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THE

BRITISH CRITIC,

A NEW REVIEW,

FOR

JANUARY, FEBRUARY, MARCH, APRIL, MAY,  
AND JUNE.

M D C C X C V I I .

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ἕτε τι δεινὸν  
πίξων, ἢ τ' ἀδικῶν ἕδεια.—

CALLIM.

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VOLUME IX.

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# P R E F A C E.

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**W**HEN Photius wrote the oldest Review now extant, for the use of his brother, he could not possibly foresee, that his book was destined, after a long period of darkness and barbarism, to keep alive the only memorial of many works then generally diffused, and in the hands of all who chose to read them. Since the invention of printing, it has become infinitely more difficult for books to be entirely lost, such only excepted, as perish not by any extraneous force or barbarous inroads, but by their own internal barbarism; and because they are not worth multiplying, even by the compendious method of the press. The bulk of a review, as now constituted in this country, contains both those which are ephemeral, and those which are permanent; and, in our work, as well as in others of the same kind, will hereafter be found the names of many authors and productions, which will have retained no other being or memorial. To record these, may answer, perhaps, at times, an occasional purpose; but is chiefly calculated to gratify an idle curiosity, and is a custom, the breach of which, would be, perhaps, more meritorious than the observance. Of the rest, we may say with Photius: *Χρησιμεύσει σοι δηλονότι τὰ ἐκδιδόμενα, εἰς τε κεφαλαιώδη μνήμην καὶ ἀνάμνησιν τῶν εἴτε κατὰ σεκυτον ἀνιλεζόμενος ἐπῆλθες, καὶ εἰς ἔτοιμον εὔρεσιν τῶν ἐν αὐτοῖς ἐπιζητητέων ἢ μὴν ἀλλὰ καὶ εἰς εὐχερῆς ἐραν ἀνάληψιν τῶν ἔπω τῆν ἀνάγνωσιν τῆς σῆς συνέσεως ὑπελθόντων.* “What

have written may be useful towards the compendious knowledge and recollection of what you have personally read, and as a convenient aid for recurring to the matters treated in them; and also for the more easy access to those which you have not yet perused." To this latter part, our prefaces form a still more compendious direction, less dry and barren than an index: but with little more than general hints concerning the merits of publications, the fuller accounts of which, may be found in the correspondent pages of the Review at large. This method has been approved, and therefore we proceed cheerfully in the task of its continuation; enumerating, as usual, the most valuable articles in each class of literature, which we have considered within this present volume.

#### DIVINITY.

The most remarkable book in this class, that is included within our present limits, is undoubtedly *Mr. Marsh's Letters\** to *Archdeacon Travis*, in which he very fully refutes so much of his antagonist's argument, as related to the MSS. used by R. Stephens. Had the Archdeacon lived, the controversy could hardly have been renewed, on this part of the question; which relates, as the learned well know, to the disputed verse, 1 John v. 7. The new *Version of Job*, by *Dr. Gardent*†, is, on the whole, too considerable to be omitted in this place. Matter may be very useful to the student, without being quite original; and though the author may be blameable for omitting some acknowledgments, or for a vain parade of general authorities, the substance of his book is not affected by objections which attach to him alone. The volumes of Sermons, which we have had occasion to notice within the last half-year, are of the most

\* No. IV. p. 341; V. p. 492. † No. II. p. 168.



respectable kind. First, certainly, in point of merit, as well as of time, stand those of *Dr. Hill\**, of St. Andrews. Next to these may be ranked the Discourses of *Dr. Thomàs†*, late Bishop of Rochester; of his biographer, we may certainly say with Martial, though in a different sense,

Si non errasset fecerat ille minus,

“ If he had not been in an error, he would have written less.” The *Five Discourses* published by *Mr. Ireland‡*, of Croydon, will not be thrown aside by any reader, as the work of an author, either uninformed, or deficient in talents; they will rather be received as an earnest of something more excellent, which may be expected when the powers of the writer shall be seconded by the choice of a more fertile subject. *Mr. Simeon’s* edition of *Claude on the Composition of a Sermon§*, with the arguments of discourses annexed, which he calls *Skeletons*, forms a work of great theological merit and utility: the expression of skeletons has been ridiculed, and not without reason; but the merit of the work is perfectly distinct from any objections that may affect the name. It is, as we mentioned, a work of the same kind as *Beveridge’s Thesaurus Theologicus*, but executed with more care.

Of single Sermons and Charges, a few have occurred, which deserve particular notice. Among these, and indeed, in almost any such selection, the first place cannot justly be denied to *Dr. Rennel’s* Sermon for *the Sons of the Clergy¶*, a composition of masculine eloquence and energy worthy of the subject, which is the Church of England, and of the occasion, which was the support of her orphan children. The charge of the *Bishop of Rochester¶¶*, at his primary visitation, offers to the clergy the most important

\* No. I. p. 26.

† No. VI. p. 648.

‡ No. IV. p. 420.

§ No. IV. p. 435.

¶ No. VI. p. 651.

¶¶ No. I. p. 76.

topics of consideration, and discusses them with that ability which the adversaries of the church are so much mortified to see upon the Bench. A Sermon of *Dr. Hugh Blair*, for the *Sons of the Clergy* in Scotland\*, though it happens to be eclipsed by its English rival, might have encountered many others with success, and is such as its author, with all his fame, may own without a blush. The *Fast Sermon* of *Dr. Maclaine*†, affords another instance of distinguished merit, maintaining its vantage ground with dignity, and putting in a new claim to public gratitude: and in the same light appears *Mr. Jones*, in his two Sermons, entitled *an Admonition to the Churchman*‡. The publication of these various compositions, might have been classed by the author, whom *Dr. Maclaine* formerly translated§, among the prosperous events happening to the Church at this period. Of such as belong to the opposite class, we shall not at present say any thing.

#### MORALITY.

It is not the first time that we have introduced this lovely hand-maid of Religion, under the auspices of *Mr. Gisborne*||. Having formerly instructed his own sex in the duties of their various situations, he now offers a similar system of admonitions to *Females*¶. In reviewing the first work, we expressed a wish that this addition might be made\*\*; and we say, with pleasure, that our expectations have been fully satisfied, by the manner in which it is performed. We hope it will not appear, in either case, that there is the same kind of connection between written morality and practical, as *Dr. Warton* has remarked between the rules of criticism and the art of writing. “It is a remarkable fact,” says he††, “that in no

\* No. III. p. 317.      † No. V. p. 564.      ‡ No. IV. p. 383.  
 § Mosheim.      || See Preface to Vol. V. p. iv.      ¶ No. IV. p. 376.  
 \*\* Vol. V. p. 332.      †† Essay on Pope, Vol. I. p. 208.

polished nation, after criticism has been much studied, and the rules of writing established, has any very extraordinary work appeared." In both cases, perhaps, the rules are multiplied in proportion to the observed necessity for them; but we would not draw the parallel too strongly.

## HISTORY.

As the *History of Greece*, by *Mr. Mitford*\*, is a work already established in character, it is not necessary that we should, as we sometimes have done, reserve our general opinion to the close of our account. We have no reason to hesitate in saying, that we cordially unite, in this respect, with the general sentiment of the public. We praise it, and wish for its continuance. We shall not, in this arrangement, make a separate article for *Mr. Maurice's Indian Antiquities*†, so connected is it with his history, that they may be considered as almost inseparable. That they both abound with proofs of learning and ability, and with discussions of great importance to religion, as well as curiosity, we have more than once declared. It must be a rapid transition which brings us from so remote a period to the very modern history of *M. Bertrand de Moleville*‡: both, however, have their utility; nor have we perhaps many histories, on the truth of which we can so fully depend, as on the memoirs of this French Minister. Assuredly there have not often been times, which produced more extraordinary materials for history, than those of which he writes. Connected, in some measure, with the subject of his narrative, is the history of *St. Domingo*, by *Mr. B. Edwards*§, in which are exhibited some of the consequences of that convulsion which destroyed the unfortunate Louis. *The Insurrection in Grenada*||, de-

\* No. VI. p. 581.

† No. V. p. 481; VI. p. 629.

‡ No. III. p. 332; IV. p. 387.

§ No. V. p. 474. || No. I. p. 64.

scribed by an anonymous author, is a link of the same chain: and the account of the *Maroon Negroes*\*, by the historian of St. Domingo, contributes to gratify curiosity concerning the nature and causes of many recent events. *Mr. Bryant's* historical disquisitions on the subject of the *War of Troy*†, form at least an interesting point in literary history, and were examined by us with that care and attention which are claimed by every production of an author so able and so learned. We could wish, indeed, that the latter tract had not been written; but being produced, it was our duty to consider it, at once with the respect due to the author, and that due to the public. *Mr. Coxe's* account of *the Secret Tribunals of Westphalia*‡, tends very agreeably to indulge a curiosity which genius had excited, but investigation only can satisfy.

#### CHRONOLOGY.

To purge with euphrasy and rue this eye of history, is a task which, after the learned labours of thousands, will never be completely performed. Some specks of obscurity will yet remain; and the diligence which removes even a few, is entitled to be received with gratitude and commendation. We have lately had before us two works of this kind; namely, *Chronological Tables*§, a posthumous work of the late *Mr. Falconer*, of Chester; which is confined to the period commencing with the reign of Solomon, and ending with the death of Alexander the Great: and, secondly, *Mr. Walker's Analysis of Researches into the Origin and Progress of historical Time*||, which begins from the creation, and undertakes no less than to examine and digest all the existing materials of

\* No. I. p. 91. † No. V. p. 535; VI. p. 591; and VI. p. 604. ‡ No. II. p. 206. § No. I. p. 45. || No. II. p. 111.

chronological knowledge. This work is intended to lead to further researches of the same important and arduous nature. Both these are books of great learning and merit.

## BIOGRAPHY.

There are few lovers of English literature, or of the best traits of old English character, who will not rejoice at the republication of *Isaac Walton's Lives*, by *Mr. Zouch*\*, with many useful notes, and a well-written life of the author. The life of *Smollet*, by *Dr. Anderson*†, forms a respectable addition to the class of poetical biography. *Cadogan's Life of Romaine*‡ has fewer attractions, but will be read at least by the admirers of the subject, and by the friends of the author. The history of monsters excites curiosity, sometimes more than the accounts of Nature's regular productions. On this principle, the *Life of Robespierre*§, written by *M. Montjoye*§. will be found to have attractions. Nor is it without importance in the history of modern times.

## TOPOGRAPHY AND TRAVELS.

*Mr. Price's* account of *Hereford*||, being the only topographical work in our present list, we have joined it with books of travels. The topographer is a traveller of a more circumscribed kind, and the traveller is a kind of wandering topographer. Yet a traveller is sometimes resident for a time, and describes manners rather than places; such a traveller is our lively, ingenious, and acute instructress, whose account of her *Residence in France*¶, is a model for compositions of that kind; and a model, we are well persuaded, which will seldom be approached,

\* No. IV. p. 424.    † No. III. p. 333.    ‡ No. IV. p. 447.  
 § No. I. p. 126.    || No. I. p. 89.    ¶ No. II. p. 176;  
 III. p. 274; IV. p. 369.

even by the utmost zeal of imitation. *Mr. Wansley's Journal*\* of an excursion in America, has by no means the same recommendations, but may afford some amusement to those who are curious, and some useful cautions to those who are restless.

### P O L I T I C S.

In the field of Politics we meet a champion, whom, alas! we shall meet there no more; *Mr. Burke*, whose *Two Letters on a Regicide Peace*†, have proved the cycnean song of that extraordinary genius. Of this publication we gave our general opinion in our Preface to Vol. VIII. Of himself, now he is no more, we shall say only, that if he had possessed or indulged, in earlier life, the feelings he so well expressed towards the close of his career, the greater part of his concluding efforts would probably have been superfluous. About the time when the former tract appeared, *Mr. Bowles* published *Two Letters to a British Merchant*‡, in which some of the same topics were handled; but which adverted chiefly to the pecuniary difficulties of the state, proposing, at the same time, means for the removal of them. *A Third Letter*, from the same author, afterwards successfully pursued the subject§, *Mr. Brand's Essay on Political Associations*||, was characterized, as well as *Mr. Burke's Letters*, in our preceding Prefaces. The author displays in it not less acuteness as an historian, than wisdom as a politician. The *Correspondence* between *Mr. Miles* and *M. Le Brun*¶, is undeniably important, as throwing a strong light on the origin of the present war. That origin is certainly treated in a very different manner in *Mr. Erskine's View of the Causes*\*\* , &c. which we mention

\* No. II. p. 154.

§ No. IV. p. 411.

\*\* No. IV. p. 389.

† No. I. p. 49.

|| No. I. p. 8.

‡ No. I. p. 59.

¶ No. I. p. 87.

rather

rather as a literary curiosity, than as a book of political wisdom. It may be considered as a pleading for a rule to show cause why the ministry should be changed; and will hardly be cited in refutation of the common opinion, that transcendent eloquence in speaking does not imply an equal power of employing the pen. Mr. Burke was great in both ways alike; but he was a rare example. Whatever might be the argumentative or rhetorical merit of this tract, it produced two able answers, one of strong refutation, in point of argument, by *Mr. Gifford*\*; the other by an anonymous writer, under the title of *Reasons against National Despondency*†, with no less elegance than vigour, and more approach to the powers of Mr. Burke than is often found in political writers. As a work of extensive and profound knowledge, on the subjects of finance and policy, the tract of *Sir Francis d'Ivernois*, entitled *Histoire de l'Administration des Finances*‡, &c. deserves conspicuous notice, and particularly demands the attention of all who are possessed of any kind of property. *The Rudiments of Political Science*, often traced on various plans, have been drawn up, with considerable success, by a writer whose name is *Macaulay*§. His work is yet unfinished; but, judging from the part at present before the public, it may be expected to rank very highly among such elementary disquisitions. The remaining works in this class, which demand to be here mentioned, are of foreign origin. The earliest, in point of time, is a translation of some *Letters*, of the celebrated *M. Malouet*||. The subject is the much-agitated topic of the French Revolution; of which, however, few can possibly have been so well qualified to treat as this author. *Dumouriez*, sunk from the highest political situation, to an equally extraordinary degree of obscurity, can hardly gain at-

\* No. IV. p. 406.

† No. V. p. 548.

‡ No. V. p. 523.

§ No. V. p. 507.

|| No. II. p. 203.

attention for his published speculations on the times. The *Continuation* of his *Survey*\*, however, forms a necessary link in the chain of political works. The atrocious excesses of cruelty which disgraced and developed the principles of the chief revolutionists, have no where been more compendiously collected, than by *Peter Porcupine*, in his tract entitled *the Bloody Buoy*†: a buoy judiciously placed to mark the shoals, rocks, and quicksands, on which the politicians of France were lost; lest the pilots of America should run blindly into the same destruction. America seems to have taken warning; and we hope her public vessel will sail securely, in spite of all storms and hurricanes in which the dæmon of democracy so long has ridden triumphant. The enemy of our finance, as of every part of our system, Paine, has received an able confutation in a tract of a *Mr. Joerffon*‡, which is printed in all the languages of Europe. We conclude this division of our Preface, with the mention of that pleading for his countrymen in exile, which has been produced by *M. Lally*§. On such a subject, a little redundancy is very pardonable, and the cause of justice cannot easily find a more able advocate than the writer of that defence. If the great storm is, as we may hope, at length subsiding, it may be expected that unreasonable animosities will subside with it, and such remedies as are yet practicable, be humanely applied to the effects of past violence and frenzy.

## LAW.

Our national law has not often received an illustration more judicious in its kind, so far as it extends, than in the *Essay on Usages*||, published at no very dif-

\* No. IV. p. 445. † No. II. p. 201. ‡ *Adam Smith and T. Paine*; No. VI. p. 682. § No. VI. p. 657. || No. II. p. 195.



tant period, by *Mr. Cruise*. This author, whose *Essay on Fines and Recoveries* is an established book, will, we hope, take other opportunities of communicating his knowledge to the world. On the confined topic of *Monopolies*, *Mr. Morris*\*, a barrister, has published a small tract not only of temporary, but of permanent use. On the *Hindoo Law*, the translation of the *Institutes of Menu*†, offers to the public a very curious picture. On a comparison of the legal codes of all the different nations of the world, some very curious speculations might be founded; and the materials for such an investigation have, of late years, been greatly augmented by publications of Asiatic origin. The remarks of Sir William Jones, on these *Institutes*, are highly valuable.

#### NATURAL PHILOSOPHY.

There are works which seem with propriety to demand a certain degree of splendor, as essential to their dignity. Those in general which require a number of plates, belong to this class; and those of natural history more especially, which to have their full perfection, must give the colours as well as the form of the objects represented. Such are, in all respects, the characters of the *Account of Indian Serpents*, published by *Dr. Russel*‡, which, in the execution and number of its plates, displays, among other things, the well-placed munificence of the East-India Company, which bestows on science such a noble mark of its esteem. The scientific account of the objects is no less honourable to the writer. As a work of great beauty, without the aid of colour, *Mr. Church's*§ *Cabinet of Quadrupeds*, must not by any means be passed in silence. So long as there is no want of correctness in the figures, for the use of the naturalist, it is certainly pleasing to the eye of taste,

\* No. I. p. 62.  
§ No. V. p. 532.

† No. I. p. 55.

‡ No. III. p. 221.

to see them designed with the skill of a painter. As an elementary manual to introduce Natural History to the attention of youth, we may recommend the translation of *Professor Roff's System*\*, which has lately appeared. On select parts of natural philosophy, several valuable essays have lately been noticed by us. The *Philosophy of Colours*, is historically and practically treated with great skill, by *Dr. Bancroft*†. While *Mr. Crisp* very laudably endeavours to develop more fully the difficult *Theory of Vision*‡. *Dr. Priestley* makes a final struggle for Phlogiston, in a tract containing *Experiments and Observations on Air*§; and the power of producing *Cold* by artificial means, has perhaps been carried to the utmost, by the attention and ingenuity of *Mr. Walker*||. The account given by *Mr. King*, of *Stones* that have fallen from the atmosphere¶, is curious to a great degree; on conjectures formed upon so difficult a subject, it is not in our power to pronounce a decision.

#### BOTANY.

We can commence this section of our Preface with a publication still more magnificent than that which opens the preceding. This is the work on *the Exotic Plants cultivated at Kew*, drawn and coloured by the first of botanic painters, *Mr. Bauer*, and published by *Mr. Aiton*\*\* . Ten plates of *Ericas*, executed in a style of beauty, that perhaps was never seen before, teach the opulent lovers of this pleasing science, what they have to expect in the continuation of a most noble undertaking. A very curious genus of exotic plants, the *Stapeliæ*, has also received an excellent illustration, from ten plates, with suitable descriptions, published by *Mr. Masson*††. These are strong proofs of the flourishing state of botany.

\* No. III. p. 334.

† No. V. p. 498.

‡ No. IV. p. 396.

§ No. IV. p. 416.

|| No. VI. p. 586.

¶ No. IV. p. 445.

\*\* No. III. p. 295.

†† No. IV. p. 350.

No English botanist will require to be told the value of *Dr. Withering's Botanical Arrangements*\*, which, in their present state of improvement, are more than ever established as a classical work. The student in botany will be glad to know that such a guide may be obtained.

## MEMOIRS OF SOCIETIES.

On publications so various as these, a general opinion can seldom be pronounced; they may, for the most part, be described like Egypt—

— τῆ πλεῖστα Φέρει ζείδωρος ἄβρα  
Φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λύγρι.

Nor is this to be deemed a reproach. Such is the unavoidable nature of miscellaneous compilations; and the care that should be too studiously directed to exclude indifferent papers, would sometimes be carried too far, and deprive the public of valuable information. We have noticed within this volume, the two parts of the *Philosophical Transactions* of London, for 1796†; the second part of Vol. IV. of the *Manchester Memoirs*‡; and the thirteenth volume of the *Society of Arts, Manufactures, and Commerce*§.

## MEDICINE.

Though we have no great work at present to announce in this class, it cannot be said that the genius of medicine sleeps. Efforts are daily made for the improvement of different branches, and if the progress, on the whole, is slow, we may hope that it is also the more sure. The work on *Comparative Anatomy*, begun by Professor *Harwood*||, of Cambridge, promises to be a book of credit to the author, and of utility to the student. The fatal yellow fever still

\* No. I. p. i.

† No. II. p. 101.

‡ No. V. p. 461;

§ No. II. p. 204.

VI. p. 615.

|| No. I. p. 69.

continues

continues to exercise the abilities of those who have witnessed and resisted its ravages, and our present volume contains two tracts devoted to this subject: the one by a surgeon, of the name of *Brice*\*, the other by *Dr. Clark*†, of Edinburgh. Though there is some reason to fear that this fever has seldom hitherto given way to medical treatment, 'till its malignity had spontaneously diminished, yet is much useful information to be collected from all these publications, as we have expressed more particularly in the article last mentioned. *Dr. Woodville* has chosen the *History of Inoculation*‡, for the subject of his enquiry, and has proceeded with success through one volume of his work. A very able attempt, to improve the knowledge of the comparative state of *the Pulse*, has been made by *Dr. Falconer*§, who, if he has calculated his tables with more minuteness than was absolutely necessary, has yet proceeded on right and useful principles. There is enough of curious matter in *Brown's Elements of Medicine*||, as published by *Dr. Beddoes*, to entitle it to the attention of the enquiring physician, though the work cannot, on the whole, be considered as important. There are merits also in *Dr. Trotter's Medicina Nautica*¶, which certainly entitle it to be mentioned here, though the author has perhaps decided rather too hastily on some important experiments lately tried on the subject of infection.

#### POETRY.

Smitten early with the enthusiastic love of poetic harmony, we see with pleasure our list of works, belonging to this class, more than usually extensive. Among the candidates for fame of this kind, precedence must infallibly be given to *Mason*, the friend of Gray, the bard, whose lyre, after sounding for

\* No. I. p. 30.      † No. VI. p. 626.      ‡ No. II. p. 149.  
 § No. III. p. 250.    || No. V. p. 503.    ¶ No. VI. p. 663.

half a century\*, is silent now for ever, and has left, as usual, more of regret for the loss of its harmony, than it could obtain of attention while the poet lived. Not that Mason was neglected; but that, as a living poet, he was often mentioned with a coldness, which we think will now subsist no more. The *third volume of his Poems*†, hardly published before he was snatched away, brings forward many new and powerful claims to public estimation. With delight also do we return to the mention of *Mr. Wray's* very elegant and spirited version of the ancient *Fabliaux*‡; and, with very sincere eagerness, do we express our wish, that nothing may divert the author from the continuation of this pleasing work. He has conquered the poets of France on their own ground; let him continue his blow, and complete his triumph, and that of the British Muses. *Mr. Polwhele*, a writer undoubtedly of much poetic merit, in republishing his *Sketches in Verse*§, has made some additions, which entitled them to be mentioned by us; and the volume altogether demands our mention here. A Poem, called *The Sea*, by *Mr. Bidlake*||, offers an imitation of Thompson's style, which evinces, beyond a doubt, no inconsiderable portion of that poet's genius; and gives us reason to hope, that, if he will but learn to blot, he will learn also to write for immortality. A volume of *Sonnets*, and other small Poems, by an author, whose name is *Park*¶, detained us very pleasingly, during the time we could bestow upon it; and deserves, undoubtedly, that we should point out to others the source of our gratification. *Dr. Doig's* extracts from his Poem on *Stirling Castle*\*\* has excited a desire to see the remainder of his composition. Nor ought *Mr. Hamley's* book of *Poems*†† to be passed in silence. The

\* His monody on Pope, entitled *Musæus*, was published in 1747; he died in this year, 1797. † No. VI. p. 642. ‡ No. II. p. 158.  
 § No. VI. p. 671. || No. III. p. 312. ¶ No. VI. 670.  
 \*\* No. IV. p. 429. †† No. IV. p. 431.

translation of *Musæus*\*, is not less elegant, than the typography in which it is presented to the public; which, being that of Bulmer, forms no slight encomium. When we praise a satire, we by no means intend to adopt all the sentiments or opinions it conveys, and, with that restriction, we cannot but applaud the poetical spirit of the *Equestrian Epistle*†, one of the productions of the unknown and much sought author of the Pursuits of Literature. The *Trial of Vortigern*‡, under the fiction of extracts from the tragedy of that name, continues to give very successful imitations of our great dramatic bard, and frequently hits off a character with elegance as well as truth.

#### EDITIONS OF POEMS.

That the poems of an author so old as *Laurence Minot*§, should now be first published, is rather an extraordinary event; the circumstances which led to the publication, are mentioned in our account of the book. It is well edited by Mr. Ritson, on whom, nevertheless, we found it necessary to offer some animadversions; but more particularly for the opinions he thought proper to deliver in his republication of the songs respecting *Robin Hood*||. If this gentleman has some of the talents belonging to the editorial character, he certainly is not without many of the faults which have frequently been objected to it; and some peculiar to himself. Mr. G. Wakefield's edition of *Pope's Homer*¶, bating the restless ambition of the editor to correct and improve his author, is a welcome accession to literature; and, from the rapidity of the annotator's pen, has preceded, instead of following, the edition of the author's original works, on which we shall speedily have the pleasure of reporting. The beautiful edition of *Somerville's Chace*, from the press of *Bulmer*\*\*\*, and the convenient and elegant one

\* No. V. p. 490. † No. I. p. 74. ‡ No. V. p. 555.  
 § No. I. p. 22. || No. I. p. 16. ¶ No. I. p. 54. \*\*\* No. II. p. 192.  
 edited

edited by *Dr. Aikin*\*, though calculated for different purposes, and for different purchasers, agree in this, that they are honourable trophies to the poet's fame; and proofs of the estimation he has obtained among his countrymen. His *Chace* has merit enough to justify the selection, and is of a convenient length for such editions.

### DRAMATIC.

There is imminent danger that the British Drama will shortly be defended only by the merciful adage *de mortuis nil nisi bonum*; such trash is tolerated in the theatres, and consequently such trash is written for them, that the productions of this class do not often afford us much scope for commendation. We have mentioned only a few in this volume, among which were *Abroad and at Home*, by *Mr. Holman*†, and the *Way to get Married*, by *Mr. Morton*‡; neither of them deserving much praise or censure, but passable in the present dearth. The muse of Cumberland is nearly silent, and in this sphere of her action is sometimes hasty, yet we hold it a day of gala when one of her productions is announced.

### NOVELS.

When a writer so well established in reputation as *Dr. Moore* undertakes to write a novel, we may be tolerably well assured, that the result will be something considerably superior to the common ware of the shops. This is undoubtedly true of the novel called *Edward*§, which suffers rather by being compared with other works of the same author, than by any superiority in his actual competitors for fame. *Clarentine*|| is a pleasing offspring of a family distin-

\* No. II. p. 193.

† No. IV. p. 434.

‡ No. VI. p. 672.

§ No. III. p. 262.

|| No. II. p. 137.

b

guished

guished for various kinds of ingenuity and talents, and perhaps may be considered as announcing more than it actually presents. *Vaurien*\* is a production of some merit, in delineating the characters and manners of the times, and we think is likely to be useful. Other novels, not devoid of attractions, have passed through our hands; but when we come to those which fight, even well, in the common ranks, we must be content to give a general notice of them.

Alcandrumque, Haliumque, Noëmonaque, Prytanimque.

#### MISCELLANIES.

Nothing more completely miscellaneous can be seen, than the *Essays published by a Society of Gentlemen, at Exeter*†. We have not classed them with the Memoirs of Societies, because the society itself preserves a kind of anonymous form, neither assuming a title, nor enumerating its members. The volume consists of poetry, philology, antiquarianism, all creditable, more or less, to the authors, and some of them in no inconsiderable degree. The *Oriental Collections*‡, published by *Major Ouseley*, promise to abound in matter very interesting to students in the Eastern languages, and to all who feel a liberal curiosity respecting the manners, institutions, and literature of those countries: a curiosity now much more diffused in this nation, than at any former period. The curious reader will not look in vain for amusement in the *Apology for the Believers in the Shakspeare MSS.* written by *Mr. Chalmers*§, even though he should despise the forgery, and disregard the controversy by which it was occasioned. The history of our own language, and of our drama, have obligations to this author, which are not counter-

\* No. III. p. 262.

† No. VI. p. 667.

‡ No. III. p. 241; IV. p. 354.

§ No. V. p. 512.



balanced by a few unbounded excursions of conjecture. A volume of *Sketches* by the *Poet Laureat*\*, though of no laboured construction, are not without their claims to notice. They who seek amusement in them, may find instruction also, a combination that should never be dissolved. Some *Essays on Gardening*, republished by *Mr. G. Mason*†, may claim a place among the writings on that subject, and are more free than many others of the same class, from the rage of system, and acrimony of prejudice. We shall conclude our summary with the mention of *Mr. Fulton's* judicious work on the *Improvement of Canal Navigation*‡, a publication, the principles of which will, we conceive, be the more valued, as they are more considered, and will tend, perhaps, ultimately, to introduce an important change in the general system of canals.

These are the principal publications of merit, recorded in the present volume. There are also

Ἄλλων ἔρνεα πολλὰ νεόγραφα————

Of the whole then, we may say with the same Anthologic bard§,

Ἄλλὰ φίλοις μὲν ἔμοῖσι φέρω χάριν· ἐς δὲ μύσταις  
Κοινὸς ὁ τῶν Μυσῶν ἠδυεπὴς σέφανος.

These to our friends we bring; to all who claim  
The mystic wreath of literary fame;  
That garland which the Muse's sacred hand,  
Weaves with sweet words, and many an accent bland.

\* No. II. p. 185.      † No. II. p. 207.      ‡ No. II. p. 142.  
§ Meleager, Epigram I.

I should like to see the evidence which would excite us of course  
 in the case of the... by the...  
 the... of the... are not without...  
 they who look...  
 in the... on the...  
 the... of the...  
 reputation...  
 many... and...  
 the... from the...  
 We... of prejudice...  
 shall... of...  
 the... of...  
 (and... the... of...  
 which... as they...  
 are... and...  
 matter... in the...  
 general...  
 These... of...  
 recorded in...

And...  
 Of the... with the...  
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# T A B L E

TO THE

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THE

# BRITISH CRITIC,

For JANUARY, 1797.

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Hæc mea, nec justè quos odit, pagina lædit,  
Et mihi de nullo fama rubore placet.

MART.

We scorn to injure those we cannot love;  
Nor feel we pleas'd, or proud, to disapprove.

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**ART. I.** *An Arrangement of British Plants; according to the latest Improvements of the Linnæan System. To which is prefixed, an easy Introduction to the Study of Botany. Illustrated by Copper Plates. By William Withering, M. D. F. R. S. Member of the Royal Academy of Sciences at Lisbon, Fellow of the Linnæan Society, &c. The third Edition. In four Volumes. 8vo. 1l. 12s. Robinsons and Whites. 1796.*

**T**HE two former editions of this work were in the possession of the public before the commencement of our review. We should not, therefore, have thought it necessary to do any thing more than insert a short notice of the present, if it were not, as the learned author says, to be regarded rather as a new work, than as a re-publication of an old one.

A

The

BRIT. CRIT. VOL. IX. JAN. 1797.

The alterations and improvements that have been made in this edition will best be understood from the preface.

“ The Genera are now taken (translated) from Schreber's *Genera Plantarum*, published at Frankfort in 1789 and 1791. The structure of each genus is illustrated by references to such figures as are best calculated to give an idea of it, particularly those in the institutions of Tournefort, the works of Gærtner (*de Fructibus et Seminibus*) and the *Cryptogamiæ* of Hedwig. The exceptions and observations at the end of each genus are also considerably augmented.

“ The characters of the species have been compared with the third edition of the *Species Plantarum*, and with Gmelin's *Systema Naturæ*, published at Leipzig in 1791. Many of the specific characters, particularly in the more difficult tribes, are entirely new, and many have undergone considerable alterations. The author has not hesitated in these attempts at improvement, because he is fully convinced that neither the amendment, nor the entire change of these characters, can produce confusion in the science, so long as the trivial names remain inviolable.

“ Many of the additional descriptions, taken from foreign authors, have been discarded, to make room for others made by the author or his friends, from recent examinations of the plants as they grow in this island: other descriptions are shortened, especially where the plants are well known, and indubitably distinguished by the specific character.

“ The references to figures, so ably executed by Dr. Stokes, for a great part of the second edition, are mostly preserved in this, though not without some changes in the order of excellence, the erasure of a few which were found to be erroneous, and of others which were thought too bad to be quoted. The historical facts, relative to the older figures, stating which are copies and which originals, though, perhaps, thought curious by some few people, are omitted, partly because they are foreign to the purpose of this work, and partly to make room for additional references now given to infinitely better figures.

“ The English reader will perceive that considerable changes have been made in the terms, by a nearer approach to the Linnæan language; but, in this point the author rather willingly follows, than presumptuously attempts, to lead the public taste; and, as the explanatory dictionary of terms is much enlarged and improved, he hopes that no person will have cause to regret the change.

“ The classes, Gynandria, Monoecia, Dioecia, and Polygamia are now incorporated with the other classes; that is, the plants they contained are distributed, each in its proper class, according to the number of stamens. This alteration in the system has not been made without the approbation of Professor Thunberg, the worthy successor of the great Linnæus; and it meets the concurrence of most of the first botanists of the age.

“ The reader will find, in the present edition, many species added to the British Flora; some of them non-descript: a few have been discarded because confessedly not indigenous; but some doubtful ones are yet retained, upon the principle, that their retention can

produce no inconvenience, whilst their omission might be a real defect.

“ In the Cryptogamia class, and in some other parts where the species are very numerous, new arrangements have been attempted, in hopes of facilitating their investigation. The system of Agarics, formed for the second edition, has been improved and considerably augmented; and, lastly, to gain more room, the uses of the different plants have been thrown into notes at the foot of the page.”

We shall now proceed to give an account of the contents of these four volumes, and to make some remarks upon them.

The first volume contains an easy introduction to the study of botany. Directions for drying and preserving specimens of plants. A dictionary of botanical terms. A catalogue of books consulted and referred to in this edition. Abbreviations. Rules for the pronunciation of the Linnæan names: and, the Genera of British Plants, translated from Schreber's edition of Linnæus's *Genera Plantarum*.

The introduction is very plain, elegant, and explicit. It begins by describing all the parts that compose a flower, illustrated by the crown imperial. It then proceeds to the classification of the Linnæan System; the classes, orders, genera, and species; with rules for investigation, and seventeen explanatory examples, taken from the principal classes and natural orders. We shall extract the concluding sentence.

“ After conducting my pupils, in this familiar manner, through the different parts of the system, I must suppose that they no longer stand in need of my assistance, and that they will soon find themselves equal to the investigation of every British plant which may come before them. But this is not all: they will find that the study of nature is ever attended with pleasing reflections; that the study of botany, in particular, independent of its immediate use, is as healthful as it is innocent. That it beguiles the tediousness of the road, that it furnishes amusement at every footstep of the solitary walk, and, above all, that it leads to pleasing reflections on the bounty, the wisdom, and the power of the great Creator.”

The directions for drying and preserving specimens of plants, in order to form a *Hortus Siccus*, or *Herbarium*, are very ample and satisfactory. To his own method Dr. Withering has added those of Major Vellee and Mr. Whateley.

The dictionary of botanical terms comprehends not only those which are used in this work, but also those of Linnæus and other modern authors: so that it will be extremely useful to the learner, who will thus be enabled to understand other botanical books which he may wish to consult. The ladies too, who, in spite of the obstacles attendant upon a dead language, often have recourse to Linnæus in the original Latin, will find

their researches facilitated by it. The terms are frequently explained by a periphrasis, and illustrated by references to common plants and figures, the latter chiefly copied from Linnæus's *Philosophia Botanica*. We are glad to observe that the learned author has, in this edition, considerably approximated to the Linnæan language. But, though we think highly of his dictionary in general, yet we cannot by any means agree with him in all his translations, or equivalent English terms. Thus *aggregatus* would better have been rendered aggregate than *incorporated*; *Appendiculatus*, an adjective, is rendered by *Appendage* a substantive; *Acuminatum* and *Attenuatus* are both translated by the same English term *tapering*; *Retrorsum-sinuatum* is rendered *barbed*, which must surely be a mistake; *Abortivus*, *sterilis*, *masculus*, are all translated by one word, *barren*. Now, though all male flowers be barren, yet all barren flowers are not necessarily male. We think it would have been better, therefore, to preserve the three terms, *abortive*, *barren*, *male*, distinct. *Base* is made equivalent to *axillaris*, a substantive again to an adjective. For *bractea* Dr. W. puts *floral-leaf*; but Linnæus has floral-leaves that are not bractæ. It is difficult to render *cernuus* so as to distinguish it from *nutans*; but *crooked* is certainly a bad term for it. *Acerosus* and *Paleaceus* are both translated *chaffy*; but surely two things, so widely different, ought not to be expressed by the same term. *Ciliatus* is translated *fringed*; but that term should be appropriated to *Fimbriatus*; and *Ciliate* is by no means the same with *fringed*. *Circular* is surely a very improper translation of *Subrotundus*, or *Roundish*. More strangely still, *Circumference* is put for *Radius*! *Thyrus* is rendered by *Cluster*: but why so? when *Thyrse* is already received into our language. *Cyma* by *Tuft*, which is not expressive enough of this sort of inflorescence. *Flexuosus* is rendered *Zigzag*, which rather implies angular deviations from the right line; whereas, in the flexuose stem, they are gently winding to and fro. *Furcatus* and *Dichotomus* are both translated *forked*: but they are different ideas; *forked* implies only one division into two parts, *dichotomous* implies several successive ones. *Ringens* and *Personatus* are both rendered by *Gaping*: *Personatus*, in the Linnæan language, is a species of *Ringens*; but improperly, for it is not grinning or gaping, the lips being closed. It would be better to call a Labiate corolla, ringens, gaping or grinning; and that with closed lips, *Personate*. *Lobatus* is improperly translated *Gashed*. *Glutinositas* and *Glutinosum* both rendered by *Glutinous*. *Capitulus*, headed, and *Capitatus*, heads; probably an oversight, or error of the press. *Sinuatus* improperly translated *indented*. *Level* is put both for *lævis* and *fastigiatus*:

*fastigiatus*: *lavis* is a smooth even level surface of a stalk or leaf; *fastigiatus* is level-topped, having all the flowers nearly on a level, as in Sweet William and the umbelled plants. *Limb* is put for *Lamina*; and *Border* for *Limbus*. *Lana* is translated wool; and *lanatus*, cottony. *Lenticulare*, globular but compressed, a contradiction in terms: it should be lens-form, or shaped like a lens or magnifying-glass. *Ligulatus*, strap-shaped, does not seem to differ from *lineare*: they differ in this respect; the former is cut off at the top, and the latter is drawn to a point there. *Emarginatus* and *Runcinatus* are both expressed by *Notched*. So might *ferratus*, *dentatus*, and *crenatus*; but, being all really different, each should have an appropriate English term, either by translating or anglicizing the Latin one; as *emarginate* or *end-notched*; *runcinate*, *ferrate*, *toothed* or *notched*, *crenate*. *Patens* is rendered *expanding*; and *Patulus*, *open*: they are only different degrees of expansion, and may be rendered *spreading* or *spreading wide*, and somewhat *spreading* or *spreading a little*. *Protuberances*, *torosus*; and *torosus*, *protuberating*; both improper. *Quinquepartitum*, with five divisions: too general and indefinite. *Recurvatus*, bent outwards; *reflexus*, bent back. Not accurate; the first expressing curvature, the second angular bending. It should, therefore, be *recurved* or *bowed back*, and *reflected* or *bent back angularly*. *Teres*, round, may be expressed by this term, when no mistake can arise, as in the case of a stalk or branch, every perpendicular section of which is a circle: *cylindric* is not quite accurate; *columnar* is more so; the *truncus teres*, tapering upwards, like the shaft of a column. By a *round leaf* we should understand one that is bounded by a circle: whereas, the *folium teres* is not a flat leaf, but either a hollow or a solid leaf, shaped like the shaft of a column. *Scapus* is translated stalk. *Stipes*, a pillar or pedicle. *Stem* is put both for *caulis* and *stipes*. This is confused: *stem* or *stalk* may stand as the general term for *caulis*, and *scape* and *stipe* for the two peculiar stems. The observation in the second paragraph, on *sub*, does not seem to be well founded. The modification is necessary; and, in the parts of plants which are liable to so much variation, has no tendency to mislead, or to create unnecessary difficulties. *Three-square*, for *Triquetus*, is very unscientific, and even vulgar. *Turban-shaped* is surely an improper translation of *turbinatus*, which is from *turbo*. If *villi* be *soft hairs*, *villosus* should be *soft-haired*, not *woolly*, which confounds this term with *lanatus*. *Winged* is put both for *alatus* and *pinnatus*. On some other faults, seeming to be errors of the press, we forbear to animadvert.

The greater part of this first volume is taken up with the genera of British plants, or descriptions of the parts of fructification. In these the learned author has now adopted the Linnæan terms of *Calyx*, *Stamen*, and *Pistil*; but for *Corolla* he puts *Blossom*, and for *Pericarpium*, *Seedvessel*: the latter appears to us very proper; but we rather wish that he had preferred the elegant *Corolla* to *Blossom*. Very good observations are prefixed to each class; and he has given a plate to illustrate the grasses, with five others, from Hedwig, to explain the difficult class, *Cryptogamia*. That our readers may judge of the translation of the Genera, we here subjoin an instance, and have added the same genus, as translated by the Lichfield Society.

“ *SALICORNIA. Tournefort, 485. Gærtner, 127.*

*CALYX* four-cornered; lopped; belying; permanent.

*BLOSS.* none.

*STAMEN.* *Filament* single, undivided, longer than the cup. *Anther* double, oblong, upright.

*PISTIL.* *Germe* oblong-egg-shaped. *Style* undivided, standing under the stamen. *Summit* cloven.

*S. VESS.* none. The calyx belying and inflated, contains the seed.

*SEED* single.

*From the Families of Plants, by the Lichfield Society.*

*SALICORNIA. (Salt-borus.) Tournef. 485. Glasswort.*

*CAL.* four-cornered, lopped, bellied, permanent.

*COR.* none.

*STAM.* *Filament* one, simple, longer than the calyx. *Anther* one, oblong, twin, erect.

*PIST.* *Germ* egg-oblong. *Style* simple, under the stamen. *Stigma* two-cleft.

*PER.* none. *Calyx* bellied, inflated.

*SEED.* one.

We remark that all the classes of the Linnæan System, from *Syngenesia* to *Cryptogamia*, are dismissed by Dr. Withering, and the plants incorporated with those classes which are yet suffered to continue. We should not be surpris'd if a botanical Drawcanfir were to arise, making further inroads upon the system, by immersing the class, *Syngenesia*, in that of *Pentandria*; *Polyadelphia*, in the several classes to which the number of stamina direct us; *Diadelphia*, in the class *Decandria*, &c.; *Monadelphia* in the class *Polyandria*, &c.; *Tetradynamia* in the class *Hexandria*; and *Didynamia* in that of *Tetrandria*: uniting the three classes of *Polyandria*, *Icosandria*, and *Dodecandria*, in one; thus reducing the Linnæan system to the simplicity of the Rivinian, and enabling every botanist,

who



who enjoys that degree of learning which was formerly exacted from a sheriff of London, to be a master of the classification of plants :

—————“ laniatum corpore toto  
Deiphobum vidi, lacerum crudeliter ora.”

The second and third volumes contain an enumeration of all the British species of plants ; the essential characters of the fructification ; the specific differences ; references to figures ; the Latin and English names ; the places of growth ; the time of flowering ; descriptions, more or less particular, by the author himself, or from remarks communicated by Dr. Stokes, Mr. Woodward, and others ; and observations on the medical and œconomical uses. These last are now thrown into notes at the bottom of the page. The whole is neatly and closely printed, and contains a body of original and valuable information. Many new species are added to the British Flora, particularly in the class Cryptogamia, on which difficult class Dr. Withering has bestowed much labour, and it occupies near a sixth part of the third volume.

As a specimen of the manner in which the author has conducted this part of his work, we have selected the article *Ligustrum* or *Privet*.

“ Leaves sometimes growing by threes, and sometimes enlarged at the base. Berries egg-shaped, continuing through the winter. SCOP. Blossoms white ; segments thick and fleshy. Stamens generally two, sometimes three or four, in each flower. Leaves egg-spear-shaped, very entire ; growing in opposite pairs. Fruit-stalk a little woolly when magnified ; every other part of the plant perfectly smooth. Leaves sometimes variegated with white. Berries black.

*Privet. Prim. Print.* Hedges in gravelly soils. S. June, July.

The berries are filled with a dry, spongy, violet pulp, from which a rose-coloured pigment may be prepared. SCOP. It is planted to make hedges : it grows fast and may be raised from cuttings. Mr. SOUTHALL. With the addition of alum, the berries dye wool and silk of a good and durable green : for this purpose they must be gathered as soon as they are ripe : the leaves are bitter and slightly astringent. Oxen, goats, and sheep eat it, horses refuse it. The insects observed to feed upon this plant (shrub) are the Sphinx *Ligustri* and *Phalæna Syringaria*.”

Upon the whole, this is a highly improved edition, of a work extremely interesting to every English botanist, and particularly to those who are unacquainted with the learned languages.

## ART. II. Brand's Essay on political Associations.

(Concluded from our last, p. 647.)

THE author next proceeds to the consideration of *offensive* associations, the objects of which are limited; and he very fairly meets an objection, which he supposes to be made against the application of his previous reasoning to *all* cases of offensive associations, namely, that those which he has already considered, "were extreme, and mostly indefinite" as to their objects. But he proves, in the most satisfactory manner, both by reason and experience, that no limitation of object, which can be annexed to the formation of an *offensive* popular association, can afford the least security for the observance of such limits, or produce ultimately the least restraint on its excesses.

On this subject he says,

"It may be the belief of the majority of the original leaders of an offensive association, that they ought, and it may be their determination that they will act up to their engagements; and if they be at the head of a party, combined on the principles taught as the Rights of Man, such leaders may *bona fide* make the attempt to act up to their original manifesto; but the probability runs very strongly against their being able to effect their purpose: for whatever principles they may set out with, the extreme and most violent that their lower adherents shall have imbibed, prior to their association, or that they shall pick up in the course of the struggle, will most probably be those ultimately acted upon." P. 57.

In support of this doctrine, he cites the National Assembly of France, which after having engaged, in the most solemn manner (the two parties confirming that engagement by the pledge of a *mutual embrace*) to support the constitution as it then was, and to hold in equal detestation a republic and two chambers, "the very next month deposed the king, and on the ruins of his throne established a *republic*; and afterwards dissolved one-third part of itself, filled up the vacancy, and *divided into two chambers*." To the same purpose he quotes an equally memorable instance from our own history—the flagrant breach of the successive engagements entered into by the Long Parliament. We shall transcribe the words with which Mr. B. sums up what he says upon this interesting subject.

"As the terms of the first Association 'to maintain the true Protestant religion as expressed in the doctrines of the Church of England,' were fulfilled by abolishing them by law, and by the introduction of the

the doctrines of the Church of Scotland, instead of them; so the Solemn League and Covenant next entered into, professing in its preamble all regard to the honour and happiness of the King's Majesty and his posterity, was fulfilled by those, into whose hands the military and civil power of the League had now fallen, by murdering him, and expelling his family out of the kingdom. Europe then first beheld the fatal example of regicide, committed with the mockery of the forms of law, and by the establishment of an *ex post facto* jurisdiction. The first example of a Revolutionary Tribunal is discovered also in the High Court of Justice which sentenced the King." P. 68.

The danger to be apprehended from offensive popular associations, however confined in their object, and the probability of a total disregard to the engagements by which they may be limited, are next maintained to be much greater now than they were at that period. This important position is supported by a very just, but, at the same time, a very alarming comparison, both of the *agitators*, or agents of mischief, and the *populace*, or instruments of mischief, at both periods. Of the former, Mr. B. forcibly observes,

"The operations of those of the last age, resembled the attacks of an undisciplined multitude, comparatively without order or concert. Their mode of action is now reduced into a science; and they are cantoned over the whole country, the chiefs of a hostile state within a state, formed into the exactest discipline, under an active Directory, which knows how to distribute its force, and apply its operations to every point of attack and defence where they shall become necessary. They are an army actuated by a single will, and a single intelligence, which has discovered a new and profound system of tactics." P. 76.

As to the *populace*, Mr. B. fully refutes the hacknied argument which infers a diminution of danger from an increase of light.

"Let it be admitted, that the populace may possess a more exercised keenness of mind on political points now, than in the middle of the last century; unless it can be shown that their morals are not worse, that they are not more addicted to rapine, that they have not less reverence for laws, as such, or if the contrary of all this appears a melancholy truth, with what advantage can an increase of such knowledge be pleaded, when the question is, Can we put more faith in articles contained in their Covenants or Associations at this juncture, than were due to the stipulations of their ancestors?—which repeated experiments proved to be intitled to none. It is an acknowledged fact, with respect to every individual, that if as his reason grows more acute, his principles grow worse, his fidelity will not be improved: his character will even become more dangerous, and that in a degree determined by the sum of those two changes: and the same must be true of a multitude composed of such individuals." P. 77.

He further observes, that if some increase of their knowledge be admitted, the degeneracy of the morals of the populace is capable of fuller proof; and he urges, in evidence of this assertion, the annually increasing number of convictions, and the enormous increase of illegitimate births among the lower orders, of which increase he brings a proof, which cannot but astonish, while it afflicts, both the statesman and the moralist. On the contrary, at the commencement of the sanguinary period of the civil war, the national character of the English, as described by Hume, rendered "both the National Protestation, and the National Covenant, which supplanted it, experiments much safer than a general association of the people now is." P. 78.

"Never (says that writer) was there a people less corrupted by vice, and more actuated by principle, than the English during that period; never were there individuals who possessed more capacity, more courage, more public spirit, more disinterested zeal!" Can this be said, or is this believed, of the character of the mass of the people at this day? Are all these qualities admitted in all the leading Members of Opposition?" P. 78.

This, it must be confessed, is a home question, which perhaps it would be prudent for those to whom it chiefly alludes, to pass over in silence.

The remainder of the body of this work consists chiefly of an application of what has been before so forcibly urged to the Association proposed by Mr. Fox, which is shown to be offensive; as it has for its object the repeal of existing laws; and popular, in the utmost extent of the term, as the general body of the people are invited to become parties to it. The tendency of such an association is suggested in an allusion to the character of its most conspicuous original leaders. Of Mr. Fox, in particular, Mr. B. draws a character with a masterly hand, but which, though in some respects flattering, is certainly not calculated to excite a wish to see that gentleman at the head of a popular association. In the following sentiment, extracted from one of Mr. Fox's reputed parliamentary speeches, Mr. B. traces the fundamental principle of the Jacobin Club, which was professedly instituted to *watch over the general interests of liberty*.

"By what law or what act (that Statesman is made to say) was it declared to be unconstitutional for the people of this country to appoint Delegates to reside in the metropolis, and to watch the conduct of their representatives?" Such interrogations carry the full force of affirmations." P. 86.

The mode by which the object of the Association was proposed to be obtained, is also shown to be incompatible with the profession

profession by which it was accompanied, "to prosecute a sole object by every legal and peaceable means." On this point Mr. B. deserves particular attention.

"Suppose, on this occasion, the authors of this plan to be able to carry it into effect, or procure a General Association of the People, Is not the union of the people irresistible? As such, Will it excite no apprehension in the Legislature? The terror of an irresistible petitioner, is not among the means to obtain a repeal of a law which are to be called peaceable. It is not the legislation of the land, but the law of the stronger, the *jus fortioris*, which decides, in effect, upon the merits of such a petition. But it is only what takes place by the will of the Legislature, acting in total freedom, which is either legally or peaceably obtained. The act of appeal to the *jus fortioris*, formally made, or sufficiently indicated by preparation, though denied in words, sets aside the Law and Legislation of the Land; and what is obtained thereby never can be, according to that, legal; for the law sanctions nothing while it is in a state of non-existence." P. 88.

