those who carry them; together with an Explanation of a newly-invented patent Gun-Lock, by which all the present Disadvantages are removed, and simplicity, security, and durability substituted.* By G. Bolton, Esq. 8vo. 88 pp. 1s. Egerton. 1795.

Mr. Bolton's account not being accompanied by a plate, it is not easy to form a correct judgment of the invention he describes. The testimony alledged by himself in its behalf, it may be fair to lay before the public. "I have had the satisfaction to meet with but one opinion, from every military man, as well as private persons, who have seen my lock; for all wish for its universal adoption, and have most readily admitted that it possesses every advantage which I have now stated. In my lock, so little is the chance of any spring breaking, that all the workmen, whom I have consulted, are of opinion, that this accident will never happen, unless there is a flaw in the metal, which cannot be perceived." P. 61. Non omnia possumus omnes—Mr. Bolton is far from constructing sentences with that peculiar skill which he boasts in making gun-locks.

ART. 56. *Sheridan and Henderson's practical Method of reading and reciting English Poetry. Elucidated by a Variety of Examples taken from some of our most popular Poets, and the Manner pointed out in which they were read or recited by the above Gentlemen. Intended for the Improvement of Youth, and as a necessary Introduction to Dr. Enfield's Speaker. Dedicated to Morris Robinson, Esq. 8vo. 3s. 6d. Newberry. 1796.*

We think that all the rules in the world for reciting poetry will be of no avail, where there is not a correct ear and a good taste, and that where these are, few rules are necessary. This collection will be found to contain many of our most admired and most popular pieces, and, of course, will be a very proper present for young people.



## FOREIGN CATALOGUE.

## FRANCE.

ART. 57. *Traité complet d'Oséologi, par Gavard. Tom. II. Continued from p. 570 of the last number.*

The second volume begins with the *Tronc. De la Colonne vertébrale.* The author here describes its *face antérieure, face postérieure, deux faces latérales, une base, un sommet, et un canal.*—*De la Poitrine.* In plethoric and bilious, the thorax is larger than in phlegmatic persons. Default saw an instance in which the *Processus unguiformis* extended itself to the navel.—*Du Sternum.* The breast-bones are here described, as forming only one single piece, notwithstanding what Mr. G. himself observes in p. 49: *il est toujours formé de trois pièces dans l'enfance, souvent aussi dans l'âge adulte, quelque-fois même plus tard; on distingue ces pièces par leur nom numérique, en comptant de haut en bas.* Neither is the author right when he says: *La troisième de ces pièces est entièrement cartilagineuse.*—*Des Côtes. Des Cartilages des Côtes. Du Bassin;* “ depuis la partie supérieure et inférieure de la symphyse du pubis jusqu'à la première des apophyses épineuses des fausses vertèbres du sacrum il a environ sept pouces de largeur.” What purpose can there possibly be answered by this measurement?—*Des os des Hanches. Du sacrum;* it is so called because *les anciens l'offraient en sacrifice.*—*Du Coccyx;* falsely considered here as a single bone, though the author himself says, in p. 94, *les trois pièces ne se soudent guère que vers la quarantième ou la cinquantième année.*—*Des Extrémités.—Des Epaulés. De la Clavicule.* Here begins the *Anatome comparata.*—*De l'Omoplate. Du Bras et de l'Humérus, qui entre dans sa composition. De l'Avant Bras. Du Radius. Le Cubitus. De la Main. Du Carpe. De l'os scaphoïde. De l'os lunaire. De l'os pyramidal. De l'os pisiforme. De l'os trapèze. De l'os trapézoïde. De l'os le grand. De l'os unciniforme ou l'os crochu. Du Métacarpe. Des Doigts. Des premières phalanges des doigts. Des secondes phalanges. Des dernières phalanges. Des Extrémités inférieures. De la Cuisse et de l'os fémur, qui la forme. Du Genou et de la rotule, qui le forme. De la Jambe. Du Tibia. Du Péroné. Du Pied. Du Tarse. De l'Astragal. Du Calcaneum. Du Scaphoïde. Du Cuboïde. Du premier Cuneiforme; du second Cuneiforme; du troisième Cuneiforme. Du Métatarsé, et des cinq os, qui entrent dans sa composition. Des Orteils, des premières phalanges des Orteils, des secondes phalanges des Orteils. Des dernières phalanges des Orteils. Des os sesamoïdes.* They are not constantly the same, *mais on peut dire qu'il augmente avec l'âge; on en trouve plus dans les cadavres des sujets qui ont beaucoup travaillé.* That all this is incorrectly stated will be evident, on an examination of the bodies of the children, where these bones appear in the form of cartilages.

tilages. By Albinus, and other able osteologists, this matter is perfectly cleared up. To the first joint of the thumbs and of the great toes, these bones are not less necessary than the knee-pan to the knee. How a bone should be produced by any degree of labour, we are at a loss to understand. *Ils n'existent point dans les enfans.* Certainly not in the form of bones; but, like many other bones, as cartilages.