Mr. B. supposes, for the sake of argument, the heads of the association to be "determined to confine themselves to the respectful conduct of real petitioners," and to "submit to repulse after repulse," (a supposition, we must say, not very consistent with the language ascribed to one of those heads, on the subject of resistance, which, in a case that has actually happened, he stated to be *a consideration not of morality, but of prudence*) and he still contends, that "their best intentions, realized in irreproachable conduct," would "add very little protection to the state from the extreme danger, hanging over it from such an association." "For (he observes) their repeated efforts alone will generate a ferment in the minds of the populace; and can they answer that the lower classes of associators will not take up either *their* object, or *some other*, reinvolve the metropolis in the disorders of 1780, and expose the whole kingdom to them?" P. 93. Mr. B. affirms, and we see no reason to doubt the justness of the assertion, that the kingdom would not experience "less misery from such a commotion, if not instantly suppressed, than the afflicted territory of France has recently suffered." In confirmation of this opinion, he quotes an assertion of Mr. Barlow, in his *Advice to the privileged Orders*, that "the mobs in France are by no means to be compared with English mobs, in point of indiscriminate ferocity and private plunder." Mr. B. further says, with equal force and truth, "unite the populace by an association, exhibit to them an object to acquire, and if there be the least delay in its acquisition, they will rush forward upon the scene of action. Little is the distance with them between the point of time when they shall be thus combined and stimulated,

mulated, and when they shall break forth in outrage: for, sooner than stand still, they will make rapid vibrations in the most contrary direction." P. 95. We should do injustice to the subject, if we did not extract the following very impressive remarks on the conduct of the populace, when excited into action.

"When embodied, they (the populace) are always found to be actuated by the most extravagant opinions afloat; those which most flatter their deceitful hopes, their envy of their superiors, and their ferocity and spirit of depredation; and that day, when the populace, calling itself the People, shall carry its first great point against a reluctant majority, influenced by the apprehension of tumults out of doors, will be effectively the last day of the power of the three constituent parts of Parliament; for they are brought forward, by expectations diffused generally among them, of a change of their situation in life for the better, of a multiplication of the objects of common use and enjoyment, and a diminution of the number of the privations their state condemns them to: their first victory will make no difference in their situation; disappointment will inflame them more, and they will be taught to form new expectations from the effect of going further; and thus they will be rendered eager for a second interposition of their strength, which will be doubled by an appearance of success, although it has been to them fruitless." P. 101.

It should, however, be remembered, that the utility of this valuable publication, far from being confined to a single instance, extends (as we have before observed) to every instance of offensive association, whether the object of such association be *the repeal of a law, parliamentary reform*, or whatever it may be supposed. We are concerned that our limits will not permit us to present our readers with further extracts, in addition to those which have occurred, without any particular advantage of selection, in the course of that analysis, by which we have endeavoured to convey a general idea of the work. This deficiency will however be agreeably supplied by a perusal of the book itself. The author has subjoined an appendix, consisting of notes, and containing much original, and indeed curious matter. In the first of these notes he illustrates, by what appears to us to be incontrovertible reasoning, a position, which refutes such of the arguments against the two late *statutes*, as were founded on the supposed sufficiency of the laws in being: namely, that the famous statute of treason, 25 Edw. 3. c. 2. *with* the clause relating to treasons not therein enumerated, violates several of the fundamental principles of legislation; and that, *without* that clause, even in the judgment of the framers of the act, it was inadequate to the prevention of treason.

Of the value of the matter contained in this appendix, we cannot, within the same compass, give a better specimen than by extracting the fifth article; in which the author very acutely investigates an important part of the history of Cromwell; and illustrates the always momentous truth, of the danger of allowing the lower orders in society to assume that power, which they never exercise without the most oppressive tyranny.

“ *On the Conduct of Oliver Cromwell, from the Siege of Exeter to his Junction with the Republicans.*

“ The personal history of Cromwell, from the time in which he rose into conspicuous eminence, is a legitimate part of the history of the nation, great national events having had as full a dependence on his measures and plans as they ordinarily have upon those of lawful princes. I shall here state his conduct in this period, in order to confirm the general delineation of it given in the preceding Tract, with somewhat of that particularity and distinctness which its importance requires.

“ There can be nothing more useful at present than the consideration of his transactions at that period. It exhibits one consequence of the interposition of the lower classes of the people in the transactions of government; the degradation of society into that melancholy state in which it resembles the serpent called Amphisbœna: a production of the imagination of the painter or the poet, whose tail is frequently hurried away with an irresistible propensity to take the lead of its head. This despotic empire of the little over the great, so often established when the spirit of commotion has been for any period diffused among the common people, was never more fully displayed, than when the intriguing and determined genius of Cromwell was forced to bow down to it.

“ So early as the siege of Exeter, in the beginning of the year 1646, he had been looking out for a negotiation with the King, on the footing of restoring him “ to his just and ancient rights.” The reasons he alledged for this to Sir John Barkley are unanswerably just; yet mark the depth and ambition of the man \*. After the king was delivered up by the Scots to the Parliament, he was in such close custody †, that it was impossible for Cromwell to continue his negotiations with him. By his intrigues, a military parliament was formed in the camp, the regiments choosing representatives called Agitators, and the superior officers forming an upper assembly ‡. This military council dispatched Joyce to bring the king to the army§. Of the

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\* Ludlow, v. i. p. 196. from the MSS. of Sir J. B.

† Hume, v. vii. p. 82.

‡ Ibid, p. 89.

§ Hume, v. vii. p. 90. I consider this expedition of Joyce's as partaking more of the nature of a rescue than an imprisonment, yet not

the attachment of the Agitators to Charles, at that time, no doubt is to be entertained. Sir John Barklev, who treated with them on his part, gives abundant testimony to it \*; and this is further confirmed by their letter to Parliament about a month after the king's removal among them, by which "they avowed the king's cause to be theirs, and that no settlement could be hoped for without granting him his just rights †." In procuring this declaration, Cromwell was very active: his professions of attachment to the king, as well as to his own relations §, as to the friends of that prince, were full of warmth ||. The offers to himself and his son-in-law, were such, as make it impossible to doubt of his sincerity at that time ¶.

But this state of affairs very soon changed; the king's most confidential agent, Mr. Ashburnham, declined all communication with the Agitators; although their leaders had promised, if it should become necessary, to act for the king against Cromwell \*\*; and he treated them with avowed contempt ††. It was at this juncture that the principles of the levellers, which before had infected some parts of the army, began to manifest themselves in the deliberations of this military representative. They disclaimed all further connection with the king, or with monarchy itself; declared for a republic, and wore badges of distinction in their hats. This produced a mutiny in the army, and with great hazard the mutineers were quelled by Cromwell; but in the event he found that they were for the present overawed, but not subdued; that two-thirds of the army had pledged themselves to the support of these principles, and "the destruction of those who should oppose them †††." He immediately determined to give way to a torrent he was unable to stem. The party he made his peace with was that most opposite to the King. Thus Cromwell himself was forced from a plan of future greatness, which he had been two years bringing to maturity, and, for a time, sunk into an instrument in the hands of a military mob. To the faction he made his apology, by acknowledging, "that the glory of the world had so

not completely such. The King actually refused to be conducted by Fairfax to his former quarters. The views of Joyce probably varied perpetually with those of his employers, who though intent, at this instant, upon restoring the King, were afterwards the persons who procured his death. But if Joyce had been constant in his enmity to him, their intentions could not have been more impenetrably veiled than by employing him in this service.

\* Ludlow's *Memoirs*, v. i. p. 2000.

† Whitlock's *Memoirs*, p. 259. *Biog. Brit.* Cromwell, p. 489.

§ Colonel John Cromwell, in the Dutch service. *Biog. Brit.* Cromw. Note S.

|| Ludlow, v. i. p. 199.

¶ Hume, v. vii. p. 101.

\*\* "The gregarian soldier and grofs of the army is well affected to him, though some of the chiefest commanders he still avers." Howel's *Letters*, v. ii. Letter I, Date, January 20, 1646.

†† Ludlow, v. i. p. 203.

††† *Ibid.* 1. v. i. p. 228.



dazzled his eyes, that he could not discern clearly the great works that the Lord was doing\*." And to the King's friends he alledged, that "it was the act of the army, and not his own †;" that "he would serve the King as long as he could do it without his own ruin; but desired that it might not be expected that he should perish for his sake †."

"I have traced this event with some minuteness, as it abounds with curious information on the nature and irresistible impulse of popular commotions. We see a military Convention, for a time, rule the state; and soldiers were then the only citizens. If this situation of things had continued, and there then existed no external force capable of bringing it to an end, the government of England would have had no remote resemblance to that of Egypt under the Mamlucs. We here see likewise the mutability and dangers of spurious representations, chosen from the lower classes of the people: as we find the same individuals offering to compel their superiors to restore the King at one period, and in a very few months after actually compelling them to put an end to his life and the Monarchy. And the failure of Cromwell, in his original aim, amounts to a proof that it is impossible, in the present state of society, for any one, let his natural greatness be what it may, to conduct any change of government, by the means of popular commotions, to any end by him foreseen and predetermined. He was able, indeed, to attain afterwards an elevation and greatness he had probably then never contemplated; but, like Cæsar, he had always the danger of assassination before him; and his apprehensions of it shew that he had not, in this respect, the courage of the Roman." P. 129.

We have felt a peculiar satisfaction in noticing at large a work of such merit as this essay, which, if properly attended to, cannot fail, at such a time, to produce the happiest effects. It contains a most seasonable warning, calculated to impress every reflecting mind with a due sense of the danger of resorting to that *popular agency*, which is alike destructive to social order and to genuine liberty: which is incompatible with the exercise of calm reason, and with the practice of sober discussion; and which is the vital principle of that pernicious system that has already involved a fine and flourishing country in desolation, and has threatened to extend its ravages throughout the civilized world.

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\* Ludlow, v. i. p. 229.

† Life of O. C. p. 104.

‡ Ludlow, v. i. p. 230.

ART. III. *Robin Hood: A Collection of all the ancient Poems, Songs, and Ballads, now extant, relative to that celebrated Outlaw: to which are prefixed Historical Anecdotes of his Life. In two Volumes. Cr. 8vo. 10s. 6d. Egerton and Johnson. 1795.*

WE must apologize for having so long delayed our account of this and the following article, which has been owing to peculiar circumstances, perfectly distinct from forgetfulness or neglect. They both are edited by Mr. Ritson, with whose merit, as a critic and antiquary, our readers are already acquainted\*. This Collection of the Songs of Robin Hood, &c. exhibits nearly the same diligence and labour, and is not exempt from the same defects which we noted in the publication of *Scottish Songs* †, by the same editor. He sets out with the same want of temper; for, in a short preface of two pages, he employs more than one third in violent exclamations against the Critical Reviewers, who had, it seems, predicted, that these volumes would only contain "the refuse of a stall;" and he thinks he is even with them, by calling them "*raf-cals*:" a polite term, which he imagines is sanctioned by having been used by "the great Milton." Alas! if he can only imitate Milton in what was in him an accidental escape of low scurrility, he will not be much benefitted by his authority. Nor can we forbear to wonder at the imprudence of a writer, who, being so extremely sensible of attack, is yet so forward to provoke.

The Life of Robin Hood, which, together with the notes and illustrations, fills one hundred and sixteen pages, contains not much satisfactory information concerning that celebrated Outlaw. This, however, is the fault of the subject: for, to do justice to his biographer, he has spared no diligence in the enquiry; and appears to have collected every passage from every book he could find, whether manuscript or printed, in which his hero is mentioned. But as, after all his labours, the story remains just where the popular tradition, known to every school-boy, had brought it, we shall not think it necessary here to repeat the particulars; but shall animadvert a little on some peculiar passages.

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\* See Vol. v. May 1795, p. 420; and Vol. vii. March 1796, p. 307.

† Vol. v. p. 420.

In p. xi. having quoted from a MS. copy of Fordun, a very extraordinary escape of Robin Hood, which that old writer attributes to his perseverance in hearing mass, &c. Mr. R. thus descants upon it. "They who deride the miracles of Moses or Mahomet, are at full liberty, no doubt, to reject those wrought in favour of Robin Hood." This indecent and unnecessary sneer against the Christian belief of miracles (for Mahomet, who never pretended to work any miracles, is thrown in only to puzzle the cause) adds one more to the innumerable proofs, how restless and uneasy a sensation is the disbelief of religious truth. The unhappy persons who have once indulged it cannot be at peace; they are always fighting and spurning; they treat religion, not as that which they have calmly forsaken, but, as was truly said of Gibbon, as if they sought "to revenge some personal injury." Like the fox who had lost his tail, they cannot rest while they see a tail remaining. This writer, however, not contented to indicate his enmity by sneers and hints, outstrips his predecessors (who, in general, have, at least, allowed religion to be useful in society) by styling it (p. x.)—"useless and pernicious craft." We shall quote his words at large.

"Our hero, indeed, seems to have held bishops, abbots, priests, and monks, in a word, all the clergy, regular or secular, in decided aversion.—And, in this part of his conduct, perhaps, the pride, avarice, uncharitableness, and hypocrisy of these clerical divines or pious locusts (too many of whom are still permitted to prey upon the labours of the industrious, and are supported in pampered luxury, at the expence of those whom *their useless and pernicious craft* tends to retain in superstitious ignorance and irrational fervility) will afford him *ample justification.*"

Who does not see, in this courteous passage, the mild and gentle temper of modern philosophy, which has so benevolently reformed ecclesiastical faults in France, by proscription and massacre? But, in this country, not yet given up, and we trust in Providence, not to be given up to such desolating *philanthropy*, it is surely a just matter of most strong complaint, that a careless, or literary, reader cannot look for a Ballad of Robin Hood, or an account of his life, without meeting with what must either shock his feelings, or corrupt his principles.

But it is not against the clergy alone, that the indignation of this writer is directed, it seems equally levelled at all the most respectable members of the community; all such venerable magistrates and nobles as Tyler and Cade, with their bloody rabble, endeavoured to destroy. For, in p. xxxvii. speaking

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of the excellence of the ancient English Archery \*, and remarking that " it may be still a question whether a body of expert archers would not, even at this day, be superior to an equal number armed with muskets," he has this singular reflection.

" The loss sustained from this change, by the people at large, seems irreparable. Anciently the use of the bow, or bill, qualified every man for a soldier; and a *body of peasants, led on by a Tyler or a Cade*, was not less formidable than any military force that could be raised to oppose them: by which means the people, from time to time, preserved the very little liberty they had, and which their *tyrants* [scilicet, the nobility and magistracy, against whom the peasants were led on by Tyler and Cade] " were constantly endeavouring to wrest from them: see how the case stands at present: the sovereign, let him be who he will (kings have been tyrants, and may be so again) has a standing army, well disciplined and accoutred, while the subjects, or people, are absolutely defenceless: as much care having been taken, particularly since ' the glorious revolution,' to deprive them of arms, as was formerly bestowed to enforce their use and practice."

They who saw the proceedings of the London mobs in 1780, will not regret that they had not the same command of arms, and skill in their use, as the troops called in to quell their fury. At the same time, can it be honestly said, at present, that any desire is shown to " wrest arms from the peasants?" Have they not, on the contrary, been encouraged to arm, and un-

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\* This is an interesting subject, and would receive great illustration from two very curious ancient tracts, both in small quarto, which we should be glad to see reprinted. The first in favour of our ancient archery, is intitled, " CERTAIN Discourses, written by *Sir John Smythe, Knight*: Concerning the formes and effects of diuers sorts of Weapons, and other verie important matters Militarie, greatlie mistaken by diuers of our men of warre in these daies; and chiefly, of the *Mosquet*, the *Caluer*, and the *Long-bow*; As also, of the great sufficiency, excellencie, and wonderful effects of *Archers*: With many notable examples and other particularities, by him presented to the Nobilitie of this Realme, and published for the benefite of this, his native Countrie of *England*. At LONDON printed by *Richard Iohnes, &c.*" [the date, wanting in our copy, is believed to be 1599.] The other, which is against archery, is " A Brieffe Discourse of Warre. Written by *Sir Roger Williams, Knight*; With his opinion concerning some parts of the Martiall Discipline. Newly perused. Imprinted at London, by *Thomas Orwin, &c.* 1590." One of the sections, apparently aimed against *Sir John Smythe*, is *To proue Bow-men the worst shot used in these days.* Rev.

dertake the defence of their country and themselves, against external invaders, or internal traitors? This author, then, whose enmity to the *glorious* revolution seems only to be equalled by his desire of another of a very contrary description, has chosen an unfortunate topic; and the more so, because, from all we have seen, we believe the use of the bow to require, at least, as regular and scientific a training as that of the musket.

With respect to the collection itself of these songs and ballads, the first volume contains only five pieces, but the second volume twenty-eight, being the more common popular songs or ballads of Robin Hood, with an appendix of seven others; and to each volume is subjoined a glossary.

The first piece in vol. i. is a republication of that curious old narrative poem, already known to antiquaries, intitled, "A lytell Geste of Robyn Hode," in viii. fyttes, or parts, and seems to be very correctly printed from the original editions of W. de Worde and Wm. Copeland, collated with another fragment.

The second piece, or song, intitled, "Robyn Hode [and the Potter]" carries marks of great antiquity, and is a discovery of the editor's, who has given it from a MS. in the University Library at Cambridge, and thereby has merited the thanks of such as delight in ancient and curious English literature.

The third, intitled, "Robin Hood and the Beggar," though not common, yet being only given from a modern copy, printed at Newcastle, might better have been added to the other ballads in the second volume:

And, if the fourth, "Robin Hood and Guy of Gisborn," reprinted from the Reliques of ancient English Poetry, had been allowed to remain in this first volume, on account of its curiosity and merit; yet we think,

The fifth, and last, piece in this volume, namely, "The true Tale of Robin Hood: by Martin Parker," being apparently not earlier than the reign of King Charles I. might likewise have been added to the ballads in the second volume, which is not of a proportionate size to the first. But,

In the second volume, which is assigned to the common, well-known ballads of Robin Hood, we must confess we were much disappointed; the editor has here given us these popular songs, in no better, if so good a state, as that in which they may be found in any vulgar copy of *Robin Hood's Garland*, dangling on the walls of the poor ballad-stationers of this metropolis. As he has printed them, they contain wretched corruptions, are absolutely *unreadable*, and could not possibly have been so written by their authors. It is no excuse that he found these corruptions in the black-letter copies in A. 2.

Wood's collection, or in the British Museum, &c. ; for nonsense, or such stuff as, common sense must suggest, could not possibly come from the original writer, ought to be rejected, and any probable conjecture proposed in its stead.

Let the reader judge from the manner in which Mr. R. has edited the old song of the *Pinder of Wakefield* (No. III. of this second volume.) This we rather select, as it is one of the oldest, and is twice quoted by Shakspeare. Is it credible that any one, who could tag a rhyme, like the other stanzas of this song, would have left two of them, in the curious form in which Mr. R. delivers them, without the slightest attempt at amendment, or the least doubt expressed of their being genuine \* ?

V. 26. Hold thy hand, hold, said bold Robin Hood,  
And my merry men every one ;  
For this is one of the best Pinders,  
That ever I tryed with sword.

And, again:

V. 43. O wilt thou forsake the Pinder his craft,  
And go to the green-wood with me ?  
Thou shalt have a livery twice in the year ;  
The one green, the other brown.

Who will not rather believe, that the first of these has been corrupted from some such lines as the following :

Hold thy hand, &c.  
And my merry men ' stand aside ;'  
For this is one of the best Pinders,  
That ever ' with sword I tryed :'

And that the other should be (as it is, in part, in the common stall copy) in this or some such form :

\* Having had an opportunity of collating this ballad, with an old black-letter copy in Pepys's collection (vol. ii. p. 100) we find the 9th line, or verse, which he has thus printed,

" All this be heard three witty young men,"

to have it there, as it ought to be, " beheard:" and here let us add, instead of " witty," it should doubtless have been " wight," as in vol. i. p. 69, v. 143, or, perhaps, " wighty yeomen," as in p. 120, v. 103, &c.—So, in line, or verse, 42, it is, in Pepys's copy, " guests," as it also is in all common editions, so that we cannot see what necessity Mr. R. had for marking it thus, ' guests,' with two inverted commas.

O wilt

O wilt thou forsake thy Pinder's craft,  
 And go to the green-wood with me?  
 Thou shalt have a livery twice in the year;  
 T' one green, t' other brown ' shall be.'

If Mr. R. could not afford his edition such slight helps as this, upon occasion, he should not have attempted a work to which he was, in this respect, unequal; but should have called in other assistance, or resigned the task altogether to some person more qualified by nature for emendatory criticism. In truth, we wanted something like an elegant or classical edition of these popular songs, the delight of our childhood, and the amusement of the great mass of the people: and nothing could have been more acceptable than such a collection of them, as, by collating the old copies, and by ingenious conjectural emendations where necessary, would have left them in such a state that they could be read with pleasure, and admitted on the shelves of an elegant library; something like what hath been done for the ballads of Fair Rosamond, and the Abbot of Canterbury, in the Reliques of ancient Poetry. But this erroneous mass of trash disgraces his first and better volume; and, if we might advise, should at once be cancelled, or consigned to the vulgar walls, as only a new edition of *Robin Hood's Garland*. In its stead, the editor would do better to print at length the two old plays of "The Downfall" and "Death of Robert Earle of Huntingdon," &c. at an analysis of which he has given such a tedious, and unsatisfactory attempt, in his introduction to the first volume. These two, annexed to the more ancient "Playe of Robyn Hode," would fill his *second volume*, and afford him an opportunity of reducing the bulk of his *first*, as also of throwing out the very reprehensible effusions which we have noticed above. The ground will thus remain open, for some more sagacious critic to give us these popular songs in a better form, so that they may remain a standard edition: to whom we would recommend to deviate from the inverted order of this editor, and his predecessors in the vulgar copies; and arrange the several ballads according to the order of time in which the respective adventures, recorded in them, are supposed to have happened. Such an editor might, perhaps, have an advantage, from which Mr. R. had precluded himself by his unprovoked attacks on the respectable proprietor; that of improving some of his pieces by the ancient fragments mentioned in the new edition of the Reliques, &c. (see vol. i. p. xcvi. note.) Those fragments the writer of this article remembers to have seen, and thought they had a cast of much higher antiquity than the common songs on the same subject; and, in particular, that the last fragment on Robin Hood's Death has

has no resemblance to what Mr. R. has given under a similar title. He recollects that, when "the Dame Prioresse" (so she is called) goes to let him blood, she brings down a pair of blood irons, wrapped in silk, and sets a chaffing dish to the fire, to assist in the operation: which reminds us of a similar mode of phlebotomy described by some late voyager, who, in one of the Arabian ports of the Red sea, having occasion to be let blood, had a Jew brought to him, who used an instrument not unlike a horse-flue, after the part had been raised by the application of brass cups, heated in the fire. Having thus offered our chief remarks on these volumes of Robin Hood, we shall proceed to the article of Minot.

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ART. IV. *Poems on interesting Events, in the Reign of King Edward III. written in the Year MCCCCLII. by Laurence Minot. With a Preface, Dissertations, Notes, and a Glossary.* Crown 8vo. 6s. Egerton. 1795.

THIS is, like the former, a publication of Mr. Ritson, but, in a good measure, free from the blemishes which we have noticed in the preceding article. It is most beautifully printed, on woven paper, and is a very elegant present to the public; to whom it introduces a new poet, whose name "appears totally unknown to Leland, Bale, Pitts, and Tanner; it is mentioned by no one writer till late in the present century, nor is found to occur in any catalogue." (Preface, p. v.) The discovery "was owing to a whimsical circumstance, which it may not be impertinent to relate. The compiler of the Cotton catalogue (printed at Oxford in 1696) or some one whom he employed, had contented himself with describing the volume (Galba E. ix.) which contains" these poems, thus "*Chaucer, exemplar emendatè scriptum,*" having mistaken "the name of *Richard Chawser*, scrawled perhaps by some former proprietor of the volume, on a spare leaf, into that of *Geoffrey Chawcer*, the supposed author of the contents." The late ingenious "mistler\* Tyrwhitt, in preparing materials for his admirable history of the *Canterbury Tales*, consulted the manuscript for the purpose of collating an accurate copy of his favourite au-

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\* So this editor expresses the addition Mr. Rev.



thor;” and was “thus unexpectedly introduced to the acquaintance of a new poet, anterior perhaps to that favourite in point of time, and certainly not his inferior with respect to language. In consequence of this happy discovery, the name of LAURENCE MINOT (which himself has luckily taken care to preserve) was first ushered into the modern world, in a note to the learned “Essay on the Language and Versification of Chaucer.”

Such is a short epitome of the account given by the editor, of the discovery of his author, but divested of the very extravagant eulogies with which he holds him up to admiration. These will perhaps admit of some abatement, even if we allow what Mr. R. ventures (p. xiv.) to assert, “that in point of ease, harmony, and variety of versification, as well as general perspicuity of style, Laurence Minot is, perhaps, equal, if not superior, to any English poet before the sixteenth, or even, with very few exceptions, before the seventeenth century.”

The truth is, these works of Laurence Minot, consist of about twelve hundred lines, distributed through ten short poems, for the most part in Lyric measure, on the principal events which happened within the first twenty-five years of the reign of King Edward III. and are chiefly, if not altogether, narrative; but without much animation: there being scarcely one poetical image, or figure, in this whole series: and, as we conceive, scarce one very interesting circumstance added to our prior knowledge of the events he describes; so that, it is to be feared, they will be found little better than *versus inopes rerum nugæque canoræ*. As the lines, however, are certainly smooth and harmonious, are very correct in the rhymes, and display considerable skill in the manner in which the poet has varied his versification; and as, at the same time, they exhibit a good specimen of the English language at that period, the reader of taste, as well as the antiquary, will be glad that they are preserved: and the editor merits praise for the elegant and correct manner in which they are published, as well as for the curious and authentic information he hath collected on the several events, from our most ancient histories, particularly that of *Froisart* (so he affects to print the name). The last appears in his pages to such advantage, that we cannot but wish he would be prevailed on to republish Lord Berner's version of that excellent historian, in a small portable size; at the same time correcting the proper names, and some mistakes in the translation, by the ancient copies of the original in the British Museum,

Museum, and accompanying the text with illustrations similar to those in this work\*.

But to return to our poet Minot. Though his versification is smooth and harmonious, he is not the first English bard that attained that excellence; the elegy on the death of King Edward I. in the second volume of the Reliques of ancient English Poetry, written so early as 1307, exhibits the same qualities in a very high degree, and is equally correct in the rhymes and metre.

We shall now present the reader with a short specimen, extracted from the beginning of the first poem.

## I.

LITHES, AND I SHALL TELL ZOW TYLL  
THE BATAILE OF HALIDON-HYLL.

Trew king, that sittes in trone,  
Unto the i tell my tale,  
And unto the I bid a bone,  
For thou art bute of all my bale :  
Als thou made midelerd and the mone,  
And bestes and fowles grete and smale,  
Unto me fend thi socore sone,  
And drefce my dedes in this dale.

In this dale i droupe and dare,  
For dern dedes that done me dere ;  
Of Ingland had my hert grete care,  
When Edward founded first to were :  
The Franche-men war frek to fare  
Ogaines him, with scheld and spere ;  
Thai turned ogayn, with fides fare,  
And al thaire pomp noght worth a pere.  
A pere of prife es more sum tyde  
Than al the boste of Normondye," &c.

This is sufficient to show the art with which the poet hath varied his versification, in a manner, we believe, peculiar to himself.

We observe, in the present volume, a new affectation, which does not appear in the former publication, of reversing the usual mode of printing the double *fs*, of which we have given an example in *Froissart* ; but it is not uniform, for, in

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\* At the same time we are not unacquainted, that a new translation of Froissart is preparing for the press, by a gentleman every way equal to the undertaking, which the public is expecting with great avidity : but we think both that, and the old version, may well appear together,

page xjx. we have necessarily, guessing, expressions, possibly. It also, in other instances, departs from the received orthography; thus, we have, p. viij. *speedyly, easily, luckyly*; and p. x. *transmited, refered*; p. xxij. *therefor*; p. xxv. *his holynesses pleasure*; p. xxxj. *indulgeing*; p. xxxjx. *acknowlegeing*; p. xxxij. *layed siege*, &c. and, as we have before observed, instead of Mr. he has *Mister Tyrwhitt, Mister Warton*: all surely very frivolous, and indicative of a trifling vanity, or a weak judgment; which, without any proposed beauty or advantage, endeavours to unsettle what is established. But though this editor, on some occasions, is so rigidly severe, as not to pardon the slightest amendment of an evident fault, yet, at other times, he will amend what is not faulty. Thus, in p. 103, in an extract from Froissart, he gives a passage thus: "men and women woll put 'al' that they have to your pleasure;" which, we suppose, in the original, is "woll put that they have," and this is the old English idiom; thus, in our Liturgy, we have still the phrase "to do always that is righteous in thy sight," which he might as well interpolate "to do always 'all' that is righteous," &c.

In the Glossary, which seems, in general, to have merit, we expected to have found some remark on the phrase *To-zere*, or *To-yere*, i. e. this year; which is a curious relique of the old idiom still retained in *to-day, to-night, to-morrow*. Here also we cannot but remark as extraordinary, that this editor, who, in his Essay on Scottish Songs (vol. i. p. cx.) attacked Dr. Percy for writing *ye*, in a Scotch fragment, *ze*, has, in this volume, not only adopted that mode of expressing the *y* by *z* himself, but quotes the example of the same writer as one of the authorities decisive of its propriety, viz.

"All abbreviations have been entirely discarded; as hath likewise the character *y*; the improper representative, though peculiar perhaps at that period to the northern Scribes, of the Saxon *þ*." [It should have been *ȝ*.] The letter *z*, however, is retained; a retention which can require no apology, after the respectable examples of a Ruddiman and a Percy; notwithstanding they may have been ranked among "ignorant editors," for the preservation of this stupid blunder."

Here is a reference to Pinkerton's Ancient Scottish Poems, 1786, p. 520, which shows that this civility to Dr. Percy was not gratuitously offered, but in order to make a more effectual attack on the said Mr. Pinkerton, whom this editor elsewhere censures in this volume, with his usual acrimony.

ART. V. *Sermons by George Hill, D. D. F. R. S. Ed. Principal of St. Mary's College in the University of St. Andrew, one of the Ministers of that City, and one of his Majesty's Chaplains in Ordinary for Scotland.* 8vo. 453 pp. 6s. Cadell; &c. 1796.

THE Sermon is a species of composition which requires to be rendered interesting and impressive, by the union of many talents. The brevity by which it is restricted, and the notoriety of every subject upon which it must turn, render it a task of no ordinary difficulty, to produce in this species of composition, what shall engage the affections, inform the understanding, and amend the heart.

The volume before us appears to have proceeded from a mind well calculated to excel in this arduous attempt. There is a clearness of conception, a distinctness of arrangement, and a glow of expression, in these Discourses, which give them, in our estimation, a claim to no common praise. The author has drawn his doctrine and imagery from Scripture; and the additional colouring which these have received, are the genuine ornaments of an easy, elegant, and perspicuous diction. The subjects are (with few exceptions) drawn from texts of familiar interpretation; and the only merit of the writer consists, in having drawn out their sense into a just distribution, and directed them to the necessary ends of practical instruction, and devotional improvement.

Our readers will expect, that after this has been said by way of introduction, some specimen should be submitted to their own examination. Dr. Hill's Discourses, while they afford us abundant matter for extracts, render the task of selection, by their uniform value, singularly difficult. The view which this author presents of the task of a preacher, as affording little scope for novelty, is a judicious improvement of 2 Peter i. 12.

“ In those lands of darkness and spiritual tyranny, where the simplicity of the Gospel is corrupted by human traditions, and where designing men, keeping possession of the key of knowledge, debar the people from the use of the Scriptures, Christians learn only as much as their teachers choose to communicate. But in this land of Christian light and liberty, where, in the spirit of our Master, we exhort you to search the Scriptures, what can we say which you have not the means of knowing beforehand? If we discourse of the exceeding riches of the grace of God, in his kindness towards us through Jesus Christ, of the peculiar doctrines of the Gospel, and the provision

provision which it hath made for the salvation of mankind, we take up a subject with which the Old and the New Testament abound, the rudiments of which you learnt when you began to read, which is the ground of our daily thanksgivings, and which is often commemorated in solemn services, when we assemble for the worship of God. If we speak of those truths of natural religion, upon which the Gospel hath reflected an unclouded light, we illustrate a subject which has employed the human mind from the beginning of the world; for, ever since the Almighty Father of all placed man upon earth to behold and admire his works, the power, the wisdom, and the goodness of the Creator, have been sung and worshipped; and a future state of rest and joy has been, in every land, the fond wish of a creature groaning under the evils, and dissatisfied with the goods, of his present condition. If we dwell upon the precepts of the Gospel, we recommend, by arguments peculiar to our religion, those eternal and unchangeable rules of morality, which are written in the heart of every man, which were promulgated from Mount Sinai by the God of Israel, which receive a sanction from the laws of every well-regulated community, and upon the observance of which depend the order and happiness of society.

“ Think it not any disparagement to the preaching of the Gospel, that you are acquainted with all the subjects about which it is conversant, and that there is no untrodden path left for us to enter. Novelty is the praise of the schemes formed by a finite mind. The scanty knowledge of man, which never fully comprehends its object, admits of successive improvements. Every discovery proves the ignorance of former ages, but in time it yields to something newer; and men who possess more industry or more sagacity than their neighbours, are continually bringing to light properties, or relations, or effects, which had formerly escaped notice. But in the knowledge of the Supreme Mind there can be no gradation, no obscurity, no defect. That understanding which is infinite penetrates the inmost qualities of every object: He who sees the end from the beginning, is able to declare all his counsel at once; and the degree in which he chooses to reveal that counsel is independent of the progress of human science. *Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For, after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.* What the wisest of the sons of men had not been able to discover, is now understood by all who receive the illumination of his word; for *the preaching of the cross, which to them that perish is foolishness, but to them who are called is the wisdom of God, ushered in the days of which God spake by the mouth of his prophet, saying, they shall all know me, from the least to the greatest.*

“ It is a poor ambition, then, an ambition much below a minister of the Gospel, to seek the praise of saying what is new; and it is unreasonable in his hearers to complain that they learn nothing from his discourses which they did not know before. We leave those who deny the sufficiency and the perfection of Scripture, to bring upon their heads the plagues of this book, by adding to what it contains:

we believe, that although an angel were to descend from heaven, he would preach none other Gospel than that which we preach unto you; and we say, with the Prophet, *if Balak would give us his house full of gold, we cannot go beyond the word of the Lord.*" P. 4.

In perusing the series of this author's Discourses, we do not easily decide upon the claims of different passages. Our preference falls, however, in point of pathos, upon the masterly sermon from Isaiah lxiii. 1. The whole of this is executed with great ability; and our readers will judge, from the following extract, of the general tenor of that discourse.

"The Centurion saw only the death of Christ. But if, in order to complete the description of him to whom we have applied the words of my text, we extend our view to the succeeding scenes, we are able to collect with the clearest evidence, that his death was different in purpose, as well as in severity, from the death of ordinary men. For who is this whom the pains of death, from which no man can by any means redeem his brother, are not able to hold? His sepulchre was made sure; the stone was sealed; and a watch was set. But the angel of the Lord descends, and rolls away the stone. At sight of him the keepers become as dead men; and when the friends of Jesus come early in the morning of the third day to embalm his body, they find the sepulchre empty, and they meet him alive.

"He no longer mingles with those who had been his persecutors; he retires to the district where he had spent the greatest part of his life; and, after conversing there at ease with his friends, he is taken up into Heaven. Thither our eyes cannot follow him. But a light is reflected upon all the parts of his history, by the discourses and the actions of those men who, after his departure from earth, come forth to execute the commission which he gave them. They had been the companions of his sorrows. But how are they changed? Where are the narrow views, the false hopes, and the contests for pre-eminence, which their condition, and the prejudices of education, had formed? Where is their unbelief, their timidity, their faltering speech? Instead of being offended with the sufferings of their Lord, they now glory in his Cross as the redemption of the world, through which there is preached the forgiveness of sins. Instead of wishing to confine the favour of God to their own nation, they contemplate with transport the revelation of the mystery of Divine Grace, that the heathen are partakers of the promise in Christ by the Gospel. Instead of indulging avarice, ambition, or strife, their minds are satisfied with the better promises of the New Covenant; and laying aside their former rivalship, they unite with zeal and with cordiality in the service of a Master, whose kingdom is not of this world. Their minds are enlarged, to comprehend the whole system of truth which he taught: they recognize its Divine original; they feel its excellence; they understand the connection of its parts; they declare it without fear, in opposition to the authority of the magistrate, and the opinions of the multitude; and preaching it to all nations, they express themselves with fluency in languages which they never learnt.

The Spirit of their Master has made them wise, and bold, and eloquent: and, according to the promise of their master, they are *endued with power from on high*. Although retired from earth, he is able to impart to his servants the energy which himself had exerted: the word which was spoken by the Lord, is confirmed by them that heard him; and with great power they give witness of the resurrection of the Lord Jesus; for in his name they do greater works than had been done by him.

“ After his servants, assisted by his strength, had sent the sound of his words throughout all the earth, he came in terrible majesty to execute the vengeance which he had denounced against his murderers. By the literal accomplishment of his prediction, in the manner of the destruction of Jerusalem, he illustrated his Divine character as a Prophet; he displayed the power with which he was invested as Judge of the earth; he removed that obstacle to the propagation of his religion, which arose from the inveterate opposition of the Jews; he discriminated his own spiritual system from the local institutions of Moses; and he held it forth to all the nations of the earth as destined by God to be an universal religion. Under this honourable character it quickly spread; he who had been despised and rejected of men, was believed on in the world; and the mighty working of his Spirit in them that believe, has, in all ages, rendered his word effectual for the great purposes of his manifestation. Wherever his religion is received in faith and love, it gives good hope to the penitent; it provides a cordial for the sorrows of humanity; it teaches the friends of Jesus to do whatsoever he hath commanded them; and it leads them in the paths of righteousness to the house of their Father in Heaven. By the salutary influence of this religion, war has changed its aspect, domestic life is improved; the manners of men are softened; charity, a name unknown in ancient schools, is added to the catalogue of virtues, to give to each a finer polish, and to unite all of them in the bond of perfectness; many enormities practised without remorse amongst the Heathen, are held in abhorrence; just sentiments of the Supreme Being are diffused amongst all ranks; and a worship in spirit and in truth, which elevates and sanctifies those by whom it is offered, is understood to be more acceptable to the Almighty, than all the splendid ceremonies, and the costly victims, which superstition ever prescribed.

“ When we thus take into our view the succession of events since the ascension of Jesus, we discern the extent of the Divine counsels. We contemplate the same generous friend of the human race, continuing, through a long course of ages, to execute that great undertaking which had been announced from the beginning. We see him who was in the form of God, humbling himself in the execution of his undertaking, that by suffering, the just for the unjust, he might save his people from their sins. But we mark the majesty and dignity of his character breaking through this cloud; and in the progress of *that rod of his mouth which he sent out of Zion*, we see him travelling in the greatness of his strength. The slaughter at Bosra in the land of Edom, by which Judas Maccabæus restored liberty to his country, is but a faint image of the conflict which was endured, and the trophies which

which were won, by the Captain of salvation; who, although he dwelt in glory with the Father, before the world was, pitched his tent upon earth, that in that nature which had been debased and injured by sin, he might give us the victory; who having spoiled principalities and powers, made a shew of them openly, triumphing over them in his Cross; who through death, destroyed him that had the power of death; and who, having received gifts for men, ascended far above all heavens, that he might fill all things. He took the prey from the mighty; he set the captives free; and, *clothed with a vesture dipped in blood*, he returns from the land of the enemy to bless his people.

“ This is he that cometh. This, Christians, is your King; *glorious in his apparel, mighty to save*. Behold, he is now coming unto you, meek and gentle, and having salvation. Go ye forth to meet him. Blessed is the people that know the joyful sound. Blessed are all they that put their trust in him. Their eyes shall see the King in his beauty; and in his righteousness shall they be exalted.” P. 204.

We have received much satisfaction from a perusal of these Discourses; and can safely recommend them to the notice of the public, without qualification or reserve. The scholar will be gratified with their refinement, the illiterate with their simplicity: and they who are studious of religious conviction, will have an opportunity of tracing, in these eloquent pages, the rectitude and beauty of the Christian faith.

ART. VI. *Account of the Yellow Fever, with a successful Method of Cure.* By James Brice, Surgeon, late of the *Busbridge East-Indiaman*. 8vo. 97 pp. 2s. Creech, Edinburgh; Robinsons and Kay, London. 1796.

IN our account of two late treatises on the yellow fever, by Doctors Ruffi and Chisholm\*, after paying due homage to the genius and talents of those respectable writers, and to the zeal they had shown in the cause of humanity, we expressed our doubts, whether the methods they recommended for subduing this malady, would be found, on future trials, as successful as they appeared to have been under their direction. We were led to this reflection, from observing, that they dated their success from a period when the disease, after committing the most dreadful ravages, seemed to have abated of its fury, and to have been on its decline. Our doubts have been, we

\* Vol. v. p. 23. and vi. p. 133.



fear, but too well verified, by the fatality attending the same disease, in the West Indies, in the course of the present year, although it is reasonable to suppose, that the methods recommended by those practitioners have been fully tried.

The work before us contains an account of a fever which made its appearance in the *Busbridge East-Indiaman*, in the month of May, 1792, while the vessel was passing the line. The symptoms of this fever were so similar to those of the fever described by Doctors Rush and Chisholm, that we readily agree with the ingenious author, in believing it the same disease: and, from three of the crew, who refused medical assistance, dying on the third or fourth day from its attack, it appears to have been of a malignant nature. But that it had not attained so high a degree of malignancy as that which raged in Philadelphia, and in the West Indies, seems evident; as, although the method of cure, first adopted by this author, was not successful, yet the fever was kept at bay, and time was given to correct the first step, and to interpose, what, from experience, was found to be specific. Very different from this, was the case in the places we have mentioned. The progress of the disease was so rapid, as to leave no room for deliberation. If recourse was not had, on the instant, to the most powerful means, the patient was hurried to inevitable destruction. After these general reflections, we shall give a short history of the fever, and of the mode recommended by the present author in its cure.

The *Busbridge* quitted the Downs the 15th of April, 1792, having on board one hundred and nine men belonging to the ship, one hundred and thirty recruits, and twenty-five passengers. The ship's company were lodged on the gun-deck, which was freely ventilated by the gun-ports and scuttles; the recruits, in the deck below, which is chiefly ventilated by windsails. These, through the carelessness of the persons who have the management of them, are frequently, we are told, p. 13, out of order, and useless. The fever made its first appearance in this place the latter end of May, while the ship was crossing the line, and continued confined to the recruits during the first fortnight, after which it spread through the whole ship. We have been particular in mentioning these circumstances, as they clearly evince that the fever originated from foul air generated among the recruits, who were lodged in the closest and most unhealthy parts of the ship, although the author speaks doubtfully upon this subject. The author bestows high, and we doubt not, deserved compliments on Mr. Robertson, the captain of the ship, who paid great attention to the cleanliness and health of the men. The holds were frequently

quently cleaned and fumigated, and the beds exposed on deck, whenever the weather permitted. Whether the captain had the same controul over the recruits, as over his crew, and their beds were also aired, is not specified; supposing they were, it might account for the fever being less destructive than that which infested the Hankey, described by Dr. Chisholm. After the fever had made its appearance, no change of climate, (though the ship was driven, after passing the equator, to high and cold latitudes) seemed to make any impression on it, either in preventing its spreading, or mitigating its fury. It continued raging twelve weeks, in which time almost every person on board had passed through it, p. 13, and some of them twice, or oftener; and it did not entirely cease, until they came to port, at Madras. The author seems to attribute its final extinction to the fresh provisions and vegetables they obtained at this place, p. 84; but it is probable, that removing the men from their close births, where the fumes of the disease had infested every thing around them, effected this salutary change. We shall not stop to give a detail of the symptoms of the disease, which the author has described in a clear and masterly manner, but proceed to state his method of cure. This consisted almost solely in giving strong active cathartics, of which calomel always formed the basis. These were repeated until the black, putrid, tenacious fæces, with which he always found the bowels loaded, were completely evacuated; after which the recovery of the patients was speedy and certain, without having recourse to the bark, or any other tonic medicines.

“ On the smallest appearance,” he says, p. 50, “ of a putrid tendency in fevers, it has been an established maxim, that purgatives, as debilitating the powers of the animal œconomy, in proportion to their operation, were extremely hurtful; but when this putrid tendency has for its source accumulations of putrid matter in the abdominal viscera, or of morbid matter, in circumstances capable of being carried off by the intestinal canal, when its action is excited by powerful cathartic stimuli, then, although the symptoms should be severe, surely they must be sooner and more effectually overcome by completely removing the poison, than by merely attempting to support the patients strength, till those accumulations are absorbed and thrown out by the various excretories, or till the putridness be corrected by antiseptic medicines; especially in warm climates, where putrefcence goes on with much rapidity. In order to accomplish this evacuation of the putrid matters, I found the most active of the purging medicines absolutely necessary; and that which to me appeared by far the most effectual for the purpose, was calomel, either given by itself, or joined with other powerful cathartics. On the first attack of this disease,” he goes on to say, p. 55, “ I generally gave eight or ten grains of calomel, made into a pill, and three hours after, a solution of purging salts,

salts, with emetic tartar. These never failed to operate both upwards and downwards, and commonly produced an alleviation of all the symptoms; in some cases they were even sufficient to carry off the disease entirely. In by far the greater number, however, the disease was more obstinate, and required the most powerful remedies; for, although relief was at first generally obtained by every evacuation from the bowels, yet it was soon observed, that a repetition of saline purges, by procuring merely watery stools, exhausted the patient's strength much more than the good effects from them compensated; and recourse was then had to calomel, which, either by itself, or joined with cathartic extract, or jalap, never failed carrying off great quantities of very foetid, putrid, black, scalding matters, to the great relief of the patient."

Clysters were found to be not less debilitating and mischievous, than saline purges. Calomel in large doses, the author says, was frequently retained on the stomach, when all other medicines were rejected. Sudorifics, cordials, and bark, were, in general, found to be either useless or hurtful.

From the analysis we have given, the reader will perceive, that this is a valuable publication, not only on account of the importance of the subject, but of the judicious manner in which it is treated. The discrimination the author has made between the action of drastic, and mild saline purgatives or glysters, is just, and, we believe, had not been so particularly marked before. Although there will be found a striking resemblance between the practice of our author, and that of Doctors Rush and Chisholm, yet there are lines that distinguish it from them, and make it, in its consequences, very different. Doctor Rush divides the praise of conquering the disease, between bleeding and purging, and thinks them both equally indispensable. Our author is clearly of opinion, that bleeding would have been improper among his patients, and, for this opinion, he has the sanction of Doctor Chisholm. Doctor Chisholm, on the other hand, although equally warm with our author, in his commendations of calomel, imagined it produced its effect by pursuing the virus into the blood, and eliminating it thence by the different emunctories. Our author, on the contrary, attributes the success attending its exhibition, to its effect on the bowels, in discharging the black putrid feces with which they were inundated. And although he afterwards used different preparations of mercury, and even rubbed the ointment upon the abdomen, this was done, rather to open infarctions of the viscera, the consequences of the fever, than to cure the fever itself. On the whole, we cannot help flattering ourselves, that practitioners will now be in pos-

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session

session of a code of instructions, taken from the two valuable publications we have mentioned, and this before us, which will enable them to meet this dreadful enemy more successfully than hitherto has been found practicable.

ART. VII. *The Iliad and Odyssey of Homer, translated by Mr. Pope. A new Edition; with additional Notes, critical and illustrative. By Gilbert Wakefield, B. A. Ten Volumes. 8vo. 2l. 12s. 6d. Rivingtons. 1796.*

THE labours of Mr. Wakefield are endless; scarcely have we dismissed one publication from our notice, when another, and yet another, still succeeds. The present work is highly creditable to his taste, diligence, and learning; but if it bear the marks of the same good qualities which the editor has, on former occasions, discovered, it is also distinguished by the same defects. A proud and obstinate pertinacity with respect to his own opinions, with a presumptuous and undisguised contempt for those of others, will be found almost in every page of these volumes. But before we notice any particular passages, which appear to be liable to objections, we will do Mr. W. the justice to affirm, without hesitation, that, on the whole, this is an excellent and valuable edition of the most popular translation in our language. The editor has, with indefatigable care, examined and compared every preceding and subsequent English translation of Homer, as well as this of Pope, with the original, and has illustrated the whole with many ingenious, acute, and useful observations. We shall subjoin a specimen of the mode in which he has executed his undertaking, both from the Iliad and Odyssey, taken with no particular selection: omitting the notes of Pope, which the editor has properly retained; but which, not being objects of present criticism, it is unnecessary for us to repeat.

“ Patroclus haste, the fair Briseis bring;  
 Conduct my captive to the haughty king.  
 But witness, heralds, and proclaim my vow,  
 Witness to Gods above, and men below!  
 But first, and loudest, to your prince declare,  
 That lawless tyrant, whose commands you bear;

440

Ver. 438.] He here profited by Ogilby :

Noble Patroclus, forth the virgin bring;  
 But Gods and men, you and your cruel king.—

Unmov'd

Unmov'd as death Achilles shall remain,  
 Tho' prostrate Greece shall bleed at ev'ry vein; 445  
 The raging chief, in frantick passion lost,  
 Blind to himself, and useles to his host,  
 Unskill'd to judge the future by the past,  
 In blood and slaughter shall repent at last:  
 Patroclus now *his* unwilling beauty brought; 450  
 She, in soft sorrows, and in pensivè thought,  
 Past silent, as the heralds held her hand,  
 And oft look'd back, slow-moving o'er the strand.  
 Not so his loss the fierce Achilles bore;  
 But sad retiring to the founding shore, 455

Ver. 444.] In the original, Achilles suddenly discontinues his speech, without uttering a severe menace, which he had conceived, from a reluctance to involve the rest of the Greeks in the disastrous consequence of his resentment to their leader. Mr. Cowper alone, of all the translators, has retained this propriety.

Ver. 446.] Homer says exactly,

—— he rages with destructive mind,  
 Nor knows to mark the future and the past:

our author therefore borrowed, perhaps, the turn of the passage from Dacier: "*C'est un furieux, qui n'est capable que de suivre ses vûes pernicieuses; et qui, ne pouvoit juger de l'avenir par le passé.*"

His author literally,

The woman with them went against her will.

but Dacier, like our poet: "*Elle les suivoit à regret and dans une profonde tristesse.*"

Ver. 452.] In the first edition thus:

Supported by the chiefs on either hand,  
 In silence past along the winding strand:

with less deviation from the original than the present reading, which seems to have been taken from Tickell:

Sore sigh'd she, as the heralds took her hand;  
 And oft look'd back, slow-moving o'er the strand:

as that was formed from Dryden:

She wept, and often cast her eyes behind:

of which latter circumstance there is no trace in Homer.

Much more accurate is Mr. Travers:

Patroclus then his dearest friend obey'd,  
 And to her guides the beauteous charge convey'd:  
 Back as they turn'd beside the founding main,  
 Mov'd the fair dame reluctant o'er the plain.

O'er the wild margin of the deep he hung,  
That kindred deep, from whence his mother sprung :  
There, bath'd in tears of anger and disdain,  
Thus loud lamented to the stormy main.

O parent Goddess! since in early bloom 460  
Thy son must fall, by too severe a doom ;

Sure, to so short a race of glory born,  
Great Jove in justice should this span adorn :  
Honour and fame at least the thund'rer ow'd,  
And ill he pays the promise of a God ; 465  
If yon proud monarch thus thy son defies,  
Obscures my glories, and resumes my prize.

Far from the deep recesses of the main,  
Where aged Ocean holds his wat'ry reign,  
The goddess-mother hear'd. The waves divide ; 470  
And like a mist she rose above the tide ;  
Beheld him mourning on the naked shores,  
And thus the sorrows of his soul explores.

Why grieves my son? Thy anguish let me share,  
Reveal the cause, and trust a parent's care. 475

He deeply sighing said : To tell my woe,  
Is but to mention what too well you know.  
From Thebè sacred to Apollo's name,  
(Aëtion's realm) our conqu'ring army came,

With

Ver. 456.] Tickell thus, with more elegance and fidelity :

On the cold beach he sat, and fix'd his eyes,  
Where black with storms the curling billows rise :  
And, as the sea wide-rolling he survey'd,  
With out-stretched arms to his fond mother pray'd.

Ver. 457.] The pleasing repetition, " That kindred deep," was not suggested by his author, but by Dryden :

Cast on his *kindred seas* a stormy look.

Ver. 474.] Homer says literally :

Speak out, conceal not; that we both may know :

but our poet copied Dryden :

Let thy afflicted parent *share* her part :

who followed Ogilby :

Thy bosome ease, and *let me share thy woe*.

Ver. 477.] This may be regarded as a dextrous apology on Homer's part for the repetition, which is going to be made, in mitigation of fastidious critics.

[Here follows a long note by Pope, on the repetitions in Homer, to which the present editor subjoins the following remark. *Rev.*]

It

With treasure loaded, and triumphant spoils, Whose just division crown'd the soldier's toils; But bright Chryseis, heav'nly prize! was led By vote selected, to the gen'ral's bed.	480
The priest of Phœbus fought by gifts to gain His beauteous daughter from the victor's chain; The fleet he reach'd, and lowly bending down, Held forth the sceptre and the laurel crown, Entreating all: but chief implor'd for grace The brother-kings of Atreus' royal race: The gen'rous Greeks their joint consent declare, The priest to rev'ence, and release the fair; Not so Atreides: He, with wonted pride, The sire insulted, and his gifts deny'd: Th' insulted sire (his God's peculiar care) To Phœbus pray'd, and Phœbus heard the pray'r:	485
A dreadful plague ensues; th' avenging darts Incessant fly, and pierce the Grecian hearts. A prophet then, inspir'd by heav'n arose, And points the crime, and thence derives the woes: Myself the first th' assembled chiefs incline T' avert the vengeance of the pow'r divine; Then rising in his wrath, the monarch storm'd; Incens'd he threaten'd, and his threats perform'd: The fair Chryseis to her sire was sent, With offer'd gifts to make the God relent;	490
But now he seiz'd Briseis' heav'nly charms, And of my valour's prize defrauds my arms, Defrauds the votes of all the Grecian train; And service, faith, and justice plead in vain. But, Goddess! thou thy suppliant son attend, To high Olympus' shining court ascend,	495
	500
	505
	510

It seems to me, that the best account of these repetitions, so much complained of in Homer, may be derived from the detached manner in which his poems were scattered among the Greeks. Separate parts were doubtless sung at festivals and public entertainments; and therefore, to complete the sense, a necessity would frequently arise of fetching *introductions* and explanatory verses from preceding parts of the poem. And the same solution may be applied to the recurrence of many single verses at the beginning of speeches throughout the poem.

Ver. 480.] He should have written:

— With treasure laden:

and the rhymes are Dryden's:

The ransack'd city, taken by our toils,  
We left, and hither brought the golden spoils.

Urge

Urge all the ties to former service ow'd,  
 And sue for vengeance to the thund'ring God.  
 Oft hast thou triumph'd in the glorious boast,  
 That thou stood'st forth of all th' æthereal host, 515  
 When bold rebellion shook the realms above,  
 Th' undaunted guard of cloud-compelling Jove.  
 When the bright partner of his awful reign,  
 The warlike maid, and monarch of the main.  
 The traitor-gods, by mad ambition driv'n, 520  
 Durst threat with chains th' omnipotence of Heav'n.  
 Then call'd by thee, the monster Titan came,  
 (Whom Gods Briareus, men Ægeon name)  
 Thro' wondring skies enormous stalk'd along;  
 Not \*he, that shakes the solid earth, so strong : 525  
 With giant-pride at Jove's high throne he stands,  
 And brandish'd round him all his hundred hands;  
 Th' affrighted Gods confess'd their awful lord,  
 They dropt the fetters, trembled and ador'd.  
 This, Goddess, this to his remembrance call, 530  
 Embrace his knees, at his tribunal fall;  
 Conjure him far to drive the Grecian train,  
 To hurl them headlong to their fleet and main,  
 To heap the shores with copious death, and bring  
 The Greeks to know the curse of such a king : 535  
 Let Agamemnon lift his haughty head  
 O'er all his wide dominion of the dead,  
 And mourn in blood, that e'er he durst disgrace  
 The boldest warrior of the Grecian race.

Ver. 514.] Our poet might glance on Ogilby :

Oft in my father's court I heard you boast,  
 You only help'd him when he needed most :

or rather on Maynwaring :

Oft have I heard you in Thessalia boast,  
 That you alone of all th' æthereal host  
 His fate prevented.

Those readers who wish *allegorical* interpretations, must have recourse to the elegant book of *Heraclides Ponticus*, mentioned above.

Ver. 517.] So Dryden :

Ascend the skies ; and, supplicating, move  
 Thy just complaint to *cloud-compelling* Jove.

Ver. 532.] Ogilby is not unlike :

That they may force the routed Greeks again  
 Back to their fleet, and drive them to the main.

\* Neptune.

Unhappy



Unhappy son! (fair Thetis thus replies,  
 While tears celestial trickle from her eyes) 540  
 Why have I born thee with a mother's throes,  
 To fates averse, and nurs'd for future woes?  
 So short a space the light of heav'n to view!  
 So short a space! and fill'd with sorrow too! 545  
 O might a parent's careful wish prevail,  
 Far, far from Ilion should thy vessels sail,  
 And thou, from camps remote, the danger shun,  
 Which now, alas! too nearly threatens my son.  
 Yet (what I can) to move thy suit I'll go 550  
 To great Olympus crown'd with fleecy snow.  
 Mean time, secure within thy ships, from far  
 Behold the field, nor mingle in the war.  
 The fire of Gods, and all th' æthereal train,  
 On the warm limits of the farthest main, 555  
 Now mix with mortals, nor disdain to grace  
 The feats of Æthiopia's blameless race:  
 Twelve days the pow'rs indulge the genial rite,  
 Returning with the twelfth revolving light.  
 Then will I mount the brazen dome, and move 560  
 The high tribunal of immortal Jove." Book I.

Ver. 541. *Celestial.*] An interpolated thought from Par. Lost, i. 620.

*Tears, such as angels weep.*

Ver. 542.] This is an imitation of Ogilby:

*Why did I bear thee with such bitter throes,  
 And breed with pains, to suffer all these woes?*

Ver. 543. The *first* clause, not in Homer, is from Dryden:

*Ah! wretched me! by fates averse, decreed  
 To bring thee forth with pain, with care to breed!*

Ver. 545.] Dryden has:

*And short, and full of sorrow, are thy days:*

and Ogilby:

*Short is thy life, yet full of grief and care.*

Ver. 550.] The contraction *I'll* is unsufferable to my ears, and, I think, always degrades the higher species of poetry. He might have omitted the sign of the *tense*, with much improvement to the spirit of the passage:

*Yet (what I can) to move thy suit I go.*

Ver. 552.] Tickell, with more fidelity:

*Mean time, my son, indulge thy just disdain,  
 Vent all thy rage, and shun the hostile plain."*

P. 60.

We

We think in this extract, and indeed perpetually through the whole, Mr. W. is very apt to affirm too hastily, that Pope has copied from Dryden and others. For example, Pope says,

Thy anguish let us share :

“ Our poet copied Dryden,” says Mr. W.

Let thy afflicted parent *share* her part.

Surely this assertion is not warranted; much less the following,

L. 541. While tears celestial trickle from her eyes,

“ An interpolated thought,” says Mr. W. “ from Paradise Lost.”

Tears such as angels weep.

If here be any marks of imitation, we know not where they can be wanting. But that which will most disgust the readers of this edition, we apprehend, will be Mr. W.'s frequent and fanciful emendations of Pope's verses; not as they regard the truth and accuracy of the version, but with respect to their rhythm and melody. Sometimes indeed he has been successful, but not frequently enough to make us amends for numberless instances of the most puerile conceits, and that ungovernable rage of criticism which characterizes all the annotations of this editor, on authors ancient and modern.

Vol. i. p. 17. Pope says,

The trembling priest along the shore return'd,  
And in the anguish of a father mourn'd.

These are imperfect rhymes, observes Mr. W. and we may thus *adjust* our poet.

The trembling priest along the shore recedes,  
His breast with all a father's anguish bleeds.

In the same page Pope says,

And whose bright presence gilds thy Chrysa's shores.

A small variation, observes Mr. W. would make this verse more appropriate.

And whose bright presence glads thy Chrysa's shores.

In p. 54 of the same volume, P. says,

Let both unite with well-consenting mind,  
So shall authority with strength be join'd.

W. thus corrects the rhyme :

So *be* authority with strength combin'd.

See also p. 179, where Mr. W. for the sake of correctness, substitutes for "high on the mound, from whence in prospect lay,"

*Matchless in swiftness, whence, &c.*

and p. 182, for Divine Æneas brings the Dardan race,  
Æneas brave commands the, &c.

But examples are endless of this kind of presumption.

The following is from the *Odyſſey*, book xv.

"The king selected from the glitt'ring rows  
A bowl; the prince a silver beaker chose.  
The beauteous queen revolv'd with careful eyes  
Her various textures of unnumber'd dies,  
And chose the largest; with no vulgar art  
Her own fair hands embroider'd ev'ry part :  
Beneath the rest it lay divinely bright,  
Like radiant Hesper o'er the gems of night.  
Then with each gift they hasten'd to their guest,  
And thus the king Ulyſſes' heir address.

Since fix'd are thy resolves, may thund'ring Jove  
With happiest omens thy desires approve!  
This silver bowl, whose costly margins shine  
Enchas'd with gold, this valu'd gift be thine;  
To me this present, of Vulcanian frame,  
From Sidon's hospitable monarch came;  
To thee we now consign the precious load,  
The pride of kings, and labour of a God.

Then gave the cup; while Megapenthes brought  
The silver vase with living sculpture wrought.  
The beauteous queen advancing next, display'd  
The shining veil, and thus endearing said.

Accept, dear youth, this monument of love,  
Long since, in better days, by Helen wove:  
Safe in thy mother's care the vesture lay,  
To deck thy bride, and grace thy nuptial day.

Ver. 132.] The rhymes might be mended thus:

*This bowl of work celestial, precious load!  
And pride of kings, be now on thee bestow'd.*

Ver. 134.] Homer says Megapenthes; but our poet took his erroneous termination from Chapman. He should have followed Ogilby; who yet seems to have been consulted:

*Whilſt Megapenthes him the charger brought.*

Ver. 139.] The grammatical impropriety I would thus remove:

*Which once, in better days, thy Helen wove,*

Meantime

Meantime may'it thou with happiest speed regain  
 Thy stately palace, and thy wide domain.  
 She said, and gave the veil; with grateful look  
 The prince the variegated present took. 145  
 And now, when thro' the royal dome they pass'd,  
 High on a throne the king each stranger plac'd.  
 A golden ew'r th' attendant damsel brings,  
 Replete with water from the crystal springs;  
 With copious streams the shining vase supplies 150  
 A silver laver of capacious size.  
 They wash. The tables in fair order spread,  
 The glitt'ring canisters are crown'd with bread;  
 Viands of various kinds allure the taste  
 Of choicest fort and favour; rich repast! 155  
 Whilst Eteonus portions out the shares,  
 Atrides' son the purple draught prepares.  
 And now (each seated [fated] with the genial feast,  
 And the short rage of thirst and hunger ceast)  
 Ulysses' son, with his illustrious friend, 160  
 The horses join, the polish'd car ascend.  
 Along the court the fiery steeds rebound,  
 And the wide portal echoes to the sound.  
 The king precedes; a bowl with fragrant wine  
 (Libation destin'd to the pow'rs divine) 165  
 His right-hand held: before the steeds he stands,  
 Then, mix'd with pray'rs, he utters these commands.  
 Farewell and prosper, youths! let Nestor know  
 What grateful thoughts still in this bosom glow  
 For all the proofs of his paternal care, 170  
 Thro' the long dangers of the ten-years war.

[Ver. 145.] By some unaccountable mistake, our translator has passed over two verses of his author, faithfully exhibited by his predecessors, to the following purport:

This in the chariotz\* seat Pisistrate laid,  
 And the rich gift with wond'ring eyes survey'd.

[Ver. 152.] So Chapman:

————— A bright board then she spread;  
 On which another reverend dame set bread:

and the reader will recollect to have read this passage more than once before.

[Ver. 164.] Thus Ogilby:

And favour beg from all *the powers divine,*  
*The king presents them with a bowl of wine.*

[Ver. 170.] These vicious rhymes might be suggested by Chapman:

That I profess in all our Iliion warres  
 He stood a careful father to my cares.

\* Qu. why chariotz? Rev.

Ab!

Ah! doubt not our report (the prince rejoind'd)  
 Of all the virtues of thy generous mind.  
 And oh! return'd might we Ulysses meet!  
 To him thy presents shew, thy words repeat : 175  
 How will each speech his grateful wonder raise?  
 How will each gift indulge us in thy praise?  
 Scarce ended thus the prince, when on the right  
 Advanc'd the bird of Jove: auspicious sight!  
 A milk-white fowl his clinching talons bore, 180  
 With care domestic pamper'd at the floor.  
 Peafants in vain with threat'ning cries pursue,  
 In solemn speed the bird majestic flew  
 Full dexter to the car: the prosp'rous fight  
 Fill'd ev'ry breast with wonder and delight. 185  
 But Nestor's son the chearful silence broke,  
 And in these words the Spartan chief bespoke.  
 Say if to us the Gods these omens send,  
 Or fates peculiar to thyself portend?  
 Whilst yet the monarch paus'd, with doubts oppress'd, 190  
 The beauteous queen reliev'd his lab'ring breast.  
 Hear me, she cry'd, to whom the Gods have giv'n  
 To read this sign, and mystick sense of heav'n,  
 As thus the plummy sov'reign of the air  
 Left on the mountain's brow his callow care, 195  
 And wander'd thro' the wide æthereal way  
 To pour his wrath on yon luxurious prey;  
 So shall thy god-like father, tofs'd in vain,  
 Thro' all the dangers of the boundless main,  
 Arrive, (or is perchance already come) 200  
 From slaughter'd gluttons to release the dome.  
 Oh! if this promis'd bliss by thund'ring Jove,  
 (The prince reply'd) stand fix'd in fate above;  
 To thee, as to some God, I'll temples raise,  
 And crown thy altars with the costly blaze. 205  
 He

Ver. 176.] The diffusion of our version will appear from Ogilby, who is faithfully expressive of his original :

——— Ah! could I as well  
 Return'd to Ithaca my father tell  
 Of all your kindness, and rich presents shew,  
 Which you on me are pleas'd to bestow.

Ver. 198.] Or thus, with more fidelity :

So shall Ulysses, long a wanderer hurl'd,  
 By woes long harass'd, thro' the spacious world—

Ver. 204.] This is much too strong for his author, who is well given by Chapman :

When

He said; and bending o'er his chariot, flung  
 Athwart the fiery steeds the smarting thong.  
 The bounding shafts upon the harness play,  
 'Till night descending intercepts the way.  
 To Diocleus, at Pheræ, they repair, 210  
 Whose boasted fire was sacred Alpheus' heir;  
 With him all night the youthful strangers stay'd,  
 Nor found the hospitable rites unpay'd.  
 But soon as Morning from her orient bed  
 Had ting'd the mountains with her earliest red, 215  
 They join'd the steeds, and on the chariot sprung,  
 The brazen portals in their passage rung."

In the preceding extract, what ear can tolerate Mr. W.'s emendation of

To thee we now consign the precious load,  
 The pride of Kings, and labour of a God.

By

This bowl of work celestial, precious load!  
 And pride of Kings, be now on thee bestowed.

Notwithstanding these and other imperfections, we are far from retracting our general commendations of this edition. That which the diligence of the annotator has performed, successfully, will not be depreciated by those superfluities which a cooler judgment, and a greater share of modesty, would have retrenched. No new opinion of the editor's mental qualities will be deduced from these peculiarities; and we sincerely hope that this publication will produce him as much solid benefit, as it will access of reputation.

When I arrive, I will performe to thee  
 My daily vowes, as to a Deity.

Thus?

--To thee from grateful lips my vows shall rise;  
 To thee, as some blest'd tenant of the skies.

Ver. 206.] I see no reason for discarding the old *participle* of the verb *sing*. A restoration of it in this place will be a medicine to the rhyme.

He said; athwart the fiery *coursers* *flong*,  
 As o'er the car he bends, *resounds* the thong.

Ver. 214. I should like better,

Soon as Aurora from her orient bed—

Ver. 216.] I should write *sprang* and *rang*."

ART. VIII. *Chronological Tables; beginning with the Reign of Solomon, and ending with the Death of Alexander the Great. With a prefatory Discourse. By the late Thomas Falconer of Chester, Esq.* 4to. 171 pp. 15s. The Clarendon Press, Oxford. Cadell, &c. London. 1796.

THIS work was presented to the University of Oxford, for publication, by the author's brother, Dr. Falconer, of Bath. It fell into his hands in a prepared state for the press; but some slight alterations and necessary corrections, were bestowed on it by the gentleman to whom the revision was delegated by the University. We learn, from the author's advertisement prefixed, that the intention of the work is to correct the mistakes of "several writers of distinguished abilities and learning, in adjusting the reigns of the Jewish kings to those of Eastern monarchs." His primary view was

"To begin with the reign of Solomon, and continue it down only so far as the sixth year of the reign of Darius Hystaspes, when the prophecies relating to the second temple were fulfilled.

"But, as the collateral assistance of the era of Nabonassar was absolutely necessary, so, had the tables been concluded at this time, it would have broken that celebrated era abruptly in the middle; whereas, by continuing it on to the close of the first division, viz. to the death of Alexander the Great, it not only tends to illustrate the rise and fall of the Grecian republics, but also the remaining history of the Jews till the Canon of the Scriptures is closed by Nehemiah as an historian, and by Malachi as a prophet." Advert. p. vii.

Again:

"In one part, where historical evidence is wanting, analogical reasoning has been admitted, viz. in the history of ancient Greece before the time of Cyrus, and in the first four reigns of the kings of Media: but all these facts are marked with an asterisk, to distinguish them from those which are grounded on direct evidence; nor are these calculations obtruded on the reader, but submitted with deference, and meant rather to excite than to satisfy enquiry." P. viii.

As such stress is laid on the era of Nabonassar, the author, in order to establish its authenticity, observes that this circumstance has been allowed, as well as its antiquity, "by all later writers;" and confirmed by new and forcible arguments, by the author of "Critical Observations on Books ancient and modern;" printed by White and Son, Fleet-street. He then proceeds to explain the mode of computation adopted in this canon, which is so far from being singular, that it was anciently  
of

of general use in the East, and is prevalent at this time in Japan\*.

Describing the tables, he informs us, that the columns which represent the Jewish kingdoms, have been regulated, with some few intermediate variations, according to the system of Archbishop Usher. With these, other columns are connected, containing the contemporary events in all countries, as far as historians of credit have left us information.

“ It may be asked,” says the author, “ why no longer a period was selected? One answer is that the intention was to fill up that dark interval between the cessation of the Jewish history, and the certainty of that of Greece. But if we descend to particulars, we find that we are enabled to settle the chronology of Judah and Israel, if not exactly, at least with sufficient accuracy, in difficult and intricate times, where the sacred Scriptures themselves have been variously interpreted, as the fancy of Chronologists has led them to adopt various systems.

“ But this period includes also the rise and fall of the great monarchies of the East; unless we adopt the reveries of some writers concerning Ninus and Semiramis, which are drawn from suspicious authorities, and have never yet been explained to the satisfaction of the learned in general, however clear they may have appeared to those who adopted them.

“ In another point of view, these tables serve as a register of the civilization of Greece, and the colonization of the finest cities in Europe and Africa. Carthage, Rome, Marseilles, Syracuse, Rhodes, and Alexandria, with many others, were founded within this space of time. The growing population of Greece and Asia forced the inhabitants to leave their respective states, and form settlements on the fertile coasts of Italy and Sicily.” P. 33.

But

“ The point, which is of more essential consequence to all of the Christian religion, is that the great scheme of prophecy under the first covenant was completed before these tables are closed. From these prophecies we derive one main support of our faith in the gospel dispensation: they form the connecting links of that chain of evidence, which, if duly considered, must enforce a belief of the whole; and shew that the state of the Jews was only a preparative for the appearance of the Messiah, when the fulness of time should come.” P. 46.

It is but justice to observe, that the whole of this prefatory discourse, extended to one hundred and thirty-four pages, is replete with elaborate research and profound erudition. While it explains, in a very satisfactory way, the arrangement of the tables, and settles many dark and discordant points of ancient history, it may also be considered as a dissertation on the fine

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\* Thunberg's Account of Japan. Phil. Transf. Vol. lxx.



arts during the era which it comprises. The following extract, which tends to elucidate an obscure part of Scripture history, will doubtless be acceptable to our readers. After mentioning the interference of the Samaritans, which stopped the reparation of the walls of Jerusalem, in the reign of Artaxerxes Longimanus, or Ahafuerus, the author proceeds thus :

“ Providence, however, now silently formed a stronger interest for the Jews in the court of Persia ; for I place the history of Esther in this reign. The feast, mentioned in the first chapter of that book, was in the third year of Artaxerxes, and at Shushan, the palace ; consequently in the winter : for Susa, or Shushan, being a hot situation, was chosen for the winter residence of the royal family. Having now conquered all his enemies, and being quiet possessor of 127 provinces, from India even to Ethiopia, he convened all the power of Persia and Media, and feasted them for 180 days ; that is about six months. After this a seven days feast was given to all the people ; on the last day of which, the refusal of Vashti, the queen, to appear amongst the princes, was the cause of her immediate divorce. This must have happened at the end of the third year of Artaxerxes, in the era of Nabonassar, or the beginning of the fourth ; and either way the narrative is consistent. Possibly, indeed, this author dated from the accession to the throne, viz. from the summer solstice ; and then his third year may be extended to the middle of the fourth year in the tables. This supposition, however, is unnecessary ; for the sacred Scriptures only say, the feast began in his third year, but say nothing of its conclusion.

“ About this time Mordecai, the fourth in descent from Kish, a Benjamite, who seems to have been carried captive, together with Jeconiah, king of Judah, to Babylon, in the year before Christ 597, held a place in the palace of Shushan. He had brought up his uncle Abihail's daughter, named Hadassah, who was left an orphan, and by his interest introduced her into the palace, amongst the beauties who were to supply the place of the rejected Vashti. As one year's purification was required, we must place the election of Hadassah in the fifth year of Artaxerxes. She was received, and took the Persian name of Esther, the signification of which is unknown ; but by the strong injunction of Mordecai, who had been her patron and protector, concealed her family, and even her nation, from Artaxerxes.

“ In the seventh year, in the month of March or April, the king granted a most ample commission to Ezra, a learned and most able scribe of the family of Seraiah, the High Priest, to restore the civil polity of the Jews. This grant is fully recited in the seventh chapter of Ezra. It enables them to appoint their own magistrates, and exempts all those who ministered in the temple from toll, tribute, or custom. The liberal presents which accompanied this grant, shew the Jews were in high favour, and enabled them, as it should seem, to finish the out-buildings of the temple. The king's motive for distinguishing that nation at this time, may be guessed at with some probability. Egypt being reduced, he no longer dreaded the Jews revolting,

revolting, but might be desirous of attaching them to him by the gift of a kind of independence; though the former inhibition of rebuilding their walls still continued. Dr. Prideaux ascribes this to the influence of Esther; but she was not crowned queen till the tenth month of this year, whereas the grant passed in the first month; and, what is more, she did not discover her family or nation for some time after. This grant, then, seems to be owing to good policy in Artaxerxes, and not to the influence of the queen; though we shall find she exerted herself afterwards, in favour of her people, on a most important occasion. Ezra set out from the court of Artaxerxes, accompanied by 1,706 males; but the whole number must have been at least double. On the first day of the fifth month, viz. July, he arrived at Jerusalem; being exactly four months on his journey. Having reformed the whole state according to the royal decree, he delivered up the treasure to proper officers, and obliged his countrymen to put away those wives who were not of their race, nor of the same religion; and here the book of Ezra concludes.

“ While the Jewish state thus increased in power, and was to all appearance in full security, another event happened, which, by its consequences, strengthened their interest. Mordecai the Jew, who sat in the king's gate at Shushan, discovered a dangerous conspiracy against the life of Artaxerxes, formed by Bigthan and Teresh, the royal chamberlains. This discovery was first revealed to Esther, and from her to the king; but, though the offenders were punished, and Mordecai's loyalty recorded in the public registers, he was no more thought of at that season. Soon after, Artaxerxes raised Haman the Agagite, to be prime minister with full power. This man was descended from those Amalekites, who fled from the hand of Saul; and consequently bore a violent and hereditary antipathy to all the Jews. His disgust was further heightened by the behaviour of Mordecai, who refused to bow to him as he passed, from some motive not explained in the history of Esther. Haman's anger being thus raised, he determined not only to ruin Mordecai, but to extirpate the whole nation, if possible; and satisfy at once his particular revenge and his general enmity. To effect this point, he proceeded by divination, or lots, in the first month, Nisan, or about March, in the twelfth year of Artaxerxes; and eager as he was in prosecuting his cruel intentions, yet he submitted to the decision of the lots, which fixed the twelfth month, or Adar, for the execution of his scheme. Thus the Jews, who were threatened with destruction from a quarter they least expected, received a providential reprieve from the superstition of Haman. However, he immediately mentioned the business to Artaxerxes, and laid his accusation against the whole nation of the Jews, as having laws of their own, and not obeying the king's laws. This representation, though false, was artfully contrived to irritate Artaxerxes, who gave full powers to his favorite to do what best pleased him with the Jewish nation; confirming it by the gift of his ring or seal. This was the same as a blank commission; which Haman filled up, with directions to the governors of every province, in every language, to slay every Jew, not respecting sex or age, on the thirteenth of Adar. It is pretty clear the extent of this cruel commission was not shewn to Artaxerxes; but

but he must know that it was to punish the Jews, and it undoubtedly proves that he was yet ignorant of the queen's family and nation; and consequently that the liberal grant; in the seventh year of his reign, was not derived from his affection for Esther. It was dated the thirteenth day of Nisan; so that no time was lost in expediting the orders. They were intended to have been kept secret; but Mordecai, having just suspicions of Haman, discovered their purport, which he disclosed to Esther. The subsequent events are clearly related in the history; for the queen, having fasted a due time, and being favourably received by Artaxerxes, made her request that the king and Haman would attend her banquet. It was providential for the Jews, that the very evening of the first banquet, Artaxerxes had the records of the empire read to him, and found an account how Mordecai, the Jew, had discovered the conspiracy of the two chamberlains; which must necessarily excite an immediate emotion of gratitude. The public honours paid to Mordecai the next morning displayed to the whole city how the monarch's favours were bestowed; and this gave the queen the more courage to reveal Haman's intended massacre, and to avow openly her family and nation; neither of which seems to have been known to the king till that day. The consequence was the death of Haman, and the advancement of Mordecai to his offices in the court of Persia. The decree, however, was still in force, and could not be repealed, from an absurdity in the constitution of the Persians and Medes; of which none but despotic empires can furnish an example. The effect of the decree was, however, counteracted, by permitting the Jews to defend themselves, and recommending them to the governors; so that the designed extirpation of this people, in the twelfth month, brought about the destruction of their enemies. Thus ends the history of Esther; which forms a link in the chain of facts between the books of Ezra and Nehemiah." P. 84.

The critical and learned reader will, on the whole, derive much satisfaction from this elaborate discourse. The chronological tables will be highly acceptable to those who are fatigued with Archbishop Usher's mode of computation; and the collateral columns are, in general, as accurate as parallel divisions could render them.

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ART. IX. *Two Letters addressed to a Member of the present Parliament, &c. By the Right Hon. Edmund Burke.*

(Concluded from our last; p. 668.)

ONE point, which is laboured by Mr. Burke with a truly patriotic spirit, is that of awakening the ardour of Britons, and encouraging them not to despond under the pressures

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and difficulties of a state of war. To this end he sets before us the example of former times, and reminds us, that in 1697, under a state of commerce and resources the very reverse of what we now enjoy, and in the eighth year of a war, instead of the fourth, the Commons of Great Britain declared themselves unwilling to be amused with proposals of a treaty from the enemy, and addressed the King, with promises of supply and support, to continue the war against France. He then proceeds to show, how possible it was, when that spirit was supposed to have subsided, for the energy and perseverance of one man to revive and restore it. This man was King William himself, unsupported at first even by the opinion of his own ministers. This picture is drawn in a manner which must stimulate the most sluggish mind.

“ While that first war (which was ill smothered by the treaty of Ryfwick) slept in the thin ashes of a seeming peace, a new conflagration was in its immediate causes. A fresh, and a far greater war, was in preparation. A year had hardly elapsed when arrangements were made for renewing the contest with tenfold fury. The steps which were taken, at that time, to compose, to reconcile, to unite, and to discipline all Europe against the growth of France, certainly furnish to a statesman the finest and most interesting part in the history of that great period. It formed the master-piece of King William's policy, dexterity, and perseverance. Full of the idea of preserving, not only a local civil liberty united with order to our country, but to embody it in the political liberty, the order, and the independence of nations united under a natural head, the King called upon his Parliament to put itself into a posture “ *to preserve to England the weight* “ *and influence it at present had on the councils and affairs ABROAD.* It “ will be requisite Europe should see you will not be wanting to “ yourselves.”

“ Baffled as that monarch was, and almost heart-broken at the disappointment he met with in the mode he first proposed for that great end, he held on his course. He was faithful to his object; and in councils, as in arms, over and over again repulsed, over and over again he returned to the charge. All the mortifications he had suffered from the last Parliament, and the greater he had to apprehend from that newly chosen, were not capable of relaxing the vigour of his mind. He was in Holland when he combined the vast plan of his foreign negotiations. When he came to open his design to his ministers in England, even the sober firmness of Somers, the undaunted resolution of Shrewsbury, and the adventurous spirit of Montagu and Orford, were staggered. They were not yet mounted to the elevation of the King. The Cabinet met on the subject at Tunbridge Wells, the 28th of August, 1698; and there, Lord Somers holding the pen, after expressing doubts on the state of the Continent, which they ultimately refer to the King, as best informed, they give him a most discouraging portrait of the spirit of this nation. “ So far as relates to England,” say these ministers, “ it would be want of duty not

not to give your Majesty this clear account, that *there is a deadness and want of spirit in the nation universally*, so as not to be at all disposed to entering into a new war. That they seem to be *tired out with taxes* to a degree beyond what was discerned, till it appeared upon occasion of the *late elections*. This is the truth of the fact upon which your Majesty will determine what resolution ought to be taken."

"His Majesty did determine; and did take and pursue his resolution. In all the tottering imbecility of a new government, and with Parliament totally unmanageable, he persevered. He persevered to expel the fears of his people, by his fortitude—To steady their fickleness, by his constancy—To expand their narrow prudence, by his enlarged wisdom—To sink their factious temper in his public spirit.—In spite of his people, he resolved to make them great and glorious; to make England, inclined to shrink into her narrow self, the arbitress of Europe, the tutelary angel of the human race. In spite of the ministers, who staggered under the weight that his mind imposed upon theirs, unsupported as they felt themselves by the popular spirit, he infused into them his own soul; he renewed in them their ancient heart; he rallied them in the same cause." P. 83.

On the other hand, the endeavours constantly used in the present war to dispirit the nation, by an unceasing clamour for peace, are, we believe, most justly represented by Mr. Burke, as the efforts of an internal enemy, who means no peace to the constitution and establishments of this country. On the policy of being guided by such advisers, he also argues with great strength and soundness. Speaking of the well-disposed majority\* of the people, he says,

"The desire of peace is essentially the weak side of that kind of men. All men that are ruined, are ruined on the side of their natural propensities. There they are unguarded. Above all, good men do not suspect that their destruction is attempted through their virtues. This their enemies are perfectly aware of: and, accordingly, they, the most turbulent of mankind, who never made a scruple to shake the tranquillity of their country to its center, raise a continual cry for peace with France. Peace with Regicide, and war with the rest of the world, is their motto. From the beginning, and even while the French gave the blows, and we hardly opposed the *vis inertia* to their efforts, from that day to this hour, like importunate Guinea-fowls crying one note day and night, they have called for peace."

"In this they are, as I confess in all things they are, perfectly consistent. They who wish to unite themselves to your enemies, naturally desire, that you should disarm yourself by a peace with these enemies. But it passes my conception, how they, who wish well to their country on its ancient system of laws and manners, come not to be doubly alarmed, when they find nothing but a clamor for peace, in the mouths of the men on earth the least disposed to it in their natural or in their habitual character.

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\* We have no doubt that Mr. B. has greatly overrated the numbers of the disaffected.

“ I have a good opinion of the general abilities of the Jacobins : not that I suppose them better born than others ; but strong passions awaken the faculties. They suffer not a particle of the man to be lost. The spirit of enterprise gives to this description the full use of all their native energies. If I have reason to conceive that my enemy, who, as such, must have an interest in my destruction, is also a person of discernment and sagacity, then I must be quite sure, that in a contest, the object he violently pursues, is the very thing by which my ruin is likely to be the most perfectly accomplished. Why do the Jacobins cry for peace ? Because they know, that this point gained, the rest will follow of course. On our part, why are all the rules of prudence, as sure as the laws of material nature, to be at this time reversed : How comes it that now, for the first time, men think it right to be governed by the counsels of their enemies ? Ought they not rather to tremble, when they are persuaded to travel on the same road ; and to tend to the same place of rest ? ” P. 69.

Among other matters treated in the first letter, Mr. B. very ably discusses the important question of neighbourhood, as far as it may give a right to one nation to interfere in the internal regulations of another. This he illustrates and enforces from the doctrine of nuisances, as established in the Roman Law. This part, however, we must leave to the private examination of our readers.

The principal subject of the second of these Letters is, “ the genius and character of the French Revolution, as it regards other nations : ” in considering which, the author enters into the questions of the general policy of the war, and the mode in which it has been conducted. On these heads his opinions are, in part, evidently right ; in part disputable, but of a nature which no view of public utility seems to require us to controvert. In his account of the persons by whom the Revolution in France was brought about, the philosophers (or Atheists) and the politicians, he is luminous and impressive ; nor have we any doubt that the picture he gives of the ambitious spirit of aggrandizement, by which the leading men of France have uniformly been actuated, is most just and accurate. An important part of this view we shall lay before our readers.

“ Without question, to bring about the unexampled event of the French revolution, the concurrence of a very great number of views and passions was necessary. In that stupendous work, no one principle by which the human mind may have its faculties at once invigorated and depraved, was left unemployed : but I can speak it to a certainty, and support it by undoubted proofs, that the ruling principle of those who acted in the Revolution as *statesmen*, had the exterior aggrandizement of France as their ultimate end, in the most minute part of the internal changes that were made.” P. 163.

Again,

“ The diplomattick politicians of whom I speak, and who formed by far the majority in that class, made disadvantageous comparisons even between their more legal and formalising Monarchy, and the monarchies of other states, as a system of power and influence. They observed, that France not only lost ground herself, but through the languor and unsteadiness of her pursuits, and from her aiming through commerce at naval force, which she never could attain without losing more on one side than she could gain on the other, three great powers, each of them (as military states) capable of balancing her, had grown up on the continent. Russia and Prussia had been created almost within memory; and Austria, though not a new power, and even curtailed in territory, was by the very collision in which she lost that territory, greatly improved in her military discipline and force. During the reign of Maria Theresa, the interior œconomy of the country was made more to correspond with the support of great armies than formerly it had been. As to Prussia, a merely military power, they observed that one war had enriched her with as considerable a conquest as France had acquired in centuries. Russia had broken the Turkish power by which Austria might be, as formerly she had been, balanced in favour of France. They felt it with pain, that the two northern powers of Sweden and Denmark, were in general under the sway of Russia; or that at best, France kept up a very doubtful conflict, with many fluctuations of fortune, and at an enormous expence in Sweden. In Holland, the French party seemed, if not extinguished, at least utterly obscured, and kept under by a Stadtholder, leaning for support sometimes on Great Britain, sometimes on Prussia; sometimes on both; never on France. Even the spreading of the Bourbon family had become merely a family accommodation; and had little effect on the national politicks. This alliance, they said, extinguished Spain by destroying all its energy, without adding any thing to the real power of France in the accession of the forces of its great rival. In Italy, the same family accommodation, the same national insignificance were equally visible. What cure for the radical weakness of the French Monarchy, to which all the means which wit could devise, or nature and fortune could bestow, towards universal empire, was not of force to give life, or vigour, or consistency,—but in a republic? Out the word came; and it never went back.

“ Whether they reasoned right or wrong, or that there was some mixture of right and wrong in their reasoning, I am sure, that in this manner they felt and reasoned. The different effects of a great military and ambitious republick, and of a monarchy of the same description were constantly in their mouths. The principle was ready to operate when opportunities should offer, which few of them indeed foresaw in the extent in which they were afterwards presented; but these opportunities, in some degree or other, they all ardently wished for.

“ When I was in Paris in 1773, the treaty of 1756 between Austria and France was deplored as a national calamity; because it united France in friendship with a power, at whose expence alone they could  
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hope any continental aggrandizement. When the first partition of Poland was made, in which France had no share, and which had farther aggrandized every one of the three powers of which they were most jealous, I found them in a perfect phrenzy of rage and indignation: not that they were hurt at the shocking and uncoloured violence and injustice of that partition, but at the debility, improvidence, and want of activity in their government, in not preventing it as a means of aggrandizement to their rivals, or in not contriving, by exchanges of some kind or other, to obtain their share of advantage from that robbery.

“ In that, or nearly in that state of things and of opinions, came the Austrian match: which promised to draw the knot, as afterwards in effect it did, still more closely between the old rival houses. This added exceedingly to their hatred and contempt of their monarchy. It was for this reason that the late glorious Queen, who on all accounts was formed to produce general love and admiration, and whose life was as mild and beneficent as her death was beyond example great and heroic, became so very soon and so very much the object of an implacable rancour, never to be extinguished but in her blood. When I wrote my letter in answer to M. de Menonville, in the beginning of January, 1791, I had good reason for thinking that this description of revolutionists did not so early nor so steadily point their murderous designs at the martyr King as at the Royal Heroine. It was accident, and the momentary depression of that part of the faction, that gave to the husband the happy priority in death.” P. 169.

Having thus rather endeavoured to enrich our pages with some of the most valuable passages in these Letters, than to render it unnecessary for any one to read, what few can have so little political or literary curiosity as to leave unread; and having ventured to oppose the arguments of the author, where we thought them unsound or dangerous; we must in conclusion observe, that whatever he has said concerning the unextinguishable ambition of the French leaders, has been most amply confirmed by their whole conduct in the late negotiation.

The remarks of verbal criticism, after the perusal of so much eloquence, would appear but very flat and uninteresting. We shall therefore only observe, that we think the use of *regicide* and *homicide*; as adjectives, rather an improper licence: that *prejudice*, p. 114, in the sense of *injury*, is no better than a vulgarism: and that Mr. Pitt being *up to* the crisis in which he was to act, is not much preferable. These licences or inaccuracies which fall occasionally from the bold and rapid pen of Mr. Burke, are, however, much more rare in these letters than in many others of his compositions. Their general tenor is that of purity and elegance, united with brilliancy and force.



ART. X. *Institutes of Hindu Law, &c.*

(Concluded, from Vol. viii. p. 543.)

IT is not to be denied that the most important part of the history of a country is that which relates to its laws and institutes: for, as these, in a great measure, spring out of national character and manners; so, by returning rills, they influence and tinge the parent stream. The most prominent feature in the institutes of Menu, is, that, like most systems of ancient, and indeed of modern, date, if we take a just and comprehensive view of all nations, they claim a divine origin and authority (a circumstance which, at least, proves the general opinion of the credibility, that the Creator did not leave the parents of the human race without instructions and directions for their conduct) and that they extend, like those of ancient Egypt and China, to food, dress, forms of salutation, and almost every possible circumstance and situation of life. In this respect they afford a very high degree of amusement; as nothing can be more interesting and entertaining than to contemplate a people so different from the Europeans as the Hindoos, in their singular sympathies and antipathies; not only in the choice of food, of companions, and sundry usages material in the œconomy of life, but also in circumstances that appear to us trifling or of no importance. Dr. Arbuthnot wrote a treatise to show that physicians were not held in disrepute, but in an honourable rank, by the Greeks and Romans. The doctor would have been mortified to find, in Menu, physicians "classified with sellers of meat, and such as live by low traffic." The institutes of Menu bear an affinity to the records of antiquity in another respect of greater consequence. They confirm, by many co-incidencies, and adumbrations of the truth, though disguised by fiction, the great outlines that are contained in our sacred Scriptures, of the history of the world and of the human race; nay, and contain unequivocal proofs that some traces, or traditions, of the leading doctrines, and even mysteries of the Christian religion, had made their way into the history of the earliest nations. In the Institutes of Menu we find express mention made of a primordial chaos; of the divine energy brooding over and giving form to the confused mass; the deluge; the degeneracy of mankind; and the regions of future retribution. "In the first and second ages men were endued with true piety and sound knowledge; so they were in the third age; but, in the

the fourth, a diminution of their *morals* and *intellectual powers* was ordained by their Creator." It is equally a doctrine of the platonian philosophy, and of some teachers of the christian faith, that there is nothing sensible that was not made after a spiritual exemplar, or archetype\* ; nothing that was not pre-conceived in the divine mind. It is in permanent and comprehensive forms, says the platonizing or speculating Christian, as Stillingfleet, Cudworth, Heylyn, &c. &c. that the Deity views, at once, all possible productions, present, past, and future ; that this great and stupendous view is but a view of himself ; where all things lie enveloped in their principles, as essential to the fulness of his universal intellection. " This universe," says Menu, " existed only in the first divine-idea yet unexpanded, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep : then the sole self-existing power himself undiscerned, but making this world discernable, with five elements, and other principles of nature appeared with undiminished glory, expanding his idea, or dispelling the gloom. He whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even he, the soul of all beings, whom no being can comprehend, shone forth in person. He, having willed to produce various beings from his own divine substance, first, with a thought, created the *waters*, and placed in them a productive seed." In the tenth verse we read of the " spirit of God moving on the waters ;" and, in verse 18, that " mind is the imperishable cause of all apparent forms." Agreeably to the sublime doctrines of our religion, the Institutes of Menu labour, as it were, throughout the whole, to elevate the mind above sensation, and to engage and fix it in divine contemplation. The student of Hindu theology must, like St. Paul, labour to " keep his body in due subjection, his speech, his organs of sense, and his heart." The mind, thus triumphing over sense, voluntarily (according to the phraseology of St. Paul) "*serves the law of God.*" " A knowledge of right, says Menu, is a sufficient incentive for men unattached to wealth or sensuality." Nor does Menu prescribe the difficult doctrines of self-command and mental purity, without duly considering the imbecility of human nature. He enters into what Lord Bacon calls the georgics of the mind : he shows virtue, and the means (within our power) of gradually attaining to it. For example : " by eating little,

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\* Nil est in sensu ; quod non prius fuit in intellectu.

and by sitting in solitary places, let him (the student in theology) restrain those organs which are naturally hurried away by sensual desires." "The organs, being strongly attached to sensual delights, cannot be so effectually restrained by avoiding incentives to pleasure, as by a constant pursuit of divine knowledge." This is an important truth. It is only in constant occupation that the mind, a *spiritual* being, finds satisfaction. It is only in *motion* that it finds repose. The following is in perfect consonancy with the sublime philosophy of the Stoics: "desire is never satisfied with the enjoyment of desired objects; as the fire is not appeased with clarified butter; it only blazes more vehemently. Whatever man may obtain all those gratifications, or whatever man may resign them completely, the resignation of all pleasures is far better than the attainment of them."

But it is not, as already observed, in metaphysical and moral points, only, that we find a striking coincidence between Menu and the inspired writers. Apparent allusions are frequent even to mysteries resembling, and probably deduced from, those of true religion; as to more persons than one united in the universal mind by a hypostatical union; the incarnation of *Dharma*, the god of *Justice*; and the necessity of an atonement. The expressive metaphor of regeneration (which indeed is, perhaps, more than metaphorical, as the mind is made up of thought, and it is the object of pure religion to inspire new thoughts and desires) runs throughout the Institutes. Conformably to this train of thoughts, we find the names of "spiritual and natural fathers." Before we dismiss this topic, we shall just quote, for those acquainted with the Hebrew language\*, the following verse, in chapter first of the Institutes: "Having divided his own substance, the mighty power became half male, half female, or *nature active* and *passive*; and from that female he produced Viraj."

In an historical view, then, the Institutes of Menu form a great acquisition, both to the Christian and to the general historian, who may be well pleased to find so many additional proofs of the Eastern origin, and the progression of the human race, from the east to the west, and other quarters of the world. With regard to those who may question the truth of Christianity, and the origin of mankind from one common stock, even they must be struck with the similarity between so many facts and doctrines in the Hindu writings, and of so many ancient and other nations, as the Tartars and the native Peruvians and Mexicans; sentiments occurring to so many nations, in

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\* In which the Hebrew word, translated *Male*, signifies *Acris Vigor*.  
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different times and places, must be allowed to have some foundation in nature. It is generally known that the ancients did not, like modern philosophers, pursue the slow, though sure, mode of investigation, by induction and literary experience, but attempted to penetrate even into efficient causes. From the five elements they mounted up to an empyreal substance. The agency of fire, and an ethereal fluid, sometimes called Jupiter, and of spiritual agents of a substance near a-kin to these, is mentioned, or supposed, in all the writings of antiquity. A gradation is supposed between the grossest materials and the purest spiritual substance. Agreeably to all this is the doctrine of Menu. "Those two, the vital spirit and reasonable soul, are closely united with five elements, but connected with the supreme spirit or divine essence, which pervades all beings, high or low. From the substance of that supreme spirit, are diffused, *like sparks from fire*, innumerable vital spirits, which perpetually give motion to creatures exalted and base." It is impossible but speculative and devout minds, who are acquainted with the efficiency ascribed to the fluids of water, air, fire, and living spirits, in the sacred Scriptures and other writings of antiquity, must be struck with the modern and recent discoveries of chemistry, which shew the universal dominion of air of different kinds, and that all nature seems to be decomposable into fluidity. In vain have philosophers attempted to account for muscular motion on mechanical principles. Chemists, with more plausibility, begin now to ascribe the wonderful power of the muscles to the elasticity of oxygenated air. Of chemists, if not of divines, the following extract, from the concluding chapter of Menu, will doubtless arrest the attention. "We may contemplate the subtle æther in the cavities of his (man's) body; the air in his muscular motion and sensitive nerves; the supreme *solar* and igneous light, in his digestive heat and his visual organs; in his corporeal fluids, water; in the terrene parts of his fabric, earth."

Interpersed with these Institutes are a great many excellent prescriptions, not only for the preservation of health, but that also of mental purity and bodily cleanliness; between which there is, undoubtedly, as one of our poets has expressed it, "a secret sympathetic aid." We have only to add, to what is observed by Sir W. Jones, on the puerilities intermixed with these Institutes, that the style too often sinks very low: and, on the whole, that in majesty of style as well as matter, this publication, though venerable, from antiquity and other circumstances, falls, as must be expected, infinitely short of those more ancient books, which proceed from genuine inspiration.

ART. XI. *Two Letters, addressed to a British Merchant, a short Time before the Meeting of the new Parliament, in 1796.*  
By John Bowles, Esq. *The Fourth Edition; with a Preface.*  
8vo. 109 pp. 2s. Longman. 1796.

THAT this pamphlet has already come to a fourth edition before we have been able to notice it, is an honourable testimony of the opinion in which the public justly holds both the independent principles and ability of the writer. In the first of these letters Mr. B. gives a general view of the dangers to which we are exposed, in consequence of the revolutions in France; and some brief remarks on the question of aggression, in the present war: and, in the second, he points out the necessity of union, and recommends a general contribution for the support of the charge, for the year now commenced.

As the principal object of the letters is to show the expediency of such a contribution, we shall give the first place in our remarks on them to a concise account of the writer's plan. In what we shall say of it will be found that Dr. Adam Smith has freed us from the necessity of having to deliver a new opinion on the subject.

We shall state this scheme in Mr. Bowles's own words:

“The mode in which this aid would be best administered, must be left to the wisdom of that branch of the legislature, which is the constitutional depository of the purse of the nation. May I not, however, without assuming too much, venture to suggest the possible expediency of requiring every individual, possessing an income of above a certain amount, to accompany his contribution with an assurance, on oath or affirmation, that it is not less than a tenth part of his income.”

This proposition is supported in his second letter, on the several grounds afforded from the consideration of public duty, political expedience, and the state of the money market, with much exactness and animation. He observes likewise, that this plan does not disclose private circumstances, and that it “affords every one the satisfaction of knowing, that he does not contribute for others who have not the patriotism to contribute for their country.” His confidence in the national character leads him to expect, that at this present critical period such a contribution could be obtained. It is evident that the merits of Mr. B.'s proposition rest on this single point; can it be expected to succeed? or on the justice of this confidence: for on no other side can it be attacked by  
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any material objection. On that justice it must rest; which we shall consider on the authority of the writer above-mentioned: for there seems to us a kind of equity, that writers, whose conclusions run parallel with those of eminent men, and who, at the same time, are evidently not their copyists, should be judged by them. The approbation of any literary journal<sup>ist</sup> must be of less value than such a decision.

What A. Smith's opinion must have been on the point under consideration, is clear from the following passage:

"In Holland, soon after the exaltation of the late Prince of Orange to the Stadtholdership, a tax of two per cent, or the fiftieth penny, as it was called, was imposed on the whole substance of every citizen. Every citizen assessed himself, and paid his tax in the same manner as at Hamburgh\* ; and it was in general supposed to have been paid *with great fidelity.*"

And, further on, he adds,

"In a country, where the market rate of interest seldom exceeds three per cent. ; a tax of two per cent. amounts to thirteen shillings and four pence in the pound, upon the highest neat revenue which is commonly drawn from the stock†."

The Dutch, in a critical situation of their affairs, faithfully gave up two thirds of their annual income, to provide for the exigencies of the state: nor surely does the selfishness of the British character exceed that of Holland, in so great a degree, that in a situation much more critical, a contribution of one tenth of that income (very little exceeding, in proportion, one seventh of that in Holland) would not be made with readiness here. We add, that we might quote circumstantial proofs from Mr. Bowles's letters, that he had not this passage in the treatise of the Wealth of Nations in his eye when he

\* "At Hamburgh every inhabitant is obliged to pay to the state, one-fourth per cent of all that he possesses;—every man assesses himself, and, in the presence of the magistrate, puts annually into the public coffers a certain sum of money, which he declares, *upon oath*, to be one-fourth per cent. of all that he possesses, but *without declaring what it amounts to*, or being liable to any examination upon that subject. This tax is generally supposed to be paid with *great fidelity.*" Wealth of Nations, v. iii. p. 298. Adopting Smith's mode of calculation, this may amount to one-fourteenth or one-sixteenth of the yearly income of the contributors; the contribution is not made at the greater exigencies of the state, but every year: and it discloses no man's circumstances.

† Ibid. p. 300.

wrote, but reasoned out this interesting plan, at this anxious period, on grounds independent of those of A. Smith.

The plan for the loan which has been so successfully followed, is of a middle nature between this contribution and the old method of borrowing. It had, as we recollect, been described by Mr. Neckar, in his *Treatise on Finances*, under the name of the Patriotic Loan. But we have not his work by us to refer to. This scheme he endeavoured to reduce into practice in France; where he proposed to fund the patriotic donations in the newly created *Caisse de l'Extraordinaire*. The failure of this first attempt threatened to have consigned his plan to oblivion. But in no country does there exist so much real care for the public safety as in England, with so little ostentatious profession of it: things which are so seldom found together, that they would otherwise seem to resemble those incompatible accidents which never can reside in the same subject. Administration calculated upon this part of the British character; and the event has proved they calculated rightly.

To support his recommendation of a voluntary contribution, Mr. Bowles, in his first letter, has stated the dangers, both internal and external, to be apprehended by us from the ultimate prevalence of the arms of France, and the consequent ascendancy her principles will acquire in every state: and to guard against misrepresentations, calculated "to weaken that confidence in the justice of our cause, which is the most powerful incentive to exertion, and the most efficacious instrument of success;" he has concisely considered the question, which of the two countries was the aggressor in the present war. This point he has treated with particular felicity; and has shown, that if any obscurity could be supposed to have rested upon it before, it has for some time been completely cleared up by a published state paper of *Le Brun's*. From this he has given a quotation, which is so decisive on the point, as to admit no possibility of being explained away.

Instead of giving a longer specimen of the style of an author already well known and approved, we shall select some passages which either are, or with a minute change of their several forms, may be converted into political aphorisms.

Anarchy, "though it would certainly fix the throne of its empire in France, would be obliged to seek its principal subsistence, by preying on the vitals of other countries." P. 3.—"Reduced to a state of complete bankruptcy, the French, ever formidable from their numbers and situation, are become an armed nation, and, abandoning all other objects, subsist only by preparatory war." P. 37.

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We omit here a very fine illustration of the necessary connection between the revolutionary system, and the effects we have seen it produce.

“ The alliance between France and Spain may be aptly compared to a partnership between a solvent, and hitherto respectable, house, and a gang of bankrupts, swindlers, and sharpers.” P. 45.