*Des connexions des os en particulier. Connexions de la mâchoire inférieure. Des connexions de la tête avec la Colonne vertébrale. Des connexions des vertèbres entre elles. Des connexions de la Colonne vertébrale avec le bassin. Des connexions des Côtes avec la Colonne vertébrale. Des connexions des Côtes avec le sternum et entre elles. Des connexions des os du bassin entre eux. Des connexions des os innominés entre eux.* The author has seen, in two instances only, of lying-in women an écartement of these bones from each other. With *Bonn's* observations he appears to be entirely unacquainted. To decide properly, in regard to this circumstance, we should, form our judgment, not *des femmes mortes des suites de leur couchés, or mortes quelques jours après être accouchées,* but from the bodies of women who have died a few hours only after an easy delivery, in consequence of some accident; and proceed with the caution which has been so deservedly praised in *Hunter, Camper, Bonn, &c.* *Des connexions de la Clavicule avec le sternum. Des connexions de Clavicule avec l'omoplate. Des connexions de l'Humerus avec l'omoplate. Des connexions de l'Humerus avec les deux os de l'avant Bras. Des connexions avec ceux os de l'avant bras entr'eux. Des connexions des os du Metacarpe avec ceux du carpe, et entr'eux. Des connexions des premières phalanges des doigts avec les os du métacarpe. Des connexions des Phalanges des doigts entr'elles. Des connexions des Femurs avec le Bassin; avec le Tibia, et avec la Rotule. Des connexions des deux os de la Jambe entr'eux; de la jambe avec le pied; des os du Tarse entr'eux; des os du Métatarse avec ceux du Tarse et entr'eux. Des connexions des premières phalanges des orteils avec les os du métatarse; des phalanges des orteils entr'elles.*

To the whole is annexed, a Table in Folio, containing the author's *Méthode pour étudier l'Ostéologie.*

## GERMANY.

**ART. 58.** Ern. Frid. Car. Rosenmülleri, *Ling. Arab. in Acad. Lips.* Prof. Scholia in Vetus Test. Pars I, continens Genesin et Exodum cum mappis geographicis, editio secunda emendatior. Leipzig, 1795; XL and 640 pp. in l. 8vo.

From the list of authors of which Mr. R. has availed himself in this new edition of a work, the utility of which is generally acknowledged, it appears that very few such as really deserve to be consulted, have been overlooked by him. Thus, for instance, we no longer find, among the omissions, *Schultens' Origines hebraicae*, *Schroeder's Observ. select. ad Orig. hebr.* with his *Syntax*, nor *Storr's Obs. ad analogiam et syntaxin hebr. pertinentes.* The author has also not unfrequently thought it necessary to state the opinions of modern commen-