The necessity that the two old parties in the state should suspend their differences, he thus illustrates :

“ Common prudence instinctively actuates all bodies of men, however slightly and accidentally connected, to provide for their common safety : when a fire breaks out in the midst of a village, do not all the inhabitants, whether friends or enemies, whether they have lived in harmony or discord, combine their exertions, and reciprocate their assistance, to preserve their dwellings from destruction ?”

We might add to these quotations what Mr. B. has said on the due mixture of confidence in administration, and of vigilance over its measures, which ought to take place in the mind of every Englishman : but this, and some more passages of the same kind, in which our readers might recognize, or from which they might augment their stock of good political maxims, we are obliged, by the pressure of other matter, to omit. But if, without our aid, these letters have proceeded to four editions, we trust that the strong recommendation, which we think ourselves bound in justice to give, will extend their circulation to most of the persons who would have read the extracts in this place.

ART. XII. *A short Enquiry into the Nature of Monopoly and Forestalling, with an Appendix on the probable Effect of an Act of the Legislature to enforce the Use of a coarser Sort of Bread; and some Considerations on the proposed Plan for the Sale of Corn by Weight.* By Edward Morris, Esq. Barrister at Law. 42 pp. 1s. Cadell and Davies.

THE public are much obliged to Mr. Morris for a sensible well written treatise upon a most important subject ; for it cannot but be thought of the utmost importance to set the minds of the people at ease, in regard to the means of their daily subsistence.

To show that the scarcity which has been felt was not artificial, and that the high price of bread is not to be ascribed to the interference of the persons engaged in the different branches of the corn trade ; that the interest of the dealer  
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in corn is even, in years of the greatest scarcity, precisely the same with that of the people at large, however opposite their interests may at first sight appear; and that the interposition of the dealer, between the farmer and the consumer, so far from raising the price of corn, tends to lower it in a very material degree: that the restraint imposed by our ancestors, to prevent what was termed "forestalling," which is the purchase of corn or cattle in their way to market; and "regrating," which is a resale in the same market, or in one less than four miles distant from the first, arose from popular prejudice: and that the removal of them by the legislature of a modern period, was the effect of unerring experience pointing out a more enlightened policy. Finally, that there is great danger in any interposition of the legislature, which disturbs the common course of trade: such is the design of this little treatise.

Dr. Adam Smith has considered this subject with his usual acuteness, in his *Inquiry into the nature and Causes of the Wealth of Nations*. Mr. Morris has followed the outline of the reasoning of this great man, and has borrowed from him whatever he found suited to his purpose. Like his master, he states his positions clearly, reasons obviously and acutely, and illustrates by apt and familiar instances.

In the appendix Mr. Morris points out, very happily, the propriety of the legislature not interfering to enforce the use of a coarser sort of bread, and shows very clearly, that, as weight is not the only criterion of the quality of corn, so a regulation to alter the present mode of selling wheat by the substitution of weight, would be extremely vexatious to the dealer, and would mislead other persons wherever they should purchase; and, in truth, it cannot be too much inculcated, how dangerous it is for the legislature to take upon them the regulation of the affairs of individuals, which they must know infinitely better how to manage for themselves. This truth is more peculiarly applicable to commercial concerns, where it is impossible to foresee the extent of the interference; and where such regulations, when they have been attempted, have often produced the very reverse of the effect meant to be accomplished.

We regret that Mr. Morris did not also consider the effect of an act of the legislature to compel farmers and dealers to bring their corn to market for sale, instead of selling it in the market by sample. It naturally arose out of his subject, and its impropriety might have been made apparent from several of the instances by which he has illustrated his other reasoning.

On the whole, we consider this little work as a very useful and a very seasonable performance; and we recommend it to  
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the perusal of all ranks and descriptions of persons. In a commercial country it is of consequence that just notions should prevail in regard to every branch of trade, and, most of all, in regard to that trade upon which all others depend.

Those who wish to be more fully informed on the subject, we refer to the fifth chapter of Dr. Smith's fourth book, particularly to his digressions concerning the corn trade and the corn laws; also to the eleventh chapter of his first book, and to the comparative tables of the prices of wheat, from the year 1202 to the year 1764; in the course of the perusal of which the intelligent reader will remark, that, as the prejudices here mentioned against the dealer in corn have no foundation, so there are others in his favour which ought also to be exploded.

ART. XIII. *A brief Enquiry into the Causes of and Conduct pursued by the Colonial Government, for quelling the Insurrection in Grenada, from its commencement on the Night of the 2nd of March, to the Arrival of General Nichols, on the 14th of April, 1795. In a Letter from a Grenada Planter to a Merchant in London. 8vo. 4s. Faulder. 1796.*

THE reader is here presented with a circumstantial and, to all appearance, accurate account of the rise and progress of the late insurrection in Grenada, by which so many lives were lost, and such immense property destroyed. It is indeed a lamentable thing, and deserving the utmost severity of judicial censure, if, as this writer, in a plain and simple detail represents, the seeds of this enormous mischief might, with no extraordinary vigilance or exertion, have been extinguished at the beginning. After relating the political history of the colony, and the jealousies between the natural born French proprietors and the British born proprietors, and lamenting that the government should have been in the hands of a council, of whom one member only possessed an estate in Grenada, the author thus commences his account of the insurrection.

“ The insurgents, in two parties, commenced their operations about the same hour, in the night between the second and third of March, upon precisely opposite sides of the island.

“ The party on the east side had rendezvoused at the house of Houé Doucoin, about three miles from Grenville, came into that town between twelve and one o'clock, instantly broke open the stores and dwelling-houses, and murdered every Englishman they found, without distinction. The town of Grenville is situated upon the beach almost

almost level with the sea, and parallel to the harbour, where two ships, two brigs, two topsail schooners, and some small craft, with from thirty to forty British seamen on board, were then lying at about fifty yards distance. Of these vessels, the ship *Flying Fish* was armed with eight four-pounders, besides swivels, and the brig *Home* had four four-pounders and some swivels. The others were unarmed; and, perhaps, it was not less unfortunate to the colony than to themselves, that two of the most active and sensible of the officers belonging to the shipping, viz. Captain Blair of the armed ship *Home*, and Captain Smith of the Roman Emperor, were sleeping that night on shore: for the first of them was in consequence murdered; and the latter miraculously escaped by swimming, though dreadfully wounded, on board his ship. Hence too, probably, it happened, that though the moon was at the full, and objects almost as distinguishable at so short a distance as in the day; and though the miscreants spent the whole night, at least from the time they entered the town until five o'clock in the morning, in murdering the inhabitants, and robbing the stores, not a single shot was fired at them from the shipping. At break of day they quitted the town, and took the road for their preconcerted place of rendezvous at Belvidere, a coffee estate belonging to a mulatto man of the name of Fedon, situated nearly in the centre of the island, upon the heights between Grenville on the east, and Gouyave on the west, and commanding a view of the country to the sea on each side. In their way up the great river they stopped first at De Glapion's sugar-work, about half a mile from Grenville, where they found Mr. Grant, the manager, in the boiling-house, and requested him to let them have the estate's mules, to carry their plunder and baggage; and, what was singular enough, offered him no injury. From Mr. Grant's they went to a country-house of Mr. Rose's, merchant, in Grenville, whom they carried with them; and then to Balthazar, the estate of an adopted subject now in England, where they murdered the Catholic priest, his steward, and from thence to Belvidere.

“ The alarm was fired at Grenville soon after they left it in the morning, and the militia of that quarter assembled there early in the forenoon, to the number of fifty or sixty effective men, but indifferently provided with arms and ammunition. Mr. Grant stated to them, that this party of the insurgents, when they passed him, amounted to about sixty in number, that he knew most of them by sight, and that they belonged all to the island; and there were several slaves among them; and that they appeared much intoxicated, and many of them without muskets.

“ He, Mr. Grant, therefore, immediately proposed to the militia then assembled to follow them; but unfortunately was not seconded by the commanding officer in his spirited proposal, or they had infallibly overtaken them at Balthazar, and probably given that party such a blow as might have altogether stopped the further progress of this melancholy business.

“ The other party commenced their operations at Gouyave, by seizing and making prisoners all the British-born subjects, whom they

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carried with them to Belvidere, but murdered no one; and, in the morning, or early in the forenoon, were joined by some of the most independent of the adopted subjects, such as D'Arquiel, the Cloziers, Chevalier de Suze and sons, &c.; and one of them, namely, Clozier de St. Marie, is said to have induced several British-born subjects to accompany him, by telling them four or five thousand republicans had landed at St. George's, where they were putting all to the sword, and that the safest course was, therefore, to go with him to Belvidere.

"An account of the proceedings at Grenville reached St. George's, where I was, about eleven o'clock, A. M.; and as there was no appearance of any of the passage canoes from Gouyave, which usually came to town about ten o'clock; and a negro girl, just come from an estate in that neighbourhood, had informed us, that some armed mulatto men had come about midnight and carried away the white people of it; we had reason to fear similar proceedings had taken place there. About the same time a letter was received from the Lieutenant-governor, addressed to the commanding officer of the regulars, Captain Sandyman, now in London, which stated "that the French had landed at La Baye, and were committing shocking excesses; that Mr. Alexander Campbell had gone towards that quarter, and that he himself was setting out for town by the Grand-Étang road." Soon after a second letter was received, addressed to his secretary, stating that no French had landed, but that the free people of colour had risen against the whites, and that he himself was coming round by water.

"By this time the council had met; and such of the gentlemen of the troop as were in town, about twenty in number, were dispatched towards the town of Gouyave, where a very great proportion of them then were, to reconnoitre.

"About six o'clock P. M. they returned, stating they had gone within half a mile of Gouyave, and had good information that no foreign enemy had landed, and that it was the free people of colour, of French extraction only, who were in arms; but that a good many of the adopted subjects belonging to the quarters of Grand-pauvre and Gouyave had either voluntarily gone with them, or been carried up prisoners to Belvidere, along with the British-born subjects of that neighbourhood; and that the Governor, Mr. Alex. Campbell, and Mr. Farquhar, in coming round in a sloop from Levera, having been observed from the shore in passing Gouyave, had been pursued and fired at by some of the mulattoes in a pettiogor or canoe; in consequence of which they had gone on shore somewhere thereabouts in the sloop's boat, and had been unfortunately made prisoners.

"Paraclete, where both the Lieutenant-governor and Mr. Campbell were, is distant only three miles of fine carriage road from Grenville, to which place Mr. Campbell came down about nine o'clock in the morning; but, most unfortunately for himself and the colony, remained there only a very few minutes. Anxious, probably, to see the governor safe to town, he returned to him immediately, and proceeded with him to Mr. Farquhar's house upon Mr. Hervey's estate, and from thence to the next bay of Levera, on the north-east end of the island, where they embarked on board of a drogher lying there, belonging

belonging to Mr. Ker, to come round to town. Their taking to the sloop's boat, and going on shore near Gouyave, was equally unfortunate; for, notwithstanding the firing from the canoe, the sloop and her people got safe in the evening to town. The Lieutenant-governor and Mr. Campbell's falling in this manner into the hands of the insurgents, was an accident, perhaps, no less unfortunate to the colony, than fatal in the sequel to themselves. It gave the enemy great spirits, and increased both their activity and arrogance; and, besides, placed the government of the colony, at the most important crisis possible, in the hands of gentlemen, than whom, as will appear from the tardy and feeble measures they adopted, none could have been any where found more unfit for so arduous a situation; insomuch that even Mr. Home, weak and inactive as he had ever been, was now a loss to the colony in the comparison." P. 16.

If the above statement be faithful, the council will, it should seem, find it a difficult matter to extricate themselves from the imputation of want both of courage and conduct. After detailing, in a manly and conspicuous manner, the progress of the insurrection, the different actions between the military and the rebels, and the unrelenting and horrid barbarity practised by the latter, the pamphlet concludes with the following account of the pecuniary losses sustained.

“ Of the loss sustained by the Proprietary, some idea may be formed from the following sketch :

Their nett revenue, after paying all expences, could not, at the lowest estimate, be less than 600,000*l.* per annum, which, at ten years purchase, formed a capital of 6,000,000*l.*

Half of which destroyed, and lost in crops — — — — — *£* 3,000,000

But what remains is so much diminished in value, from the little dependance there can in future be placed on the security of such property, that, if brought to the hammer, it would not, for years to come, probably, sell for five years purchase, without creating a further loss of 1,500,000

£4,500,000

“ Or, it may be estimated more particularly, as follows :

To rebuild sugar and rum works, dwelling-houses, hospitals, mule-pens, negro-houses, &c. on sixty-five estates, where all these have been already burnt to the ground, at 500*l.* each — — — — — *£* 325,000

To repair the works much injured, and rebuild the dwelling-houses destroyed on sixty-one ditto, at 1000*l.* each 61,000

To rebuild the works and dwelling-houses on thirty-five coffee estates, at 1500*l.* each — — — — — 52,500

To replace one-fourth of the slaves killed, starved of hunger, or otherwise lost to their owners, but who, from their quality, must be equal to the half of the whole in value; 7,500, at 100*l.* each — — — — — 750,000  
Horses,

Horses, mules, and cattle on one hundred and twenty-six sugar estates, at an average of 1200l. in value on each	151,200
To reimburse the non-return upon capital, or loss of crops 1795 and 96, and upon the two following	— 1,800,000
Diminished value of what may remain at the termination of the insurrection, for the balance	— — 1,360,300

£4,500,000

“ With regard to the adopted subjects, all those who shall be found to be concerned in the rebellion have forfeited their lives and properties; and, ultimately, as I have before observed, I am persuaded the greater number of even those who have not joined the insurgents, will be found to have known that some such conspiracy was on foot. In justice, however, to the whites among the insurgents, I think myself bound to observe, that some of them opposed the massacre of the prisoners, until Fedon not only threatened their own lives, but seemed determined to carry that threat into execution; and no one of them whatever has been as yet accused, or suspected, of having any share in that most inhuman action. That, and the murders at Grenville, it would appear, were the cool, deliberate acts of the free people of colour; men born free, who had lived from their infancy in civilized society, in the midst of the very gentlemen they thus deliberately murdered; who had no quarrel with any of them, and had never before witnessed the shedding of human blood: circumstances which, with their conduct generally in the rebellion, afford strong proofs, in my mind, that there is something of savage principle and ferocity inherent in the disposition of the coloured race, which kindness cannot eradicate, which example cannot soften, nor instruction civilize.

“ Of the slaves, probably, a fourth part will fall victims to the sword, to famine, disease, and the absence of medical aid.

“ Such are the dreadful effects which have resulted from the persecution of the adopted subjects in Grenada, from the weak government of Mr. Home, from the withdrawing our usual garrison for the capture of the French islands in 1794, and the defence of them afterwards; and, above all, from the weak and pusillanimous conduct of the Colonial Government, from the time the president assumed the command, until the arrival of General Nichols.” P. 121.

The government of Grenada, in consequence of the clamour and suspicions excited through the West-Indies, by their imputed negligence and pusillanimity, published a pamphlet in vindication of their conduct. The writer of the publication before us in his Appendix, analyses the defence of the Council with much acute and forcible argument. He seems to us to have substantiated his allegations; and we cannot help expressing our earnest wish, that this pamphlet may be carefully and seriously examined by those who, from their station and authority, have the power of preventing a repetition of the calamities which are here described and deplored.

ART. XIV. *A System of comparative Anatomy and Physiology, Vol. 1. By B. Harwood, M. D. F. R. S. and F. S. A. Professor of Anatomy in the University of Cambridge.* 410. Cambridge, by J. Burges, Printer to the University; White, Fleet-Street; and J. Cook, Oxford.

BY an advertisement we are informed, that the work will be comprised in two volumes, each volume to consist of five fasciculi, at 5s. each for the letter-press, which is furnished by the University. The plates are to be paid for by a subscription of three guineas, half to be paid at the time of subscribing, and the remainder on receiving the last number.

The following are the subjects, and the order in which they are intended to be treated.

1. The introduction.
2. General analogies existing in every class of animals. More particular analogies.
3. Osteology, the bones of animals compared with the human skeleton, and their varieties.
4. Blood of animals compared. History of transfusion of blood. The result of a number of experiments on that subject made at Cambridge. Easy mode of performing the operation. Remarks on the practice of infusing a variety of liquors into the veins of animals, and the success of some experiments lately made.
5. The hearts and pulmonary organs of quadrupeds, birds, fishes, and amphibia. Varieties in their structure, office, &c.
6. The-respiration, and circulating systems of these different classes compared.
7. Teeth of carnivorous and granivorous animals examined and compared.
8. On the organs of digestion and chylopoietic viscera. The succus gastricus, and digestive faculties of animals compared.
9. Of the lymphatic system.
10. Of the brain and nervous system.
11. The organs of sense compared. Varieties in the structure of the eye, the ear, and the nose, of different animals, and the effect of such varieties on the habits, &c. of the animals themselves.
12. The parts of generation in the various classes of animals compared, and their different modes of impregnation investigated.
13. Conclusion.

This arrangement the author has been obliged to change, on account of the difficulties he has experienced in procuring artists to draw and engrave the great variety of specimens necessary for illustrating the work. "He has so far therefore taken the liberty," he says, "of altering his plan as to begin with the comparison of the brain, the olfactory nerves, and the structure of the nose, in the different classes of animals."

Thus

Thus far from the Prospectus. We are sorry to find the author had not so far overcome the difficulties he complains of, at the time of publishing the present fasciculus, as to be able to settle the future arrangement of the work, or to say how soon the subscribers might expect a second part. In the fasciculus before us are fifteen plates, drawn and engraved in a superior style of accuracy and beauty, representing parts of the brain, and different views of the olfactory organs of various animals, beasts, birds, fishes, and amphibia. Dr. H. begins by giving a description of the brain and organs of sense, which he concludes with the following observation.

“ The nerves which proceed (p. 10) immediately from the brain, are greater or smaller, as the sense to which they are subservient, is more or less acute, with little, if any, reference to the size of the brain itself, or of the animal to which they belong. On the contrary, the magnitude of the nerves, which derive their origin from the spinal marrow, is regulated solely by the bulk of the animal.”

The author then proceeds to give a more particular description of the olfactory nerves.

“ In all quadrupeds,” he says, p. 12, “ as well as in man, the olfactory nerves begin to ramify within the cavity of the skull; and the numerous branches make their exit through corresponding foramina in the æthmoid bone. In birds and fishes, on the contrary, they pass undivided through the bone by two apertures only, and their separation commences on the outside of the cranium. Their relative magnitude is much greater in the carnivorous quadrupeds, than in the vegetable eaters; the difference is observable even before they quit the encephalon. The superior acuteness of this sense in the former is a fact well established, and must, in part, be attributed to this cause. In the granivorous birds these nerves are extremely small; and, as their natural food has but little odour, we find them easily deceived by any thing which bears resemblance to it. Birds of prey, on the other hand, are allured by the sense of carrion from a distance of many miles; from this circumstance alone we might safely infer, that their olfactory nerves were proportionally large. Dissection proves them to be so. Fishes are all of them animal eaters, and the great size of these nerves is a striking part of their anatomy: the element which they inhabit, as well as the nature of their prey, renders extreme acuteness of this organ essential to their existence.”

But nature has not only endowed carnivorous animals, to whom an acute sense of smelling is necessary, to enable them to procure their subsistence, with larger olfactory nerves, than those animals possess who feed on inodorous substances, but has made use of various contrivances to obtain in them the greatest possible space for the expansion of the membrane, on which the olfactory nerve is spread. So that by examining the



the internal nose alone, the expert anatomist might be able to determine, whether the animal to which it belonged was of the carnivorous or herbivorous kind. In describing the structure of the human nose, which resembles more the herbivorous than the carnivorous animals, the author shows that the sinuses which open into them, do not contribute to improve the sense of smelling. He confines their use to furnishing a mucus to lubricate the nostrils, and to assisting in modulating and strengthening the voice.

Proceeding next to describe the olfactory organs of the different orders of animals, the author begins with the nose and olfactory bones in herbivorous animals.

“In all animals,” he says, “of this denomination, there is an evident similarity in the structure of the olfactory bones; notwithstanding specific varieties, one general model has served for the fabrication of all; their form is turbinated.”

This observation is exemplified by descriptions of those bones in the hog, the horse, the sheep, goat, deer, and the elephant. But as these would not be intelligible without the accompanying engravings, we shall pass to his account of the same bones in carnivorous animals.

“It is not without surprise,” he says, p. 21, “that we discover a fabric, greatly differing from the turbinated, more complicated in its structure, and affording a greater surface for the distribution of the olfactory nerve.

“At the head of this class we shall place the seal, in which animal a bone of very intricate structure, occupies nearly the whole of each nostril. When viewed in front it resembles that section of the brain which has obtained the name of *arbor vitæ*. The principal trunk is attached to the rising arch of the maxillary bone, and directs its course downwards, till it approaches, within one third of its length, to the *os palati*. Eight or more principal branches arise from this trunk; each of them is afterwards divided and subdivided; until the eye is weary in following them. The olfactory membrane, with all its nerves, is closely applied to every plate of this astonishing assemblage, as well as to the main trunk, and to the internal surface of the surrounding cavity. It would be extremely difficult, not to say impossible, to calculate the superficial contents of the membrane. We may venture, however, to state, that it cannot be less than one hundred and twenty square inches in each nostril. This animal has the peculiar faculty of closing the orifice of the nostril at pleasure. An organ of such exquisite sensibility, seems to require an extraordinary power of securing itself from injury, by the voluntary exclusion of noxious particles.”

After a minute description of the olfactory organs in birds, fishes, and amphibia, in which the same law of conformation we have noted above prevails, the author proceeds to make some  
general

general remarks on each of the classes, with which this part concludes. From the specimens we have given, our readers will perceive that this is a work of considerable labour and ingenuity; and we doubt not but the author will meet with sufficient encouragement to induce him to complete his design, which cannot fail of proving highly acceptable to all those who cultivate this branch of science.

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## BRITISH CATALOGUE.

## POETRY.

ART. 15. *The Triumphs of War; and other Poems.* By W. Amplett. 12mo. 4s. Bagster. 1796.

One of the dreams, with which those who preach the expected golden age of philosophy and *perfectibility*, delude the minds of their hearers, is the prospect of universal and perpetual peace. War they think proper to ascribe exclusively to *kings and priests!* Hence every youthful poet, who likes writing in the shade better than fighting in the field, inflames his imagination with these ideas; and we have volumes every day, on woven-paper, and hot-pressed (such as the present) in which war is execrated. The improbability of extinguishing war, by letting loose all the most violent and hostile passions of men, and destroying the checks of religion, is not seen; the delusion operates as much as if it had probability or possibility on its side, and the poet scribbles he knows not what, and he knows not why. The present writer has well learned his philosophical lesson, though he has not learned to measure all his verses. This is his creed.

Infernal union! who of these would sing,  
 But that the suffering race of man may learn,  
 By past experience, and repeated charge,  
 To shun the monsters who dare patronize  
 Their conquests: fordid *parasites and slaves*,  
 Abject inglorious slaves, to murder bred;  
*Statesmen corrupt*, and *superstitious priests*,  
 Who mock mankind with *surd* and slavish creeds.  
 Sure cause of endless feuds, rebellions, party strife\*,  
 Driving from nations candid charity,  
 From families domestic peace and joy,  
 Each social comfort, and each happy hour.

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\* Twelve syllables.

This poet, we presume, originally was taught the English language; but, not finding it sublime enough for the great darings of his Muse, has engrafted on it a new language of his own; of which he, perhaps, intends to publish a dictionary. Without such an aid, his poems cannot be much read. In no more than thirty lines, which precede those we have quoted, there are the following instances of this *Amphletology*. *Niveous*, *adure*, *fumid*, *obnoxious* (in the sense of *noxious*) *candent*, *informous*; besides *surd* (probably for *absurd*) in the lines extracted. A little further we find *venine*, *inmarcessible*, *lymphatic* (for mad) *algid*, &c. &c. Would Mr. A. condescend to write any known language, it is possible that his poems might attract the attention he wishes in his advertisement: otherwise, we must advise him to apply his pen to figures, or any kind of notation which is fixed and understood. We should in justice observe that, with all his philosophy, he writes in some parts of his poem on war, as a believer in the Gospel. His odes and miscellanies are such as odes and miscellanies most commonly are.

ART. 16. *Donald Bane: an heroic Poem. In three Books. By George Skene, Esq. Cr. 8vo. 2s. 6d. Robinsons. 1796.*

There is a degree of poetical taste and talent, short of transcendent genius, which, accompanied by good sense, will always prevent the danger of egregious failure, in any branch of poetry. Persons so gifted we would not dissuade from writing, though we would not often advise them to publish. Their compositions will please their friends, and by no means disgrace themselves, but can seldom attract sufficient notice from the public, to counterbalance the expences of the press. In this line the present author appears to stand. Wherever we take our specimen, the reader will perceive poetical ideas, and measure not devoid of harmony; the vivid spirit of the highest poetry, and the curious felicity of the most polished language, will not be found. Mr. Skene has ventured to construct a poem of the epic kind, on the history of a bold and haughty Scottish chieftain, who rebelled against Robert Bruce, and fell in the contest. We shall extract the part where the death of the hero is described.

His mighty spirit now began to fail  
 (Though still with head erect, and lofty look  
 He proudly menaced) and his arm to flag  
 Its wonted vigour; which perceived, the foe  
 Encircled him more strict, and hemmed him round  
 With mortal keenness wounding him by stealth:

And now the falling chief, in mind revolved,  
 Where noblest he might perish. In his eye  
 Despair, and deep disdain, and glowing scorn  
 Were seen to dwell, 'till on King Robert fixed,  
 He strode gigantic, breathing vengeance dire.  
 But Grant and Gordon, chiefs of valiant claus,  
 Two warlike knights, anon, to guard their king,  
 Their bodies interposed, and glorious fell,

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Stabbing

Stabbing the dreadful Donald to the heart,  
 So deep and deadly, that he sunk, and they  
 Beneath him overwhelmed. A lofty tower,  
 Whose strong foundation, by a multitude,  
 Is undermined, so falls and crushes those  
 Who labour'd in its ruin. The vast bulk,  
 Like some dead elephant, whose carcase lies  
 Deep in the sands of Afric, yet appears,  
 Far off, a mount; or, like the stony cars,  
 That Scotian victors, for their battles won;  
 Or some beloved chieftain dead, upreared,  
 At length upon the ground long-stretching lay.

ART. 17. *An Equestrian Epistle, in Verse, to the Right Honourable the Earl of Jersey, Master of the Horse to His Royal Highness the Prince of Wales; occasioned by the Publication of the Correspondence between the Earl and Countess of Jersey, and the Rev. Dr. Randolph, upon the Subject of some Letters belonging to Her Royal Highness the Princess of Wales. Adorned with Notes. By the Author of the Epistle to the Rev. Dr. Randolph, English Preceptor to Her Royal Highness the Princess of Wales.* 8vo. 1s. Parsons, 1796.

The subject of this little poem is the same as that of a poetical epistle reviewed in our last volume, p. 544; but the author contrives to vary his matter by many free excursions. For poetical merit we most admire the following lines.

For me— no breezy shore, no cooling bow'r,  
 No Vallembrofa footthes my lonely hour\*,  
 While brooding o'er my bleeding country's cries,  
 Damps of domestic melancholy rise,  
 And all my balm of life would fain consume;  
 Still my firm soul, superior to the gloom,  
 Fortune to others leaves, still proud to own  
 The muse, her hope, and studious care alone.

ART. 18. *The Progress of Despotism. A Poem, in two Parts. With Notes.* 4to. 5s. Griffiths. 1796.

This gentleman, though not a friend to the present administration, is a sensible writer, and no contemptible poet. His poem is divided into two parts. In his first, he gives a picture of tyranny, which he makes of the masculine gender, and then takes a view of man from his solitary state to that of polished society. His second book is employed in analysing the different forms of government. After a view of each, namely, of democracy, aristocracy, and monarchy, he gives the preference to a mixed government, though he thinks there is a necessity for reform in the English constitution.

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\* "Written in the middle of August, in the heats of London."

## NOVELS.

ART. 19. *Maria; or, The Vicarage. A Novel. In two Volumes, 12mo. 6s. Hockham. 1796.*

In reviewing the productions of novellists, our duty to the public too frequently obliges us to employ the language of censure. The present relieves us from so irksome a necessity; and we feel a pleasure in being able to commend it with little reserve, and to balance against some defects of inferior moment, merits of great and distinguished excellence. The structure of fable, which this novel presents, embraces events of useful import, though by no means of artful or original selection. The Vicar of H. is the parent of a son and daughter, the latter of whom, Maria, is distinguished by an happy union of sensibility and virtue. By an accidental meeting with Captain Stanley, a *protégé* of her father, she conceives an affection for this companion of her infancy, which is the source of much adventure, and ultimately the basis of her happiness. Her brother passes from Eton to Cambridge, where he contracts habits of dissipation which injure the fortune and health of the good Vicar, and conspire, with other causes, to hasten his end. Stanley, in whom affection for Maria holds a distinguished place, proceeds, in company with a friend, upon a continental tour; at the close of which he recognizes, in a Polish count, whom they had found in a retired part of Switzerland, his own father, whom he had considered as dead. This episode is introduced with judgment and effect; and the adieu, which the count addresses to his retirement, upon leaving it for England, is expressed in terms of much beauty and feeling,

The return of Stanley, and the discovery of his father, revive the spirits of the Vicar, injured by his son's extravagance; but, in the interval of preparation for the nuptials of his daughter, Stanley is ordered to proceed with his regiment to the siege of Valenciennes. The death of the Vicar ensues upon his departure; and a forged letter announces to Maria the fall of Stanley in a fortie. Stanley, in process of time, unexpectedly appears; and, having recounted his adventures, is united to Maria, with which, and some connected events of a similar nature, the novel closes. The whole of this history is judiciously conducted; but the principal value which this novel receives, consists in a large variety of excellent maxims interwoven with the parts of the story. These embrace the purest principles of virtue and morals; and are graced with all the pleasing fascination of a language, nervous, animated, and correct.

ART. 20. *Modern Novel-writing; or, The elegant Enthusiast and interesting Emotions of Arabella Bloomville. A rhapsodical Romance. Interspersed with Poetry. In two Volumes. By the Right Honourable Lady Harriet Marlow. 6s. Robinsons. 1796.*

This is a very humorous and successful, though sometimes overcharged, attack upon modern novel-writing, which certainly gives

too

too frequent occasion for the exercise of such weapons as the author here uses. There is a great deal of good food for laughter in these volumes, in which we have heartily joined, though we ourselves are occasionally the subject of the writer's humour. Lady H. Marlow is a fictitious personage; the book has been attributed to Mr. Merry.

## DIVINITY.

ART. 21. *The Charge of Samuel Lord Bishop of Rochester to the Clergy of his Diocese. Delivered at his primary Visitation, in the Year 1796. Published at the Request of the Clergy.* 4to. 52 pp. 2s. Robson. 1796.

A very regular and instructive composition is presented to the reader in this Charge. The comparison between the first inspired preachers of the Gospel, and its present ministers, in the circumstances and difficulties of their situation, forms its principal subject. His Lordship begins by observing, that the present times are such as peculiarly demand the singular union of qualities, recommended by our Lord to his Apostles; the *wisdom* of the serpent, and the *innocence* of the Dove. The knowledge miraculously imparted to the Apostles was necessary to supply their want of human learning; and the latter is strongly recommended to the present ministry of the church, as the only substitute (the ordinary influences of the Spirit being perfectly distinct) for that preternatural aid. The general subserviency of learning to the duties of the divine, is then judiciously remarked; and, in touching particularly on metaphysical researches, the Bishop strongly expresses and enforces his opinion, that the knowledge which is called Natural Religion, never arose spontaneously in the mind of man; but was derived originally from the first Revelations made to Adam and the Patriarchs. We are then led to the consideration of the external nature of our present situation, and the necessity it imposes upon the teachers of the Gospel to be zealous, and to be circumspect. The possibility even of impending persecutions is suggested.

“The prophecies of the New Testament,” the Bishop says, “foretell, that in the latter days perilous times will come. Times of grievous and general persecution. The season of suffering will indeed bring this consolation with it, whenever it shall arrive, that it is to terminate in the final peace and triumph of the Church. The signs of the times are such as may create an apprehension that the hour of trial is not far distant. Certainly that, in less than seven years, a general persecution of the Christian name may be raging in every part of Europe, is far less improbable, in the present moment, than the tragical catastrophe of the church of France was, a twelvemonth before it happened. It is our policy, therefore, in these times, not to be high-minded and secure, but to fear. To think seriously beforehand to what we may be called. To meditate on the glory that awaits those, who shall endure unto the end; and the shame that will light on those who shall fall away. To pray for the succour of God's  
grace

grace to support us in the hard conflict. If it shall please God, in his mercy, so to direct the storm that it come not nigh our dwelling, it will not harm us to have been prepared. Perhaps a serious devout preparation for the worst, is the most likely means to avert the calamity, or, at least, to shorten its duration." P. 21.

Towards the close of the Charge, in touching on the subject of Residence, or the important alternative of providing a fully competent supply of attendance, the Bishop takes occasion to explain, with great clearness, the provisions and design of the late act passed to regulate the maintenance of curates.

ART. 22. *Fast-Day: A Sermon, preached in Bethel Chapel, St. Pancras, March 9, 1796, being the Day appointed for a national Fast. By the Reverend Henry Mead, Minister of the said Chapel, and Lecturer of St. John's, Wapping.* 8vo. 39 pp. 6d. Hindmarsh, &c. 1796.

Mr. Mead characterizes his own discourse as "plain and scriptural." It is indeed plain, to a great degree of vulgarity; and it is scriptural, as far as perpetual common-place citations from the Bible can render it so, which make up about three-fourths of the sermon. A few lines at pp. 22, 23, are all that relates to the *fast-day*. This account is extorted from us by that chief of all considerations, a regard to truth. We would gladly have spoken in a more favourable manner; because the author declares, that "from his very rapid decay of health, he considers it as the last sermon he shall ever preach." We hope that he will live to imbibe a more just, charitable, and Christian temper, than that which appears at pp. 12, 13, 14, &c.; where the clergy of the Church of England are defamed as a body, in regard to their manners and doctrine, with a bitterness very unsuitable to the awful situation in which the author represents himself to be placed.

ART. 23. *An humble Attempt to exhibit a scriptural View of the Constitution, Order, Discipline, and Fellowship, of the Gospel-Church. By the Rev. Archibald Hall, late Pastor of the Presbyterian Church, Well-Street, Oxford-Street. Second Edition.* 8vo. 187 pp. 3s. Hardie, &c. London; Ogle, Edinburgh; Brash, Glasgow. 1795.

As this is only a republished treatise, we shall give a general and brief account of it. The purpose of it is, to show that the system of church-government, appointed in the Gospel, is *Presbyterian*, in opposition to episcopacy and independency; and to set forth the true nature and the advantages of that system. Mr. Pattison, the writer of one of the prefaces, says, that "nothing can be more agreeable to every sensible and ingenuous person, than our author's candid, tender, and respectful treatment of those from whom he differs in judgment, more or less widely." p. xvii. And Mr. Hall himself declares, that "zeal and charity are a happy pair." To this last sentiment we subscribe implicitly; and we heartily wish that we could more frequently see them united. To the former citation we have not much to object. At pp. 33, &c. some excess indeed of zeal, something like

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petulance,

petulance, is discoverable. The question concerning episcopacy being there dispatched within three pages, any thing profound or new, on that part of the subject, will not be expected. The tract, however, in general, gives us a very favourable idea of its author, who died in his forty-second year; and those readers (in which number we are) whom he may fail to bring over to Presbyterianism, can hardly close his book without a willing acknowledgment of his piety, charity, and respectable share of learning.

We have noticed a curious blemish in point of style; or rather several blemishes within one short sentence: "Can it be *refused*, that, in fact, every order endeavour to haul over the scriptures to favour their plan?" P. 29.

ART. 24. *Hints for finding out Truth. A Sermon, delivered at Abingdon, at a Meeting of Ministers, September 9, 1795. By James Biggs.* 8vo. 32 pp. 6d. Knott. 1796.

This is an ingenious and pious attempt at recalling the mind from the flippant scepticism of the present day. The preacher takes up in a serious view, that question which the Roman magistrate impertinently put to our Lord, "What is Truth!" Mr. Biggs considers it in relation to *Facts, Doctrines*, and personal *Professions* in religion. His discussion on each of these points is rather animated than profound; and his plea of having delivered the substance extemporarily, is by no means necessary on behalf of a discourse, which, if not strictly correct, is spirited, scriptural, and judicious.

ART. 25. *To reduce the Consumption of wheaten Flour. A Sermon, preached at Camberwell Chapel, on the 7th of February, 1796, by the Reverend Thomas Sampson, A. M. F. A. S. Preacher at the said Chapel. Published at the Request of the Congregation. The Second Edition.* 8vo. 18 pp. 1s. Lowndes. 1796.

The text is well chosen, Hosea ii. 8, 9; and the discourse is plain, proper, and instructive.

ART. 26. *Evidences of revealed Religion, and particularly Christianity, stated, with Reference to a Pamphlet called The Age of Reason: in a Discourse delivered at the Chapel in Lewin's-Mead, Bristol, Dec. 25, 1795, by John Prior Estlin.* 8vo. 57 pp. 1s. 6d. Lloyd, &c. Bristol; Johnson, London. 1796.

The exordium of this discourse, on 1 Pet. iii. 15, recommends the utmost freedom in the discussion of religious subjects, and in the investigation of truth; and maintains that prejudice is the most formidable enemy to natural and revealed religion. A very great one it is, no doubt; but we are inclined to think that unrestrained passion is still more hostile; and the general relaxed morals of unbelievers confirm us in this opinion. The preacher then proceeds to notice the Age of Reason, and to exhibit "a concise view of some of the arguments in favour of revealed religion, and particularly Christianity, with a reference to, and by no means a complete examination of, that pamphlet."



pamphlet." P. 12. But he previously observes, that "all which a defender of revealed religion, as such, is obliged to contend for is, the divine mission of Moses, confirmed by miracles; and the divine mission of Jesus Christ, confirmed by miracles, and by his own resurrection from the dead." P. 12. The author contends for the truth and authenticity of the Scriptures, but speaks slightly of their inspiration. Five grounds of evidence are then stated, on which the credibility of Christianity, as a divine revelation, is said to rest; namely, "1. The authenticity of the books of the New Testament. 2. A multitude of facts, which may be shown to be the effects of which it is the cause, and which are inexplicable upon any other supposition. 3. The completion of prophecies. 4. The presumptive and collateral evidence. 5. The internal evidence." Though we differ widely from the author on many important points in this discourse, yet we do not hesitate to say, that it is pious, learned, and well written.

## LAW.

ART. 27. *A Syllabus of a Course of Lectures, intended to be delivered, in Pursuance of an Order of the Honourable Society of Lincoln's-Inn, in their Hall. By Michael Nolan, Esq. of Lincoln's-Inn, Barrister at Law, and LL.B. 8vo. 2s. 6d. Butterworth. 1796.*

It appears, from the Introduction of Mr. Justice Blackstone's Commentaries, that those exercises for the advancement of the students of the Inns of Court in professional knowledge, which formerly existed, have long fallen into disuse. If every person intended for the Bar were to have a previous education at the University, the disuse of public Lectures at the Inns of Court would be of less consequence; as in each of the English Universities, there is now a Professor of the Common Law, to whom the future lawyer may resort for instruction and advice. In the present age, however, the example of several of the most distinguished men in the profession, who have never had the advantages of a regular academical education, has induced many parents to introduce their children immediately from school to an Inn of Court, a mode of education which, though we do not approve it, has probably led Mr. Nolan to revive a design of this nature; and the profession are indebted to him for the attempt. It appears from his preface, that a similar plan was adopted by a gentleman of Gray's-Inn in 1758, and that the most eminent persons now in the profession have sanctioned this undertaking with their approbation.

That Mr. Nolan is possessed of ability and industry for the execution of such an undertaking, we have had sufficient proof in his very masterly edition of Sir John Strange's Reports\*; and the modest preface to this Syllabus induces us to augur well of his future labours. Mr. Nolan acknowledges that he has made great use of Sir Matthew

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\* See Brit. Crit. vol. viii. p. 288.

Hale's *Analysis of the Law*, and Sir W. Blackstone's *Commentaries*, and states very sensible and judicious reasons for differing at any time from them in the arrangement, or in the extension of the subject; by showing that many of the now most important branches of legal enquiry, did not exist in the time of the former, and, in many respects, a full discussion of them was hardly consistent with the plan of the latter of these great men.

The method and arrangement adopted by Mr. Nolan, seems to be extremely well calculated to embrace all the points of legal enquiry and discussion: and if this outline be filled up with ability (of which we have no reason to doubt) and those who attend the Lectures, will follow their Lecturer's advice, by a private consideration of the points to which their attention is thus directed, they cannot fail to derive lasting improvement from Mr. Nolan's labours, and which therefore we hope will meet with an honourable and deserved reward.

ART. 28. *Some Considerations on the Game Laws, suggested by the late Motion of Mr. Curwen, for the Repeal of the present System.* 8vo. 125 pp. Egerton. 1796.

We have seldom been condemned to read a more bombastic, frothy production than the present. The author (p. 3) deprecates public opinion upon his pages, "the production of haste, and consequently incorrect;" but what have the public to do with "their having been written in moments snatched from the pressure of business of importance, when the mind is little calculated for methodical arrangement or purity of diction." This is a very good reason why the author should not have written at all; but it is no excuse for his having written ill.

The object of the pamphlet is to lead to a due consideration of the subject, and to prevent an abolition of the Game Laws, upon mistaken and mistaken notions of freedom. But that we should not resist, on the other hand, such alterations as shall, upon examination, appear to be necessary for ameliorating the system. The intention is good; but the execution is not correspondent to it. If the author wrote under the pressure of haste, we should have imagined he would have avoided at least giving any plan of his own. But not content with exposing the defects of Mr. Curwen's scheme; he proposes certain alterations, which, when he has leisure to consider the subject, we presume he will see ground to relinquish. He and the public will find more said in a short chapter of a work, lately published\*, in support of the Game Laws, than is to be found in these 125 verbose pages.

ART. 29. *A comparative View of mild and sanguinary Laws; and the good Effects of the former, exhibited in the present Economy of the Prisons in Philadelphia.* By the Duke de Liancourt. 8vo. 48 pp. 6d. Darton. 1796.

The title of this work promises, in one respect, more than we have found in it; there being little or nothing that can gratify the high

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\* Michells' Principles of Legislation, book i. chap. 8.

expectation

expectation of "a comparative view of mild and sanguinary laws." A very important experiment, however, is related with much force and perspicuity. The state of Pennsylvania has so greatly softened the rigour of its penal code, as to have left only the crime of premeditated murder punishable by death. All other offences are punished by solitary imprisonment, hard labour, and very spare diet. The good effects of this plan have answered the most sanguine wishes of its promoters, who were principally Quakers, and among them the most distinguished is Caleb Lownes. The labour of the prisoners not only supports them, but leaves an overplus of profit; which is more than Mr. Howard even ventured to hope. Fetters and stripes have given way to a mild, but firm treatment; and two hundred prisoners are kept in awe by four men and one woman, without arms of any kind, or dogs. The amendment of the guilty is the great end proposed by this institution, and it appears to be accomplished with success. We shall venture to recommend an improvement upon this plan, which has been adopted within a certain district of this kingdom. The convicts for larceny, &c. are there sentenced to hard labour and solitary imprisonment on alternate weeks, Sundays excepted. The frequent recurrence of solitude, and the pleasure with which they welcome every Sunday, appear likely to have a good and powerful effect upon their minds.

## POLITICS.

ART. 30. *Thoughts on the Prospect of a Regicide Peace, in a Series of Letters.* 8vo. 131 pp. 2s. 6d. Owen. 1796.

It may be a matter of literary and political curiosity, to speculative persons, to compare this publication, which contains an early copy of Mr. Burke's two famous Letters, with that which was finally published under his own authority. Many changes have been made, and many additions, in the authentic edition. The first Letter is there extended to 133 pages, instead of 81, which it occupies here. The second has undergone less alteration. In the dispute between the author and this publisher, we shall not take any part, but leave it to be settled by such methods as justice and propriety may point out between them.

ART. 31. *Considerations on public Economy; wherein the Benefits are exemplified by historical Precedents. With Observations on the critical Circumstances of this Country, its various Exigencies, and the Necessity of abolishing Sinecures and superfluous Salaries, and placing the royal Revenue on a more advantageous Footing. With a summary Review of the several Reforms in the King's Household, at different Periods in England.* 8vo. 64 pp. 1s. 6d. Allen and Weir. 1796.

This tract contains a temperate declamation in praise of public economy: it censures also superfluous salaries in the abstract; but no single instance is here selected for retrenchment. Yet hence the author

thor expects "funds might in a considerable measure be found," "to supply the increasing expences which are daily arising in each department of the state;" and to provide for "the numerous individuals, unsupported by any stated and regular provision, but who certainly deserve one, and have a clear right to claim it from the nation"!! To answer all these purposes, the savings from retrenchment must be great indeed. It is not to be supposed but some abuses may still exist, not annihilated by Mr. Burke's Bill; yet it was allowed on all hands, at the time, that the provisions of it were carried as far as could be proper. Of his information of what could be effected, no doubt can be entertained: of the integrity with which he acted up to his best judgment, we have full evidence, in the great retrenchment he made in the emoluments of his own office: little, therefore, was then left to be done. But since that time, by the fall of money, the real values of several salaries, as fixed then, have been lessened one-fifth. Where further improvements are necessary, they ought to be adopted: but we ought not to be misled into a belief, on the bare declaration of an anonymous writer, that a general revision of salaries could be a productive resource to the state.

ART. 32. *The Prosperity of Great Britain, compared with the State of France, her Conquests, and Allies. Addressed principally to the Freeholders, Farmers, and Artificers of Great-Britain, and particularly to those of the County of Salop. By Rowland Hunt, Esq.* 8vo. 67 pp. 1s. 6d. Stockdale, &c. 1796.

Mr. Hunt is a plain, but well-informed writer\*, who adapts his lessons, with much judgment, to the characters of those persons whom he addresses. The dedication of this tract, to Isaac Hawkins Browne, Esq. M. P. is more honourable to him and his electors, by one short sentence of it, than many laboured panegyrics have been to those who were the subjects of them: "the exercise of your private virtues led your constituents to expect, what they now bear witness to, the performance of every parliamentary duty." The object which the author had in view is then stated; namely, to show briefly to those who have not much leisure for reading, the excellence of our constitution, and the failure of modern revolutions abroad; the peculiar merits or advantages of the present time, although attended with difficulty; and the duties essential to the continuance of our happiness as a nation. The tract concludes with pointing out, in a manner very forcible and just, "one great public example for our imitation; and that is found in the character and conduct of THE KING."

ART. 33. *Reflections on Government in General, with their Application to the British Constitution. By Charles Watkins, Esq.* 8vo. 72 pp. 2s. Butterworth. 1796.

The general purpose of this tract is unexceptionably good, being to show, that whatever political abuses and corruptions may have

\* See vol. viii. p. 313.

crept in among us, yet they are foreign to the British Constitution, which has in itself a capacity of correcting them, and therefore does not deserve to be subverted on their account. But the author seems inclined to accelerate this correction beyond the degree of safety. Political reforms, in order to be safe, should (in Great Britain at least) be gradual, and very slow. In every step that is taken, trial must be made whether the footing be good and sound. Otherwise, not only "armies," but nations "whole may sink."

The 4th section, "on government relative to religion," is very intemperate. Mr. W. doubtless proposes to instruct his own countrymen: but if he means to characterize our present race of religious teachers, whether Churchmen or Dissenters, when he tells about "the immoralities and rapacity of the Christian priesthood;" (p. 51.) we do not hesitate to affirm, that he defames them grossly. Again (at p. 55) what have "fire and faggot, racks, gibbets, and gaols," to do with any thing which is now passing in this part of the Christian world? In order that this tract may be read with advantage, it must be read with much caution.

ART. 34. *Westminster Election; or, Speeches out of Parliament. Addressed to the Electors of the City of Westminster, by the respective Candidates, for their Suffrages to represent them in the ensuing Parliament; the Right Honourable Charles James Fox, John Horne Tooke, Esq. Sir Alan Gardner, Bart. Impartially taken as each Day delivered, from the beginning of the Election to the end. With the correct Numbers that polled each Day, from May 27 to June 13. Together with an Account of the public Meeting of the Friends of John Horne Tooke, Esq. at the Crown and Anchor Tavern, on Tuesday, January 28, 1796. The third Edition. 8vo. 1s. Smith. 1796.*

Published apparently by the friends of the unsuccessful candidate, with the view of preserving the speeches which that gentleman made from day to day on the huiings.

ART. 35. *An Essay toward forming a more complete Representation of the Commons of Great Britain. By John Longley, Esq. of Rochester. 8vo. 58 pp. 1s. Johnson. 1795.*

The plan recommended by Mr. Longley, for the "change of the constitution of the House of Commons," is as follows:—Every householder renting and rated at five pounds a year to parochial charges, is to have a vote for a member of parliament in his district, from which two members are to be returned: the kingdom is to be dissected into three hundred such districts, containing, as nearly as possible, the same number of voters. We follow Mr. Sufmilch of Brandenburg, and Dr. Price, in taking the districts in the country, which would be thus formed, at two-thirds of the whole\*, or two hundred. These divi-

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\* One-third of the inhabitants of a kingdom reside in cities and great towns.

sions are so small, that, in some of them, the two members will be always named by a single great proprietor; in most, two only will share in the nomination, and the representation become hereditary in two families: such is the remedy proposed by Mr. Longley, for what he calls the evils of patronage. To the opinions of the Society of *the Friends of the People*, he professes great deference; yet censures those who oppose a reform (as it is called) on the *pretence* that the time is improper. It may be safely left to the advocates of that society, to answer what he has advanced on this head, who came to a resolution, in the beginning of 1795, "in consequence of the danger of the country, to suspend, for the present, all proceedings on the subject of parliamentary reform†."

ART. 36. *Letters to William Paley, M. A. Archdeacon of Carlisle, on his Objections to a Reform in the Representation of the Commons, and on his Apology for the Influence of the Crown in Parliament; being Strictures on the Essay upon the British Constitution introduced in his Principles of moral and political Philosophy: with an Appendix.* 8vo. 156 pp. 3s. Johnson. 1796.

The author has here "revised and amplified some cursory strictures on the 7th chapter of the 6th book of the *Principles of moral and political Philosophy*; which, when this work fell in his way some years ago, he sent to a periodical miscellany." P. 3. That these strictures have been amplified, we cannot doubt; for we have seldom seen a more notable specimen of the amplification of a few common-place topics of declamation. "I admire the theory of the constitution, and you approve the practice." P. 18. By this *theory*, the author appears to mean, "the spreading an uniform and comprehensive right of suffrage over the mass of the people." P. 4. To such a theory we must apply one of the explanations of that word, given by Dr. Johnson; "a plan, or system, yet subsisting only in the mind;" for certainly it never was, in fact, the constitution of this kingdom. Why do not reformers speak out? and say, "We do not like the constitution as it is, or even has been; we will have a new constitution" in which, if royalty and nobility should chance to find a place at present, they would probably not long retain it. It may indeed, and must be admitted, that some improper persons have always found their way into the House of Commons. But can human wisdom devise a method, by which all such persons shall be excluded? It seems to be morally certain, that universal suffrage would increase their number tenfold.

At pp. 152—153, we are startled by a very important error (not noticed as such by this author, but quoted as authority) of Mr. Paley, and (what is more strange) of Judge Blackstone, concerning the Marriage-Act, 26 Geo. II. c. 33. Mr. Paley says, that "the consent of the father, if he be living, of the mother, if she survive the father, or of guardians, if both parents be dead, is necessary to

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† New Annual Register, Principal Occurrences, January 19.

the marriage of a person under twenty-one years of age." Judge Blackstone says, that "all marriages celebrated by licence, where either of the parties is under twenty-one, without the consent of the father, or, if he be not living, of the mother, or the guardians, shall be absolutely void." But the act really says, that "all marriages solemnized by licence, after the 25th day of March, 1754, where either of the parties, not being a widower or widow, shall be under the age of twenty-one years, which shall be had without the consent of the father of such of the parties so under age (if then living) first had and obtained, or, if dead, of the guardian or guardians of the person of the party under age, lawfully appointed, or one of them; and in case there shall be no such guardian or guardians, then of the mother, if living and unmarried; or if there shall be no mother living and unmarried, then of a guardian or guardians of the person appointed by the Court of Chancery—shall be absolutely null and void."