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tators, even where they are not likely to be approved by the more judicious part of his readers. In Gen. V. 1. it is properly observed, that in the ancient genealogical Tables, a name is occasionally left out; but that, on account of this circumstance, a greater number of years should be assigned to those that remain, is, we think, highly improbable. Supposing that in Gen. V. 3. instead of Adam's son, the name of his grandson should be substituted, thus: *when Adam was 235 years old, he begat Enos. Now, after the birth of Enos, Adam lived 695 years*: the words in which the sum total of Adam's life is given, will still remain unaltered. And as Mr. R. very justly infers, from the number of years at which the Patriarchs began to have children, that those years could not possibly have been months, the extraordinary longevity of the first men cannot be controverted, without denying the credibility of all ancient monuments. In Gen. X. 24. Mr. R. does not allow that the word  $\text{גַּם}$ , can have the meaning of *copia*, and thinks that both here, and in Gen. IV. 26.  $\text{וְהָיָה}$  may stand for  $\text{וְיָלַד}$ . We conceive however that, in both passages, the word  $\text{וְיָלַד}$  may be regarded as the ancient adjective, or substantive, from which the conjugation *Pual* of this verb is derived, signifying *progenitum*, or *progeniem*, and that  $\text{וְהָיָה}$ , in both instances, stands for *havah* or  $\text{וְהָיָה}$ , so as to represent the verb substantive. Gen. X. 21. should therefore be rendered: *Semo quoque erat progenies*; and Gen. IV. 26. *Setho quoque erat progenies filii*; where the word  $\text{וְיָלַד}$  is used in the same manner as *progenies*, Liv. 45, 41, *ex magna progenie liberum*. Even when Mr. R. does not venture to decide on their comparative probability, he still points out the different opinions of the latest commentators; as, for instance, on Gen. XXII. In Gen. XLIX. he subscribes to the bold assertion of *Heinrich*, that Jacob's blessing is an invention of the time of David, though Prof. *Eichborn* has clearly shown, that even the book of Deuteronomy, the last chapters only excepted, was compiled by Moses himself.

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ART. 59. Theod. Frid. Stange *Anticritica in locos quosdam Psalmorum a criticis sollicitatos. Pars posterior.* Halle, 260 pp. in 8vo.

The first part of this work has already been noticed in the British Critic. Though we still approve of the author's design, as also, in general, of the manner in which it has been executed, we are not, however, yet convinced, that all the emendations of the text of the Psalms, to which he objects, are as ungrounded as he would represent them to be. For example, in Pf. LXXX. 7. the alteration of the common reading  $\text{לֵי לֵי}$  into  $\text{לֵי לֵי}$ , is here rejected; 1. because in the Hebrew language, such *Anacolutha* are by no means unusual; 2. because Mr. St. does not believe that the LXX. found  $\text{לֵי לֵי}$  in their text, but merely that they rendered the passage, as if it had stood so; which observation, 3. he supposes to be equally applicable to the Syriac version. It must indeed be admitted that, in Hebrew poetry, such changes of persons frequently occur. But to an attentive reader of the Psalms, it will appear that in them this was only the case, when the poet, who likewise set his own compositions to music, wished to mark more effectually the changes which took place in the voices. In the Psalm to which

which we now allude, such interchanges of the voices are particularly observable. V. 2—4, were sung by the people in the first person. In v. 5—6, another voice is heard, which speaks of the people in the third person. In the former part of the 7, as well as throughout the 8th verse, the voice of the people is again heard. The second portion of the 7th verse, *and our enemies laugh them to scorn*, would not therefore agree with the rest; nor would any musician think of assigning these words to another voice. For this reason we are disposed to prefer the reading  $\text{לָנוּ}$ , even though much weight should not be allowed to the LXX. who, in the 5th verse, have also used the first person. But we cannot thus disregard the testimony of the Syriac, because as this version, like the original itself, expresses the 5th verse in the *third*, and the whole of the 6th verse in the *first* person, it cannot be said that it was corrected after the LXX. This circumstance is therefore in favour of the two Hebrew MSS. in which  $\text{לָנוּ}$  is found.

On grounds equally insufficient does Mr. St. undertake to vindicate the reading,  $\text{לָנוּ}$  in Pf. CXVIII. 14; where, though in such instances it may not be uncommon, in the Oriental languages, to omit the affix, it would, however, be expressed in the translations. Accordingly the passage is rendered in all of them, as if it were  $\text{לָנוּ}$ ; and that the Hebrew idiom would require the affix, may, we conceive, be inferred from a comparison of Pf. XVIII. 2, 3. It was, therefore, not to be attributed to mere accident, that this reading appears in an ancient Hebrew MS. We shall only add, that with whatever degree of success Mr. St. may have defended the received text of the Psalms, he is certainly not authorized by it, to call the late justly celebrated Michaelis, *the boldest and most ignorant of critics*, pp. 75, 83; Mr. Knapp, on various occasions, his slavish follower; Prof. Eichborn's edition of *Simonis*, pp. 2, 143; and Döderleins Hebrew Bible, p. 118, *most imperfect works*; and to reproach many other eminently learned men, in such terms, as, by a few instances of inattention or mistake, they possibly cannot have deserved. *Ibid.*

ART. 60. Memorabilien; *eine philosophisch-theologische Zeitschrift*, von Paulus, Prof. der Theol. zu Jena. Siebentes Stück.—*Memorabilia; a philosophico-theological work*, by Prof. Paulus. Vol. VII. Leipzig, 1795; 204 pp. 8vo.

This volume unquestionably abounds with curious and interesting matter. We shall content ourselves with giving little more than the titles of the essays, of which it is composed. These are; 1. *Results of Fulda's free Enquiry into the Canon of the Old Testament*. The editor has, no doubt, acted very judiciously in presenting his readers with the substance only of this tedious and unsatisfactory investigation. 2. A Dissertation, by Prof. Schmid, of Ulm, *on the Gift of Tongues on the first day of Pentecost*; in which Herder's hypothesis is adopted, but with such limitations, as render it more consistent with the idiom of the language. 3. An Essay *on Dan. IX. 21, &c.* by J. E. C. Schmidt. The author believes that Daniel was anxious to undeceive the Jewish people in regard to their expectation of again becoming an independent kingdom, having acquired in the court of

Nebucadnezzar more distinct and comprehensive views on this subject, than the prophets of former times; and, foreseeing that the hope which they entertained of an earthly kingdom under the Messiah, would be the cause of great misfortunes to the nation. He, therefore, conceives the following to be the general import of the passage in v. 24—6; "Twice shall a term equal to that of the exile elapse, before the people, who now look for an universal conqueror among them, shall have been *one* year under regal government. Israel must never more expect to become so; the year, in which it attempts this, will be that of its overthrow." 4. A Disquisition on the Number 40 in the Old Testament, by Bruns. Among the Jews, this is considered to be an indefinite round number, such as 80, 20, 10. In the Persian language also, the number 40 is still used for *many*. This is shown from Chardin's Travels; and the conclusion drawn from it is, that there must be great uncertainty in the Chronology of the Old Testament. At any rate, it seems that it would be more safe to reckon, in general, from the period of the birth of our Saviour upwards, according to the years before Christ, not those of the world, the age of which can never be duly ascertained. 5. *Fragmenta Lucæ ex Codice Bibl. Palat. Vindobon. argenteo, quo versio Antehieronymiana* (that is, *translatio ante Hieronymum facta*) *secundum Lucam et secundum Marcum continetur*; by Prof. Alter, of Vienna. 6. *On Rom. VIII. 19—23, an exegetico-historical Essay*, by Pöhlts. 7. *Additions to Justi's Explanation of Rom. IX. 5*, by J. E. C. Schmidt. According to Mr. Justi, the expression, "*who is over all*," refers to the word *fathers* in this same verse, and is predicated of Christ. 8. *De notione tituli filii Dei, Messie b. e. uncto Jovæ in libris sacris tributi*; by Prof. Ilgen. This learned and very ingenious essay is divided into three parts, in which the meaning of the expression, *Son of God*, is considered as it appears in the Bible: 1. From the commencement to the termination of the Israelitico-Jewish kingdom: 2. From the Babylonian Captivity to the time of Christ: 3. At the time of Christ. The first part comprizes the first of these periods only: 9. *On the use of the term of *aiwves**, Hebr. xi, 3. I. 2. by Paulus. The author maintains, that the expression of *aiwves* cannot, in these passages, be rendered *world, universal creation*, as he conceives that no satisfactory proof can be given that it ever has that meaning. For such a proof we should, however, among other passages, refer him to Tim. I. 17. *Ibid.*

ART. 61. *Die Schriften des Johannes, übersetzt und erklärt von Sam. Gottl. Lange, der Philos. D. und Adj. der philos. Facultät zu Jena. Erster Theil.—The Writings of St. John, translated and explained by S. G. Lange; Vol. I. 405 pp. Neustrelitz.*

The volume now before us contains the Apocalypse only, which Mr. Lange considers to be the earliest genuine production of St. John; in the second volume will be comprehended the Gospel, and the Epistles, together with two Dissertations, the first regarding the language of St. John, and the second, his Theology. In the present volume, the following excellent plan is adopted. To the Apocalypse is prefixed an introduction, which was necessary, in order to ascertain the point

point of view in which both the author, and the work itself, are to be considered. Then we are presented with a somewhat literal version of a section, or chapter, as also with a general explanatory account of its contents; which is succeeded, lastly, by the grammatico-historical illustration itself, in which the author has been chiefly guided by *Herder* and *Eichborn*, but, more particularly, by the latter; though he certainly does not scruple, in a variety of instances, to differ from both of them. *Ibid.*

ART. 62. Dr. Franz Dominicus Häberlins *Neueste Deutsche Reichsgeschichte vom Anfang des Schmalkaldischen kriegs bis auf unsere Zeiten*; XXI Band, nach des sel. Verfassers Tode größtentheils ausgearbeitet von Renatus Karl Freyherrn von Senkenberg.—F. D. Häberlin's *History of the Empire, from the beginning of the Smalcaldic War to the present Times, continued, since the Death of the original Author, by Renatus Charles, Baron de Senkenberg*; Vol. XXI. Halle; 767 pp. 8vo.