ART. 37. *An Examination of Mr. Pitt's Speech in the House of Commons, February 12, 1796, relative to the Condition of the Poor.* By the Rev. J. Howlett, Vicar of Great Dunmow, Essex. 8vo. 52 pp. 1s. Richardson. 1796.

The speech here examined being collected only from the public papers, we may question whether the principal contents of it have been correctly given. It is reduced, however, under three sections; the general system of our poor-laws; the legal regulation of wages in husbandry; and a plan for alleviating the distresses, and improving the condition of the poor. On the first point we agree with Mr. H. against Mr. Pitt, as he is reported, that the system of our poor-laws was not "bad in its origin;" being calculated only "to relieve the impotent poor, and to find employment for such as are able to work." But we think that it has been "worse in its progress;" and (with Judge Blackstone) that "the farther any subsequent plans for maintaining the poor have departed from this institution, the more impracticable, and even pernicious, their visionary attempts have proved." Comm. IV. 432. Under this head Mr. H. speaks, in the name of the poor, much more prudently than (we fear) they speak for themselves. P. 6. As to the poor-rates being doubled, or more, since 1750; would not one million, at that period, purchase as many of the necessaries of life, as two, or almost three, millions, at the present day? If so, they receive no more actual relief now, than they did at that time. But let us look at this question in another view:—Supposing that the population of the kingdom has been very much increased since 1750; then, a greater number of poor must require a greater sum for the same relief to each. Our comfort is, that the number of the rich has increased in some proportion; and, along with it, the ability to supply this extraordinary relief.

On the second point—a legal regulation of wages, we differ totally from Mr. H.; and we cannot conceive how the plan could be executed. The case of taylors and silk-weavers in London seems to be widely different from that of labourers throughout the kingdom.

In Sect. 3. *Friendly Societies* seem to be much undervalued. We think, with Mr. H., that the scheme of *lending small capitals* is visionary and impracticable. The "appointment of persons properly qualified, to report the state of parishes to magistrates, &c. and reports to be made to parliament every year," (p. 37) seems to be an unexceptionable measure; provided care be taken that it shall not be *too expensive*. But, if clerks of the peace should be able to make as high charges for their trouble in this matter, as they lately did in paying the bounties upon hemp and flax, the rates in every parish would be most sensibly affected by it. *Schools of industry* have our warmest approbation, in opposition to Mr. Howlett. If a tolerable attention to them, on the part of respectable persons, could be procured, they would do almost every thing that is wanted for the poor. Children, at the age of five years, would then be no burthen to their parents.

Upon the whole, the zeal, and sometimes the *passion*, of Mr. H. (p. 23, 24) appear to be greater than his experience; yet his tract is respectable, and deserves the public attention and consideration.

ART. 38. *Observations on the Duty and Power of Juries, as established by the Laws of England. Extracted from various Authors. By a Friend to the Constitution. Second Edition. 8vo. 19 pp. 6d. Kearsley. 1796.*

A reviewer, in our opinion, renders no small service to the public, when he detects and exposes the latent purpose of insidious publications. These observations upon juries appear to us in this light, and we shall warn our readers accordingly.

The editor assures us in his conclusion (aware that such an assurance was necessary) that "it is not intended, by the foregoing observations, to encourage partiality, or to tempt any jurymen to a *connivance at malefactors*." If this compilation should produce any effect, it can surely be no other than that which is here described: and it is remarkable, that *treason* and *sedition* are the *only* offences, concerning which juries are here expressly advised; and that the general *tendency* of the advice is, to find a verdict of—not guilty. How many real friends to the constitution will say that such advice is necessary?

ART. 39. *An original System of Taxation; or, General Contribution, by way of Stamp-Duty, &c. offered as a Substitute for the Window-Tax, or any other Imposts, &c. By One who Wishes to be Thought a good Subject, &c. 8vo. 28 pp. 1s. Robinsons, &c. 1796.*

It is proposed, by this original projector, that all persons of a given age shall "rank themselves into classes," each person having his class; that *rings*, of different materials and value, should be assigned to the several classes, to be worn on the little finger of the left hand; and *medals*, to be carried in the pocket; those by gentlemen having a bust of the king, and those by the ladies of the queen. The rings of the first class to pay a stamp-duty of sixpence; the second, one shilling; the third, two shillings and sixpence; the fourth, five shillings; the fifth, ten shillings and sixpence; the sixth, one guinea; the seventh,



two guineas; the eighth, four guineas; the ninth, eight guineas; the tenth, twelve guineas. Knights, baronets, and peers, in proportion to their rank; no peer less than twenty, or more than fifty, guineas. Wives to be in the same class with their husbands, paying half as much; single women to choose their rank, and pay as gentlemen. This arrangement is to be enforced, by making void all contracts entered into by, or with, persons who have not classed themselves. The author gives a just account of his plan, when he allows that it may appear novel and whimsical. We cannot encourage him to "submit this arrangement to his majesty's ministers;" apprehending that it would have but little chance of being brought forward among the ways and means, at the opening of the next budget.

ART. 40. *Authentic Correspondence with M. Le Brun, the French Minister, and others, to February 1793 inclusive. Published as an Appendix to other Matter not less important. With a Preface and explanatory Notes. By W. Miles. 8vo. 6s. Debrett. 1796.*

The first thing which will strike the reader of this tract, is the whimsical circumstance of its being addressed to the author's daughter; and the next, perhaps, will be the egotistical vein in which the whole of it is written. One, and perhaps the most important, fact to be collected from this pamphlet is, the further confirmation of what we have uniformly believed, and therefore asserted, that the French were the original aggressors in this present war: "one of the offences," says this author, "for which Le Brun suffered death, was that of having involved his country in a war with England; and this sentence of the French nation against our minister, I hold to be a virtual acquittal of the English one." P. 104.

The author in this, as in his preceding publications, merits the praise of considerable acuteness, and, in general, that also of good writing; but he appears in all to have assumed a style of personal importance, greater than is warranted by any incidents which have come to our knowledge; or by the correspondence which he has here published between himself, Marat, and Le Brun.

## MEDICINE.

ART. 41. *Some Account of the Maranta, or Indian Arrow Root; in which it is considered and recommended as a Substitute for Starch prepared from Corn. By Thomas Ryder. 8vo. 32 pp. 1s. Bell, Oxford-street. 1796.*

There is an inaccuracy in the title of this pamphlet, which makes it hardly intelligible. The author meant to say, in which the starch made from that root is considered and recommended, &c.

The author was induced to inquire into the properties of the maranta, from casually seeing a West Indian lady, whom he was attending, eating of a dish prepared from the root. He sent the account, obtained from the lady, with a sample of the starch, to the Society for the Encouragement of Arts, Manufactures, and Commerce, "who, after

after the most minute chemical experiments," he says, p. 10, "allowed it to possess every property for which it has been brought forward. The society flattered me," he adds, "with their letter of thanks on the occasion, which he begs leave to insert." Of the experiments, however, we have no testimony from the society; and the letter from Mr. More, their secretary, is only the common letter of civility and thanks for the communication.

"There are three species of the maranta. The arundinacea, galanga, and comosa. The arundinacea, or starch plant, rises to two feet, has broad pointed leaves, small white flowers, and one seed. It is cultivated in gardens and in provision grounds, in the West Indies; and the starch is obtained from it by the following process, described by Dr. Wright.

"The roots, when a year old, are dug up, well washed in water, and then beaten in large deep wooden mortars to a pulp. This is thrown into a large tub of clean water; the whole is then well stirred, and the fibrous part wrung out by the hands, and thrown away: the milky liquor being passed through a hair sieve, is suffered to settle, and the clear water is drained off; at the bottom of the vessel is a white mass, which is again mixed with clear water and drained; lastly, the mass is dried on sheets in the sun, and is pure starch." The descriptions of the plant, and of the method of making the starch, were first published in the eighth volume of the London Medical Journal, in the year 1787, to which this author has made no addition. The remainder of the pamphlet consists of general arguments in favour of the cultivation of the maranta, for the purpose of making starch, which the author thinks very practicable, and has no doubt, but in time, it would intirely supersede the necessity of using wheat for the purpose; the starch from the maranta being, he says, so pure, that one pound of it is equal to two pounds and an half of that prepared from wheat. For this fact, we are again referred to the experiments made by the Society for the Encouragement of Arts, &c. the author not appearing to be himself acquainted with the subject. But no communication of this kind having yet appeared in the Transactions of that Society, we apprehend that the slight information contained in this piece, will have little influence in exciting speculation in this branch of commerce.

## AGRICULTURE.

**ART. 42.** *Remarks on various agricultural Reports, transmitted to the Board of Agriculture in the Year 1794.* By William Fox, Attorney at Law. 4to. 76 pp. 3s. Nicol, &c. 1796.

A few of these remarks seem to be made hastily; as, at p. 9, where "the absolute freehold of cottages and small plots of land," are proposed to be bestowed on old and faithful labourers. If the *fee-simple* is here intended to be given, we cannot see any adequate fund for such a bounty; but, if the gift be *for life only*, there would be insuperable difficulties in *resuming* these grants from widows or children. Perhaps the most practicable and unexceptionable of all accommodations,

tions, to poor labourers in husbandry, would be, a *cow-pasture*, of suitable extent, in every *village* where there are now commons, wastes, or *poor's-lands* \*; and, in large villages, two or more of these pastures, conveniently situated, to be stocked with one cow only, by persons renting not more than five pounds a year in real value. If the number of claimants on the pasture should become too great, the two nearest magistrates, on complaint by the overseers or a vestry, might limit the number of claims, excluding those persons who came last into the parish, and preferring, on every vacancy, those who have longest dwelt there. Persons having served three years in any of his majesty's forces, and being lawfully discharged, might also be rewarded by a preference on these occasions. Convictions for larceny, &c. might be punished, in part, by the forfeiture of cow-pasture for a certain term.

In general, the remarks are pertinent, judicious, and useful; and the compilers of the county-reports, to be *reprinted*, may attend to them with much advantage. The rhapsody, at p. 2, in praise of the Board of Agriculture (which has honoured Mr. Fox by its "approbation and thanks") is the most unfortunate passage in the book.

## MISCELLANIES.

**ART. 43.** *An historical Account of the City of Hereford, with some Remarks on the River Wye, and the natural and artificial Beauties contiguous to its Banks, from Brobery to Wilton. Embellished with elegant Views, Plans, &c. By John Price. 8vo. 6s. Faulder. 1796.*

We have before spoken of this gentleman's topographical labours (see vol. vii. p. 695) and the present seems no less entitled to our commendation. Mr. Price is a very modest man and a sensible writer; he has judiciously avoided swelling his volume with superfluous charters, lists of names, &c. yet he appears to have omitted nothing of importance to his immediate subject. We wish him success in the further prosecution of his views, which, if the present work shall meet with even a moderate encouragement, he means to extend to the County of Hereford, upon a similar plan.

**ART. 44.** *Look before you Leap: or, A few Hints to such Artizans, Mechanics, Labourers, Farmers, and Husbandmen, as are desirous of emigrating to America; being a genuine Collection of Letters from Persons who have emigrated, &c. particularly to the federal City of Washington, &c. 8vo. 144 pp. 2s. 6d. Row, &c. 1796.*

This is one of the strongest dissuatives we have seen from emigration to America; and not the less strong, for being written (except the

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\* Instead of *letting these* (as is done in some places) and applying the rent in aid of the poor-rate; which is a grievous defrauding of the poor.

preface) by plain and unlettered persons. It exhibits a striking picture of the artifices employed by American agents, to inveigle mechanics, artizans, and husbandmen out of England; of the frauds practised upon them in the very outfit; of the wretchedness of the voyage; and of the disappointment and rough treatment universally experienced by them among their transatlantic friends. A dislike of the civil and religious institutions in Great Britain, induced most of these unfortunate persons to emigrate; and a tenfold dislike of America impelled them to wish for a speedy return to their native land.

As these letters are anonymous, we cannot affirm that they are genuine; but any one who has received accounts, on which he can depend, of the new federal city, may judge concerning this matter from one circumstance. A young stone-mason, in his letter, dated Washington, July 4, 1795, says, "the city does not contain forty brick-houses, and these are not half finished; the remainder are wooden huts:" p. 55. but the Morning Chronicle, January 28, 1796, affirms, that "the magnificent city of Washington has already seven thousand houses, built in a very handsome style." Again, the letter-writer declares, "there is not above one hundred and fifty mechanics, of all descriptions, employed here at present." P. 57. But Mr. Winterbotham, in his History of America (as here quoted) vol. iii. p. 72, says, "The city now makes a noble appearance; in the month of June last, eleven thousand artificers, besides labourers, were employed in the different works." Very gross imposition must be chargeable somewhere. If the letter-writer speaks truly, these are curious specimens of American puffing.

ART. 45. *Observations on the North American Land Company, lately instituted in Philadelphia: containing an Illustration of the Object of the Company's Plan, the Articles of Association, with a succinct Account of the States wherein their Lands lie: to which are added, Remarks on American Pine Lands in general, more particularly the Pine Lands of the southern and western States. In two Letters from Robert G. Harper, Esq, Member of Congress for South Carolina, to a Gentleman in Philadelphia: Printed by Galabin, for C. Barrell and H. Servanté, American Agents. 8vo. 149 pp. 2s. Debrett. 1796.*

The undertaking of this company will appear to many of our readers a matter of novelty and curiosity. Three individuals in America have jointly purchased of several states, six millions of acres of land; but having their operations deranged, by the failure of that pecuniary aid which had been promised them, they are desirous of getting partners in the adventure, who are to form a company, with a joint monied stock; the capital of which is to be three millions of dollars, divided into thirty thousand shares, at one hundred dollars each. If the subscription fill at this rate, some idea of the immediate profits to the three undertakers may be formed, from an account we have in this tract, of the sale of a million of acres, at a third of a dollar each, by one of them: the price to the seller, it is to be presumed, could not

not exceed a quarter of a dollar per acre\*. Now, if the six millions of acres had been purchased at the same rate, the capital subscribed will be twice the purchase money. The profits of the subscribers are to arise from the sale of the lands to settlers; the price of which is to be divided among them, after deducting the charges of management: the present undertakers engaging to make up their annual dividends six per cent, and pledging nine thousand shares, which they retain in their own hands, as a security to make that payment good. This is certainly not a well-conditioned pledge; its value in money rising and falling with the success of the company: a stable security must be always something of a fixed value. The whole business is the negotiation of a loan, by private individuals, for a foreign company; which perhaps ought not to be permitted in time of war.

The plan of the formation of the company is followed by a number of testimonials to the goodness of the lands: the whole pamphlet is to be regarded as an advertisement of an estate upon sale; which always sets forth that it is very desirable. The late adventurers to America have informed us, that the modern land of promise has been found by many to be the country of disappointment. The old proverb, *caveat emptor*, let the buyer look to his bargain, ought certainly to be recommended to all those who intend to purchase land in America.

ART. 46. *The Proceedings of the Governor and Assembly of Jamaica, in regard to the Maroon Negroes, published by Order of the Assembly; to which is prefixed an introductory Account, containing Observations on the Disposition, Character, Manners, and Habits of Life of the Maroons, and a Detail of the origin, progress, and termination of the late War between these People and the White Inhabitants.* 8vo. 5s. Stockdale. 1796.

This very interesting and satisfactory account is from the pen of Mr. Bryan Edwards, and will necessarily remove many mistakes and prejudices which have attended the popular discussion of the Maroon war in Jamaica. The author begins with a perspicuous history of the Maroons themselves, from the period when Jamaica was conquered from the Spaniards by Cromwell, and concludes with a minute and circumstantial detail of the measures pursued by the government of Jamaica, to suppress the late bold and dangerous insurrection of these intrepid negroes. A strong disapprobation was expressed throughout this country, of the measure of employing dogs against the rebel negroes; but when it is considered that the ambuscades of these men were perpetually destructive to our countrymen, and that the dogs were used merely to guard against these, by discovering the secret

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\* This, probably, exceeds the true price: Mr. Secretary Hamilton, in his report to the House of Representatives, in January, 1795, speaks of twenty cent, or one fifth of a dollar, as a price which had been "contemplated" by the States for new lands, "upon former occasions." P. 7.

haunts of the enemy, the measure appears to us to have been reprobated with undue severity, and to have been introduced rather by the violence of party, than the impartiality of justice and truth. The present work is a fair exculpation of the government of Jamaica, and is otherwise an entertaining and well-written performance.

ART. 47. *The History of the Antiquity and present State of London, Westminster, and the Borough of Southwark; including a Guide through all the public and private Buildings in this Metropolis. To which is prefixed an Abstract of the Island of Britain, from the earliest Period to the Invasion, Conquest, and End of the Jurisdiction of the Romans.* By John Mazzinghi, L. M. 12mo. 4s. Owen. 1794.  
The same in French.

The French account may probably be useful to foreigners; but, as to the English part of it, we do not see in what it excels the numberless publications with a similar title.

ART. 48. *Reports of Alexander Hamilton, Esq. Secretary of the Treasury; read in the House of Representatives of the United States, January 19, 1795. Containing, 1. A Plan for the further Support of public Credit; 2. For the Improvement and better Management of the Revenues of the United States. To which is annexed, the Copy of an Act for making Provision for the Support of public Credit, and the Redemption of the Debt. Printed by Order of the House of Representatives.* London, reprinted. 4to. 96 pp. 4s. Debrett. 1795.

The report of the secretary followed the proposition of Mr. Smith (of which an account has been given in p. 55 of our last volume) at a short interval. The principal object of it is the same: to continue the temporary taxes, to pay the interest of the deferred six per cents, and to establish a sinking fund to redeem that stock. The amount of those taxes was 1,859,626 dollars.

As the accounts Mr. Hamilton produced to the house have official accuracy, we give from him a summary view of the finances of the United States. The total amount of the debt, in January, 1795, was 76,096,468 dollars; and its interest 3,143,753. The annual amount of the taxes 6,552,300; and, of the expenditure, 5,681,843; and, the difference, 870,457 dollars. With this assistance, and other provisions already made, he calculates that the debt will be extinguished by the year 1826.

In case of a war, the American secretary also recommends the adoption of the principle of our second sinking fund bill; increasing the existing fund with one per cent. on every loan. What he has said on the consolidation of particular stocks, and the conversion of foreign into domestic debt, relates to some peculiarities of the debt of America. The legislature adopted this plan, as appears by their act, with which this tract concludes.

In Mr. Hamilton's second report, which is on the improvement of the revenues, there is much ingenuity. He recommends an act for the consolidation of the customs, in imitation of that of Mr. Pitt. In this paper we discover strong traces of an antecedent derangement  
in

in the finances of America: a large part of the capital of the debt, is arrears of interest funded, and funded at three per cent.; half the current interest of money on that contingent; and, as there is a considerable sum yet outstanding, this he proposes to pay off by installments, in ten years, at ten per cent. each. Such a proposition, from a minister in England, would have been looked upon as a mortal wound aimed at public credit; yet, on the delicacy of public credit, no man can lay down juster sentiments than are to be found at the end of Mr. H.'s first report, upon the taxation of public income; and the inviolable security of enemies property, in the funds of any state, during a war.

ART. 49. *Brief Reflections on the Eloquence of the Pulpit (occasioned by a Pamphlet, entitled, "Remarks on a Sermon preached on the Fast Day, 1795, by the Rev. J. Gardiner") in which, among many others, are considered the Sentiments of Dr. Gregory, Dr. Johnson, and Dr. Blair. By the Rev. J. Gardiner, Rector of Brailsford, &c. in the County of Derby, and Curate of St. Mary Magdalen, Taunton. 8vo. 67 pp. 1s. 6d. Poole, Taunton; Rivingtons, London. 1796.*

Mr. Gardiner, with a sermon previously published, had delivered some remarks upon the state of pulpit elocution in this country; and asserted, that "a perfect model might be formed, by a union of the French earnestness and warmth, with the English accuracy and reason." This position, among others, produced the attack upon Mr. Gardiner, to which this pamphlet is in some sort a reply. The animadversions of Mr. G. upon the coolness and languor of our English divines, we cannot but consider as in a great degree worthy of their attention; since such powerful advantages are gained over them by sectaries, from the resources of animation which they are known to employ. In his eulogy of the French sermon-writers we unite, under some few restrictions, with this author; nor can we be brought to think with an able writer, whose position Mr. G. very successfully combats, that the Bossuets, Bourdaloues, and Massillons, are preachers who "scarcely deserve to be read at all." The reflections are, upon the whole, judiciously written; and, though they offer nothing methodically exact, or strikingly new, they may be read with profit, by those divines who are desirous of rendering their discourses impressive and successful.

ART. 50. *A Treatise on Painting, by Leonardo da Vinci. Translated from the original Italian. Illustrated with a great Number of Cuts. To which is added the Life of the Author, and a Portrait from a Picture in the Duke of Tuscany's Gallery, at Florence. A new Edition. 8vo. 7s. Taylor. 1796.*

This is merely a republication of a useful book, with the addition of a new plate. We conceive it to be important to students, and to such we accordingly recommend it.

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ART. 51. *A Grammar of the French Tongue; wherein the Rules are particularly adapted to the Genius of the English Language. By the Abbé Henry, French Master at the Seminary in Ramfbury, Wilts. Parsons. 1796.*

The system of grammar, in the French language, is doubtless in a state of useful advancement, and much has of late been effected towards methodizing and simplifying its praxis. The present attempt is by no means contemptible, either in the design or execution. The author appears to have studied neatness of arrangement and conciseness of statement. His remarks on some of the more minute points in grammar, throw much light upon the defections and irregularities of the French Syntax; and the whole is accommodated (as the title expresses) to the particular genius of the English language.

## FOREIGN CATALOGUE.

### ITALY.

ART. 52. *Inscrizioni Greche Triopce, ora Borghesane, con versioni ed osservazioni di Ennio Quirino Visconti. Rome; 104 pp. in l. 4to.*

A beautiful specimen of antiquarian erudition, and typographical elegance, for which the public is indebted to the very laudable partiality of Prince Borghese for the remains of ancient literature and art.

In the beginning of the sixteenth century, there had already been discovered an inscription chiefly remarkable for its ancient attic orthography, on two pillars, (*inscriptio Farnesiana columnæ*; see Gruteri *Theſaurus Inſcrip.* p. 27; Montfaucon's *Palæograph.* II. p. 135. Villoison's *Anecd. Græc.* II. p. 122 seqq.) which a certain person of the name of *Herod* had erected on the *Via Appia*, at the distance of about three miles from Rome, on his *Triopium*, dedicated to Ceres and the infernal Gods; when another inscription of much greater extent was found on the same *Triopium*, which still more powerfully attracted the notice of the learned, as much by the nature of its contents, as by its novelty. Through the medium of a French gentleman, *Chr. du Puits* (*Putcanus*) who was then, in 1607, on his travels, a transcript from it was brought to Paris, where it was first published, not by *Casaubon*, (as we are informed by Fabricius, *Biblioth. Græc.* III. p. 813, Harl.) but by *Fr. Morelli* in the same year; and in the following year (not in 1609, as is again erroneously stated by Fabricius, comp. *Casauboni epistol.*



*epistol.* p. 322 ed. Almel.) by *Casaubon*. After a lapse of ten years, in the same place, distant about three miles from Rome, another similar inscription was likewise discovered, which was both important in itself, and still more so, as it served to throw light on those that have already been mentioned. A copy of this was procured by the learned Jesuit *Jo. Sirmond*, for *Saumaïse*, who published both the poems with a learned commentary. This was followed by other editions, among which those by *Spon* and *Brunck* are considered to be the most correct. Mr. V. reckons fourteen, besides the *editio Glossariensis*, or *Glessariensis*, as he conceives it ought to be called, mentioned by *Höschel Epist. Gudean.* p. 191. (At a later period, *Montfaucon*, in his *Diar. Ital.* and *Fabretti Inscrip.* cap. v. p. 413. inform us of another inscription, belonging also to the same class, but of less moment.) Both these slabs, belonging to that species of marble, called by the Italians *cipolla bianca*, were preserved by Cardinal *Sc. Borghese*, whose *Villa Pinciana* is so generally known. They are now by Prince *Marc Antonio Borghese* transferred to a still more dignified situation. He ordered them to be formed into two great *Aræ*, on the sides of which are added two metrical versions, one in Latin by *Saumaïse*, and the other in Italian by Mr. *Visconti*. (Both of these are contained in the present work, the former of them occasionally corrected by the editor, according to the more approved readings; besides which the text is here likewise accompanied with a *Versio Latina ad litteram.*) These *Aræ* adorn the entrance of a marble temple of excellent architecture, raised on large pillars of white granite, the whole being admirably calculated to convey to posterity at once a just idea of the ill-judged parade of *Herod*, and of the superior taste of the present possessor. A representation of this monument is given in the title-page.

Besides the explanation of these inscriptions by *Saumaïse*, *Casaubon*, *Crenius*, and others, together with emendations of, and very learned remarks on them, by the present editor, this work is still further recommended by a variety of antiquarian observations, not indeed immediately connected with the subject, but to which it has, however, given occasion; as, for instance, pp. 80, 82, 89. &c. on matters relating to Palæography; as also many curious and interesting observations on Mythology and Antiquities, among which we shall particularly specify those on the *Odeum* of *Herod* at Athens, p. 98; on the *Mythus* that *Alcmene*, after her death, was married to *Rhadamanthus* in the shades below, p. 102. comp. *Heyne* on *Apollodor.* p. 335; on the representation by the ancient poets and artists of *Cronus*, who, in the islands of the Happy, is said to preside over the souls of the departed, p. 80; and on the *Ἀρπυΐαι κλωθῶνες*, p. 81. We must likewise not forget to mention the explanation of many obscure words occurring in these inscriptions, such as, *ἀπατιμάω*, p. 100; *ἄτρετες*, p. 61; *βλαψίταφος*, p. 71; the improvement of the text of several passages of *Philodemus*, lately recovered from the Herculaneum, and five inedited epigrams, copied from a MS. in the Vatican Library, with the last of which, by *Antiphilus*, corrected by us in the last distich, as it is in our judgment the best, we shall conclude our account of this work:

Εἰς τὰ φων ἐξορυχθέντα ὑπὸ ἀρόλου.

Οὐχ ὄλι με φθίμενον κῆδος λίπεν, ἐνθάδε κείμεαι

Τυμνὸς ὑπὲρ γαίης πυροφόροιο νέκυσ.

Ταρχύδην γὰρ ἐγὼ τὸ πρὶν ποιεῖ· νῦν δ' ἀροτῆρος

Χερσὶ σιδηρεΐη μ' ἐξεκύλισσεν ὄνις.

Ἡ ῥα κκκῶν θάνατόν τις ἔφη λύσιν· ΟΥ ΠΟΤ' ἐρηϊο,

εἶνε, πέλει παδέων ὕδαλον, οὐδὲ τάφους.

ART. 53. *Annales Hebræo-Typographici Sæc. XV. Descripsit fusoque Commentario illustravit Jo. Bernard. de' Rossi Ling. Orient. Profefs.* Parma MDCCXCV. XXIV and 184 pp. in l. 4to.

After a short preface, in which the author gives an account of what he has endeavoured to execute in this equally curious and splendid work, we are presented with a *Dissertatio præliminaris de hebr. typogr. origine ac primitiis earumque raritate præstantia et usu*, in which the subject of the first chapter of the well-known *Disquisitione historico-critica de hebr. typographiæ origine ac primitiis*, p. VII—XXIV., is more fully treated. The falshood of what is asserted by the Jews concerning the invention of the art of printing among them in the time of Job, or that this art was discovered by them at so early a period as either the year 1420, or even 1461, (according to *Buxtorf*, who, from an edition of *Kimchi's Hebrew Grammar*, which, however, clearly belongs to the sixteenth century, assigned it to this latter year); but that before the time of *Aldus Manutius*, and, of course, before that of *Bombert*, there actually existed Hebrew presses; all these are points which it could not be difficult for the author to prove. Those writers may be said to come near the truth, who looked upon the famous *Soncinates*, a society deriving their name from *Soncino*, a small town in the Duchy of Milan, as the first Hebrew printers, and the *Mirchar appeninim* of R. *Jetaja Appenini*, published at *Soncino* in the year 1484, as the first book printed in that language. But that opinion was soon laid aside on the discovery of a *Pentateuch*, printed at *Bologna*, in the year 1482. Nor, indeed, was this *Pentateuch* itself long able to maintain its rank, being forced to yield it up to an edition of the *Arba turim*, printed at *Plebifacco* (*Pieve di Sacco*) a village in the Venetian territory of Padua, as was at first imagined in 1478, but, as it afterwards appeared, in the year 1475. The matter did not, however, rest here. Scarcely had *De' Rossi*, in the *Disquisition* just alluded to, ventured to pronounce the *Commentary on Job*, by *Gerson*, of the date of 1477, though no place is mentioned, to be the first printed Hebrew book, when he met in Rome with the *Orach Chaim* of R. *Jac. ben Ascer*, a work printed by *Abraham Conatus*, at *Mantua*; and soon after with one of still greater antiquity, printed at *Reggio*, in *Calabria*, in the year 1475, namely, R. *Solom. Jarchi's Commentary on the Pentateuch*; and, as he now found himself justified in considering the *Pentateuch*, printed at *Pieve di Sacco*, to appertain to the same year 1475, instead of 1478, he has been led to draw the conclusion in these new annals, that the first Hebrew presses existed in *Reggio* and *Pieve di Sacco*, and that this happened in the year 1475. The names of these first Hebrew printers were *Abraham ben Garton*

and *Mes ullah Kozi*. This art was afterwards exercised at *Mantua*, by *Abraham Conatus*; and, at *Ferrara*, by *Abraham ben Chajim*, of *Pesaro*, who likewise transplanted it to *Bologna* and *Soncino*, in which last place, in the year 1488, the first complete Hebrew Bible, with points and accents, in small folio, was printed. About the same time *Obadias*, *Manasses*, and *Benjamin* of *Rome*, as also *Chajim*, *Mardocheus*, and *Ezechias Montro*, likewise distinguished themselves as printers; but those who were most generally known, were the *Sonciniates* abovementioned, who carried on the business not only at *Soncino*, but also in other places, as, for instance, at *Naples* and *Brescia*, and afterwards, in the sixteenth century, in other towns of Italy. The annals, which are divided into three parts or periods, conclude with an account of the characteristic qualities of the first printed Hebrew books, pointing out likewise their comparative rarity and use. As Mr. De' R. himself possesses copies of almost all of them, we may certainly, with the greatest safety, depend on the descriptions that are here given of them. To the work are subjoined *four* indexes, the *first* containing the names of the different printers and publishers; the *second* those of the places, in which the works specified in the three parts of the annals were printed; the *third*, the titles of the works themselves, arranged in chronological order; and, lastly, the *fourth*, the names of the authors, by whom they were composed.

## GERMANY.

ART. 54. *Die Horen. Eine Monatschrift herausgegeben von Schiller. Des Jahrgangs 1795. I—X Stück.*—The Hours. *A periodical Work, published by Schiller. Parts I—X. 1795. 8vo.* (Price for the whole Year 1 Carolin.)

We point out this as a collection of pieces of the most distinguished merit, in prose and verse, by the celebrated author of *The Robbers*, and others; from which, however, both on account of the great variety of subjects, and of their general excellence, we should find it very difficult to present our readers with such extracts as might be calculated to give them a proper idea of the whole. *Jena ALZ.*

ART. 55. *Samlung vermischter Gedichte von Christian Adolf Overbeck.*—*Collection of miscellaneous Poems, by C. A. Overbeck; 256 pp. in 8vo. Lübeck and Leipzig.*

Hymns, odes, songs, anacreontic poems, and translations, by a writer who is advantageously known to the public, by some very popular pieces inserted in the *Musen Almanach*, &c. Such of our readers as are sufficiently acquainted with the language, will be able to form some judgment of the author's qualifications, from the following specimen, taken from p. 23.

*Das*

*Das Fischerlied.*

Wer gleichet uns freudigen  
Fischern im Kahn?

Wir wissen die schmeidigen  
Fische zu fahn.

Wir sitzen und schweben  
Geflügelten Lauf;

Wir tanzen und heben  
Die Füße nicht auf.

Bald hauchen uns säumende  
Lüftchen ans Ohr,

Bald heben uns schäumende  
Wogen empor.

Dann brüllt es an Klippen  
Und Fenster hinan,

Dann schüttern die Rippen  
Den taumelnden Kahn.

Defs lachen wir rüstigen  
Kurle jedoch,

Und winken die listigen  
Fischlein ins Joch.

Dem Schoffe des Meeres,  
So grimmig es scheint,

Dem traun wir, als wär' es  
Mit Planken umzäunt.

Wir fahren mit sinkendem  
Monde hinaus,

Und kommen mit blinkendem  
Kahne nach Haus.

Uns geben die Netze  
Frühmorgens gestellt,

Lebendige Schätze,  
Und Abends schon Geld.

Wohl bergen uns schützende  
Hütten die Nacht,

Bis wieder das blitzende  
Sternchen erwacht.

So geht es, und nimmer  
Gehs anders als gut;

Ein Fischer hat immer  
Gar fröhlichen Muth.

*Ibid.*

ART. 56. 1.—*Exegetisches Handbuch des Neuen Testaments. Drittes Stück*; pp. 140. *Viertes Stück*, 1795; pp. 163. *Zweyte verbesserte Ausgabe*. Leipzig.—*Exegetical Manual to the N. T.—Vols III. and IV.*; 2nd improved edition.

ART. 57. 2.—D. G. Rosenmülleri *Scholia in Novum Testamentum Tom. II., continens Evangelia Lucæ et Johannis*; pp. 566. *Tom. III. continens Acta Apostolorum, et Epistolam Pauli ad Romanos*; pp. 589. *Tom. IV. continens Pauli Epistolas ad Corinthios—Thessalonicenses*; pp. 703. *Tom. V. continens Pauli Epist. ad Timotheum—Hebræos, Epistolam Jacobi—Judæe, et Apocalypsim Joannis*; 740 pp. 8vo. *Editio quarta, auctior et emendatior.* Nürnberg.

Of these generally useful and esteemed Commentaries on the N. T. we think it sufficient merely to announce the present new editions. For the additions to the former of these articles, the author has been chiefly indebted to the Scholia of Rosenmüller, and to Michaëlis's Notes on his Translation of the N. T.—In the latter, Dr. Rosenmüller has availed himself of the observations which have been made on the N. T. since the appearance of his last edition in 1790; in different exegetical and philological works by Fischer, Griesbach, Heinrichs, Hessel, Heyne, Knapp, Kuinöl, Michaëlis, Morus, Rau, Schleusner, Teller, Tiedemann, Ziegler, &c. *Ibid.*

## SWEDEN.

ART. 58. *Ny Journal uti Hufballningen för Julius til Decembe Arr 1793, och Januarius til Junius Ar, 1794.*—*New economical Journal from July to December, 1793*; 203 pp. and from Jan. to June, 1794; 146 pp. in 8vo. with three plates; Stockholm.

As the character of this periodical work is already sufficiently established, we think it necessary to point out its continuation only. In the volumes now before us, the essays are written by Mr. Modeer, Geijer, Radvanou, Förnkranz, Erauder, v. Aken, Uggla, Wängberg, Seström, Hammar-sköld, v. Döbeln, Griewe, &c. *Stockholm's Posten.*

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

To a correspondent who signs himself E. N. we return our thanks for his learned and judicious communication; which, when the occasion arrives, shall be examined with more attention, and so far applied to use, as may be consistent with our plan and ideas.

In *Crito* we recognise an old correspondent; but it is an old friend with a new face, for he is displeas'd with the opinion we have given of a work, of which, from his mode of writing on the subject, we conclude him to be the author. Turning back to the critique in question (vol. vii. p. 330) we do not perceive that he could have any just reason for complaint. That we do not approve the plan of a work, which he and his friends think useful, is a mere difference of opinion, for which we are not bound to apologize. That he retract'd a material misrepresentation, in his errata, we acknowledged; but we were not fully satisfied with the mode of retraction. Without wishing to flatter either University, we feel a respect for both of them, that will always incline us to disapprove of any publication, which we conceive will be displeasing to their most respectable members.

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### LITERARY INTELLIGENCE.

We have authority to assert, that *Mr. Malone* intends to publish a full answer to *Mr. Chalmers's Apology for the Believers in the Shakspeare Papers*.

We are inform'd of a curious *Polyglott Bible*, project'd by the *Rev. Mr. Pratt*, Assistant Minister of St. John's Chapel, Bedford-Row. It is design'd particularly for the use of English students; and will unite the authorized English translation with the original texts, and the most important ancient versions, in parallel columns. At the foot of the page will be given all the valuable various readings collect'd by Kennicott and De Rossi, upon the O. T. and by Mill, Bengelius, Wetstein, Griesbach, Birch, &c. upon the N. T. The Prolegomena will contain the critical History of the Text and Versions. The whole is expected to form five or six volumes in quarto.

*Mr. Pennant's* account of India, a part of his great work entitl'd *Outlines of the Globe*, is proceeding towards publication. Several of the plates are already engrav'd.

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### ERRATUM.

In our account of *Mr. Ritson's* edition of *Robin Hood*, p. 18, the sixth line from the bottom, for 1599, read 1589.

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T H E

BRITISH CRITIC,

For FEBRUARY, 1797.

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Irasci nostro non debes, cerdo, libello  
Ars tua non vita est carmine læsa meo.

MART.

Be not offended, author, with our book,  
Not to yourself, but to your works we look.

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ART. I. *Memoirs of the Literary and Philosophical Society of Manchester. Vol. IV. Part II.* 656 pp. Cadell and Co. 1796.

**I**N our first notice of this valuable work\*, we spoke with some little regret of a law of the Society from which it proceeds, whereby the members had pledged themselves to produce a volume, at least, every two years. It appeared probable that such a law might lead to the accumulation of quantity rather than merit, and that the public might obtain a more unmixed advantage, by a more cautious and reserved communication. Injudicious laws soon abrogate themselves; and, in fact, if not in principle, this Society has already come to our conclusion; for this half volume, which was promised in

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\* In our second volume, p. 361.

1794, bears date in 1796. No censure, we are well assured, will attach itself to the Society, for this deviation from their original plan. Their volumes will always be welcome to the literary and philosophical world, when filled with such matter as they have usually contained; but whether they appear a little sooner, or a little later, than any fixed periodical time, will never be enquired. That there are many valuable things in the book now published, will be perceived from our analysis of its contents.

*The Laws of Motion of a Cylinder, compelled by the repeated Strokes of a Falling Block to penetrate an Obstacle, the Resistance of which is an invariable Force.* By Mr. John Gough. Communicated by Dr. Holme. p. 273.

This essay, as the author candidly acknowledges, is purely speculative, and exhibits a few mathematical truths, which perhaps may afford some amusement to those, who are partial to such enquiries. By mentioning this restriction, however, we do not mean to derogate from the merit of the paper. Mr. Gough is justly entitled to praise for his investigations, but as it is out of the power of man to render machines as accurate in practice as the theory upon which they are constructed, every intelligent reader of the paper will be satisfied with the information and rational amusement which it affords. The whole consists of four problems, but as these, and their solutions, do not admit of abridgment, and are too long for us to insert, we must refer our readers to the essay itself for full satisfaction.

*Sketch of the History of Sugar, in the early Times, and through the middle Ages.* By W. Falconer, M. D. F. R. S. &c. &c. Communicated by Dr. Percival. p. 291.

At what time the concrete juice called sugar was first used, cannot be ascertained. It is most probable that so remarkable a plant as the cane, containing a juice at once so pleasant, wholesome, and nourishing, was early noticed. It was well known to the East-Indians, when Alexander made his irruption into that country. Dioscorides, reckons it among the medicinal drugs, and describes the method of using it, to remove specks from the eyes, in the same manner as it is now employed. During the holy wars, the Crusaders found great quantities of the reeds, in the meadows about Tripoli in Syria, and were so delighted with the juice, that they could scarce be satisfied with eating it. The natives of that country cultivated it with great care. The sugar was obtained by bruising the



the reeds in mortars, and expressing the juice, which, after being strained, was set by until it concreted, in the form of snow, or a white salt. It was eaten with bread, or boiled in their pot-ages, and was in greater estimation than the honey of bees. At what time it began to be prepared by boiling is not ascertained, but this was probably done in a rude manner, very early, as the people of Sicily are said to have subjected it to a process of that kind, in the time of the Emperor Frederic Barbarossa.

*Copy of a Letter from Thomas Beddoes, M. D. Physician at Bristol Hot Wells, to Mr. Thomas Henry, F. R. S. &c. p. 302.*

A very short letter, communicating a chemical fact, respecting a substance found in a smelting furnace, very similar to some that had been related by Mr. Willis in the first part of this volume.

*Some Observations on the Flints of Chalk Beds, in a Letter from Thomas Beddoes, &c. to Mr. Thomas Henry. p. 303.*

Dr. Beddoes seems inclined to think that flints are a volcanic production, and have been actually in fusion. But we have seen so many irrefragable proofs, in collections of mineralogy, that they have been in another kind of solution, and have hardened gradually, that we cannot adopt the Doctor's opinion.

*Experiments and Observations on the Vegetation of Seeds, by Mr. John Gough. Communicated by Dr. Helme. p. 310.*

It has been observed in many places, on breaking up fresh ground, that seeds, which must have remained inactive in the earth for a considerable series of years, began on a sudden, from being brought nearer to the surface, to vegetate in great profusion. This extraordinary property is here made the subject of enquiry, and the author of the paper endeavours to ascertain by experiment, on what circumstances the quiescence or germination of the seeds may depend. The chief result of his experiments is contained in the following passage.

“ Now if the imperfections of my apparatus do not lead me into error, it is plain that seeds, in the act of vegetation, take Oxygene from the atmosphere, part of which they retain, and reject the rest charged with Carbone. The substances of the seed-lobes is hereby changed, an additional quantity of Oxygene being introduced into their composition; and a part of their Carbone lost. This change, in the proportion of their elementary principles, generates sugar, as is evident from the process of malting. But Sugar and Carbonic

Acid are more soluble in water, than the farinaceous Oxyd. They therefore combine with the humidity in the capillary tubes of the seed, and find a ready passage to the Germ, the vegetative principle of which they call into action by a *stimulus* suited to its nature. A nutritious liquor being thus prepared, by the decomposition of the seedlobes, and distributed through the infant plant, its organs begin to exert their specific actions, by decomposing the nourishment conveyed to them, and forming new Oxyds from the elementary principles of it, for the increase of the vessels and fibres; and in this manner the first state of vegetation commences. One principal use of the seed lobes being ascertained, we are enabled to understand some experiments made by Malpighi. This industrious philosopher stripped the germs of a great number of beans, and a variety of other seeds, of their external coverings, and placed them naked in the ground. Of all that he treated in this manner, only three beans vegetated, not in the usual way, but very imperfectly: vide *Malpighii opera* Tom. I. p. 109. It is evident then from the experiment of the Italian philosopher, that the juices of the earth, though fit for the nutrition of maturer plants, are insufficient to awake the latent energy of their Germs. But if the seeds be planted in the earth unutilated, these juices are imbibed by their seed lobes, and there receive the impregnation which is necessary for the vegetative process; the atmospheric air, that contributes so much to the change in their composition, having free access to the seeds through the pores of the soil, as may be safely inferred from the first experiment. It is highly probable, that the Germs of the beans which attempted to vegetate, were not perfectly freed from the farinaceous matter; they therefore sprouted, but withered soon after for want of proper nourishment." P. 320.

This subject is further pursued in a subsequent paper, at p. 488, of this volume, where it appears that a certain temperature is also necessary, and that, as Mr. G. expresses it, "the preservation of these bodies may be infinitely prolonged, by secluding them from the atmosphere in a situation where the temperature never exceeds a certain degree; which (degree) is not the same for all seeds, but depends on their respective properties." P. 494.

*On Plica Polonica.* By Mr. Frederic Hoffman, Surgeon to the Prussian Army, communicated by Dr. Ferriar. p. 324.

Our knowledge of this very singular and extraordinary disease is so limited, that we receive with gratitude the few facts the author has furnished. Although the most material difficulties are far from being cleared, this we may still hope will be done; as the author, who appears to be adequate to the business, has promised to continue his enquiries.

The disease is peculiar to Poland, and almost confined to a particular district, *Pokusia*, whence it is called *lues Pocusiensis*. Some writers have supposed that it was originally derived from

Tartary, but this fact is not authenticated. It affects horses, wolves, dogs, &c. as well as the human species. Among the latter, its attack is almost confined to infancy or childhood, few adults being attacked by it. It is almost exclusively found among the peasants, and the lower order of the people. Yet this writer does not think it the offspring of dirt and filth, the children, in the neighbouring countries, though equally fordid, not being attacked by it. There is nothing peculiar in the climate, soil, water, or diet, to which the author thinks it may be attributed. It is, he believes, contagious, and he thinks probably hereditary; but this fact does not seem to be by any means ascertained.

Previously to the appearance of the disease, "the children are attacked with spasmodic complaints, pains in different parts of the body, a slow fever, and various diseases of the eyes; all which cease immediately on the appearance of the plica. The hair grows rapidly, and there is a copious secretion of mucus from the bulbs or roots, which mats the hair together, and makes it impossible to comb or keep it clean; the head swarms with vermin, and emits an extremely foetid smell, which the Poles seem not to regard. They never attempt to palliate or cure it, as they conceive it to be a salutary effort of nature to free the constitution from some humours, which, if repelled, would occasion paralysis, or some other grievous affection, or even death.

The writer does not inform us to what length the hair sometimes grows, whether being cut it emits blood, as has been reported; whether it shortens life, terminates in any other disease, or is ever spontaneously cured. These, and other circumstances, will probably be elucidated in a future essay.

*On the Combustion of dead Bodies, as formerly practised in Scotland.* By Mr. Alexander Copland. p. 330.

This is properly the sequel of a paper which appeared in Part I. of this fourth volume; and contains Mr. Copland's defence and further explanation of his opinion there delivered, concerning the use of an iron instrument discovered in an ancient place of sepulture. He had conceived it to be employed to facilitate the combustion of dead bodies, with less fuel, and he therefore called it a *comburator*. The principal arguments, which he has heard alledged against his opinion, he thus repeats.

" 1. That the subject was [should be] of so very uncommon a nature, as hitherto to have escaped notice.

" 2. That

“ 2. That the instruments described might have been applied to other purposes, as to husbandry, punishment, or torture.

“ 3. That there appeared no necessity for the use of an iron apparatus, in the process of consuming dead bodies.

“ 4. That the suspending of bodies for the purpose of combustion was indecent; and likely to cast some reproach on the memory of those, whose corpses had been so treated.”

Mr. C. in a second visit to the place where the iron instruments had been found, discovered an oblong concave hearth, bearing evident marks of combustion, within twenty-five paces of the spot in which the instruments were concealed. This hearth, according to him, no less strongly indicated its original destination, by its form, than the instruments before described, and therefore strongly tended to confirm his first supposition. The instruments were of the following kind: “ a number of very strong and most curious chains; a pillared supporter; rings, and blunt hooks highly ornamented; hoops of a different construction from those now in use; a pitchfork having its prongs squared, and therefore unfit for being used in husbandry, and also too large for culinary purposes; and a pair of large tongs.” These instruments, which certainly were not in common use among the ancients, he conceives to have been here contrived, when the practice of burning bodies was generally disused and forbidden, to enable some who were still attached to that mode, to perform it easily and secretly. The conjecture is at least ingenious, and is here supported by several circumstances of probability. Mr. C. answers the several arguments above-stated in their turn; and though we cannot say, and he probably does not suppose, that he has proved his point, it must be allowed that he has made a good defence, of a very fair conjecture.

*Observations on the Advantages of planting Waste-Lands.* By Thomas Richardson, Esq. p. 3+5.

The advantages here set forth deserve the serious attention of every landholder who wishes to promote the welfare of his country, and his own private interest; objects which, in this instance, may happily be considered as inseparable.

Mr. R. thinks that one-eighth part of the kingdom may fairly be esteemed as unfit for any other purpose than that of planting; and this aggregate he divides into the three following kinds. “ 1. Buggy wet lands, which, from their situation and nature, cannot be drained without an expence far beyond any probable advantages to be derived from their cultivation. 2. Sterile hungry lands. 3. Barren rocky hills.” Mr. R. proves by experiment, that the first of these descriptions

tions may be rendered productive, in a very considerable degree, by planting Alder, the White Willow, the Sallow, and the Ozier. In treating of the second general description, he justly observes, that several parts of this kingdom abound in dry burning sands, in barren heaths, and moors, unfavourable to every purpose of cultivation; and he appreciates the advantages which may result from planting such lands from circumstances which have fallen within his own knowledge. In the striking instance of advantage, which he gives, the Scotch-Fir was planted, and the "neat profit in thirty years was 105l. 8s. 6d. The extent of the ground planted was not more than three-fourths of a statute acre, and its utmost value, previous to planting, could not be estimated at so much as 2s. 6d. an acre annually.

The last kind of land which Mr. R. notices, consists of those mountainous tracts of barren rocky hills, which are met with in many parts of the country, and which at present are almost useless. Those, he justly observes, may be turned to great advantage by planting; a truth which every one will readily admit who knows the face of the country to a moderate extent.

If gentlemen of landed property were to carry such particulars into practice as Mr. R. recommends, we should see the younger branches of large families more generally provided for, picturesque beauty would more frequently meet the eye of the traveller, and the private possessors, and the public, would be solidly benefited.

*The inverse Method of Central Forces. Communicated by Edward Holme, M. D. p. 349.*

The doctrine of Central Forces being of the highest importance in mathematical philosophy, authors of the first-rate abilities have exerted themselves in illustrating it; and we consider the paper before us as a valuable addition to what they have delivered upon the subject. The paper consists of four problems, of which the following are the enunciations.

1st. The centripetal force being inversely as the  $n$ th. power of the distance from the centre, and the direction and velocity of a body at any point  $v$  being given; to determine the orbit, &c.

2nd. The same things being given as in the last proposition; to determine the velocity and time corresponding to any given distance of the body from the centre of force.

3d. If a body be acted upon by two forces tending to the same centre, which vary as the  $n$ th. and the  $q$ th. powers of distance

distance reciprocally ; it is required to determine the equation of the orbit it will describe, &c.

4th. The centripetal force being reciprocally as the  $n$ th. power of the distance from a plane parallel to the horizon, and the direction and velocity of a body at any point being given ; it is required to determine the nature of the curve it will describe.

To these propositions are added several corollaries and remarks, well deserving the attention of mathematical readers. The society, we are informed, was not permitted to mention the author's name ; but this prohibition surely could not originate in a consciousness of inability to handle even this difficult subject. Some considerable errors, which have arisen in printing a few of the algebraical statements in this paper, will be found corrected at the end of the volume.

*Conjectures on the Use of the ancient terraced Works in the North of England.* By John Ferriar, M. D. p. 422.

The works here meant are parallel terraces cut on the sides of hills, which are frequent in the North of England. "That such terraces," says Dr. Ferriar, "were intended for military purposes, can hardly be doubted ; but, in what age, or with what particular view they were formed, has never yet been determined." Dr. F. is inclined to think them lines of defence against the Romans, and particularly against Agricola ; to us they appear to be very ill calculated for such a purpose, as an army posted upon inaccessible shelves, from which they could neither advance nor retreat in a right line, would easily be shut in and captured, by a very few soldiers at each end of the terraces. The subject is certainly obscure, but the investigation once begun, may, in time, be brought to some satisfactory conclusion.

*Miscellaneous Observations on canine and spontaneous Hydrophobia ; to which is prefixed, the History of a Case of Hydrophobia occurring Twelve Years after the Bite of a supposed Mad Dog.* By Samuel Argent Bardiley, M. D. M. R. M. S. Edinburgh, and C. M. S. London. p. 431.

The observations contained in this interesting paper, were occasioned by the author's attending a poor man, who, in consequence of great labour and anxiety of mind, was seized with fever, attended with spasmodic affections, stricture of the præcordia, and all the usual symptoms of hydrophobia, of which he died on the fourth day. He had been bit twelve years before by a dog, that was supposed to be mad ; the re-  
collection

collection of which appears to have added considerably to the vehemence of the disease.