Vol. XXII. with the additional title:

ART. 63. *Versuch einer Geschichte des Deutschen Reichs im sebzehnten Jahrhundert, entworfen von R. K. Freyh. von Senkenberg.*—*Essay towards an History of the German Empire, by R. C. Bar. de S. from the Year 1600—6*; 726 pp.

ART. 64. Vol. XXIII. (*being the Second of an Essay towards an History of the German Empire in the 17th Century*) from the Year 1609—14; 780 pp.

ART. 65. Vol. XXIV. (*the Third of an Essay, &c.*) from the Year 1615—20; 624 pp.

ART. 66. Vol. XXV. (*the Fourth of an Essay, &c.*) for the Years 1621—8; 702 pp.

It cannot be doubted that this is the most complete repository of materials for an History of the Empire, which has ever yet been offered to the public, and it is fortunate that the continuation has fallen into the hands of a person, who is by no means inferior to the original author, either in point of diligence, or any of the other qualifications requisite for such an undertaking. We cannot, however, avoid pointing out a singular grammatical error in the title, in which the history from 1545, compiled from *Häberlin*, is called *die Neueste*, whereas, that from the year 1600, is mentioned as *die neuere Geschichte* only. *Ibid.*

ART. 67. M. T. Ciceronis *de lege liber, sive de legibus liber primus. Recensuit et annotatione auxit J. Fridr. Wagner.* Hannover, 1795; 196 pp. in 8vo.

The motives by which Mr. W. was induced to publish this work, containing the first and the beginning of the second book of Cicero *de Legibus*

bus only, will be best learnt from his own words, taken from p. xxxvi, sq. "*Liber primus de legibus,*" says he, "*inter Ciceronis scripta cum decendè ordine et perspicuitate tum argumenti gravitate et rerum utilissimarum copia insignis videbatur, ideoque hodie nova opera non indignus. Eam enim materiam pertractat, quæ non modo ad hominum salutem et dignitatem maxima, sed hoc etiam nomine notabilis est, quod hac nostra ætate a viris doctissimis et sapientissimis ulro citroque disputata, impugnata, et defensa fuit. Quorum certamini ut equidem immiscere me non cupio, ita non incommodum videtur, libellum optimi auctoris, qui in scholis imprimis regnat, denuo commendare: unde solo clarius appareat (id quod multos dubitare cognovi) non esse ea quæ de juris legumque principio hominumque omnium inter se æquali jure dicuntur, nova hujus nequioris ætatis commenta, antea inaudita; sed a viris sapientissimis iisdemque humanæ naturæ spectatoribus diligentissimis jamdudum et cognita et tradita. Jam eo felicitatis pervenimus, ut, quam paucis abhinc annis scholarum tantum umbris relinquendam, quæstionem de natura hominis et jure eidem connato; quin ita damnandam putabant, ut qui de his rebus dicerent et differerent, factiosos et novarum rerum cupidos pronuntiarent: hanc doctissimorum et sapientissimorum virorum disputationibus ea luce collustratam habeamus, quæ nullius æqui rerum arbitri animum amplius offendere debeat. Tantum enim abest, ut qui hominis dignitatem et majestatem in ipsius natura atque indole positam recte cognoverit, tumultus et seditiones amet, ac res novas moliri studeat, ut potius, si quæ forte in institutis humanis minus probata fuerint, lenta quævis remedia, a divina providentia, quæ profecto res humanas nondum negligit, expectare, quam ea videre malit, quæ et Thucydides (3, 81. sq.) seditionis mala describit, et nostra ætas in vicina gente multo vidit atrociora."*

To the book is prefixed a general view of the whole, for the purpose of pointing out the connection of the different parts with each other. The text of this difficult work appears likewise to have been materially improved. Without the advantage of any new critical aids, Mr. W. has, however, made a free and judicious use of the explanations and emendations of former editors. The text is, indeed, chiefly formed on those of *Davis* and *Ernesti*; though the editor has often taken the liberty to differ from them, or, at least, to state his objections in the notes, which abound with ingenious and well-grounded criticism. We are to ascribe it to the editor's very laudable modesty, that many alterations of his, concerning the propriety of which no doubt can possibly be entertained, are not admitted into the text.