The improbability of the virus lying dormant such a length of time, induced Dr. Bardley to examine the accounts of hydrophobia that are extant, as well those occasioned by the bite of mad animals, as those that are called spontaneous: and, as in the latter species, which are said to be produced by great fatigue, depression of the spirits, hysteria, wounds, lacerations, &c. the symptoms are found to be exactly analogous to hydrophobia occasioned by the bite of mad animals, he is induced to rank this, as well as all the cases in which the disease is said to have made its appearance, later than twenty months after the patient had been bit by a rabid animal, in this class. This, indeed, seems full as great a latitude as can be properly given to the infection, since it usually produces its effect in forty days. After settling this point, the author proceeds to consider whether the disease may be communicated by the saliva of a rabid animal falling, or being rubbed upon the skin, where there is no abrasion or fissure. This, he thinks, may happen by an animal licking the lips of a person, as the skin in that part is peculiarly thin. He supports this opinion, by reciting, among other examples, the case related by Hildanus, of a woman's being attacked by the disease, who, while mending a rent in her gown, that had been torn by a mad dog, bit off the thread with her teeth. But, as the lips are more subject to chaps and fissures than any other part of the body, this case does not seem conclusive. The author next considers, whether the saliva in the human species is equally infectious with that of dogs or other animals. As during the continuance of the disease a preternatural secretion of saliva has been almost universally observed to take place, this has been suspected; and some cases have been related by Palmarius, in which it is said actually to have happened. But these cases are, with good reason, suspected; and no well attested cases occurring in later writers, although, from the affectionate tenderness with which the sufferers from this dreadful disease are treated by their relations and friends, occasions for infection must have often happened, he rightly, we think, concludes against the proposition. The author joins in opinion with Dr. Hunter and other writers, who have asserted from observation, that not more than one in twenty-five of the persons bit by rabid animals are infected. But, as their opinions were formed from loose and scattered observations, we are sorry the author did not acquaint us, how many of the forty persons admitted to the Manchester Infirmary, in the space of a fortnight, in the year 1794, who had all been bitten.

he says, p. 486, by dogs undoubtedly mad, were affected with the disease, at what time the symptoms appeared, &c. From such a host of patients, bitten at one time, a circumstance that we hope will never occur again, great light might have been thrown upon all the points discussed in this essay. With this we hope we shall be favoured at some future time. On the whole, the author appears to have examined the subject with great industry and attention, and has contributed to the establishment of some facts relative to the history of hydrophobia, about which the opinions of physicians have been hitherto unsettled.

*An Attempt to explain the Nature and Origin of the ancient carved Pillars and Obelisks now extant in Great Britain.* By Mr. Thomas Barrit. p. 506.

By an uncommon attention and acuteness of observation, Mr. Barrit has brought down the celebrated pillars in the church-yard at Penrith, and others of a similar form, from their supposed Runic antiquity, to the much more probable origin of Christian times, as late as the fourteenth century. He conceives them to have been crosses mutilated at the time of the reformation, but originally of an heraldic form, the parts of which may be traced in a great degree in their present state. What this writer says of the misrepresentation of these monuments in Mr. Pennant's plate, may be confirmed by a manuscript observation in our hands, which was made on the spot in the year 1778. "We viewed the monuments in the church-yard. The plate in Pennant's tour contains two figures of the same nature; the lower is a tolerably exact resemblance of the original, but the upper is quite different, and seems rather the work of fancy. If it be meant as a restoration of the pillars that now stand, it is evidently erroneous." Mr. Barrit also says: "I think there is little doubt of its being a forgery, when compared with the monument." This gentleman confirms his own opinion respecting the crosses, by that of Dr. Ferriar, who was with him when he made the observations.

*Meteorological Observations, collected and arranged by Thomas Garnett, M. D. Physician at Harrowgate; Member of the Royal Medical, Royal Physical, and Natural History Societies of Edinburgh; of the Literary and Philosophical Society of Manchester; of the Medical Society of London; of the Royal Irish Academy, &c. Communicated by Dr. Percival.* p. 517.

The observations in this paper are of considerable extent, and of course merit the serious attention of the meteorologist.

The



The whole is divided into four sections; the first of which contains the different observations that have been made on the barometer. The second contains observations and remarks on the thermometer. In the third is an account of the quantity of rain which has fallen in different parts of the kingdom, with some remarks on the imperfections of rain-gages, and the methods of remedying them. The fourth section contains an account of the different observations made on the winds. To them are added, by way of appendix, the remarks of several correspondents, which could not properly be referred to any of the preceding divisions.

As many changes of the weather, in particular places, are to be attributed to local circumstances, it is much to be wished that they who favour the public with meteorological observations, would add remarks upon the situations where they are made. If the direction and distance of neighbouring mountains, rivers, and coasts were accurately stated, and observations very generally made in every country, the winds might be traced to their sources, and a general rational theory of the weather might, perhaps, be established.

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**ART. II.** *Analysis of Researches into the Origin and Progress of Historical Time, from the Creation to the Accession of C. Caligula: an Attempt to ascertain the Dates of the most notable Events, in ancient Universal History, by Astronomical Calculation; the mean Quantity of Generations, proportionate to the Standard of natural Life, in the several Ages of the World; Magistracies, national Epochs, &c.; and to connect, by an accurate Chronology, the Times of the Hebrews with those of the co-existent Pagan Empires; interspersed with Remarks on Archbishop Usher's Annals of the Old and New Testament. Subjoined is an Appendix, containing Strictures on Sir Isaac Newton's Chronology of ancient Kingdoms, and on Mr. Falconer's Chronological Tables, from Solomon to the Death of Alexander the Great. By the Rev. Robert Walker, Rector of Shingham, Norfolk. 8vo. 432 pp. 6s. Cadell and Davies. 1796.*

**N**O sooner had we dismissed the tables of Mr. Falconer, than the present publication fell into our hands; which while it announces and unfolds the author's design, may be considered as a specimen of his ability in executing the important researches he proposes to publish. These, it appears, from

from an advertisement prefixed to this analysis, are comprised in three parts. The first contains the principles of computation by natural and instituted measures. To these are applied the generations of men, the duration of magistracies, reigns, pontificates, and other supreme or subordinate dignities. The second consists of historical arrangements, from Adam to the accession of Caligula, in the year after the Crucifixion; in these are comprehended occasional strictures on the schemes of the most celebrated chronologists, as also on the writers of sacred genealogy, &c. The third part consists of dissertations on important subjects in sacred criticism, which serve to illustrate or confirm his foregoing principles and conclusions.

“ Some readers may pronounce every attempt to erect the fabric of ancient Universal History, on the basis of Astronomical Chronology, a visionary project, to the execution of which the human faculties are inadequate. In the presumption, that the scheme is practicable, the author proceeded to collect materials, which he found to be various, suitable to the proposed end, and sufficient to enforce conviction. To facilitate the study of sacred literature, by evincing that the objections, daily urged against the credibility of the Holy Oracles, rise from ignorance and sophistry, was his prevailing motive to this arduous enterprize.” P. 3.

This is undoubtedly a most meritorious undertaking, in which every friend to truth, as well as to religion, is deeply interested.

The author is attached to the Hebrew chronology, and observes, in vindication of it, that

“ The antiquities of Egypt have been carried thousands of years beyond those of the Hebrews; those of Chaldea, hundreds of thousands; and those of China, millions; but their wildly exorbitant computations rest on no scientific principles. Their several dynasties, constructed without regard to a first point of reckoning, to natural measures of time, or combinations of its integral parts; to generations, in a continued progression; or to historical incidents; exhibit every aspect of allegory, fiction, and deliberate forgery.

“ With the like characters of incredibility, though of an inferior degree, is the chronology of the Gr. Pentateuch chargeable. It enlarges the count of years, from Adam to Abraham by almost fifteen centuries. Not the least vestige of evidence occurs, or can be produced, to justify the conjecture, that the Mosaical numbers in the fifth and eleventh chapters of Genesis, were greater in the days of Ptolemy Philadelphus than in our Bibles now; or that they have been abbreviated in the intermediate ages. The Alexandrian translators, misled by the incredible antiquity which the Egyptian priests ascribed to their monarchy, rashly adventured to falsify the Mosaical chronology; not by changing the genuine numerical notations, but by adding one century to the age of several patriarchs at the nativity of their specified sons. In the fourth century of the Christian æra was the fraud

fraud discovered, and in part rectified, by Jerome, in his vulgar Latin version. His authority, however, was inadequate to remove the prejudices in favour of a scheme established by prescription. The Jews at last, adhering to the Mosaical text, withdrew their regard from its faulty version; and the western churches of Christendom, adopting Jerome's Latin Pentateuch, received unawares the true Hebrew chronology. Yet the Protestants at the Reformation generally approved the amplified numbers of the Alexandrian interpreters. About the middle of the past century, A. B. Usher restored the Hebrew computation, which Whitton and certain later writers have ventured once more to explode. Were this version, now preferred to the original, in every other respect superior to reprehension, in one view it is exceptionable. Moses was the first who instructed mankind concerning the origin of the world, the time of its formation, and the history of the first ages. No stress is here laid on the evidences which authenticate his special and peculiar commission, to testify that the universe is the production of wisdom, goodness, and power, all adequate to the existing phenomena. With respect to priority of time, harmony of parts, congruity with nature, and every circumstance of credibility, whether intrinsic or adventitious, his report has every criterion of truth. Neither the Scribes who executed the Samaritan copy, nor the commissioners who fabricated the Greek version, and, from sinister views, corrupted the original numbers of the Pentateuch, have the least claim to implicit belief, much less to preferable credit. On the moral character of witnesses always depends the validity of their testimony. That of Moses is superior to every suspicion of deficient or fallacious materials, artfully connected to mislead a credulous multitude.

“ What, though his account of events and dates was not compiled from records of former times! Originality is not an infallible criterion of imposture. Counterfeit coin implies a pre-existent model. It must be noted, that Moses could not impose on his contemporaries a fictitious history. By his arrangements above 2500 years had elapsed from the creation to the passage over the Red Sea. From Adam to Noah tradition had passed through 9 stages in  $15\frac{1}{2}$  centuries, a term scarcely equivalent to three of our generations, as now compressed within the limits of a single century. Shem the son of Noah lived five centuries after the birth of his son Arphaxad, and consequently died in the 60th of Isaac, which is the year of Jacob's birth, co-incident with A. M. 2159. Levi, the son of Jacob, conversed with his own grandson, Amram, the father of Moses. So that from Jacob to Moses, both excluded, are but two generations during the lapse of 420 years before the Exodus; a period, not much exceeding sixty years of traditional history. As the memory of the patriarchs, collectively, was, in the ages prior to alphabetical composition, the treasury of authentic historical truth, impossible it was for Moses to escape detection, if he had pretended to contradict the universal report of uncorrupted tradition.

“ Incredulity may still remonstrate, that tradition could not preserve pure and unvitiated the contents of the Mosaical history, during the currency of twenty-five centuries.

“ It

“ It is replied, that the history of the world's origin could not be known without a supernatural communication. To Adam it was first of all revealed. Who will venture to deny, that it was, if need were, repeated to Moses? A late translator of the primeval history scruples to admit the divine inspiration of the writer. Let him enjoy all the credit and comfort of his own paradox.” P. 9.

The author concludes his advertisement by submitting,

“ With deference, to the judgement of an impartial and discerning public, what regard may be due to proposals, of which the ultimate object is to accomplish Sir Isaac Newton's arduous enterprize, so as to make Sacred History suit with itself, with the Annals of Paganism, with the natural measures of time, with national eras, with the course of nature in the generations of men, and with civil magistracies\*.” P. 14.

In his Preface to the Analysis, Mr. Walker considers, with great ingenuity and success, the respective merits of the Hebrew and Greek computations of time, from Adam to Abraham. In preference to the former, he observes, that

“ The great luminary of his age, Archbishop Usher, after a long poise in an equal balance, found the former to preponderate, and judiciously decided in favour of evidence, stamp'd with every signature of probability and truth.

“ His preference, more from the strength of reason, than respect to the authority of his name, reformed the sentiments of his country, and confirmed those on the continent, wherever assent to the Hebrew chronology had not previously obtained an establishment, as, indeed it had done, in the western church, from the days of Jerome; and about the era of the reformation, it derived canonical authority from a decree of the council at Trent, before, or about, A. D. 1542.

“ In Britain, however, during the currency of the xviiiith century, the spurious chronology of the Septuagint, so justly exploded 150 years ago, has again risen into credit, and superseded the genuine notations of Moses, the first chronologer and historian.” P. vi.

“ The marvellous stories, transmitted concerning the formation of this version, if true, amount to much stronger evidence, than that alleged for the authenticity of the original; or, to invert the argument, is it probable, that the testimony of Moses, alone, was sufficient to induce conviction; and that the testimony of seventy Scribes, shut up in separate cells, who all translated the same writings, so as not to vary in one phrase or particle, was requisite to establish the honesty, skill, and inspiration of the translators? If this query be

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\* The announced work is to be comprised in 2 vols. 4to. price 2l. 2s. to be paid on delivery, and subscribers' names transmitted to any of the booksellers in Great-Britain, or to the author, No. 6, Crown Court, Little Pulteney-street, Westminster.

answered in the affirmative, unavoidable is the inference, that Lewis Geddes was under obligations to produce evidences of his skill and fidelity, seventy degrees stronger than Moses for his veracity as an inspired writer, which character this consummate critic has ventured to controvert, with needless repetitions of his belief.

“ Kennicott alledges, that some copies of the Hebrew Pentateuch, having the larger numbers, were extant in the fourth century. On the report of Eusebius the credibility of this fact is said to rest. Other evidence is produced to confirm the belief of copies existing in the seventh, and even subsequent centuries. With all deference to the veracity of these witnesses, be it remarked, that their evidence is good for nothing. It ought to have been proved, by evidence, direct or circumstantial, that copies having the larger numbers did actually exist before the reign of Ptolemy Philadelphus, the date of the Greek version. Be it supposed, though it cannot be admitted, that the incredulous Jews of the second century had mutilated the genuine chronology of Moses, much more probable it is, that certain Christians, more zealous than honest, did actually corrupt certain copies of the Hebrew Pentateuch, by foisting in the amplified numbers of the Greek version. This might have been done by some proselytes from Judaism to Christianity, whose attachment to the enlarged chronology prompted them to procure it the sanction of Moses' authority.” P. viii.

The author observes further on this subject,

“ Whether the Hebrew numbers were curtailed, or those of the Greek version enlarged, the fraud was executed, wilfully, methodically, with provident foresight, and every plausible art of deception. Who were the agents? whether the Jews, or the Christians, of the second century? Against the Jews the charge is thus produced, in form and substance, by very expert practitioners in the court of calumny.

“ The Jews had a mind to have left out a century in the ages of all the patriarchs, before they begat children, and to have added it to the after-term of their lives: but they found, that, if they dropped the centuries in the ages of Jared, Methuselah, and Lamech, before they begat children (as they had done of all the rest) and added them to the remainder of their lives, they must, by this reckoning, have extended their three lives beyond the flood.

“ It is replied, That no reason, which could induce the Jews of the second century to falsify their records, occurs, or can be assigned. The contested notations from Adam to Abraham relate primarily to the genealogies of the intermediate families, and eventually to the accumulating years of the world. But, in the first or second century, neither the Jews, nor the Christians, computed times by the Mosaic numbers. In private families, and in their public assemblies for worship and instruction, the Greek version, as better understood, was by both parties preferred. Certain it is, that the numbers in that version were enlarged at its very formation. Now, if either party were convinced that an origin too remote by several centuries was ascribed to the creation, the natural method would have been to reduce the notations in the Greek Pentateuch to a more authentic standard. That standard  
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must have been the Hebrew text; *if so be that* the Alexandrian interpreters first deviated from the Mosaical computation.

“ 4. That the Jews, as a collective body, could, at no time after Moses, and before the final catastrophe of Jerusalem, by a public deed, vitiate their sacred records, and escape detection, are points so intuitively obvious, that every attempt to evince the impossibility of success in attempts for that end, would be a needless expence of argument.

“ 5. On the other hand, every suspicious circumstance, every colour of actual guilt, and every probable temptation to amplify numbers, rests on the Alexandrine interpreters.

“ It is said, that they were but five in number, one for each volume of the Pentateuch; and all confined to separate cells. But be it admitted that the number was lxxii. much stronger is the probability that so small a number of men should agree in a fraud, than that the whole Jewish nation, magistrates, priests, levites, scribes, and people, did unanimously vitiate their sacred books. Such a project could not have been executed without a controversy, and historians would have recorded the names of the agents, the time, the place, the motives, the circumstances, which obstructed or favoured the reception of the scheme. The impostor Aristes takes notice, that only one true copy of the Hebrew original was transmitted from Jerusalem to Alexandria. To prevent the danger of a shameful detection, that one copy, if dismembered and destroyed, could never be produced, as an evidence either of fidelity or fraud. But at Jerusalem an immediate discovery must have been unavoidable.

“ 6. It must farther be considered, that the translators of the Septuagint, whatever was their number, had very specious and prevalent inducements to amplify the Hebrew antiquities. Herodotus, misled by the ostentatious vanity of the Egyptian priests, assigned to that empire an incredibly remote establishment. This national pride, like the pestilence, soon infected the contiguous inhabitants of Samaria and Phœnicia. The former, one full century prior to the time of Ptolemy Philadelphus, had procured a copy of the law for the use of the temple on mount Gerizim; and from every probable circumstance it is inferred, that the amplified numbers were first inserted in that copy, [the Samaritan] and afterwards in the Greek version, where freedoms, far more unreasonable, were taken with the venerable original; which, however, both parties left immaculate. The result of all these presumptions is, that the numbers of the Hebrew text were not retrenched, but those of the Greek version exaggerated.” P. x.

This, it must be admitted, is strong reasoning.

The necessity for Mr. Walker's important undertaking, is given in the following words:

“ By several authors of eminent abilities and learning, have the genealogies from the first to the second Adam been examined, but successfully adjusted by none. From Jacob to the dissolution of the Hebrew monarchy numerous are the sources of uncertainty: and, as far

far as the writer's knowledge extends, the period from Solomon to Josiah has been overlooked by all the critics and expositors. In this Analysis the principal difficulties have been obviated, and, it is hoped, consistently with the course of nature." P. xx.

The introduction to this accurate work examines the division of the times before the Crucifixion.

In chapter I. the vulgar and historic dates of the Christian era are considered, and the author concludes it with observing, that

"In exploring the source of measured time, and the dates of fixed periods, prior to the era of authentic history among the Gentiles, great expectations of important discoveries were entertained from Sir Isaac Newton's Chronology of Ancient Kingdoms amended; (a work which every where indicates a superiority of genius, though genius fettered with prejudices in favour of pre-established systems); but the author's hopes, sanguine as they were, ended in the vexation of disappointment. That prodigy of genius, not suspecting fallibility in the decisions of a Metropolitan, whose chronological arrangements had obtained the sanction of general belief, implicitly adopted his fundamental principles, and, like his author, errs with much ingenuity. The great imperfection of Sir Isaac Newton's last, and not most scientific performance, is not extending his line of investigation beyond the days of Eli. Had he discovered the true source of historical time, the learned world would have been indebted to his sagacity for an improved edition of the Sacred Chronology from Adam to the Greek Olympiad." P. 13.

The author pursues the same mode as the Archbishop, in dividing the long interval from the creation to the overthrow of Jerusalem into seven ages, in which he accurately examines the sacred history; adduces his reasons for differing from his predecessors in this department (especially from the primate); and exhibits schemes of the erroneous and corrected dates. For this we can only refer to the work itself; but are unwilling to take leave of this part of the subject, without gratifying our readers with the following extract from the chapter entitled, "general remarks on the chronology of the seventh age of the world."

"With the ministry of John commenced the kingdom of God. During that week was the covenant confirmed with many. At the end of the same week, all the carnal ordinances of Judaism were, as beggarly elements, nailed to the cross of Christ, and thenceforth became altogether unprofitable, even in their prefigurative virtue. Continued indeed for a determined time was their use; but they were superannuated. "A new covenant had made the first old, and that which was old decayed, and was ready to vanish away."

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“ The text above recited, “ God spake by the prophets in time past, at sundry times, and in diverse manners, to the fathers,” implies a long series of generations, under a preparatory discipline of prefigurative ordinances. What space of time was proper or sufficient for this sort of preparation, infinite wisdom could alone determine. Prophecies being no less descriptive of an extraordinary character than types, neither the one test, nor the other, could have the full effect in authenticating a divine commission, before the lapse of at least a few generations and ages. Now, if Christ had appeared in the character of a suffering intercessor, immediately after the apostacy in Paradise, his pretensions could have been verified by no similar precedents from history, by no evidence from the records of prophetic oracles. Was it fit that Adam should be the executioner of his own Saviour? Was it possible that the Saviour, before the multiplication of the first family, could have martyrs, and the martyrs persecutors? But allow the appearance of this suffering intercessor to have been deferred to the first, second, or third generation; comparatively few must have been the witnesses. In an age of advanced population, when the arts of transmitting historical transactions with certainty to future times, and on a very conspicuous theatre, was Jesus of Nazareth executed, as a state criminal, as an impostor, as a blasphemer. The proofs of his innocence and veracity, were, in a very short time, no less convincing than his sufferings had been notorious; and the evidence, whence is inferred not only the merit of his character, but the injustice of his persecutors, never was, and never can be disproved. But had he suffered the same, or the like things, in a very early stage of society, modern scepticism might have urged, with every feature of probability, “ That these things were done in a corner, and that the whole was a cunningly devised fable:”—insinuations which the apostles very justly reprobate.

“ That the appearance of the Messiah was delayed too long, the disputers of this world affirm with more plausibility than truth. The efficacy of his interposition began with the first, and will extend to the last generation of men. The growth of ignorance, licentious principles, and profligate manners, was gradual. Had Christ assumed the character of a reformer, before civil government and the light of philosophy had done their utmost, but without effect, for curing the inveterate corruption of the world, the use and necessity of such a reformer would not have been admitted. As an intermediate dispensation was the Mosaic institution introduced. “ To what end served the law? It was added, because of transgressions,” (predominant, and ever proceeding from evil to worse in the pagan world) “ till the seed, to whom the promise was made, should come.” Had it not been for this intermediate scheme, corruption would have become, in the awful progress of degeneracy, universal, total, incurable. In this case, the promised seed must have come, without the harmonious evidence arising from history, prefiguration, and prophecy.

“ It has been shown, that any age, prior to the law of Moses, or subsequent to the dispersion of the Jews, would have been neither proper nor seasonable for the appearance of Jesus Christ in the human nature; and that no other could have these two indispensable characters



raeters—a *fineness* and a *fullness* of the time, than that in which he did actually authenticate his divine mission." P. 138.

The author now proceeds to examine the genealogy from David to Jesus Christ, having previously considered the subservience of lineal descent to chronology, and confuted Mr. Hook's vindication of Sir Isaac Newton, concerning the duration of the regal state in Rome, and pronounced (though with pain) the postulates and conclusions of the latter, "equivocal and fallacious." He then introduces the solution of chronological problems by genealogy, and examines Sir Isaac's "Chronology of ancient Kingdoms." This is followed by a new scheme of the generations from Abraham to Christ; and this part is terminated by an examination of St. Luke's edition of the genealogies.

An appendix follows, containing strictures on Sir Isaac's chronology; which are not introduced, however, without the following encomium on that admirable man.

"Sir Isaac Newton's amazing discoveries in the application of geometry and experimental philosophy to the system of nature, his ingenious Theory of Light and Colours, his Improvements in Universal Arithmetic, not to mention his very probable claim to the Invention of Fluxions, had, in his life-time, procured him universal estimation, as the model of scientific perfection; and he was almost the singular example of genius having surmounted envy before death. But with slow caution, and not without numerous abatements and mortifying reservations, have the merits of his two last publications, *Observations upon the Prophecies*, and *The Chronology of ancient Kingdoms*, both posthumous, been admitted; though he had the felicity not only to improve, but adorn, every subject, to which he applied his masterly talents.

"In each of these performances candid criticism must allow certain objections, stated by several learned men, to remain, either in part, or in their full force. But this concession does not divest that great man of the honours unquestionably due to him, on account of his happy elucidation of the prophetic style; and of his connecting a train of particular predictions, with the continuous series of genuine history; neither of many important discoveries, the result of astronomy, chronology, and genealogy, applied with exquisite skill, and wonderful harmony of co-operation and effect, to the history of the *early ages*. Imperfection is inseparable from even the most elaborate productions of human genius. When the intricacy of the subject is considered, the oversights here are few and excusable." P. 322.

These strictures are comprised under the following heads; defects in the plan; deviations from historical order; and an examination of his fixed periods. This is followed by some cursory remarks on Falconer's Chronological Tables; in which the author makes the following observation.

“ Usher’s *admirable* system, assigning a false date both for the creation and for the vulgar era, takes four historical years from the age of the world, and by the same quantity anticipates the true year of our Lord’s birth. Thus the interval, which comprehends 4008 astronomical years, is reduced to 4000.

“ To give, if possible, the figure of scientific precision to a mutilation so violent, the primate was obliged to retrench four years from the reigns between David and the 11th year of Zedekiah. Hence the chronology of the *Annals*, erroneous in the beginning, middle, and end, forfeits every claim to the character of an accurate and infallible directory, for the interval.

“ The great Sir Isaac Newton, projecting a well-proportioned and durable fabric, had not the precaution to clear away the rubbish of the old building, before he laid the new foundation. For this reason, certain imperfections, inherent in the composition of the *Annals*, are derived to the *Chronology of ancient Kingdoms amended*.

“ Mr. Falconer, not suspecting fundamental oversights in the principles assumed by his predecessors, and eager to reach the conclusion of his work, transports his readers, at once, into the very center of his subject.” P. 425.

He assigns considerable merit to Mr. Falconer’s prefatory discourse, on what he terms the “ old artificial chronology ;” but adds, that “ a system constructed on precarious notions, and at variance with nature and science, can add nothing to the general stock of knowledge, in comparison of which, mere erudition and learning avail little.” He then roundly, and, we think, rather too harshly, consigns the tables to the repositories,

“ Where pepper, odors, frankincense, are sold.”

Having thus given our readers as large an account of this important work as our plan and limits would admit, it is but justice to recommend it to the notice of the public ; and to wish this learned investigator every possible encouragement to print the *Researches*, which his *Analysis* is meant to introduce.

ART. III. *Supply without Burthen; or Escheat vice Taxation: being a Proposal for a saving in Taxes, by an Extension of the Law of Escheat: including Strictures on the Taxes on Collateral Succession, comprized in the Budget of the 7th of December, 1795. To which is prefixed (printed in 1793, and now first published) a Protest against Law Taxes; showing the peculiar Mischievousness of all such Impositions as add to the Expense of an Appeal to Justice. By Jeremy Bentham, of Lincoln's-Inn, Esq. 158 pp. 3s. Debrett. 1795.*

THESE tracts had both been submitted, it is said, to the consideration of the Minister, before their publication. A well-tempered preface informs us, that the Protest against Law Taxes was received with an attention, which the plan for the extension of the Laws of Escheat did not obtain.

We shall first consider the Protest. The expences of a law-suit are divisible into two parts; the first, simple law expences, as fees, and the charge of writings; and the second, various stamp-duties on the latter: this additional charge increases that of the suit in a certain proportion, which, by way of illustration, Mr. Bentham supposes to be about twenty-five per cent.

In civil causes, which are here chiefly considered, the first or simple law charges, unaugmented by taxes, must render justice almost unattainable, both to plaintiffs and defendants of the poorer class. But as it is increased twenty-five per cent. by taxes, it must become inaccessible to many more. On this ground, among others, Mr. B. remonstrated against a new law-tax, and apparently with effect.

But the spirit of the arguments in the body of the tract, seems to us to extend much further than the abolition of all taxes affecting law proceedings; for, from what is said, it apparently follows, that although that part of the people who cannot now be at the expence of procuring themselves justice, will be diminished by such repeal; yet that the remainder, who still constitute the majority of the nation, will be left in that state, even after a reduction of it shall be so effected. This consideration leads to discussions, in which the first interests of society are implicated; on which we shall not think it necessary to give our decided opinion, as we cannot enter into the length which would be required, for laying down the reasons to support it. Our summary account of this tract will, therefore, extend to its literary character only: the parts of the subject are well arranged; and there is much acuteness

and vivacity in Mr. B.'s reasonings: the objections to his opinion he has brought fairly forward; and what we have said of the arguments he has employed to establish it, will apply to the answers which he gives. We approve of *Traçts* which "have laid upon the shelf some years:" under such a process, they mature, refine, and acquire spirit.

*Traçt Second, Escheat vice Taxation.*

To this essay we cannot give that species of approbation which we bestowed upon the preceding; though the ingenious writer himself shows a considerable partiality in its favour. They who have invented systems of philosophy, of politics, of taxation, or other intricate matters, have usually flattered themselves that they have made them impregnable firm; but they have frequently run into the fault of some engineers, who have erected fortifications, with much labour and much scientific ability, which, when at length completed, have been unfortunately found to be commanded by some height, which their projectors had supposed could not be occupied. If you approach on any other face of their works, you may be exposed to a most formidable resistance; but only seize the right ground, and you are victorious.

We shall briefly explain Mr. Bentham's plan, and then point out what we think its radical defect. An estate is said to be escheated, when, from failure of known heirs, it reverts to, and is invested in, the king: all such estates, real and personal, Mr. B. recommends to be made the property of the public, and be applied to its use. But as this would be a very scanty supply, he proposes to give more extent to the law of Escheat; so that it should take place whenever the possessor of an estate dies, leaving no *near* relations. These he defines to be such "as stand within the degrees termed prohibited, with reference to marriage:" and even in case the relation of the heir to the defunct should be only, as the municipal law calls it, of the second degree; as grandfather or grandmother, uncle or aunt; one-half the estate, real or personal, should be escheated. In the case of nephew and niece he is doubtful. But such portion of any man's estate (one-half or the whole) as his heir could actually inherit, this plan permits the proprietor to will to whom he pleases. To this some minute appendages are added. All relations of the degree of proximity described above, he calls heirs within the pale.

The whole plan lies open to the following exception. In case of such a regulation, a law would immediately become necessary to prohibit all persons from alienating their property,  
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the half or the whole of whose estates were liable to escheat. Thus a hardship, inflicted by our legislature only on those against whom strong presumptions of criminality have been laid before them\*, must, by the effect of a standing law, often fall upon a proprietor, on the loss of his father, or an only child; or perhaps of an only brother or sister. This scheme must, therefore, operate as a bill of pains and penalties on the severest sufferings of humanity. Yet this diminution of the interest of the proprietor of an estate, real or personal, becomes absolutely necessary, to prevent his disposing of it for an annuity for life; an objection which Mr. B. himself proposes to his plan (p. 61) and to which he gives a very insufficient answer. The difficulty, in its natural magnitude, may be thus exemplified.

As the interest made by purchase of real estates, does not rise with the same celerity as that made by the public or private securities; thirty years purchase may, at the time we are writing, be taken as the average value of land. Titius, of the age of 56, has an estate of 1000 a year, and no relations within the pale: the value of it is 30,000l. and if the present current rate of interest be taken, at 5 per cent. according to Baron Maseres' very accurate tables, the life of Titius is worth ten years purchase, and a very minute fraction; or his estate is worth an annuity of 3,000l. a year for his life: for which, without doubt, he may obtain a well-secured income of 2500l. which would afford sufficient advantage to the grantor: who, in part of payment thereof, will give him a lease for life of his own estate, for the annual rent of a pepper-corn; to be well and truly paid on or before, &c. &c. and thus he will not lose the personal importance attached to the possession of his land. Suppose Titius now to have an heir, Marcus, standing in the second degree of proximity to him, as an uncle or nephew, if he content himself with half the additious annuity, the grantor will covenant with him, under sufficient penalties, on his death, to make over one-half the estate to Marcus, on the single payment of the same important consideration, a pepper-corn†.

We should here dismiss this essay; which, though it contains many well-written and ingenious reflections, is undigest-

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\* See the case of Sir Thomas Rumbold and others, Parl. Deb. April and May, 1782.

† See also Dr. A. Smith, v. 3, p. 416, l. 24—28, third edition. Many men submit to privations for an entire property in their acquisitions, who would not do it for a mere life-interest in them?

ed, and very unequal in execution to the former; had we not found the genuine letter of legal history perverted (we presume unintentionally) to censure the English clergy under the Norman princes, with an acrimony which is indecent, because unmerited. Mr. B. speaking of inheritances, says,

“The more substantial part, the immoveable, had been reserved for the *maw of feudal anarchy*\*, the lighter part, the moveable, was carried off by some holy personage, for pious uses: and, of all uses, the most pious was his own. Moveable and immoveable together, power without mercy, or imposture without shame, took the whole under their charge; \*\*it required the exertion of parliamentary power, to make *the Man of God disgorge*, in favour of the fatherless and the widow”—

by compelling them to grant letters of administration.

This abuse of the ecclesiastical power, against which he inveighs, this author asserts to have existed from the Conquest; and he flatly contradicts Hume, who ascribes this spoliation of widows and children, in those ages, to “the lords of fiefst.” By the laws of William, c. 36, the children of persons intestate shall equally divide the heritage; by those of Henry I. they, together with his parents and next of kin, shall divide the same ‘*for his soul’s good.*’ By these last words the interposition of the clergy seems indirectly called in by the law †, for the protection of the property; and its necessity, during the feudal barbarism, is evident. Bacon informs us that a custom prevailed, which he calls “an old Norman’s riot, of the lord’s seizure of the whole personal estate of the party deceased, under colour of a law §.” He quotes, in the margin, Glanville, L. 7. c. 5. This very passage we presume Mr. H. to have had before him, when he wrote that referred to above. He quotes for it, Gl. L. 7. c. 16, which relates, as Mr. Bentham observes, to bastards dying intestate, and is cited as such by Bacon, in the margin, about ten lines further. Mr. H. took the lower citation instead of the upper. We recommend to future editors of his history, to correct this error. But Mr. B. complaining of a single false citation, has himself two such in a note of seventeen lines. A remark on the diction of the passage above-cited, from Mr. B. is here of consequence. The metaphor with which it concludes, is not

\* “The Pope’s”\*\*\*“maw” Bacon. hist. Disc. c. 66. at the beginning.

† Hist. v. i. p. 338, Edit. 1767.

‡ N. Bacon’s Discourses, 1647, p. 143.

§ lb. p. 264, see also p. 144.

in the manner of the latter end of this century, but bears all the marks of the puritanical coarseness of the middle of the last : and we think we discover its origin in Bacon, who, speaking of the goods of intestates, says, that, "in Henry the Third's time, the clergy had not only gotten the game, but gorged it\*." He adds, that "Edward the First recovered part of the morsel." Mr. Hume, on the authority of Glanville, asserts, that the goods of intestates in general, were seized by the "lord of the fief;" and cites for it, L. 7. c. 16. Mr. Bentham denies the fact, and maintains, that "*Glanville confines the case to bastards.*" But had he searched Bacon more accurately, he would have found the source of Hume's very venial error, who has taken the fact rightly from Bacon ; but in quoting Glanville, from the margin, has copied accidentally the next marginal note, occurring at the distance only of ten lines ; opposite to which, in the text, Mr. B. might have found the entire matter of his own supposed correction of that historian. Accuracy of citation is certainly of great importance ; and, therefore, both Mr. Hume's history, which cites Glanville 7. 16. instead of 7. 5. and Mr. Bentham's note, which makes Hume refer to the 6th book of Glanville, instead of the 7th, ought undoubtedly to be corrected. We had extended our observations on the origin of the Bishop's administration much further, showing it to have been necessary, at first, as the only means by which they could check the "Norman riot;" and we had traced the progress made in the improvement of an institution, liable, in its original form, to abuse, until the reign of Edward the Third. But we suppress these observations, not thinking it expedient to give so extensive a comment to a few lines of text.

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\* Same chapter, p. 233, Edit. 1647. In the fact, Bacon contradicts the only authority we find him produce upon the subject. In the 41st year of Henry the third, 1257, he informs us from M. Paris, that the clergy drew up a paper of grievances ; and the twenty-fifth article, according to his own division is, "Intestates goods are seized by their lords, and their ordinary hindred from administration."

† Ibid. p. 264 ; not being able to refer to Gl. we take these particulars on the authority of Bacon.

ART. IV. *History of the Conspiracy of Maximilian Robespierre, translated from the French of Monsieur Montjoye.*  
8vo. 234 pp. 4s. Egerton. 1797.

WE are induced to give this publication a conspicuous place, although merely a translation, both because it is very ably written, and because it records, from authentic documents, a character perhaps the most extraordinary that can be found in the annals of history. That a man of comparatively mean origin and education, endowed with no extraordinary talents, and without even the assistance of personal intrepidity, should rise to such transcendent authority in a great and mighty nation, as for a considerable period to direct its measures, and to reign supreme over the lives and fortunes of his fellow citizens, as it is the wonder of the present age, will stagger also the belief of posterity.

It was at one time generally believed, that Robespierre was the nephew of Damien, who assassinated Louis the Fifteenth; but the present writer gives the following account of his origin and education.

“ Maximilian Robespierre was born at Arras.—The royalist writers, whether they wished to avenge themselves by a reproach for the injury he had done their party, or whether in reality they had been led on by error, by persons badly informed, have published that he was the nephew of Damien, the assassin of Louis named the Fifteenth. This opinion, which easily gained credit, is now generally circulated, but it is a tale which merits no belief. Robespierre had not to blush for his birth, he reckoned among his relations men who did honour to our antient magistracy: his father followed the profession of the law, he was enlightened, and a man of probity; but economy was not one of his virtues; he knew not to proportion the produce of his labours to his expences; he searched in the resource of loans that which he was enabled to procure for himself with moderation and management; he contracted debts, he died insolvent, inasmuch that he left for an inheritance to his two sons, of whom Maximilian was the eldest, an absolute poverty.

“ Robespierre scarcely had passed his infancy when his father died. The consideration which the father enjoyed, was transferred to the orphans; their relations and friends employed themselves in meliorating the deplorable situation in which their loss had left them; their misfortune came to the ears of the Bishop of Arras; this prelate was affected with it; he received them, he lavished upon them such consolation and succours as might indemnify them for their loss, and placing no bounds to the tender interest with which they inspired him, he in a manner adopted them; he did for them more than their own father had been able to do for them.

“ Although the Bishop of Arras cherished equally the two children, he could not avoid indulging a predilection for Maximilian; he sought



for him the first education, with a sollicitude truly paternal; and he had at first reason to believe that success would crown his generous exertions.

“ When the young Robespierre had finished the exercises which fill up the first years of education, and prepared for studies more serious, his benefactor sent him to Paris, where he recommended him with warmth, and where he caused him to obtain a *purse* in the college, which at that time they called the College of Louis the Great, but which has long since ceased to be under the direction of the celebrated society, which has given to the sciences and to letters so many illustrious men.

“ They gave, in this ancient college, the name of *purse* to scholarships, which generous persons had founded with a portion of their fortunes; the student, who was provided with one of these scholarships, received *gratis*, during the whole of his studies, every thing necessary to his maintenance and education.

“ The manner in which Robespierre conducted himself in this college, answered the expectation of his protector; the first lessons which he had received at Arras produced the best fruits, he succeeded well in every class, he almost always was at the head of his fellow-students; he had even the honour to bear away the palm against those of the university who ran the same race with him; he obtained every prize, which this body, of which the enlightened part of mankind will never forget the services, distributed yearly. This success made all those who interested themselves for young Robespierre, believe that he would make a brilliant figure in the world.—This was a deceitful preface.

“ During the time he afterwards passed at college, we perceive in him no spark of strong passion, no noble inclination; he had boyish dispositions, but they were always peaceable; he gave himself up to play without warmth, to labour without application. If he found himself almost invariably in the form places, he reached them without efforts, he owed less this advantage to the spur of emulation, than to a facility which appeared natural to him: nothing striking or remarkable manifested itself, either in his amusements, in his labours, or in his conversations.

“ It is seldom that after infancy the mind does not disclose the first light of that instinct which, in the event, inclines towards a particular kind of study, and gives courage to encounter a thousand disgusts rather than abandon it. Thus Paschal, in spite of those who wished to snatch from his early inclination a love of the sublime sciences, divided in his prison the Propositions of Euclid; thus Voltaire, punished for his love of poetry, by the loss of his liberty, chalked on the walls of his dungeon the first stanza\* of the Henriade. The instructors of Robespierre discovered neither in his conversation nor in his actions any trace of that propensity, which could lead them to conjecture that his glory would exceed the bounds of the college: notwithstanding the laurels he had gathered, they had no reason to conclude that he would not remain in the multitude of obscure men. Like those

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\* Probably, *Canto. Reus*

trees, which having produced fruit too hastily, become only the more barren from it, Robespierre has not shewn any talent but in his infancy alone; and during the rest of his life, he has manifested the defects of that age: vain, jealous, revengeful, and obstinate, he has convinced those who have studied him, that he had but a narrow mind, a character of apathy, a cold heart, and a weak and gloomy soul.

“ When he had, however, attained the age of sixteen or seventeen, inflated with the applauses and praises which he had received in the schools, he believed himself called to play a great part among his fellows: his family and his friends, deceived by the fame he had gained among his fellow-students, were dazzled by the same presages, and conceived the greatest hopes. Two of his relations, who at this time were at Paris, advised him to apply himself to the study of the laws, and to attach himself to the bar, in the capital: such a theatre, and the hopes of appearing with eclat in the tribune, agreeably flattered the imagination of the young Robespierre; he seized with avidity the advice given him, and thought himself worthy to dispute the palm of eloquence with our best orators.

“ The age of youth is the age of illusions; this ambitious idea was pardonable in a scholar, but in the issue Robespierre, convinced of his incapacity by unsuccessful essays, by an experience, the evidence of which was incontestible—Robespierre, I say, in spite of this conviction, wished nevertheless to become what he never could. Sentiments the most extravagant and most scandalous may spring up in the breast of man; the consciousness which Robespierre had of his mediocrity, humiliated him, but far from labouring to become better, he fretted, he irritated himself against the merit of others; he hated, he abhorred every kind of talent, and consoled himself with his insufficiency, by reviling and persecuting those whom he knew to be better than himself: he might have been able, by the study of himself, by the conversation of enlightened and virtuous men, by reading the works of the wise of every age, he might have been able, I say, to correct the vices which nature had implanted in his mind; but vanity thickened the veil of ignorance, and added to the corruption of a heart originally bad: this despicable passion was the only one Robespierre knew; it was that which rendered him malicious, and covetous of blood.

“ An obstacle opposed itself to his studying the law at Paris; a residence in the capital was expensive, and he had no fortune; a child of Providence, he found in the generosity of another the means to overcome this obstacle: his relations solicited the good offices of the late Ferrieres, nephew to the author of a valuable work on jurisprudence; Ferrieres wished much to serve young Robespierre, to be his Mentor and father, without requiring any sort of return.

“ After this arrangement, he quitted his college, and came to the house of his new benefactor, to give himself to the study of the laws. It was in this new career that we might guess what would one day happen; he manifested neither taste nor aptitude for the profession to which he was destined: unable to attain the science, incapable of application, repulsed by the slightest difficulties, he fled from both

books and men of knowledge; he preserved for the remainder of his days the same antipathy both to one and the other, inasmuch that he died without having added to the little knowledge he had acquired in the classes. By a deplorable situation of mind, more common than is thought, and which occasions things to present an aspect precisely opposite to what they ought, Robespierre retained of his reading in classic writers only the errors; and this has been the cause of his crimes and his punishment." P. 8.

His first appearance upon the public scene of the world, after failing in all attempts to distinguish himself as an advocate, was as representative to the States General, when he attached himself to that party, which was composed, as this writer says, of the dregs of all parties.

"This party was composed of the dregs of all parties, of all factions; it advanced without tending in appearance to any point. It was entirely composed of monsters, sporting with things divine and human. To make a sacrilegious abuse of religion, and of oaths, to deliver all property to pillage, to drink human blood, was all they knew to preach or do. Their views extended no farther, their policy was but the policy of the moment; it consisted in perpetuating confusion and carnage, and in repelling every thing which seemed to announce the arrival of good order.

"Foreign nations, such as London, Geneva, and Berlin, vomited their scum into this faction. Anacharsis Clootz was distinguished among these foreigners. Among the natives, the most remarkable of those I can call to my recollection, were Grammont the comedian, Chaumette, Ostellin, Mômoro, Ronsin, Hébert, surnamed Père Duchêne, and Jourdan, surnamed Coupe-tête. Such was the party to which Robespierre attached himself during the labours of the first National Assembly. Such was the faction from which he sought applause, esteem, and support. It was this faction, which, the more completely to overthrow France, feigned by turns, according to circumstances, to assimilate itself with the Constitutionalists, with the Republicans, and with the party of the usurper. Each of these sought support from the men of this faction, to accomplish its aims: and, on the other hand, the faction itself was aided by the various parties, in supporting itself by blood and carnage. It deceived all parties, and was in its turn betrayed by Robespierre. It ought to have been so. Criminality is almost always fatal to him who has given the example of it. The wretch who preaches assassination is commonly punished by assassination; and it is seldom that the traitor does not become in his turn the victim of treason." P. 46.

Here, however, he remained long in a state of obscurity, the parties generally into which the assembly was divided, rather despised than courted him: nor can this be wondered at, if the proofs adduced by his biographer, of Robespierre's astonishing ignorance, be true. (See pp. 54, 55, &c.) We pause here to present the reader with an account of Robespierre's person.

“ Robespierre, so deformed both in mind and character, was scarcely less so with respect to his exterior, and never had a plotting man so few means to make himself followed even by the rabble. His figure, ill delineated, without regularity, without proportion, without grace in the outline, was something above the middle size. He had in his hands, shoulders, neck, and eyes a convulsive motion. His physiognomy, his look was without expression. He carried on his livid countenance, on his brow, which he often wrinkled, the traces of a choleric disposition. His manners were brutal, his gait was at once abrupt and heavy. The harsh inflections of his voice struck the ear disagreeably; he screeched rather than spoke: a stiffness in the capital had not been able to overcome entirely the harshness of his articulation.

“ In the pronunciation of many words his provincial accent was discoverable; and this deprived his speech of all melody.

“ Although he had a very good sight, in the last year of his life he never appeared without spectacles. This fashion had been introduced by the same Franklin of whom I have spoken above. Franklin, old and infirm, could not do without this help: but being held to be skilled in philosophy, and profound in politics, this double reputation was sought by assuming this trait of resemblance to an old man, whose organs were not less enfeebled by disease than by age. At that time, even young men from sixteen to eighteen were proud of walking abroad with spectacles, and esteemed as an ornament this mark of decay which old age feels a repugnance at employing. Self-conceit thus found its account in the adoption of this outré custom. An idea was entertained that it was a wise policy not to allow the impressions made by external objects to be divined by the motions of the eyes. Many of the little tools of office have adopted this opinion, and, by appearing in public with the sight thus veiled, have wished to have it thought that they are statesmen. It is probable that in consequence of entertaining this opinion, Robespierre meant in this way to throw a veil over his eyes, which could not however hide his incapacity.” P. 55.

By always adopting the most exaggerated opinions, by constantly applauding the most incendiary motions, by perpetually caressing the horde of cannibals which surrounded him, Robespierre became President of the Jacobin Club; and it may be said of him, that there was hardly a crime committed in France, after the opening of the States General till his death, of which he was not an accomplice. When the members of the first National Assembly became alarmed at the evils they had brought upon their country, they abandoned the helm to their adversaries. In the division of the spoil, Robespierre became first President of the Tribunal of the district of Versailles, and afterwards Public Accuser of the Criminal Tribunal of the department of Paris. In this situation he acquired his first taste for human blood, and, like the tiger, he became insatiable.

insatiable. The carnage of the 10th of August, of the 3d of September, of Lyons, of Nantes, were all perpetrated by the satellites of Robespierre. Is it surprising, after this, that the factions of Orleans and Robespierre should be blended in one? The first, says the author, wanted the crimes of the second, the second the gold of the first. All those in France who had nothing to lose, and wished only for the continuance of anarchy, from this time considered Robespierre as their chief. Every one knows that a plan was concerted to make Orleans king, or, at least, dictator; it failed either from want of the necessary spirit, on the part of the vile Philip, or from want of sincerity on the part of those who professed to support him; Philip was sacrificed, and Robespierre reigned supreme and alone.

The incidents which passed from this period to the death of Robespierre, need not be particularized here; they are written in blood, and in the best blood of France, which never ceased to flow while this wretch reigned; and reign he did, with uncontrouled and unexampled despotism.

The circumstances of his fall and death we shall here insert, and thus record a tremendous act of providential justice.

“ Robespierre was found in an apartment, leaning against the wall, pale and trembling. A gendarme fired two pistol-shots at him, which struck him on the head. He fell without uttering a single word. He was placed in a red leather chair. His under-jaw, which was separated from the upper by one of the pistol-shots he had received, was made to approach it by a bandage passed under his chin, and tied on the head. It was in this dreadful state that he was conducted about half past seven in the morning to the committee of general security.

“ He held, in his right hand, a white handkerchief, with which he supported the lower jaw, and kept it in this position, by placing the right elbow in the palm of the left hand. When he reached the committee, the Convention was asked, If it was its pleasure that he should appear at the bar? “ No, no!” was universally exclaimed: “ It is not fit that this place should be polluted by the presence of such a villain.”

“ At the committee of general security, he was stretched upon a table, his visage pale, his head open, and the features hideously disfigured, the blood gushing from his eyes, nostrils, and mouth. The miserable wretch had there to encounter the insults, the reproaches, and the curses of those who surrounded him. He seemed to bear with patience the parching fever which consumed him, and the acute pain by which he was tortured. No groan escaped his lips; nor did he answer any of the questions put to him by his colleagues of the committee. He remained two hours among them in this deplorable situation.

“ He was at length again placed in the chair in which he had been brought to the committee, and removed, amidst a multitude of people

ple who had flocked together to shower curses on him, to the hospital formerly called L'Hotel-Dieu, where a surgeon dressed his wounds.

“ After having received this melancholy aid, which, without alleviating his pains, merely served to prolong his life for a few hours, Robespierre was removed from the hospital, and thrown into a dungeon of the Conciergerie, there to await the execution.

“ His brother, Henriot, and Couthon, did not suffer less. The former, in endeavouring to escape from those who pursued him, threw himself from a window, and in falling upon the pavement broke both his thighs.

“ Henriot had recourse to the same expedient, in trying which he had no better success. He was crushed by the fall, and, crawling upon his dislocated limbs, attempted, like a vile animal, to hide himself in the common sewer. The gendarmes, who discovered him there, pricked him with their bayonets to oblige him to come out. In this way one of his eyes was forced out of the orbit in such a manner, that it fell upon the cheek.

“ Couthon was found hid in a nook of the commune-house. When he was discovered, he exhibited a wild appearance, and stupidly held in his hand a knife, without making any use of it. The sight of the knife provoked the gendarmes who came to seize him. They struck him with the but-end of their muskets, and broke his back.

“ St. Just alone was unhurt. He had not even the resolution to fly. He remained in the hall of the commune-house, waiting, with trembling, his final destiny. He cried like a child, and gave himself up, without resistance, to those who were in search of him.

“ As to Lebas, he perished in one of the rooms of the Hotel-de-Ville, by the blows he received from those who rushed in upon him.

“ The younger Robespierre, Henriot, and Couthon, were placed upon litters, and conveyed to the committee of general security, followed by St. Just, on foot. From thence they were sent to the prison of the Conciergerie. The populace followed them, making the air echo with the imaledictions they poured forth against them. Joy was universal among the good citizens; and to these happy emotions the Convention put the finishing hand, by decreeing that the five arrested deputies, the mayor and the national agent of the commune, Dumas, Coffinhal, Sijas, Lavalette, Boulanger, general of brigade, and Henriot should be executed in the course of the day.

“ Every one was sensible of the wisdom of this decree. By prolonging the life of the conspirators, the Convention would have given the party encouragement to attempt a new rebellion. It was not proper to allow it time to recover itself from the consternation into which it had been thrown by the unexpected arrest of its leaders. It was struck with terror, which it was necessary to complete by the promptitude of the execution. In similar conjunctures, success always depends on the activity of the measures which are embraced.

“ Robespierre and his principal accomplices had been arrested somewhere about midnight on the twenty-seventh of July. On the morning of the following day, the twenty-eighth, they were delivered over to the executioners. The cavalcade set out from the hall of justice about five o'clock in the evening. Never was there seen such

a concourse.

a concourse of people as filled the way to the place of execution. The streets were literally choaked up. Spectators of every age and sex filled the windows, and men were stationed even on the roofs of the houses.

“ An universal joy manifested itself with a kind of madness. The more the hatred which was borne to these miscreants had been stifled, the more was the explosion of it violent. Every one viewed in them his enemies. Every one applauded their fall with a degree of intoxication, and seemed to regret that he could not applaud more. The populace thanked Heaven, and blessed the Convention. The horsemen who guarded the criminals partook in the general joy. There was seen on this occasion what had never been observed before; these horsemen flourished their sabres in token of gladness, and accompanied this action with the cry of *Vive la Convention*.

“ The cart which contained the two Robespierres, Couthon, and Henriot, attracted all the attention of the spectators. It was to this cart that every eye was inclined and rivetted. The wretches, mutilated, disfigured, and covered with blood, resembled banditti surprised in a wood, and whom their pursuers had not been able to seize without wounding them.

“ Robespierre was extremely pale, and had on the same coat which he wore on the day on which he had dared to proclaim in the field of Mars the existence of the Supreme Being. He cast down his eyes, and leaned his head upon his breast, so as to render extremely disgusting the foul bloody linen with which it was covered.

“ Henriot, having nothing on but a shirt and waistcoat, was covered all over with dirt and blood. His hair and hands imbued with gore and the eye which had been forced out of its socket, retained by the filaments only, formed a sight so disgusting and horrible, that it was impossible to view it without shuddering. “ There he is, there he is,” exclaimed the populace, “ such as he was when he came out of St. Firman, after having cut the throats of the priests there.”

“ Young Robespierre and Couthon were in a similar way disfigured by contusions, and covered with blood. The ghastly appearance which each of these wretches presented to the eyes of their fellow-citizens in the last moments of their lives, would appear to those the least religious as a punishment of heaven. Indeed, these monsters, who, after having bathed themselves in blood, were completely stained with it in descending to the grave, evinced in a striking manner that Divine Justice exercised upon them its terrible vengeance, and wished to inspire extreme horror at their assassination.

“ The cavalcade being arrived before the house where Robespierre resided, opposite the street formerly called St. Florentin, in that of St. Honore, the people obliged the executioners to stop. They obeyed; and a group of women went through a dance in front of the cart in which Robespierre was placed.

“ When the criminals had reached the middle of the street, heretofore intitled *Rue Royal*, which leads to the place of execution, a middle aged woman, neatly dressed, and indicating by her manners and countenance an education above the vulgar, pressed through the

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crowd, and, eagerly seizing with one hand the shaft of the cart in which Robespierre was seated, and menacing him with the other, exclaimed: "Monster! vomitted by hell, thy punishment intoxicates me with joy. I have but one regret; it is that thou hast not a thousand lives, that I might enjoy the pleasure of seeing them torn from thee one after another. Go, villain! go down to the grave with the execrations of every wife, of every mother!"

"Robespierre had certainly deprived this woman either of a husband or a son. He turned his eyes languishingly towards her, and without saying a word, shrugged up his shoulders.

"On the scaffold Robespierre had a new suffering to undergo. The executioner, before he extended him on the board on which he was to suffer death, tore the dressings hastily from his wound. The lower jaw now fell down from the upper, and the blood spouting out in torrents, gave the head of this unhappy wretch a ghastly appearance. When, in the sequel, his head had been struck off, and the executioner, holding it by the hair, exhibited it to the people, it presented a spectacle the most horrid that imagination can paint." P. 216.

We here take leave of a book, in several respects important, which cannot fail of being interesting to readers of the present day, and will afford some good materials for future historians. It may be observed, that the present publication is a necessary supplement to the "Conspiracy of Orleans," written by the same author, and is now followed by another still more important; both of which we shall be glad to see translated with the same fidelity as the volume before us, but with more correctness of language, and departure from French idioms.

One caution, however, remains to be given. We find from the testimony of a person better qualified to judge of the facts than any Englishman can be, that M. Montjoye, though of the purest intentions, and highly deserving of general credit for the tenor of his narratives, has admitted into the two first of these histories some lighter anecdotes not equally well founded. We meet with this assertion in M. Peltier's Journal, No. 97, where he is speaking of another work of the same author, to which we have just alluded, and in which he seems to have surpassed himself, the "Eloge historique et funebre de Louis Seizieme de nom, Roi de France et de Navarre." We shall translate the passage to which we have referred. "No royalist author has displayed more courage, a greater purity of sentiment, or a perseverance more laudable, than M. de Montjoye, in the midst of innumerable dangers by which he has been constantly surrounded. All these claims ought to secure the public favour to his writings. He may perhaps be blamed for not having selected with sufficient care the materials of his publications. Thus, in his *History of the Conspiracy of Orleans*, he has



has collected several popular tales, which throw discredit on the truths contained in other parts of the account. Thus also, in his *History of Robespierre*, he has admitted, as historical facts, several satirical fictions and burlesque anecdotes, which the writer of this article had inserted from his own invention, in the *Actes des Apôtres*, merely for the sake of turning Robespierre and Target, and the chief part of their accomplices, in 1789 and 1790, into ridicule." We are sorry to find an author of such general credit accused of such an imprudence; but we understand that his panegyric on Louis, the most eloquent and interesting of his works, is free from these defects.

ART. V. *Twenty Sermons, on various Subjects, preached at Allhallows on the Wall. By the Reverend William Draper, Lecturer of the said Church, and late Curate of the New Church, Wolverhampton.* 8vo. 377 pp. 6s. Richardson and Walter. 1796.

IN perusing these sermons, we have found much more cause for commendation than for blame; and our report concerning them may, upon the whole, be not a little favourable. They show the preacher to be an attentive observer of the pursuits, habits, and characteristic manners of the middle classes of people in the present age; they contain much good morality, though rather less of theology than we are inclined to require in sermons; and they are distinguished more by ingenious and touching appeals to the affections, than by vigorous oratory, or close argumentation. We shall first do justice to the author, by some extracts very creditable to him; and then discharge the less agreeable part of our duty, by pointing out some things that stand in much need of emendation.

We take the first specimen from Serm. V. on 2 Sam. xii. 7.  
 "And Nathan said to David thou art the man."

"The precepts of God are given us, not for abstract speculation, but for actual practice; not to amuse our fancy, but correct our faults; not merely to approve the excellency of their principles, but strictly to apply them to ourselves; not merely to burn with zeal for the honor of God, and anger against sinners, but to discover and remove our own defects: and to do this with sincerity and effect, it is necessary, that the public attendance upon the word of God, should be succeeded by private reflection; if public ordinances have made their proper impression, they will lead to retirement and prayer; to apply to our private situation what was publickly addressed.—The preacher indeed hath not, like Nathan, a particular, but only a general

neral message; he cannot say to individuals, your sin is pride, and yours hypocrisy—he cannot say to one, you are disobedient to parents, and to another, you are unfaithful in your dealings. The application is with yourselves. He can only say, that every precept to be of use must be applied; and that when alone, and reflecting upon an all-seeing God, an awful eternity, and an inevitable judgment, we must feel the force of sacred and eternal truths, with an energy unknown in the circle of gaiety or bustle of life. When alone, the reality of the divine presence, which equally fills every place, will not only be slightly believed, but powerfully felt; that pride which sin inspires, and the practice of the world strengthens, will sink in solitude; and a temporary humility take place, which may lead to such a discovery of our own hearts, as to produce a continued humble spirit." P. 88.

The 8th Sermon, on 2 Tim. iii. 4. "*Lovers of pleasure more than lovers of God,*" is one of the best in the volume; and the following quotation may tend to show, that the preacher's religious admonitions are neither overstrained, nor yet unduely relaxed.

"The indulgence of a reasonable gaiety, the chearful enjoyment of the bounties of providence, and a participation of the social joys of friendship and company, are by no means criminal; but, with respect to time, mode, and expence, they must be regulated by due attention to age, rank, and circumstances; and in no instance, infringe on devotion, clash with actual duties, or be paramount to our care and affection for spiritual and eternal objects: for this is more than the utmost allowance for youth, fortune, or surrounding allurements can reasonably excuse. The Christian may partake of every innocent gratification, which the world administers, but must not be led captive by temporal delights. He need not refuse those comfortable accommodations, which he meets in his journey through life; but he is not to seek them with anxiety, nor resign them with regret. Pleasure may remove his fatigue, or refresh his spirits, but must not engage his chief affections, nor engross the greater portion of his time. Yet such is its insatiable nature, that, without continual watchfulness, it will insensibly steal upon the mind; and what was at first considered merely as agreeable, may by habit acquire such consequence, as to seem necessary to our existence.

"To know whether we are guilty of this excess, we must enquire, whether the world so far engage our attention, as to draw us off from religious exercises, and prevent us from attaining that knowledge, and acquiring that taste for spiritual things, which are evident signs of spiritual improvement." P. 148.

Among the blemishes which we have noticed, the first that occurs is not a little striking: "but roll sin, in some form or other, as a sweet morsel under the tongue." P. 12. If this be an allusion to the practice by which *mariners* are somewhat distinguished, we are no judges indeed of the sweetness of this morsel; but we may venture to say, that a more unfortunate  
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image scarcely ever presented itself to the mind of a preacher. The *expression* of the following sentiment is loose and unguarded.

“ To determine whether a man be a real Christian, requires no minute investigation of the articles of his creed ; no nice enquiries into the particulars of his practice ; the enquiry can only be answered to a certainty, by knowing the principle that governs his actions ; or, in scripture language, knowing the master whom he obeys.” P. 42.

At pp. 67, 256, and 354, instances occur of what seemed, probably, to the author, very fine writing, but to us something very remote from it : “ An earthly monarch, whose life is as brittle as our own, is but the *meteor* of a moment ; when we consider him surrounded by a *cumbrous load* of royalty, that forbids *repose* ; dazzled with the lustre of his situation, &c. Truly this is a singular kind of *meteor*. “ Trifling as the dust whose pressure stirs not the balance, insignificant as the dancing atom that floats in the meridian ray.” This is a fine-wrought trap for applause ; but it will not catch wary critics. “ Whose conception soars where greatness cannot mount.” We had almost overlooked a morsel of eloquence at p. 4.

“ Where are now the pleasing or painful seasons we have lately enjoyed or endured ; where the vernal flowers, the *summer suns*, or the autumnal *fruits* of the last year ? *Mown down* by the *rapacious scythe* of time.” P. 4.

The XVIIIth Sermon is so very slight and declamatory, that it seems to be the work of a different hand. For which reason we shall pass by (without particular notice) “ the doctor or the nurse.” P. 313.

We have pointed out these blemishes, with a hope of warning young authors against such mistakes. But notwithstanding these occasional defects, Mr. D. is an instructive teacher. We had subjoined more advice, upon the supposition that he might be himself a young writer ; but learning accidentally that this is not the case, we have only to hope that it is not yet too late for him to profit by the suggestions of impartial criticism.

ART. VI. *Clarentine, a Novel, in Three Volumes.* 12mo.  
10s. 6d. Robinsons. 1796.

THIS agreeable novel, supposed to be written by a sister in Mrs. D'Arblay, has considerable merit. The most interesting characters are introduced to the reader in the first down

of youth, when they are circumstanced thus : Clarentine, the daughter of an only brother of Sir James Delmington, is left unprotected, in consequence of her father having married in his youth an amiable young foreigner, of a family of distinction in France, who, dissatisfied with the match, renounce the unhappy lady. The husband, in the hope of improving his circumstances, and providing for a beloved wife and child, goes in a military capacity to the East-Indies ; his wife, soon after his departure, expires in a decline. Clarentine is thus, in her infancy, deprived of her mother, and is for some time under the care of Mrs. Somerset, in whose house her mother died. Mrs. Somerset is sister to the father of Clarentine ; consequently the young Somerset, and the young Delmington, are both cousins to Clarentine.

Circumstances and events like these, of her mother dying in the family, and her being without the comfort of a father's presence and attention, produce a very early sympathy in the mind of the young William Somerset, the heir of an abundant fortune, towards his cousin. From the house of Mr. Somerset she is soon indeed removed to that of Sir James Delmington, Mr. Somerset being displeased with every instance of the attention and fondness of his wife to the infant Clarentine. Not so his son : " though seven years older than the little Clarentine, and but rarely at home, his mother's expressions of fondness towards her, and the solicitude and tenderness with which she had always spoken of her, had made a deep and lasting impression on his generous heart." Vol. i. p. 17. This he manifests, when not yet seventeen, by a very serious testimony of provident affection, on being informed of the death of her other parent, who falls in an engagement with the Mahrattas.

At Delmington House the novel opens ; and an extract, descriptive of the sentiments and conduct of the young family at this time, deserves to be made.

" Since the birth of little Emma, who was now three years old, and the death of Sir James, many of the servants of Delmington-House had been discharged. Clarentine then undertook the sole care of Emma, slept with her, dressed her, and was her constant companion. Lady Delmington felt the less reluctance to this, as she knew the child was uncommonly fond of her young governess ; and as she perceived, that, though of an age when most girls require constant observance themselves, Clarentine had prudence enough to preserve her little charge from danger, and penetration enough to discover, and check with mildness, all her infantine caprices and follies.

" The partiality of Edgar for his little cousin, who had long been his distinguished favourite, made him at first sight view this new office in the light of a degradation, and he often expressed to his brother

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his discontent on the subject. Frederick, though far less interested in the cause, for some time joined in declaring the same sentiments, and both conceived a strong, but short-lived, aversion to the innocent child.

“ Clarentine, however, at length reasoned them out of this absurd prejudice; protested she had herself solicited the trust, and far from feeling inclined to murmur at it, considered it as the only means she had of testifying her gratitude to their mother, for her kindness to herself. This explanation somewhat appeased Edgar, and totally satisfied Frederick; yet, as often as they could, they sought to draw her from the nursery, and engage her to partake in their own amusements. To pacify them, she sometimes complied, though always glad to seize the first opportunity of eluding their vigilance, in order to slip from them.

“ By degrees, however, their constant readiness to oblige her (and even Frederick loved to oblige her); their good nature in desisting from whatever seemed to give her pain; their warmth in supporting her cause, whenever any difference arose between her and their sisters, won her little heart, and taught her to prefer their society to almost every other. Not, however, in their boisterous and turbulent hours, did she so much love them, as when sitting on a bench at the end of the garden, with Edgar on one side and Frederick on the other; she could pore over, with them, some of the delightful adventures in the *Arabian Nights*; or wonder, laugh, and cry, by turns, at the miraculous escapes of *Robinson Crusoe*, and the affectionate simplicity of his man *Friday*.

“ Many also were the opportunities she had of rewarding them for their friendly zeal, on different occasions, in her behalf. If, by some wild and boyish trick, they had excited Lady Delmington's displeasure, Clarentine apologized, Clarentine pleaded for them, and obtained a quicker pardon; if, after running about the whole afternoon, they returned at evening, heated and alarmed, to recount some pickle-exploit, or fearful misadventure, Clarentine hurried them to their room, softened their intelligence, in her disclosure of it to their mother, and carried them in secret whatever she could beg from the housekeeper, or save, unsuspected, from her own supper.

“ Once too, poor Edgar had been extremely ill. A fever, the consequence of having over heated himself, rendered him delirious near a week, and threw him into imminent danger; Clarentine, then about eleven years old, scarcely left his room a moment, shared in all his mother's fatigue, helped to beguile the long hours of her confinement and attendance; read, talked to him by his bed-side, when he got better, and suffered no one but herself to administer to him the medicines that were prescribed; neither from any one else would Edgar, when sensible, receive them; and upon no one else would he lean for support, when first beginning slowly to pace his chamber.

“ Thus, in reciprocal acts of kindness, were spent their earliest years.” Vol. i. p. 20.

When Somerset first revisits Clarentine at Lady Delmington's, he arrives when she has, with hazard to herself, just succeeded

ceeded in an effort, which unites affection, instant presence of mind, and the fortitude of a generous spirit.

Such is Clarentine in her childhood, and in her dawning youth. Suitable to this is her character throughout.

Julia is a correct drawing of fine still life, improved by the influence of a more energetic mind. It is highly pleasing to observe in what manner the active benevolence of Clarentine animates and calls forth the dormant powers of her good and amiable, but languid and too easily discouraged friend. This effect, and the means of producing it, while Julia, by the request of her father, is a resident for some weeks in the house of Lady Delmington, is well expressed.

Among the episodic characters, Madame d'Arzele, with the Chevalier her brother, and her children, are an emigrant family, who form a very interesting group. They are discovered by the benign vigilance of Clarentine: they give new exercise to the awakened sympathy of Julia, who, under the enlivening auspices of her friend, rejoices to feel herself capable of exertion in doing good, and not barely wishing it, and pining beneath a fancied inability of exertion. They are placed in a retreat, which, without art or parade, is abundant in rural comfort, and the calm and genuine pleasures of natural beauty. This soothing retirement is represented in clear and easy description. A pleasing and affecting discovery is made of the relation Madame d'Arzele bears to Clarentine; who, near the conclusion, acts, with regard to her, with a spirit and feeling truly estimable.

Eltham is a character, according to our present state of society and manners, it is to be feared, not very unusual, except in its *reformation*. He possesses good natural endowments, and is not without some fund of valuable acquirements; but is vain of his person, fortune, and consequence, fashionable in his qualifications, and libertine in his excesses; bold, imperious, selfish, unprincipled, and uncontrolled. Sophia is exactly such as she should be, to detach a person like this from his persecution of Clarentine, and to give a more benign and amiable turn, less confidence, and more rationality and propriety to his haughty and licentious, but not wholly desperate, character. Yet, of the Sophias who should make experiments for the conversion of an Eltham, the majority (it is to be suspected) would make them with an unhappy result.

Mrs. Harrington is full of family pride, in its narrowest and worst sense; uninformed, ignorantly and mischievously busy, and assuming perverse and unjust consequence from the wealth she has to leave, and the boast of ancestors to whose credit she adds nothing. She is perpetually disturbing the  
peace

peace and social happiness of all within her reach; yet she ultimately injures none, but promotes the very felicity which her restless selfishness seems likely to destroy.

Frederick will not be reckoned among the supernumeraries to the piece. Though he starts unpromisingly, we soon wish to see more of him; yet that we do not is no imputation on the conduct of the novel. On the contrary, he appears as much, and for as long a time, as perhaps he could, consistently with proportion of parts and unity of design. While he has most of our attention, he engages it to good effect; for he serves to strengthen our idea of Lady Delmington; of her good sense and fortitude, as well as her affectionate tenderness.

On the side of objection it may be observed, that Mr. Lenham has not sufficient influence on the events and personages of the novel, to answer the expectations which we form from his character; from these and other circumstances, there seems some reason to think that the author had originally a plan different from that which, in the progress of the work, she adopted.

The Chevalier, the brother of Madame d'Arzele, is also attached too slightly to the plan of the novel, and disappears unexpectedly, without contributing to any principal effect connected with the plot. The same may be said of Louisa Manners. But these objections seem only to show, that the ingenious author sketched the outline of her story on a wider canvas than she afterwards found leisure or inclination to fill.

It may be doubted whether poor Mr. Lea, who seems to have little more in him than a tolerable share of pedantry and conceitedness, is not introduced into ideal existence, to end his career by a fate disproportionably harsh. There are not many typographical mistakes in the English, but there are abundance in the French; some of them, where that language is introduced occasionally, obscure the sense, or infringe on grammar.

If the novel of *Clarentine*, having the merits we have now pointed out, cannot, on the whole, demand or justify a very strong commendation, it will easily escape censure. Seldom indeed, in a first performance, will be found a style more easy and animated; a narrative more free from heavy and languid detail or suspense; or characters so well conceived, and so ingeniously managed, contrasted, and supported.

ART. VII. *A Treatise on the Improvement of Canal Navigation; exhibiting the numerous Advantages to be derived from Small Canals, and Boats of Two to Five Feet wide, containing from Two to Five Tons Burthen. With a Description of the Machinery for facilitating Conveyance by Water through the most mountainous Countries, independent of Locks and Aqueducts; including Observations on the great Importance of water Communications, with Thoughts on, and Designs for, Aqueducts and Bridges of Iron and Wood.* By R. Fulton, Civil Engineer. Illustrated with Seventeen Plates. 4to. 144 pp. 18s. Taylors. 1796.

THIS appears to us a very important publication. We shall give such a general account of it, aided by suitable extracts, as may enable our readers to judge, whether it be well entitled, or not, to a particular share of the public attention and consideration.

Mr. Fulton's leading ideas are, 1. That canal-boats, (and consequently canals) should be very much reduced in their dimensions; carrying only about four tons; and as many of them as may be wanted, being connected together. 2. That locks, and rail-roads, may be rendered unnecessary by these small canals, and by certain contrivances for transferring the little boats from one canal or pond to another. 3. That these small canals may be carried, at a moderate expence, directly or laterally, into almost every part of any civilized country. We shall, however, permit him to speak for himself, by such passages as are most likely to make our readers acquainted with his projects.

“ The boat should be of such a size as not to exclude any but unusual articles; for this purpose I conceive a boat of four tons sufficiently large\*; being twenty feet long, four wide, and two feet ten inches deep; such a boat, being larger than the chest of a waggon, will contain almost every thing but long timber, one horse conveying ten boats.

“ Such boats will contain lime, lime-stone, coals, lead, iron ore, grain, flour, iron ware, pottery, and all bodies ponderous and compact, as well as boats of any size whatever; they will contain hog-heads, boxes, and bale goods, not exceeding four feet in width, which are seldom of greater dimensions; each boat will receive fifteen

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\* The author seems to have lost sight of the different proportions of expence in large and small boats; as it may be evidently proved the boat of 24 tons will cost much less than six of one-sixth its burthen; namely 4 tons. *Rev.*



sacks of hops, cotton, or wool; and, although the fifteen sacks will not weigh four tons, yet the same circumstance is attendant on all other boats, it being impossible to give the weight of tonnage by such materials: yet a horse may take the greater number of boats, in order to make up a weight equal to his strength.

“ Considering the articles enumerated, and deliberating on the size and weight of other commodities, I conceive there are few things excluded; and the question is, Whether a company should expend one hundred thousand pounds instead of fifty thousand? Thereby sinking two thousand five hundred pounds per annum, in order to accommodate the few things which boats of these dimensions cannot contain, when, in all probability, the articles accommodated would not in tonnage produce one hundred pounds per annum.

“ Thus seeing that most things may be conveyed in small boats, and small boats diminish the expence of canals, the next thing to be considered is, how to pass them to, and from the different levels, or ponds, of which the canals consist. To perform this, see the annexed Plates of Machines. But first give me leave to premise the objects in view:

“ The *first* object is, to construct such cheap navigations as may extend into districts which produce but a small trade: to perform this, I find it indispensably necessary to reduce the boats to small dimensions.

“ The *second* object is, as the trade may increase, and become of consequence, it is prudent to provide against such an event, as it will then be necessary to perform an important trade on a small and cheap canal. For this purpose, if we reflect that the boats may be multiplied as the trade increases, and that the canal may be full of such boats from one extremity to the other; consequently the canal, and boats, are adequate to any quantity of trade which the most sanguine imagination can conceive.

“ But, the principal consideration is, how to prevent stagnation at the machinery; hence it becomes necessary to construct the apparatus in such a manner that the boats may pass with the greatest possible expedition; and this quick transfer is the more necessary, in consequence of dividing the trade into small portions of four tons, each of which must pass separately. Success in these objects will consequently produce system; for, as the canal, though small, and suited to a small trade, is also adequate to a trade of the first importance, it will be impolitic to form any other than cheap and small navigations; hence the boats of one may navigate the other, wherever canals extend.

“ A third object is, by forming them cheap and suited to districts with a small trade, it will be the greatest possible inducement to construct them. The subscriber feeling himself guarded against any material loss, with every advantage which a larger work could give; these circumstances may justly be expected to extend them through the remote parts of the country, open its numerous resources, and spread the produce in every direction. Whether I have succeeded in these points, the candid reader will determine.” P. 23.

“ On cutting Canals for coasting Vessels, river, or forty-ton Boats, in Order to save the transfer of Cargo to Boats of smaller Dimensions.

“ It has been a prevailing opinion, and many canals have been constructed, and are executing, on the principle, that to form them sufficiently large to receive coasting vessels, river, or forty-ton boats, would produce a considerable advantage, by saving the transfer of cargo to small vessels.

“ While there was no alternative but forty or twenty five ton boats, there might be some reason in such a practice, as the difference in constructing the canals for such boats does not appear to be materially great; but, if we estimate a canal for a forty, and then for a four-ton boat, the saving, by adopting the latter, is so important as to render the expence of transfer inconsiderable.

“ In every situation where a canal is to be formed for forty-ton boats, one-third of the sum necessary for that purpose would pay the expence of a canal for boats of four-tons. Hence, if a company are about to expend 300,000l. where 100,000l. would answer the purpose, 10,000l. per annum is sunk to save transfer. It must be observed, that in all goods passing inland from the coast, there is only one change of cargo, viz. to the small boat; when the small boat unloads up the country, the expence is the same as if the larger had proceeded to the same point. In all goods passing to the rivers, or coast, one transfer into the large boat, the first reception into the small boat being the same as into the large one. Hence all goods going up the country may be taxed two-pence per ton, the price of transfer, and the same on all goods descending: it must also be considered, that although a canal may be connected with the river, or ocean, the principal part of the trade will not require transfer, being taken up, and deposited, in various places on the passage, without descending to the river, or the ocean.

“ The trade of a canal must, indeed, have a very material connection with a river, where there is occasion to transfer five hundred tons per day; which, at two-pence per ton, allowing 280 working days, would amount to 1166l. 13s. 4d. per annum; yet, to save this, the principal of 10,000l. per annum is sunk.

“ By adopting small boats, the clear gain to the company would be 8833l. 6s. 8d. per annum, even provided they paid the expence of transfer; but I conceive this expence will ultimately fall on the freighter, or he must have an admirable alternative, much superior to land-carriage, if the two pence per ton for transfer can prevent him sending his goods by the canal; and, therefore, if the freighter, or carrier pays the transfer, the 10,000l. per annum is a clear saving to the company.

“ This reduces a decision on the question of the adoption of small boats in various situations, to a very simple criterion. Let the interest of the saving made by adopting a small canal, instead of a large one, be compared with the expence of transferring cargoes: keeping this in view, that the expence of transfer will fall on the freighter or carrier, who can have no alternative to relieve him from this mode of conveyance; not even if a large canal ran to the same point. No  
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large canal can rival a small one, for evident reasons. Suppose, for instance, a large and small canal running side by side, the large canal costing 300,000*l.* (or, in proportion, three times the expence of the small one) and the small one 100,000*l.* one penny per ton per mile, to the small canal, would be as good interest as three-pence to the larger work; consequently the small canal company could lower their tonnage, so as to favour the freighter, and render the expence of transfer of no consequence; they would even grow rich, by lowering the tonnage; which would draw the trade from the large canal, and leave it a stagnate and useless pool." P. 26.

"Wherever the importance of two great trading towns, or commercial countries, can bear the expence of a lock canal, it may be constructed; but it is impossible to branch off into the less important or poor districts with large boats, which carry with them all their consequent expences: which is not only unmechanical, but impolitic, in two respects; it excludes the benefit of water conveyance to such districts, towns, and hamlets, and bars out a trade which ought to be drawn into the canal to the benefit of the proprietors.

"But a small canal, forming a communication between two important countries, is so easy of access, in consequence of the small boats, that lateral cuts are easily constructed; they consequently will extend into the country, and others from them into every nook and corner where forty or fifty tons per day can be collected; thus the country will be nourished, as veins feed the constitution; and the canal become important, like a river receiving numerous streams: while another advantage of the small boats, that of moving slow and taking quantity, or conveying a less quantity and passing with the rapidity of a coach\*, which will most materially accommodate merchandize and valuable articles, will take in almost the whole ponderous carriage of the kingdom; which circumstance will draw immense quantities of trade on canals that must for ever be excluded on the lock principle. The canal being also cheap, and suited to a small trade, yet adequate to a trade of the first importance, consequently the boats of one may navigate the other wherever canals extend, persevering regularly throughout; while their cheap formation is the greatest possible inducement to their construction: I shall therefore bring this subject to a few questions, which I wish every speculator to apply to his own deliberations.

"First, As a small canal, averaging the situations, may be constructed for one half the sum which a canal for twenty-five ton boats would cost, or about one-third the expence of one for forty-ton boats; Is it not better for a subscriber to have as good a prospect of receiving ten or fifteen *per cent.* by the small, as five by the greater work; yet, guarded against any material loss, have every advantage which the large canal could give?

"Secondly, In constructing a navigation, is it not better to expend 33,000*l.* in a small canal, and have the prospect of drawing in nu-

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\* This is very confused. The author, we presume, means that they may either move *slowly*, a number of them together; or, singly, with rapidity, as may be required. *Rev.*

merous connections by the cheapness of the system, than to spend 66,000*l.* for twenty-five ton boats, or 100,000*l.* for forty-ton boats; in forming large canals, to accommodate a few unusual articles which the small boats cannot convey, and thereby prevent the possibility of lateral cuts; which would return infinitely more trade into the canal than the small boats exclude?

“*Thirdly*, Which will command the most trade, the small boats, by the cheapness with which they may be extended into every district where there is any thing to carry; or the large boats, by their capacity to contain unusual and bulky articles?

“*Fourthly*, Or will the consequence of those unusually bulky commodities be put in competition with goods of medium dimensions; which are certainly ninety parts out of a hundred of the whole carriage of the kingdom?

“*Fifthly*, In a national view, is it not better to have three hundred miles of canal for the same money which it now costs to make one or two hundred; and extend the conveniencies of water-carriage in a two or three-fold proportion?

“*Sixthly*, If a company are about to expend 300,000*l.* in a canal for forty-ton boats, the canal only thirty miles long, when ninety miles might be extended into populous districts for the same money; which, in common sense, would make the best return to the subscribers?

“*Seventhly*, Is it not a fair criterion to judge of the application of a small canal by these circumstances?

“*Eighthly*, Is it not also fair, to compare the interest of the principal saved, by adopting the small, instead of the large boats, with the expence of transferring the cargoes from large to small boats; considering, that the transfer of cargo will fall on the freighter?

“*Ninthly*, To view this subject to its extent, as of individual and national importance, will not the small boats draw infinitely more trade into the channels of canal conveyance, in consequence of their cheapness and expedition, than can ever possibly be done by the large and expensive mode of locks?

“*Tenthly*, Will not this system draw almost the whole carriage of the kingdom on canals; the greater part of which must for ever be conveyed in wheel carriages, if the lock principle is pursued?” P. 106.

The Committee of the Board of Agriculture, and afterwards the Board at large, “having taken into consideration the reference concerning Mr. Fulton’s invention, and having examined the model of his machines for improving inland navigation, by inclined planes, and various other apparatus, are of opinion, that the invention is deserving of the attention of those who are engaged in the business of forming inland navigations.” P. v. Many readers, we should conceive, will concur in this opinion; and if Mr. Fulton’s ideas should be found just, he will doubtless effect a most important revolution in this branch of civil-engineering.

ART. VIII. *Utrum Horum? The Government or the Country?*  
By D. O'Bryen. Fifth Edition. 8vo. 122 pp. 2s. De-  
brett. 1796.

THIS is a very violent pamphlet, in which the writer professes his conviction, that, under the existing circumstances, this country can be saved only by the expulsion and impeachment of the present ministers, and by putting their opponents in their places. This hacknied topic of all oppositions has hitherto failed of success. We do not perceive that the public has been convinced by it, or that any advantage has been derived from an argument, which, the more eagerly it is urged, the less it is supposed to be disinterested. The British nation naturally looks to the past conduct and services of the respective candidates for its favour, and from them forms an impartial estimate of their merits and pretensions. Supposing the talents on each side to be equal, the preponderancy of character, and other collateral circumstances, will, and ought to be, the ground of its preference. The railings of party writers, on either side, weigh not much in the scale.

Of the present publication, it is not easy to pronounce whether the hardiness of its assertions, or its evident tendency to undervalue the resources of this country, to lower its dignity, or to encourage its enemies to protract the war against it, are most objectionable. As a specimen of the author's principles and mode of reasoning, we will give a short extract from the first page of his book.

“ If the word Government should, by an abusive construction of the term, be supposed to comprehend the king's authority—if it was understood to involve the other estates which compose the frame of this constitution,—and that their civil extinction were become absolutely indispensable to the salvation of the country;—even in this shocking dilemma, though it might be painful to act, it could not be difficult to decide. King, Lords, and Commons, every particle of whose several authorities are public trusts for public purposes, *what are they when set in comparison with the public safety?* If it were clear that their civil functions were incompatible with the national existence and moral happiness of the people, what hesitation could a man, *born under, and bred in, the principles of the British Constitution*, have in such an extremity to proclaim,—*perish a thousand governments, live the country !!!*”

What is this rhapsody, but an attempt to separate the country from its representatives, to induce an idea that the King, the Lords, and the Commons—the true and legitimate representatives of the people—are contra-distinguished from the  
people

people itself, that they have distinct rights and privileges, and that the rights and privileges of the one are to be supported by the overthrow of the other? It however happens with this, as with many other bold assertions, that a latent absurdity defeats its operation. "What," says our author, "are King, Lords, and Commons, what are they when set in opposition with the public safety? Why," replies he, in the same breath, they are such things, that "a man, *born under, and bred in, the principles of the British Constitution*, would proclaim, if it were clear that their civil functions were incompatible with the national existence, and moral happiness of the people, *perish a thousand governments, live the country!*" Thus it is that Mr. O'Bryen answers his own question. But how may it, and how ought it, to be answered? We, as men *born under, and bred in, the principles of the British constitution*, feel no hesitation in saying that, between *that* Constitution and King, Lords, and Commons, no distinction either exists or can be made. An attempt to establish one is hostile to the constitution itself. Such doctrine never can succeed in a country like this; and Mr. O'Bryen himself, though he probably had his reasons for placing this proposition at the head of his work, seems to be aware that it requires some softening. For though, in the above passage, he unequivocally declares the King, Lords, and Commons, and the Government, to be synonymous, yet the object of his argument required that the question should be narrowed; and he narrows it accordingly. This object is to persuade the public, that its salvation depends upon the substitution of one party for another. Now as, according both to old prejudices, and the actual state of things, a man cannot gain much, either for himself or his adherents, as Prime Minister, unless there is some government; and as there does not appear to be any immediate prospect that a revolution will take place in this country, it seemed better to let the government itself alone for a while, and merely to step into the places of those who carry it on. Accordingly, after some desultory observations, the author comes to the point in his fourth page, and roundly tells us, that "by the word Government, he means only the Agents of the First Magistrate," or, in plain English, the King's Ministers, who at present possess that influence and power which he wishes to have transferred to his own friends.

Such is the nature and tendency of this work. We shall enter into no further detail of it; as those who may feel a curiosity to know by what arguments these principles are supported, may find them dispersed through the pamphlet itself, should they be inclined to waste an hour in turning it over.

ART. IX. *The History of the Inoculation of the Small-Pox in Great-Britain, comprehending a Review of all the Publications on the Subject; with an experimental Inquiry into the relative-Advantages of every Measure which has been deemed necessary in the Process of Inoculation.* By William Woodville, M. D. Physician to the Small-Pox and Inoculation Hospital. In Two Volumes. Vol. I. 8vo. 387 pp. 7s. Phillips. 1796.

**I**NOCULATION is now so well known, and so generally approved, that it will hardly be imagined, by those who have not attended to its history, that there ever existed any considerable prejudices against it; at least, that those prejudices prevailed among men of education and science. Yet such was the case; and the unreasonable opposition of several physicians, and even divines, for a long time retarded its progress, and prevented its being generally adopted. A history of its introduction into this country, and of the difficulties it had to encounter, will therefore, we are persuaded, be read with pleasure. It will amuse as an object of curiosity; and we shall receive the same satisfaction in reading the recital of its conflicts and its victories; as we ordinarily experience on perusing the fortunate escape of a traveller, from the many untoward accidents and events he may have met with in his journey.

It is now about seventy-five years since inoculation was first introduced in this country, under regular medical care: and the infant daughter of the patriotic and enlightened Lady Mary Wortley Montague, was the first subject of the experiment. She was inoculated by Mr. Maitland, who had attended that family at Constantinople, in April, 1721, and was visited, through the disease, by two physicians of eminence. The success of this experiment, and the circumstance of the Princess Anne, afterwards Princess Royal of Orange, taking the disease, about the same time, in the natural way, and with difficulty escaping with life, determined the Princess of Wales to inoculate her two daughters, the Princess Amelia and Princess Caroline. Previously, however, to the operation being performed on them, six convicts were selected, who were supposed not to have had the disease, and had their lives given them, on condition of their submitting to be inoculated. Five of them passed through the disease favourably; the sixth was found to have had it before. After some further experiments, particularly on eleven charity-children of St. James's parish,

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in April, 1722, the royal infants were inoculated, under the direction of the Serjeant-Surgeon, Amyand, and Sir Hans Sloane.

Inoculation becoming now a frequent subject of conversation and discussion, it was found that it had been long practised, and had acquired a degree of celebrity, among the common people in some remote parts of the country. Three gentlemen, Dr. Williams, Mr. Owen, and Mr. Wright, communicated what they had heard or learned concerning it, in South-Wales, to the Royal Society. Two villages near the harbour of Milford, St. Ithmael's and Marloes, were most famous for the practice of it. The old inhabitants said it had been known among them time out of mind. It was called buying the small-pox; the person receiving it, giving some plumbs, comfits, or other trifles, to the communicator; without which it was thought the disease would not be favourable. The method of communicating the disease was, either by rubbing the skin of the arm with the variolous matter, or by simply holding some of the pustules in the hand. Sometimes they pricked the skin with a needle, before they applied the matter. In Scotland, where a similar practice had long prevailed, a piece of yarn, dipped in the variolous matter, was tied round the wrist. What was the origin of this practice, as no memorial can be found, it may be in vain to inquire. It is not improbable, that finding the itch (which, in its inveterate state, spreads over the body, and makes it as foul and loathsome as the small-pox) communicated by contact, poor persons might be induced to take a similar method to get the small-pox, to whom it was of great importance to have passed through the disease; many families objecting to take a servant into their houses, who had not had it. We have ventured to make this conjecture, to supply the place of information, which the author confesses he has not been able to attain. The time when the practice began, is equally unknown with the motives that gave rise to it, or the persons who invented it. That it was not very generally, or indeed frequently practised, may be reasonably supposed; if it had, it could not have escaped the notice of the clergymen or apothecaries to the villages; to whom it appears to have been very little known. Whatever the motives were that gave rise to it, they must have been of a kind that have a pretty general influence among the lower ranks of people, as, on further inquiry, some vestiges of the practice were found in almost every country in Europe, as well as in many parts of Asia and Africa. In all which places the same obscurity reigned, in respect to its origin or first introduction. This circumstance seems to favour our conjecture, that



it does not owe its origin to any country exclusively, but was invented, or casually struck out, by various people in different parts of the world, without having communicated or received the idea from one another. Had the knowledge of it, for instance, been imported into this island, it is difficult to conceive how it could have been propagated in distant and obscure villages in Scotland and in Wales, without leaving some vestiges of it in the capital, or some memorial remaining in the country, of the persons who first introduced so singular a practice.

In treating of the progress of inoculation, Dr. Woodville has thought it necessary to quote at length the passages of the different works from which he obtained his information.

“ In the present volume,” he says, preface, p. viii. “ I have endeavoured to make the reader acquainted with all that has been written respecting the practice of inoculation, and more particularly with such occurrences and observations as seemed successively instrumental towards its improvement. From a desire of executing this part of the work with fidelity, I have thought it right, that each author should be judged of by his own words; a plan which may have occasionally led me into repetitions; but which seemed indispensable, as I wished to avoid the still greater fault of misrepresentation.”

If, in so doing, the author had confined himself to scarce and curious pamphlets, or to passages relating to points of importance in practice, he would have deserved the thanks of his readers; but we cannot think it commendable to fill nearly two-thirds of a volume with extracts, principally from publications, so common, that no reader can be supposed ignorant of them, and on points, generally speaking, of very little importance. In pursuance of this design, the author has been led to give a long and uninteresting detail of all the unsuccessful or doubtful cases that occurred, with the arguments used on either side, in decrying or defending the practice. But as the merits of inoculation are now well understood, these parts might surely have been abridged. The practice of inoculation is indeed so simple, and involves in it so little of mystery, that it seems almost to have attained its perfection as soon as it was discovered. In respect to the operation, what can be more easy and proper, than to make a few punctures with a needle, and then to rub the part with the variolous matter, as practised by the peasants of South Wales? And, in the management of patients, what more rational than the method of the Bramins, as related by Mr. Howel? They enjoined a month's abstinence from animal food, previous to the operation, and directed their patients to be taken into the air every day, through the whole course of the disease. From them the Suttons seem evidently to have borrowed the principal

pal part of their doctrine. We would not, however, be understood to insinuate by this, that our physicians have been so supine and inattentive, as to have added nothing to our stock of knowledge on the subject. The observation of Dr. Boylston, of Bolton in New England, that the infection by inoculation takes place of that received by effluvia, by four or five days, which has been verified by Baron Dimsdale, is a curious fact; and if the latter gentleman did not first observe it, as Dr. W. says, he was the first to point out the advantages that might be derived from it. To the Baron also we are indebted, if the Suttons had not preoccupied the ground, for some ingenious observations on the progress of the infection, deduced from a careful attention to the state of the incisions or punctures, by which we are often enabled to predict the kind of pock to be expected, the degree of fever, &c. Whence an opportunity is given to interpose, at the moment of the eruption, such medicines as may be likely to check the exuberance of fever, and consequently to avert the impending danger.

To return to the history of inoculation. The first publication we meet with on the subject, is a paper written by Dr. Emanuel Timoni, communicated by Dr. Woodward to the Royal Society, and published in their Transactions for the year 1714. In this the writer gives an account of the method of inoculating the small-pox, as practised at Constantinople. This was followed, in the year 1716, by a letter on the same subject, by Dr. Pallerini. But notwithstanding the favourable account given by these gentlemen of the operation, it was not until after the experiment had been tried upon the daughter of Lady Mary Wortley Montague, and the two Princesses, that the subject seemed to have engaged the attention of the public. In April, 1722, Dr. Rattleton published an account of forty persons he had inoculated at Halifax in Yorkshire; and, in January, 1723, the number of persons inoculated in England amounted to one hundred and eighty-two. In the year 1729, two hundred and ninety-two persons were inoculated. From this time it continued for several years in a retrograde state, the strenuous endeavours of Drs. Mead, Arbuthnot, Jurin, and other gentlemen of learning and genius, being overpowered by the effusions of an ignorant apothecary, and a fanatic priest. The former frightening the people with apprehensions of the recurrence of the disease at some future period, or the introduction of some fatal malady with the infection; the other threatening with the divine vengeance the favourers of a practice, which he affirmed to have been the invention of the devil, who inoculated the small-pox upon

upon Job. Several physicians joined in reprobating the practice, which they painted as irrational and dangerous. To justify these assertions, all the cases in which the experiment had failed, or proved unsuccessful, were assiduously published; and the sickness or death of persons, happening long after they had passed through the disease, were attributed to some latent taint, left in the constitution by the inserted poison. These arts proved so successful, that the practice was, at length, almost discontinued in England.

“ During this retrograde state of inoculation in England,” the author observes, p. 218, “ it begins to make considerable progress in the transatlantic world. M. de la Condamine, in his account of his voyage to the river of the Amazons, relates, that a Carmelite missionary, near the Portuguese Colony of Para in South America, seeing, in the years 1728 and 1729, the Indians of his mission carried off by the small-pox, to the loss of half of his flock, saved the remainder by inoculating them, though he had no other knowledge of the practice than what he had learned from a European newspaper.

“ In 1738 the small-pox was carried from Africa, by a cargo of slaves, to South Carolina; where, from the beginning of June to the end of August, it proved exceedingly fatal.”

Upwards of twelve hundred persons were inoculated in this colony, by Mr. Mowbray, Dr. Kirkpatrick, and other practitioners, of which number only eight died. In Philadelphia, inoculation is said to have proved still more successful; and Dr. Mead relates, that a planter in St. Christopher's inoculated three hundred of his slaves without losing one.

“ All these accounts,” Dr. W. adds, “ contrasted with the great mortality of the natural small-pox in Britain, tended much to revive the practice of inoculation; so that, after the year 1738, its reputation in this country was gradually restored. In Portsmouth, Chichester, Guildford, Peterfield, and Winchester, two thousand persons were inoculated, about the year 1742, with the loss of only two women, who were pregnant, and inoculated contrary to the advice of the physicians.”

Many other instances are given, of the great success of the practice about that period. This section concludes with an account of Dr. Frewin, who was a very judicious and successful inoculator. Dr. F. first observed, that it is of no consequence from what kind of small-pox the matter is taken. He knew twenty-one persons successfully inoculated with matter, taken from a patient who had the confluent sort, and died of it; and had himself inoculated many more, with matter from the malignant kind of small-pox, without any ill effect. In the next section the author gives “ an account of the establishment of the Inoculation Hospital in London, and of the

the introduction of inoculation into various places on the continent; and, in the sixth and last section, an account of the progress and practice of inoculation in Britain, from the year 1753 till 1768. But as we have been rather copious in our account of the introduction of the practice, we shall conclude with observing, that, if the author had conducted his account of the introduction and progress of inoculation in England, and his review of our native publications on the subject, in the same manner as he has the part relating to foreign countries, his narrative would have been more connected, clear, and entertaining; and might still have conveyed as much information on the subject, as can be picked up from the more detailed and diffuse process he has followed. At the same time we shall readily acknowledge, he has been indefatigable in his research, and brought to our acquaintance several publications which were before unknown to us.

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ART. X. *The Journal of an Excursion to the United States of North America, in the Summer of 1794. Embellished with the Profile of General Washington, and an aqua-tinta View of the State-House at Philadelphia. By Henry Wansey, F. A. S. a Wiltshire Clothier, 8vo. 290 pp. 6s. Wilkie. 1796.*

IT is no less surprising than true, that we are still very imperfectly acquainted with the domestic manners, the interior condition, the state of manufactures, and the general circumstances of America. The more recent writers on the subject seem more earnest in correcting and contradicting each other, than in making their readers acquainted with interesting facts. Thus, for example, Brissot, Morfe, Imlay, and Cooper, are perpetually at variance with each other, and the writer now before us with them all. We are nevertheless well pleased with the plain manly sense of Mr. Wansey, with the diligence and sagacity he uniformly manifests when treating of the subjects more immediately within his province; and, on the whole, scruple not to pronounce his book a very useful and entertaining performance.

Mr. Wansey is evidently a plain unlettered man, for his book abounds with many provincial expressions, and many grammatical inaccuracies; but he describes his voyage, first to Halifax, and his journeys afterwards to Boston, New York, and Philadelphia, with considerable spirit.

The following account of his interview with General Washington, will serve as a specimen of the author's manner, and of the entertainment which the readers may expect.

*Friday, June 6.* Had the honour of an interview with the President of the United States, to whom I was introduced by Mr. Dandridge, his secretary. He received me very politely, and, after reading my letters, I was asked to breakfast. There was very little of the ceremony of courts, the Americans will not permit this; nor does the disposition of his Excellency lead him to assume it.

"I confess I was struck with awe and veneration, when I recollected that I was now in the presence of one of the greatest men upon earth—the GREAT WASHINGTON—the noble and wise benefactor of the world! as Mirabeau styles him;—the advocate of human nature—the friend of both worlds. Whether we view him as a general in the field, vested with unlimited authority and power, at the head of a victorious army; or, in the cabinet, as the President of the United States; or, as a private gentleman, cultivating his own farm; he is still the same great man, anxious only to discharge with propriety the duties of his relative situation. His conduct has always been so uniformly manly, honourable, just, patriotic, and disinterested, that his greatest enemies cannot fix on any one trait of his character that can deserve the least censure. His paternal regard for the army while he commanded it; his earnest and sincere desire to accomplish the glorious object for which they were contending; his endurance of the toils and hazards of war, without ever receiving the least emolument from his country; and his retirement to private life after the peace, plainly evince, that his motives were the most pure and patriotic, that could proceed from a benevolent heart. His letters to Congress during the war, now lately published in England; as well as his circular letter and farewell orders to the armies of the United States, at the end of the war, shew him to have been justly ranked among the fine writers of the age. When we look down from this truly great and illustrious character, upon other public servants, we find a glaring contrast; nor can we fix our attention upon any other great men, without discovering in them a vast and mortifying dissimilarity!

"The President in his person, is tall and thin, but erect; rather of an engaging than a dignified presence. He appears very thoughtful, is slow in delivering himself, which occasions some to conclude him reserved; but it is rather, I apprehend, the effect of much thinking and reflection, for there is a great appearance to me of affability and accommodation. He was at this time in his sixty-third year, being born February 11, 1732, O. S. but he has very little the appearance of age, having been all his life-time so exceeding temperate. There is a certain anxiety visible in his countenance, with marks of extreme sensibility.

"Notwithstanding his great attention and employment in the affairs of his well-regulated government, and of his own agricultural concerns, he is in correspondence with many of the eminent geniuses in the different countries of Europe, not so much for the sake of learning

ing and fame, as to procure the knowledge of agriculture and the arts useful to his country.

“ I informed his Excellency, in the course of conversation, that I was a manufacturer from England, who, out of curiosity as well as business, had made an excursion to America, to see the state of society there; to inspect their various manufactories, and particularly the woollen, with which I was best acquainted. The General asked me what I thought of their wool? I informed him, that I had seen some very good and fine, at *Hartford*, in Connecticut, which they told me came from *Georgia*; but that in general it was very indifferent: yet, from the appearance of it, I was convinced it was capable of great improvement. That, to my surprise, in the course of travelling two hundred and fifty miles, from *Boston* hither, I had not seen any flock of more than twenty or thirty sheep, and but few of these; from whence I concluded there was no great quantity grown in the states, so as to answer any great purposes for manufacture. His Excellency observed, that from his own experience, he believed it capable of great improvement, for he had been trying some experiments with his own flocks (at Mount Vernon); that by attending to breed and pasturage, he had so far improved his fleeces, as to have encreased them from two to six pounds a-piece; but that since, from a multiplicity of other objects to attend to, they were, by being neglected, gone back to half their weight, being now scarcely three pounds. I took this opportunity to offer him one of my publications on the Encouragement of Wool, which he seemed with pleasure to receive.

“ Mrs. Washington herself made tea and coffee for us. On the table were two small plates of sliced tongue, dry toast, bread and butter, &c. but no broiled fish, as is the general custom. Miss Custis, her grand-daughter, a very pleasing young lady, of about sixteen, sat next to her, and her brother, George Washington Custis, about two years older than herself. There was but little appearance of form: one servant only attended, who had no livery; a silver urn for hot water, was the only article of expence on the table. She appears something older than the President, though, I understand, they were both born in the same year; short in stature, rather robust; very plain in her dress, wearing a very plain cap, with her grey hair closely turned up under it. She has routs or levees (whichever the people chuses to call them) every Wednesday and Saturday, at Philadelphia, during the sitting of Congress. But the Anti-federalists object even to these, as tending to give a super-eminency, and introductory to the paraphernalia of Courts.

“ After some general conversation, we rose from table, to view a model which a gentleman from Virginia, who had breakfasted with us, had brought for the inspection of the President. It was a scheme to convey vessels on navigable canals, from one lock to another, without the expence of having flood-gates, by means of a lever, weighted by a quantity of water pumped into a reservoir.

“ The President has continual applications from the ingenious, as the patron of every new invention, which, good or bad, he with great patience listens to, and receives them all in a manner to make them go away satisfied.

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“ In the evening I went to the new Theatre, to see Mrs. Cowley's Play, “ Every One has his Fault\*,” with the Farce of “ No Song No Supper.” Mrs. Whitlock, sister to Mrs. Siddons, is the chief actress; and, to my surprize, I recognized Darley, one of our actors, last winter at Salisbury, in the character of Crop. It is an elegant and convenient theatre, as large as that of Covent Garden; and, to judge from the dress and appearance of the company around me, and the actors and scenery, I should have thought I had still been in England. The ladies wore the small bonnets of the same fashion as those I saw when I left England; some of chequered straw, &c. some with their hair full dressed, without caps, as with us, and very few in the French style. The younger ladies with their hair flowing in ringlets on their shoulders. The gentlemen with round hats, their coats with high collars, and cut quite in the English fashion, and many in silk striped coats. The scenery of the stage excellent, particularly a view on the Skuyllkill, about two miles from the city. The greatest part of the scenes, however, belonged once to Lord Barrymore's Theatre, at Wargrave. The motto over the stage is novel:—“ *The Eagle suffers little Birds to sing.*” Thereby hangs a tale. When it was in contemplation to build this Theatre, it was strongly opposed by the Quakers, who used all their influence with Congress to prevent it, as tending to corrupt the manners of the people, and encrease too much the love of pleasure. It was, however, at length carried, and this motto from Shakespear was chosen. It is applicable in another sense; for the State House, where Congress sits, is directly opposite to it, both being in Chesnut-street, and both houses are often performing at the same time. Yet the Eagle (the emblem adopted by the American government) is no ways interrupted by the chattering of these mock birds with their mimic songs.” P. 122.