This work is likewise still further recommended by some valuable *Excursus*, or *Dissertations*, which Mr. Wagner has occasionally introduced into it; as, for instance, on the Moral Law, and on the account given of it by the celebrated *Kant*, p. 90--6--106; on our assimilation to the Deity, 96 seqq.; on the origin of civil society, the social contract, &c. p. 118--136; on the demonstration of the existence of the Deity, drawn from the general belief in it, p. 83 seqq.; on the origin of the regal authority, &c. p. 194 seqq.

Jena ALZ.

ART. 68. 1.—*Flavii Arriani Nicomediensis Opera, græce ad optimas editiones collata studia Christiani Borheck, in reg. Duisburgerſi Acad. Hiſt. et Eleg. P. P. O. Volumen primum. Expeditio Alexandri Magni.* Lemgo, 360 pp. 8vo.

ART. 69. 2.—*Notarum criticarum in Arriani Nicomediensis de Alexandri Magni Expeditione libros ſeptem Specimen primum et ſecundum, auctore Friderico Schmieder, Gymn. Luth. Hal. Collega.* Halle, 1795.

The editor of No. 1. informs us in the Preface, that he has collated the Venice edition of 1535, Stephens's edition of 1575, as alſo thoſe of Gronovius and Raphelius, for the purpoſe of forming from them a new and improved text. In the paſſages which we have examined, we find that he has, on the whole, followed that of Gronovius, whoſe alterations he has likewiſe transferred to the text itſelf, from the places which they before occupied in the notes only. In the margin, the parallel paſſages from *Curtius*, *Diodorus Siculus*, and *Juſtin*, are pointed out.—The *ſecond volume* is to contain the *Indica*, the *Periplus*, and the *Taſtics*, together with an hiſtory of the text, geographical and hiſtorical indexes, as alſo a *Bibliotheca Alexandrina*, or a *Catalogue raiſonné* of all the authors who have written concerning Alexander, with their Fragments, arranged in a chronological order.

Mr. *Schmieder*, the author of No. 2, is likewiſe engaged in preparing for the preſs a new edition of Arrian, reformed in the text, partly on the authority of a MS. which he diſtinguiſhes by the name of *Codex optimus* only, and partly from his own conjectural emendations. The two ſpecimens which we have now before us, and which reach to the end of the fifth book, is certainly calculated to give no unfavourable idea of the author's qualifications for this undertaking.

*Ibid.*

ART. 70. Joh. Aug. Erneſti *Obſervationes philologico-criticæ in Ariſtophanis Nubes et Flavii Joſephi Antiquitates Judaicas. Acceſſerunt Godofredi Olearii Notæ ad Suidam.* Leipzig, 1795; VI. and 322 pp. in 8vo. (1 Rixd.)

The public are indebted for theſe poſthumous obſervations of the celebrated *Erneſti*, to *J. Ch. G. Erneſti* of Leipzig, who has likewiſe accompanied them with a Preface.

It is well known that the late *J. A. Erneſti* printed, in the year 1753, an edition of the *Nubes of Ariſtophanes*, for the uſe of academical inſtruction; the chief merit of which conſiſts in a learned Dedication, in which the author treats of the proper application of the Scholia to critical purpoſes. At that time he did not poſſeſs any new materials for the improvement of the text, nor did it accord with the deſign of the publication, to illuſtrate this play with grammatical or critical remarks, which he choſe rather to reſerve for his lectures. For the preſent Obſervations, however, five MSS. which had not before been examined, are collated. This, at leaſt, is evident with reſpect to the *Codex Leidenſis* and *Coſſinianus*, though the editor is inclined to doubt whether



whether the three remaining Paris MSS. (*Codd. Regii*) are not the same with those of which *Brunck* has made use; which we, on a comparison of the various readings as they appear in these Observations, are persuaded is not the case. The author has likewise added the readings of the *Aldine* edition, which had been so much neglected by *Küster*, as also some valuable MS. notes of *Ducker*, which are not to be found in *Bergler's* edition.

The *Observations* on *Josephus* remind us of the different essays on that writer, which have been reprinted in *Ernesti's Opuscula Philologica*, pp. 363—419. We understand from the preface to the first edition, that *Ernesti* had intended to present the public with a separate volume of such learned Dissertations on the *Antiquities* of *Josephus*, both in regard to the matter and language of that important work. This plan we are not to consider as executed by the publication of these Observations, which seem to have been hastily thrown together in the early part of his life, and which must certainly undergo a variety of alterations before they could, by a judicious critic, be in any degree placed on a level with the Remarks on *Westein's Testament*, in which he is known likewise to have been engaged. When the editor therefore says, in his preface: *nescio an nullo in alio genere scriptorum E. luculentiora sagacissimi judicii, acuminis critici eruditionisque grammaticæ documenta exhibuerit,*" we can only subscribe to the latter part of this judgment, as far as it relates to the comparison of various passages of *Josephus* with *Thucydides*.

Of the *Notes* on *Suidas*, we shall only say, that they contain many valuable historical notices, intermixed, at the same time, with much heterogeneous and irrelevant matter; as, for instance, where the author illustrates the Greek proverbial expression γάλα ὀρνίθων, by the Italian *latte di gallina*, &c. The Observations of *Adrian Junius*, and *John Pearson*, which are said to be preserved somewhere in England, would most probably contribute very much to the improvement of a new edition of this Lexicographer. *Ibid.*

## CORRESPONDENCE.

We have received, from a gentleman of *Halifax*, a short "Essay on the Duty of civil Submission, as inculcated in the Scriptures," printed for distribution at the price of a penny. We believe that much good has been done by well-timed efforts of this kind, and think the tract in question likely to be useful; but cannot take up such publications as objects of criticism. We presume it may be had at *Halifax*, though no publisher, or place of sale, is mentioned.

We are much obliged to *Mr. Tarleton*, of *Liverpool*, for his friendly expressions, and suggestion of publishing a general index periodically. The plan certainly deserves consideration; but we are inclined, for several reasons, to think the period he proposes by far too limited.

A correc-

A correspondent, who styles himself a *Gentleman of a College Education*, seems entirely to have mistaken the nature of our publication; otherwise he would not have offered to supply our "*Magazines* with pieces in prose and verse."

We have received a letter from *Mr. D. Sutton*, the Inoculator; in which he relates what he considers as a fact, tending entirely to overthrow the experiments of Sir William Watson: but, as the number of children inoculated, and every other circumstance, differ totally from any thing related in Sir William's book, which we have by us, and from every thing we have heard before, we conceive that there must be some great error in the account.

## LITERARY INTELLIGENCE.

*Dr. Vincent's Account of the Voyage of Nearchus*, collected from Arrian, illustrated by geographical researches, and compared with modern discoveries, is now printed, and will soon appear.

*Mr. Langley's History of the Hundred of Desborough*, in Buckingham, is in great forwardness, and will be published in a few weeks.

The valuable Sermons of the late *Dr. Owen* may also be expected in a very short time.

*Mr. Penn*, whose publications, on the subjects of Belles Lettres, have more than once been noticed in the *British Critic*, is preparing a Dissertation on Tragedy, and a Collection of miscellaneous Poems.

A beautiful edition of *Muscæus*, with an English translation, will be published within a month, from Bulmer's press.

*Andrew Lumfden, Esq.* is printing Remarks on the Antiquities of Rome and its Suburbs.

The lovers of natural history may expect a work of great value and beauty, entitled, "*Specimens of British Minerals*," selected from the cabinet of *Mr. Rathleigh*, of Menabilly, in Cornwall.

*Mr. Salisbury*, of Chapel-Allerton-Hall, in Yorkshire, will soon publish his long-expected Botanical *Prodromus*.

A very superb work, tending to illustrate the *Marine Architecture of the Ancients*, to the extent of three volumes of royal quarto, is in great forwardness. The author is *Mr. Charnock*, whose naval biography we have already commended.

A Dissertation on the ancient Fables of the East, will, we are informed, be speedily published by *Mr. Hole*, the author of *Arthur*, a poetical Romance.

A N

# I N D E X

TO THE

## REMARKABLE PASSAGES

IN THE

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