Our unavoidable deductions, after a careful perusal of this book, are these. That very large capitals have been expended in the endeavour to establish manufactories of various kinds, in many parts of the United States, with very indifferent success. That, with respect to the real comforts of life, they are found to be very partially distributed, and not to be obtained without extreme difficulty. That the arts and improvements of every kind, proceed in America with a very slow pace towards perfection; and, on the whole, we are strongly inclined to believe, though he has no where made the confession, that the author returned from America with impressions far less favourable, than those which induced him to visit that distant country. We may venture to add, that Mr. Wansey's book will rather tend to check emigration, than to promote it. We do not hear of any who have lately made that perilous experiment with adequate success.

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\* It is Mrs. Inchbald's. *Rev.*

ART. XI. *Fabliaux or Tales, abridged from French Manuscripts of the Twelfth and Thirteenth Centuries, by M. Le Grand, selected and translated into English Verse. With a Preface, and Notes. Vol. I. 8vo. 280 pp. 14s. Faulder. 1796.*

THE custom, so peculiarly prevalent in France, of translating poetical compositions into prose, seems to convey an undeniable confession, that the prose of that language is rather more agreeable to the generality of its readers than the verse. That the unfettered language is more easy to write than the other, is equally true in all countries; but that prose is tolerated where the charms of metrical composition belong properly to the work, indicates very strongly, that the readers think they sustain no great loss, as far as their own tongue is concerned, by this arbitrary change of style. The French language is, in fact, the language of prose. Readers of English think very differently; and, where poetry is announced, expect poetry with all its decorations, not merely the ideas contained in the original. In England, a prosaic translation of a poet would have no chance of sale; in France it seems to be as successful as a regular version, and perhaps more so. The difference is very pleasingly exemplified in the present publication. A French author, M. Le Grand, modernizes and abridges the old Norman tales of the *Trouvères*, from the metrical original, and he does it in prose; an English writer takes up the same Tales, and, with great skill, writes them back into verse, and thus presents them to his country. Of all compositions, tales are most likely to form an exception to the general practice of England, and to be well received in prose; but we have not a doubt that the present elegant version will be much more applauded, and much more encouraged, than any literal translation of Le Grand.

The volume now before us is beautiful in its form, as well as pleasing in its contents. The typography belongs to the first class of *Bulmerian* work, and the vignette ornaments are aptly formed on subjects relative to the history of chivalry, and executed on wood by the Bewicks, the younger of whom unfortunately died while this work was preparing for the press. It is with no small satisfaction that we take up such a publication; a book of elegant amusement, sent out with every advantage that can increase its attractions, to that class of readers for whom it is designed. Two authors have been employed in forming the book; Mr. Way, the translator of the



the tales, and his friend, Mr. George Ellis (long known in the realms of wit, for many ingenious compositions) to whom he professes himself indebted for the preface, and many of the notes.

The preface is a well-written composition, containing a satisfactory account of the French publication of M. Le Grand, and a sketch of the history of chivalry. Mr. E. leaves the question undecided, between those who attribute to the metrical Romance of Chivalry, with its machinery of fairies, giants, dragons, &c. an Oriental origin, and those who derive the whole from the poets of the North. On the former side of the question, the principal critics are Warburton and T. Warton; on the latter, the Bishop of Dromore. In addition to the strong arguments which appear in the last edition of the *Reliques*, vol. iii. we think it no light presumption in favour of the Bishop's hypothesis, that the earliest compositions of this kind are the produce of the Northern countries; whereas, had the invention come from the Levant, they would surely have travelled hither through the Southern provinces of Europe. They would have formed the lays of the *Troubadours* of Provence, rather than of the *Trouveurs* of Normandy and Britany. These two sets of poets who prevailed in the two great divisions of France, under names which equally signified *inventor* or *maker*, in the dialects of their respective districts, have had a very different fortune. The *Troubadours* have been cited and celebrated by all admirers of the Muses, as the revivers of poetry, and the only poets of a gross and ignorant age; while the *Trouveurs* of the North, their cotemporaries, their equals, at least, in the art of composition, their superiors in the faculty of invention, from which they both were named, have remained almost unknown; the very term was nearly forgotten. M. Le Grand has succeeded in calling the attention of the readers of French to this neglected race of poets, and has collected a great number of their tales, forming, in the second edition, five small volumes, accompanied with dissertations, notes, and other illustrations. Mr. Ellis mentions, very properly, in the opening of the English preface, that a prior attempt of this kind had been made in France without success, but he has omitted to tell the name of the publisher, which was Barbaſan\*. That publication failed because the

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\* The authors of the *Dictionnaire Historique* write it *Etienne Barbazan*. He died in 1770 at the age of seventy-four. The title of his book is, " *Fabliaux et Contes des Poetes François des 12, 13, 14, and 15 siècles, tirés des meilleurs Auteurs, par M. Barbaſan,*" Paris, 1756, 3 vol. in 12.

editor injudiciously gave the fables in the old language unaltered, without any other aid than that of a glossary. "Ce n'est pas connaître les lecteurs, Français," says Le Grand, "que de leur présenter un pareil travail." This work consequently is little known, even among the learned in France.

The account of the two dialects of the Romane or Romance language in France, is so well abridged by Mr. Ellis, from Le Grand, and his own remarks interspersed are so good, that we shall gratify our readers with that part of the preface.

"The French language was divided into two dialects, both of which bore the name of *Romane*, or Romance, because each was founded on the base of the Latin; the northern being adulterated by a mixture of Frankish and Norman words, and the southern by those of the Ostrogoths, Visigoths, and Alan. The river Loire was their common boundary. In the provinces to the south of that river, the affirmative *yes* was expressed by the word *oc*; in the north it was called *oil* (*oui*); and hence Dante has named the southern language, *langue d'oc*, and the northern, *langue d'oïl*. The latter, which was carried into England, Sicily, &c. by the Normans, and is the origin of the present French, may be called *French Romane*; and the former *Provençal*, or *Provincial Romane*, because it was spoken by the subjects of Raimond, Count of Provence, who were known in the European armies during the Crusades, by the general name of Provençals, or Provincials.

"These dialects were soon distinguished by very opposite characters. A soft and enervating climate, a spirit of commerce encouraged by an easy communication with other maritime nations, the influx of wealth, and a more settled government, may have tended to polish and soften the diction of the Provençals, whose poets, under the name of Troubadours, were the masters of the Italians, and particularly of Petrarch. Their favourite compositions were *Sirventes* (satirical pieces) love-songs, and *tençons*, which last may be considered as *pleas for the court of love*. The reader knows that, in the times of chivalry, passion was sublimed into a science, and that the conduct of young lovers, instead of being abandoned to the blind guidance of instinct, was subjected to a regular code of amorous jurisprudence. Every difficult and delicate question was discussed in the *courts of love*, with the greatest solemnity, and with all the abstractions of metaphysical refinement; and it is probable that the disputes on this subject would have produced as many heresies in love as in religion, but that the judgment seat in the tribunals was filled by ladies, whose decision was very properly admitted to be final and absolute. It should seem that the Provençals were so completely absorbed in these abstract speculations, as to neglect and despise the composition of fabulous histories, only four of which are attributed to the Troubadours, and even these are rather legends of devotion than of chivalry. On this ground M. le Grand contends that these boasted *inventors*, notwithstanding their proficiency in the *gai saber* (gay science) have discovered very little gaiety or invention. But this is much too hasty a decision.

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The Troubadours were highly admired by their cotemporaries; and candour requires that we should pay much deference to their judgment. The manners they painted seem extraordinary, but they were real." P. xxiv.

This last passage seems objectionable. If the works of all these poets had perished, it would be allowable to decide between them on the reports of their contemporaries; but since they exist on both sides, in numbers sufficiently considerable, it is by their intrinsic merits, not by their prior fame, or the *testimonia auctorum*, that they ought to be appreciated. In this mode of judging, we conceive the majority of votes will be given to the Northern poets. The Italian poets, who were formed upon them, praised the *Troubadours*; perhaps, had they known the *Trouveurs*, and their language, they would have extolled them yet more highly. In this manner it is, that Mr. Le Grand pleads against the former. "Je ne plaide point ici," says he, "une cause dont les pieces soient inconnues. Leur histoire existe; ouvrez la, qu'y trouverez vous? *Des Sirventes, des Tençons, d'éternelles et ennuyeuses chansons d'amour, sans couleur, sans images, sans aucun intérêt; en un mot une assoupissante monotonie à laquelle tout l'art de l'Editeur (the Abbé Millot) et l'elegance de son stile n'ont pu remédier.*"

When the Loire is mentioned as the boundary between the two dialects, attention should be paid to the distinction laid down by M. Le Grand in another part of his preface. "This expression," says he, "should not be too literally taken. The territory of the *French Romane* did not terminate exactly at the banks of the Loire. The provinces, a part of which lay beyond that river, as Touraine and Orleanois, may, with the strongest reason, be considered as belonging entirely to that dialect." It is a circumstance worthy of notice, that this editor, not contented with giving the preference to the early poets of the north, proceeds to assert, that, to the present day, the chief nursery of French genius has continued to be the same part of France. The same provinces, says he, which produced the Romançers and Fblers of the twelfth and thirteenth centuries, produced also, in the seventeenth and eighteenth, Moliere, Boileau, Racine, Rameau, Crebillon, Bossuet, Voltaire, Rousseau, Corneille, Buffon, Condé, Turenne, Le Brun, Le Pouffin, Descartes, Vauban, &c. &c. "C'est à dire, la génie, l'éloquence, les belles imaginations, les talens sublimes, les poetes fameux, et les grand hommes enfin qui ont illustré la France, ou qui, dans leur genre, ont reculé les bornes de leur art." Being urged afterwards by the critics,

critics, he went into a further detail, in a second preface, and much augmented his list of celebrated names.

We hasten now to the poems themselves in their English dress, which we hesitate not to pronounce most truly graceful and becoming. The general character of the versification is simplicity and ease, with exactly so much negligence as is sufficient to conceal the art of the writer, from all but those who know how very difficult it is to write an easy style. Mr. Way seems to have happily imitated the style of Dryden's Fables, in which ease, harmony, and dignity are so very singularly combined: allowing himself a prudent and sparing use of antiquated words, the effect of which is exactly what he seems to have intended, that of giving a kind of gothic and bardish cast to the tales, without rendering them in any degree uncouth or unintelligible. A glossary is, however, subjoined, which, after the attention that has lately been paid to our early writers, will be to many readers unnecessary. The notes contain, besides other illustrations, some curious accounts of Arthur's knights, from the Welch language.

Twelve tales have been selected by the poet, without any regard to their order in the French publication: and one trivial fault of the editor's is, that of having omitted to specify in the notes, or elsewhere, in what parts of Le Grand's volumes they are to be found. This will give a trouble to the few who may wish to compare the French and English, which the poet could have no motive for desiring to throw in their way as an obstacle. We shall therefore supply the defect in this place. They will be found thus.

Aucassin and Nicolette - - - - -	Le Grand, vol. iii. p. 30
The Lay of the little Bird - - - - -	430
The Priest who had a Mother in spite of himself - - - - -	119
The Canonesses and Gray Nuns - - - - -	vol. i. p. 279
The Order of Knighthood - - - - -	140
The gentle Bachelor - - - - -	161
The Mantle made amiss - - - - -	54
The Mule without a Bridle - - - - -	1
The Knight and the Sword - - - - -	25
The Vale of false Lovers - - - - -	80
The Lay of Lanval - - - - -	91
The Lay of Sir Gruélan - - - - -	125

The lay of Aristotle is not one, though mentioned by mistake in the preface, p. ii.

Not much objection can be made to the tales selected. The Canonesses and Gray Nuns is the least interesting, but it presents a curious picture of the manners of those times. Great attention is paid to delicacy, even where the incidents

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seem to threaten a violation of it ; and the readers must be very fastidious who shall not be pleased with the banquet here presented to them. The two Lays of Lanval and Grúélan will be generally thought, notwithstanding the apology of the annotator, to have too many features of resemblance to stand together in a selection containing so very few pieces. The versifier of these French tales has the merit, among many others, of having adhered very closely to his originals ; the advantage of which is, that the English reader may persuade himself that he sees almost exactly what the original Trouveur would have written, had he known the language, and felt the delicacy observed by his present paraphrast. As a proof of this ; we shall give a part of the first tale, in the French of Le Grand, and the English of Mr. Way.

“ Qui de vous veut entendre de bons vers, et les aventures antiques de deux amans jeunes et beaux ? C'est Aucassin et Nicolette. Je vous dirai tout ce qu' Aucassin eut à endurer pour sa Mie au teint de lis, et toutes les prouesses qu'il fit pour elle. Le recit de leurs Amours est decent, autant qu' agréable. Il y a nul homme, quelque triste qu'il soit, qui ne pût en être ragaillardé. Il n'en est aucun, fut il même au lit souffrant et malade, qui ne se trouvât-gueri de l'entendre ; tant il est doux et touchant.

“ Le Comte Bongars de Valence faisoit depuis dix ans une guerre cruelle à Garins, Comte de Beaucaire. Chaque jour aux portes de sa Ville suivi de cent Chevaliers, et de mille sergens, tant à pied qu'à cheval, il venait lui ravager sa terre, et egorger ses Hommes. Garins vicieux et débile n'était plus en état d'aller combattre. Aucassin, son fils, l'eut remplacé avec gloire s'il l'eût voulu : c'était un jeune homme grand et bien fait, beau par merveille ; mais Amour qui tout surmonte l'avait vaincu, et il était tellement occupé de sa Mie qu'il n'avait voulu jusqu' alors entendre parler ni de Chevalerie ni de Tournois.

“ Souvent son pere et sa mere lui disaient : cher fils, prends un cheval et des armes, et vas secourir tes Hommes. Quand ils te verront à leur tête, ils défendront avec plus d'ardeur leurs murs, leurs biens, et leurs jours. Mon pere répondait Aucassin, je vous ai déjà fait part de mes résolutions. Que Dieu ne m'accorde jamais rien de ce que je lui demanderai, si l'on me voit ceindre l'épée, monter un cheval, et me mêler dans un Tournois, ou dans un combat, avant que vous m'accordiez Nicolette ; Nicolette ma douce amie que j'aime tant. Beau fils, reprenait le pere, ce que tu me demandes ne peut s'accomplir ; cette fille n'est pas faite pour toi. Le Vicomte de Beaucaire, mon Vassal, qui l'acheta enfant des Sarrasins, et qui, quand il la fit batiser, voulut être son parrein, la mariera un jour à quelque valet de charrue dont le travail la nourrira. Toi, si tu veux un femme, je puis te la donner du sang des Rois, ou des Comtes. Regarde dans toute la France, et choisis : il n'est si haut seigneur qui ne se fasse honneur de t'accorder sa fille, si nous la demandons. Ah, mon pere,

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répondait Aucassin, quel est sur la terre la Comté, ou le Royaume qui ne fût dignement occupé s'il l'était par Nicolette, ma douce amie.

“AUCASSIN AND NICOLETTE.

“What wight is he that fain would now be told,  
Of rare adventures fallen in days of old?—  
Sweet verse I sing, and goodly deeds I tell,  
Of a young pair that lov'd each other well:  
Young were they both, in love their hearts were met,  
Their names were Aucassin and Nicolette.  
All that the youth assay'd, by day or night,  
For his sweet maid, with skin like lily white,  
And all his prowesses, and all his pains,  
The faithful compass of my tale contains.  
So chaste, so cheerful, their love's strain doth flow,  
No wight so sad but this must wake from woe;  
No wight, though stretch'd upon his bed he lie,  
With pain distraught, or worn with malady,  
But while he hears, shall swift recovery meet,  
So touching is the tale, so passing sweet.

Ten livelong years exterminating war  
Had scourg'd the afflicted lands of waste Beaucaire;  
And to the city gates, the last defence,  
In arms, the stern Count Bongars, of Valence,  
Led on his host: each rising sun beheld  
An hundred knights, well marshall'd, in the field;  
These, with a thousand of mix'd foot and horse,  
Stretch'd all around with unresisted force,  
Wide o'er the ravag'd plains their fury pour'd,  
And smote th' offenceless vassals with the sword;  
While bow'd with years, Count Garin's faltering might  
Shrunk from the storm of foes, and shunn'd the fight.

One son he had, Aucassin was his name,  
Of power to vindicate his father's fame;  
For large of size he was, his limbs well set,  
Stout manliness with wond'rous beauty met,  
But will was wanting. Love, whom all obey,  
Rul'd o'er his heart with undivided sway;  
Tourney he heeded not, nor war's emprise,  
His soul's desire one lovely maid supplies.

Full many a time his fire, with language kind,  
And his fond mother, fought to move his mind:  
‘Arm, dearest son, they cried, ascend thy steed,  
And bear strong succour in this hour of need;  
Haste to our scatter'd vassals, head their host,  
And stay these spoilers, ere our all be lost:  
Might to his men a warring chieftain gives;  
So shall they guard their homes, their wealth, their lives.’  
‘My fire!’ the love-lost youth would answer still,  
‘Thou know'st already my unshaken will.

May heaven still mar my hopes, reject my prayer,  
 If girded sword these limbs be seen to bear;  
 If steed be cross'd, if earthly power incite  
 This hand to join in tourney or in fight,  
 Ere to my arms my mistress thou impart;  
 Sweet Nicolette! the mistress of my heart.  
 Fair son of mine!' rejoin'd the mournful sire,  
 ' May I ne'er yield to such uncouth desire:  
 High blood is thine, and lineage undefil'd,  
 She, bought of Saracens, a captive child:  
 My vassal, Viscount of Beaucaire, who pay'd  
 The paltry purchase of this paynim maid;  
 Who, when he caus'd her since to be baptiz'd,  
 Stood sponzor too, hath well her weal aviz'd,  
 And means fit spousal with some sturdy hind,  
 And the plough's toil their needful food shall find.  
 Thou, if the marriage state be deem'd so blest'd  
 To counts, to kings, may't bear thy just request,  
 View France throughout: there seek thy nuptial joys;  
 There lives no lord so proud to slight thy choice:  
 Where'er we sue, the sire, whoe'er he be,  
 Will hold him honour'd in a son like thee.'  
 ' Ah, father, mine,' young Aucassin replied,  
 ' Where through the world's wide waste may be defried,  
 County or realm, that were not well appay'd,  
 If Nicolette were there, my lovely maid!"

The last line should be, according to the original,

If Nicolette reign'd there, my lovely maid!

In other respects the passage is well turned, and may serve as a sufficient specimen of the mode of poetical narrative employed by this translator. The tales are not all in the same measure. "The gentle Bachelor" is only an extract from the original fable, given in the old language by Le Grand, and rendered by the English author in verses of seven and eight syllables, a good deal resembling those of the Trouveur. It is a Rodomontade of impossible attributes, ascribed to a paragon of chivalry.

" What gentle bachelor is he,  
 Sword-begot in fighting field,  
 Rock'd and cradled in a shield,  
 Whose infant food a helm did yield?  
 On lion's flesh he makes his feast,  
 Thunder lulls him to his rest;  
 His dragon-front doth all defy;  
 His lion-heart and libbard eye;  
 His teeth, that like boars' tusles are;  
 His tiger fierceness, drunk with war.

N

Ponderous

Ponderous as a mace his fist,  
Down descends where-e'er it list,  
Down, with bolt of thunder's force,  
Bears to earth both knight and horse."

In the notes to this tale we have observed a singular error. One passage, (line 40 to 44) says the annotator, may be literally rendered as follows :

" Nor doth he demand other sugar-plums,  
Than the points of swords broken ;  
And the iron of lances for mustard,  
It is a food which much pleaseth him ;  
And the broken meshes of hauberks for pepper."

In the original :

" Ne ne demande autre dragies  
Que pointes d'espees brifies ;  
Et fers de glaive à la moutarde,  
C'est un mes qui forment li tarde ;  
Et haubers demailliès, au poivre."

Wild as the original is, there is nothing in it so absurd as *iron for mustard*, or broken *hauberks for pepper* ; it means, according to a most common idiom of the French language, modern as well as ancient, " the iron of lances with mustard sauce," and the " broken hauberks peppered." *A la moutarde* and *au poivre*, signify only that the dish of meat has those accompaniments. The ingenious annotator will, doubtless, recollect the truth of this, the moment it is mentioned. The tale of " The Mantle made amiss" is rendered in stanzas of ten lines ; not built at all upon the stanza of Spenser (which contains only nine) but composed of two elegiac stanzas of four lines each, followed by a couplet, the second line of which is an Alexandrine. One stanza may be given as a specimen.

" It was the time of Pentecost, the feast,  
When royal Arthur will'd high court to hold,  
Statelier than ere before time: thither pres'd.  
At his command, kings, dukes, and barons bold :  
And, for great jousts and tourneys were design'd ;  
Each he ordain'd his chosen fair to bring,  
Damsel or spouse, the mistress of his mind ;  
So all was done, all stood before the king,  
Damsel and dame, with many a matchless knight,  
That never England's realm beheld so proud a fight."

The tale of " The Mule without a Bridle" is in itself very amusing, and seems to have been written with peculiar care by the English author. The original fabler would indeed have done well if he had devised some reason why it was so desirable



desirable to the lady to regain her bridle, when the mule went quite as well without; but this is a trifle in a tale of fairies, giants, &c. The following descriptive lines do great credit to the English version.

“ ’Twas darkness all; save that at times the breath  
Of fiery dragons, pestilent as death,  
Flash’d in upon the obscurity of night,  
With lurid blasts of intermitting light;  
By momentary fits the pathway show’d,  
And led the astonish’d warrior on his road.  
In the deep bottom of this hideous dell  
Swarm’d snakes, a countless brood, and scorpions fell.  
Above, the unfetter’d tempest rav’d amain,  
And in a deafening torrent pour’d the rain;  
Shook to their centre by the whirlwind’s sweep,  
Huge rocky fragments thunder’d down the steep:  
Keen was the cold, as in one piercing wind  
A thousand icy winters blew combin’d.”

Though the general cast of the verse is that of ease without very high polish, there are many beautiful lines, which seem to show the writer capable of a more finished versification where he should deem it proper.

Having thus far given our earnest commendations to this pleasing work, rejoicing to hear, as we do, that a second part is ere long to appear, we shall briefly state a very few objections. In the first tale, it is bad taste to accent the name of the hero in two different ways, Aúcaffin and Aucáffin. The poet was at liberty to choose; but, having chosen, he ought to have been consistent in his usage. Instead of this we have,

“ Their names were Aúcaffin and Nicolette,”

And, presently after,

“ One son he had, Aucáffin was his name.”

In the next page,

“ Ah, father mine, young Aúcaffin replied.”

and so throughout. We have observed also that Mr. W. either seeks alliteration, which is unworthy of his taste; or does not avoid it, which argues want of care. Thus we have,

“ — who paid  
The paltry purchase of this paynim maid.”

Again,

“ Bold burghers, mounted on the embattled tow’rs,  
Hurl’d sharpen’d stakes, and shot down arrowy show’rs.”

See also "Sir Lanval," l. 46, 47, and 88, and other places innumerable: "Sir Launcelot du Lake," p. 146. should have been, both for the verse and for propriety, "Sir Launcelot of the Lake." The rhymes are sometimes, though not very frequently, incorrect. We object particularly to *hue* and *shew*, because the latter word is always pronounced, and now very frequently written, *shew*. It is so written usually in this very book. "I mark nor need not," in p. 63, is awkwardly put together: it means, "I mark not, nor do I need;" but, both in sound and sense, it is at present defective. "And the gay steed *falls short* the labourer's horse," wants the preposition *of*, after *short*, to make it either authorized or intelligible. But we shall note no more of these little blemishes. We have brought forward enough to give our praises their true value, by showing to the author, and the public, that they are impartial.

ART. XII. *An improved Version, attempted, of the Book of Job: a Poem, consisting of Parallels, constructive, synonymous, and Triplet; with a preliminary Dissertation, and Notes, critical, historical, and explanatory. By Charles Garden, D.D. Minister of Harwell, in Berkshire, and late a Tutor at Eton College. 8vo. 505 pp. 7s. 6d. Cooke, Oxford; Rivingtons, &c. London. 1796.*

THAT the translation of the inspired writings, which has continued in use for almost two centuries, in the church of England, is perfectly faultless, we are not so visionary as to affirm. That the labours of pious and learned men, devoted for so long a space of time to this subject of contemplation, have suggested very important emendations, have sometimes elucidated what was obscure, and unravelled what was intricate, is a truth which we have neither the power nor the inclination to controvert. It is well known that, of late years, the studies connected with sacred literature have been pursued with more than common assiduity and success: and of this there cannot be a more decisive proof, than the several publications containing detached versions of many of the sacred books, by scholars and critics of the first distinction, which have made their appearance in the present age. An attentive reference to these will be found highly useful, if a revision of the canonical scriptures (which, on many accounts, we think far more desirable than a new translation) should, in less troublesome times, be adopted.

We

We do not mean to class the performance now under consideration, with those elaborate works of Lowth, Winkle, Newcome, and others, which have secured to their authors so high a rank in those departments of literature, where erudition is applied to the noblest purposes. On the other hand, we do not wish to consider the work as undeserving of attention; nor to reduce it to the level of a modern translation of Ecclesiastes, or that unfortunate performance, which a writer of more recent date has, with no small degree of hardihood, presented to the public as a new version of one of the minor prophets.

The preliminary dissertation is a pious and useful performance, and is sufficiently enriched by citations from that excellent writer, Mr. Peters, to deserve a place among the *learned* works of the age. It is particularly valuable, on account of its vindicating the real history of Job and his friends from the whimsical paradoxes of preceding writers, and, in particular, Warburton; who calls the work an allegorical poem of the dramatic kind, written by Ezra, some time between the return of the Jews from the Babylonish captivity, and their complete establishment in their own country, representing the real characters most distinguished in that age, under fictitious *personæ dramatis*. The right reverend expositor says, that Job is designed to personate the Jewish people; Eliphaz, and his companions, the enemies of the Jews (Sanballat, Tobiah, and Geshem) who vexed and obstructed them in the rebuilding their city, when they returned from captivity; and that Job's wife was intended, by the poet, to represent the idolatrous women, whom the apostatizing Jews had married, in defiance of the law. This strange and visionary idea is very justly exploded by the present translator.

With respect to Dr. Garden's style, in this and other parts of his work, the reader will meet with very many inaccuracies: some of which seem to have been caused by haste, others by his having been accustomed to the Scottish dialect, such as, *the less of, proceed on, open up, an afflictive state, &c. &c.* In the preliminary dissertation, we find the phrase *rejoice greater*, which we freely confess never to have met with before, and which we are unable to trace to its proper origin.

At the close of the work are printed a few supplementary observations on some of the different readings in the book of Job; together with an account of the different opinions concerning his pedigree, his wife's, and that of his friends, with a chronological account of his birth, life, and death. We have nothing to remark either in commendation or censure of these supplementary pieces; the last of them is a mere compilation.

compilation. It were only to be wished that the compiler had specified the authority on which the conjecture is founded, that Dinah, daughter to the patriarch Jacob, was married to Job, after she had been rescued by her brethren from the violence of Shechem. (See Gen. xxxiv.) We observed the same idea lately started in a respectable periodical miscellany: but there, as in the present instance, no testimonies were adduced for its support.

As for the translation itself, it is much to be lamented that the author has not better fulfilled his intentions, as stated in his dedication\*. The task indeed was arduous; and he must be a very severe critic, who fastidiously rejects the attempt, because the copy falls short of its prototype. But we think there are many scholars living, who would have executed a task of this nature with more honour to themselves, and more advantage to the cause of sacred learning.

We select, as a specimen of the translator's manner, the celebrated passage in ch. xxviii. from which the reader will be enabled to judge impartially for himself of the merits of the performance.

- “ 12 But what! shall not wisdom be found?  
 And where is the place of understanding?  
 13 Man knoweth not its value;  
 For it is not to be found in the land of the living.  
 14 The ocean saith it is not in me;  
 And the sea declares it is not with me.  
 15 Solid gold cannot be given for it;  
 And silver cannot be weighed for its value.  
 16 It cannot be valued with the stamped gold of Ophir;  
 With the precious onyx and the sapphire.  
 17 Even the crystal vase of gold cannot be compared with it;  
 And it cannot be exchanged for vessels of pure gold.  
 18 The coral and the pearl shall not be remembered;  
 And the price of wisdom is above magnets.

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\* “To the Right Reverend and Honourable Shute Barrington, LL. D. Lord Bishop of Durham, the following work, intended to give an exact and faithful representation of the words, and of the sense of the poet, to imitate the air and manner of the author, to express the form and fashion of the composition, and to give the English reader some notion of the peculiar cast and turn of the original, (which has never been attempted before by any) is most humbly and respectfully inscribed, in grateful acknowledgment of the many instances of friendship and favour, which he has shown to his Lordship's most obliged and obedient servant, the Author.”

- 19 The topaz of Cush cannot be compared to it;  
Nor can it be exchanged for the pure-stamped gold.
- 20 Then what! shall not wisdom be found?  
And where is the place of understanding?
- 21 For it is hid from the sight of all living;  
And concealed from the fowls of the air.
- 22 Destruction and death declare;  
We have heard of its tidings with our ears.
- 23 God observeth its way;  
And he knoweth its place.
- 24 For he looketh to the ends of the earth;  
And seeth all under the heavens;
- 25 That he might make a weight for the wind;  
And regulate the sea by measure.
- 26 When he made an ordinance for the rain;  
And a way for the swift lightning:
- 27 Then he saw it and related it;  
He established it, and also explored it.
- 28 Then to man he said, behold;  
The fear of Jehovah is wisdom,  
And to depart from evil is understanding." P. 43.

The chief fault we observe in the Translation is its obscurity, occasioned, in all probability, by the author's aiming at being too literal: in consequence of which he is frequently unintelligible, without constant reference to the notes.

Chap. xxxi. vv. 33, 34, 35, is thus very unsuccessfully rendered; and the concluding expression is, on many accounts, exceptionable.

- " 33 If I covered my transgression as Adam did;  
By hiding my iniquities in my lurking place:
- 34 Because I feared the great multitude of Arabs;  
Or the contempt of families that affrighted me;  
That I was silent and went not out at the door.
- 35 O! that one would hearken to me;  
Behold, this is my mark, let the Almighty question me;  
And let my adversary write a bill of indictment." P. 50.

In the address of the Almighty to Job, in chapters xxxviii. xxxix. no less than twenty-one verses begin with the particle *what*, decorated with a note of admiration! No less than six successive verses in ch. xxxviii. and four in ch. xxxix. have this uncouth introduction, for which there is not the smallest authority in the original. Dr. Garden is so fond of this expletory embellishment, as even to introduce it twice in the same verse.

*What!* hast thou in thy life-time directed the morning?

*What!* hast thou caused the dawn to know his place?

ch. xxxviii. 12.

It

It would be endless to enumerate the unauthorized and novel expressions in the work before us. One we feel ourselves compelled to point out to the notice of our readers. In p. 425, the doctor translates the opening of Psalm civ. and thus he renders verse 3.

המקרה כמים עליותי  
 השם עבים רכבו  
 המהלך על כנפי רוח:

*Contignating his lofts in the watery vapours ;  
 Making the clouds his chariot ;  
 Walking on the wings of the wind.*

The expressions in the first line are literally taken from the work of his *Magnus Apollo*, Parkhurst ; but it is one thing to write like a lexicographer, and another to write like a poet.

Ch. viii. v. 17.

בית אבנים יחזה

His house shall be fixed on the rocks.

Here the translator has strangely mixed and confused a metaphor, taken, according to the familiar usage of the sacred writers, wholly from vegetation. "He is green before the sun, and his branch shooteth forth in his garden ; his roots are wrapped about the heap, *and he seeth the place of stones.*" Thus our translators have rendered the text ; but the word בית is here used as a preposition, *inter* : (Comp. Prov. viii. 2) and the sense is, "He shall penetrate amidst the rocks\* ; he shall be firmly and securely rooted ; apparently, proof against all possible dangers, and in the highest luxuriance of prosperity—

— Quantum vertice ad auras  
 Æthereas, tantum radice ad Tartara tendens.

This not only heightens the beauty of the simile, but augments and amplifies the horror of the unexpected catastrophe, v. 18.

אם בלענו ממקומו  
 וכחש בו לא ראויך :

Ch. xxxvii. 22.

מצפון זהב יאתה  
 על אלוה נורא הוד :

Dr. Garden renders,

By means of the north wind *the golden sun* comes ;  
 With God is terrible majesty.

\* The primary idea of *חזה* seems to be, to *fasten*, to *settle*, or the like. See Parkh. in v. *חזה*.

Our translators have it thus:

*Fair weather cometh out of the north.*

Perhaps it would be better rendered,

From the north proceeds a golden light;  
With God is fearful glory.

Elihu, in the close of his address to Job, and to the triumvirate around him, is suddenly interrupted by an unusual appearance of splendour in the heavens, bespeaking the approach of Jehovah in person, to pronounce sentence in the cause of his afflicted servant, and to assert his own unrivalled greatness. To this the passage in question alludes; and thus explained, the obscurity is removed from it, and its beauty and propriety more fully appear.

Ch. xli. 25.

משברים יתחזאו :

At his rising up the valiant shrink;

*They are astounded at his destructions.*

For the reason why the obsolete word *astounded* is used by Dr. Garden, we refer our readers to the source of all his information, Mr. Parkhurst, on the word *מתחזא* IV. but we think the passage capable of a better translation.

The version in our Bible, "*by reason of breakings they purify themselves,*" is altogether unintelligible. Mr. Scott observes, that the Vulg. renders *משברים* by *territi*, terrified; and Castellio by *fracti*, broken. The Zurich Latin version, quoted by Parkhurst, ed. 3. p. 224, translates it "*animis consternati.*" Admitting this, an easy, obvious sense of the passage arises by referring the word *מתחזא* to its primary sense. *מתחזא* Peccare, proprie aberrare, vel aberrare a scopo. [Buxtorf.]

"When he raises himself, the mighty are afraid;

Through fear they miss their aim."

The poet is describing the difficulty and danger of any attack against the formidable monster of the deep; for thus he immediately proceeds:

" 26 The sword that reaches him, cannot stand before him;  
The missile spear and the javelin.

27 He accounteth iron as if it were straw;  
And brass as if rotten wood.

28 One cannot make him flee from the arrow;  
Sling-stones are subverted by him, as if they were stubble.

29 He esteemeth a club as stubble;  
And laugheth at the shaking of a lance." P. 69.

In several parts of this work we feel ourselves disgusted with the egotism of its author; who certainly entertains

very

very splendid ideas of his own abilities; and we knew not whether to smile or to sigh, in surveying the arrangement of his authorities, in the note at p. lxxviii. of his prolegomena. We insert it at full length, as a curiosity in its kind.

“ That the notes might be useful to the reader, in explaining this beautiful poem, I have either consulted, or else selected from every learned author I could meet with on the subject: or such as I thought might throw some light on the original; such as Lowth, Newcome, Bagot, Blayney, Wintle, Peters, Scott, Heath, Mudge, Dimock, Grey, Chappellow, Banks, Pocock, Harmer, Parkhurst, Bate, Buxtorf, Castell, Taylor, Pole, Hammond, Hodges, Law, Warburton, Josephus, Merrick, Golius, Drusus, Schultens, Houbigant, Horace, Virgil, Homer, Buffon, Chambers, Gerarde, Johnston, Michaelis, Grotius, Reland, Pitt, Sale, Guarin, Mercer, Rufel, Shaw, Calmer, Stackhouse, Jenkins, Crinsoz, Cocceius, Mede, Della Valle, Addison, Erpenus, Castalio, Le Bruyn, Hamilton, Jerome, Bochart, Hanway, Pliny, Codurcus, Gataker, Symmachus, Noldius, Shakespeare, Hare, Juvenal, Ockley, Wilson, Blair, Chapon, Kimchi, Sophocles, Le Clerc, Pope, Thomson, Usher, Greaves, Gale, Newton, Maundrell, Sandy, Scaliger, Patrick, Schaaf, Potter, Clodius, Vaulseb, Aquila, Jamblichus, Oppian, Æschylus, Whiston, Pococke, Stack, Hunt, Dawes, Young, Norden, Windet, Rowning, Hartley, Hall, Parsons, Theodotion, Herodotus, Creech, Lucretius, Maimonides, Dupin, Huet, Simon, Prideaux, Theocritus, Kennicott, Plutarch, Plato, Pearson, Vatablus, Ikenius, Hasselquist, Millar, Bartholin, Sceuchzer, Brookes, Desmarchais, Watson, Rolben, Gejerus, Wogan, Pagninus, Montanus, Munster, Hutchinso, Junius, Tremellius, Lardner, Milton, Vitring, Walton, Thuanus, &c. &c.”

On our first perusal of Dr. Garden's translation, we observed with pleasure, that Mr. Parkhurst's ingenious and elaborate Lexicon was so continually quoted and approved. We deemed the author safe, at least as to points of learning, under such guidance, and prepared to accompany him with pleasure. But, on a more close examination, we perceived, with regret, that he sometimes embraced a worse explanation instead of a better, which lay before him in his Lexicon. On this subject see ch. vi. 6, where we would just observe, that “ the foam of broken waves,” supposing *morbi* could signify broken waves, is not very commonly *tasted*. See also ch. xix. 20: for, notwithstanding Dr. Garden's assertions, we are not aware that *is*, in Scripture, ever used for “ altered;” nor do we well understand how Job's most miserable state can be called *an escape*, but in the sense which our translators have given to the word.

It should appear that the Doctor has not been so fortunate as to have consulted the *third* edition of Parkhurst's Lexicon; and that he has therefore missed some elucidations of Scripture,



ture, which appear there to more advantage than in the preceding impressions of that excellent work. In confirmation of this remark, we refer our readers to that important text Job xix. 25, 26, under נקק II—ch. xxi. 32. under שקר—ch. xxviii. 4, under פץ IV—ch. xxxviii. 32, under מור III. The whole of this last interesting passage (where almost all the translators of this poem, following the undoubtedly erroneous idea of the LXX, enumerate certain constellations to which they imagine it refers) is copied, with too slight acknowledgments, from Mr. Parkhurst's second edition.

But we have a charge against Dr. Garden of a more serious nature: and we conclude our particular remarks with one that is very general and comprehensive. It is this:—that, besides the almost innumerable passages, in which he expressly quotes the learned Lexicographer so often mentioned, he has inserted so many of Mr. Parkhurst's explanations of others, *without naming him*, that we conceive ourselves speaking within compass when we affirm, that more than half of his voluminous critical notes subjoined to the translation, are silently plundered from that store-house of learning. We do not scruple to assert, that many of the authors, whom he enumerates with such ambitious parade, were only consulted by him through the medium of Parkhurst, as occasionally quoted, or referred to by that indefatigable philologist. On a procedure like this, we shall not descend to make any further observations: but, in justice to ourselves, and in direct proof of the fact, we refer our indignant readers to the paragraph inserted between two *acknowledged* quotations, in the notes, p. 78, beginning, "all the ancient idolaters," &c. This passage, written, we must also observe, in the strongest spirit of the theology and philosophy of Hutchinson, is to be found, *word for word*, in the second edition of Parkhurst's Lexicon, under אלה II. So "Skin for Skin," chap. ii. 4, is taken from Parkhurst's עיה V. Verse 7, from קקק under קר II. Verse 8, "Athes," from פ III. Verse 12, "Dust," from עפר I. The instances of the same kind are innumerable. We must conclude then by addressing the Doctor in the words of the Roman poet.

Quid mihi Celsus agit? Monitus, semperque monendus,  
Privatas ut quærat opes, et tangere vitet  
Scripta, Palatinus quæcunque recepit Apollo:  
Ne si forte suas repetitum venerit olim  
Grex avium plumas, moveat cornicula risum  
Furtivis nudata coloribus.

ART. XIII. *A Residence in France, during the Years 1792, 1793, 1794, and 1795; described in a Series of Letters from an English Lady: with general and incidental Remarks on the French Characters and Manners. Prepared for the Press by John Gifford, Esq. Author of the History of France, Letter, to Lord Lauderdale, &c. In Two Volumes. 8vo. 14s. Longman. 1797.*

FRANCE, during the greater part of the years here enumerated, has been as it were removed to a distance from the rest of Europe; or rather, perhaps, it has resembled a forest of wild and ferocious animals, into which it was next to certain death for the traveller to set his foot. We have heard their roarings, and have been informed of the fury with which they tore and mangled one another; but of their characters more nearly viewed, and the *minutiæ* of their natural history, we had heard but little. It is not every one who may have happened to live among a people, that is capable of delineating their characters. We have here the report of a lady who, with the imminent danger of life, has remained four years in this tremendous den; and, happily, of one peculiarly qualified by nature for observing with acuteness, and reporting with force and accuracy. She seems indeed to have united all qualifications. A social and familiar intercourse in France, of longer continuance than usually happens to persons from this country, appears to have been employed, not on frivolous objects, but in the cultivation and exercise of a mind naturally strong; and in the exertion of a talent for observation by no means common. It is evident that her knowledge of the French character, both before and since the Revolution, is intimate and exact; that she has a judgment not satisfied with superficial examination; and that what she traces with uncommon sagacity, she expresses with a precision equally singular. We have been frequently astonished in our perusal of these letters, at that strong power of judgment and expression which is usually denominated manly; we have been repeatedly inclined to pronounce (not from a depreciating idea of female talents, but from the great rareness of the circumstances which must combine to give them such maturity) that they could not be the production of a lady: and we are called back to our belief, that this is actually the case, only by assurances so strong, and from a quarter so respectable, that it would be a crime not less than insincerity, to suspect the possibility of deceit.

If

If our suffrage could carry sufficient weight to enforce the wish, every person in the three kingdoms should peruse these letters. It is an object of no trivial importance, that every British subject should, if possible, be informed into what an abyss of misery the whole French nation has been plunged, by too incautious a pursuit of happiness: under what degrading slavery they have groaned, because they knew not how to rest contented with a legal liberty: because they proudly scorned to copy England, which had long enjoyed that blessing; and madly chose to let loose the passions of the people, instead of regulating and counterbalancing those by which their sovereigns might be actuated. While success attends their arms, the great and little vulgar may be dazzled with their fame, and wish to copy a system that converts whole nations into warriors: but it is right for both to know that a people may be wretched at home, while their armies are making wretches abroad; and that the glory of robbers is no comfort to those who live imprisoned in their caves. It is not easy to calculate how minds may be depressed and changed by the extremes of tyranny, by a terror always overhanging, and pervading every nook of society; but, with our present and habitual ideas, it seems impossible that free-born Britons ever should be bent to undergo such slavery, as the French have borne since they murdered their benevolent king, to give ten times his power to demagogues and the dregs of society. From that time, we have seen them swearing to constitution after constitution, without understanding any; and committing perjury *in a mass*, for the sake of those ephemeral ordinances, the principles of which they every hour saw violated, in favour of any thing except justice and the happiness of the people. That such events might not elsewhere happen, we will not too positively assert; but how they could take place so readily in France, will be comprehended easily by those who read these letters.

Mr. Gifford, who stands between the writer and the public, and whose name and character are the guarantees for the authenticity of the letters, has prefixed a few remarks, which are pointed and important, on the ambition of the French rulers, and the nature of the war. The lady herself, after a very strong and elegant dedication to Mr. Burke, gives a modest and sensible preface, which well prepares the reader for the letters which are to follow. He perceives already that he is to enjoy the produce of a mind active, vigorous, and cultivated; and finds, with surprise, a female delivering sentiments of freedom and dignity, which ought to make the unmanly adulators of French despotism blush for the contrast they exhibit. The following passage

passage is so just, and expressed with so much spirit, that we cannot refrain from giving it a place in this critique.

“ It may appear incredible to those who have not personally witnessed this phenomenon, that a government detested and despised by an immense majority of the nation, should have been able not only to resist the efforts of so many powers combined against it, but even to proceed from defence to conquest, and to mingle surprize and terror with those sentiments of contempt and abhorrence which it originally excited.

“ That wisdom or talents are not the sources of this success, may be deduced from the situation of France itself. The armies of the republic have, indeed, invaded the territories of its enemies, but the desolation of their own country seems to increase with every triumph—the genius of the French government appears powerful only in destruction, and inventful only in oppression—and, while it is endowed with the faculty of spreading universal ruin, it is incapable of promoting the happiness of the smallest district under its protection. The unrestrained pillage of the conquered countries has not saved France from multiplied bankruptcies, nor her state-creditors from dying through want; and the French, in the midst of their external prosperity, are often distinguished from the people whom their armies have subjugated, only by a superior degree of wretchedness, and a more irregular despotism.

“ With a power excessive and unlimited, and surpassing what has hitherto been possessed by any sovereign, it would be difficult to prove that these democratic despots have effected any thing either useful or beneficent. Whatever has the appearance of being so, will be found, on examination, to have for its object some purpose of individual interest or personal vanity. They *manage* the armies, they embellish Paris, they purchase the friendship of some states and the neutrality of others; but, if there be any real patriots in France, how little do they appreciate these useless triumphs, these pilfered museums, and these fallacious negotiations, when they behold the population of their country diminished, its commerce annihilated, its wealth dissipated, its morals corrupted, and its liberty destroyed—

“ Thus, on deceitful Ætna's flow'ry side  
Unfading verdure glads the roving eye,  
While secret flames with unextinguish'd rage  
Insatiate on her wasted entrails prey,  
And melt her treach'rous beauties into ruin.”

“ Those efforts which the partizans of republicanism admire, and which even well-disposed persons regard as prodigies, are the simple and natural result of an unprincipled despotism, acting upon, and disposing of, all the resources of a rich, populous, and enslaved nation. “ *Il devient aisé d'être habile lorsqu'on s'est délivré des scrupules et des loix, de tout honneur et de toute justice, des droits de ses semblables, et des devoirs de l'autorité—à ce degré d'indépendance, la plupart des obstacles qui modifient l'activité humaine disparaissent; l'on paraît avoir du talent lorsqu'on n'a que de l'impudence, et l'abus de la force passe pour énergie.*”

*énergie.*" The operations of all other governments must, in a great measure, be restrained by the will of the people, and by established laws; with them, physical and political force are necessarily separate considerations: they have not only to calculate what *can be borne*, but what *will be submitted to*; and perhaps France is the first country that has been compelled to an exertion of its whole strength, without regard to any obstacle, natural, moral, or divine. It is for want of sufficiently investigating and allowing for this moral and political latitudinarism of our enemies, that we are apt to be too precipitate in censuring the conduct of the war; and, in our estimation of what has been done, we pay too little regard to the principles by which we have been directed. An honest man could scarcely imagine the means we have had to oppose, and an Englishman still less conceive that they would have been submitted to; for the same reason that the Romans had no law against parricide, till experience had evinced the *possibility* of the crime." P. xxvi.

In the mean time, how are the *feelings* of the people affected by such measures? Let persons of all ranks and conditions, who have the slightest inclination towards French principles, consider what must be the effect of a despotism by which every man, capable of bearing a musket, may be forced into actual service; without regard to circumstances, to domestic ties, to previous habits, or present views; and, perhaps, with a strong internal hatred of that very system for which he is to expose his life. We shall see hereafter, in some of the descriptions of this lady, how *happy* the requisitions made the people, and with what *alacrity* the defenders of their country flew to arms at the touch of the bayonet, or the clash of the guillotine.

That these letters were written by the lady to whom the events happened, we concede to irresistible testimony; how they could be written or preserved in France (a great part of them at least) under that scrutinizing jealousy which pried every where, we have been frequently inclined to wonder. The account of the author, however, is that on which the public may rely.

"Most of these letters," she says, "were written exactly in the situations they describe, and remain in their original state; the rest were arranged according as opportunities were favourable, from notes and diaries kept when "the times were hot and feverish," and when it would have been dangerous to attempt more method. I forbear to describe how they were concealed either in France, or at my departure, because I might give rise to the persecution and oppression of others. But that I may not attribute to myself a courage which I do not possess, nor create doubts of my veracity, I must observe that I seldom ventured to write till I was assured of some certain means of conveying my papers to a person who could safely dispose of them." P. xxxiii.

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The letters commence in May, 1792, and the writer, who confesses that, like many other English, she had felt some partiality for the beginnings of the revolution, marks so strongly the change which had happened in two years of absence, that we cannot better introduce our readers to her work, than by her own introduction.

“ I am every day more confirmed in the opinion I communicated to you on my arrival, that the first ardour of the revolution is abated. The bridal days are indeed past, and I think I perceive something like indifference approaching. Perhaps the French themselves are not sensible of this change; but I, who have been absent two years, and have made, as it were, a sudden transition from enthusiasm to coldness, without passing through the intermediate gradations, am forcibly struck with it. When I was here in 1790, parties could be scarcely said to exist—the popular triumph was too complete and too recent for intolerance and persecution, and the Noblesse and Clergy either submitted in silence, or appeared to rejoice in their own defeat. In fact, it was the confusion of a decisive conquest—the victors and the vanquished were mingled together; and the one had not leisure to exercise cruelty, nor the other to meditate revenge. Politics had not yet divided society; nor the weakness and pride of the great, nor the malice and insolence of the little, thinned the public places. The politics of the women went no farther than a few couplets in praise of liberty, and the patriotism of the men was confined to an *habit de garde nationale*, the device of a button, or a nocturnal revel, which they called mounting guard. Money was yet plenty, at least silver (for the gold had already begun to disappear) commerce in its usual train, and, in short, to one who observes no deeper than myself, every thing seemed gay and flourishing—the people were persuaded they were happier; and, amidst such an appearance of content, one must have been a cold politician to have examined too strictly into the future. But all this, my good brother, is, in a great measure, subsided; and the disparity is so evident, that I almost imagine myself one of the seven sleepers—and, like them too, find the coin is become rare, and regarded more as medals than money. The playful distinctions of Aristocrate and Democrate are degenerated into the opprobrium and bitterness of party—political dissensions pervade and chill the common intercourse of life—the people are become gross and arbitrary, and the higher classes (from a pride which those who consider the frailty of human nature will allow for) desert the public amusements, where they cannot appear but at the risk of being the marked objects of insult. The politics of the women are in no manner innoxious—their political principles form the leading trait of their characters; and, as you know we are often apt to supply by zeal what we want in power, the ladies are far from being the most tolerant partizans on either side. The national uniform, which contributed so much to the success of the revolution, and stimulated the patriotism of the young men, is become general; and the task of mounting guard, to which it subjects the wearer, is now a serious and troublesome duty. To finish my obser-

vations, and my contrast, no *specie* whatever is to be seen; and the people, if they still idolize their new form of government, do it at present with great sobriety—the *vive la nation!* seems now rather the effect of habit than of feeling; and one seldom hears any thing like the spontaneous and enthusiastic sounds I formerly remarked." P. 1.

It is not marked, nor does it exactly appear, where the first two or three letters were written; some circumstances seem to suggest Paris, yet others contradict it. The remainder are chiefly dated from provincial towns, as Arras, Amiens, &c. It is not easy to say whether this writer most excels in serious reflections or lively representations. Of the latter kind, the following will be an agreeable specimen.

" You, my dear —, who live in a land of pounds, shillings, and pence, can scarcely form an idea of our embarrassments through the want of them. It is true, these are petty evils; but when you consider that they happen every day, and every hour, and that, if they are not very serious, they are very frequent, you will rejoice in the splendour of your national credit, which procures you all the accommodation of paper currency, without diminishing the circulation of *specie*. Our only currency here is assignats of five livres, fifty, one hundred, two hundred, and upwards: therefore, in making purchases, you must accommodate your wants to the value of your assignat, or you must owe the shopkeeper, or the shopkeeper must owe you; and, in short, as an old woman assured me to-day, "*c'est de quoi faire perdre la tête,*" and, if it lasted long, it would be the death of her. Within these few days, however, the municipalities have attempted to remedy the inconvenience, by creating small paper of five, ten, fifteen, and twenty sols, which they give in exchange for assignats of five livres; but the number they are allowed to issue is limited, and the demand for them so great, that the accommodation is inadequate to the difficulty of procuring it. On the days on which this paper (which is called *billets de confiance*) is issued, the Hotel de Ville is besieged by a host of women collected from all parts of the district—Payfannes, small shop-keepers, servant maids, and though last, not least formidable—fishwomen. They usually take their stand two or three hours before the time of delivery, and the interval is employed in discussing the news, and execrating paper money. But when once the door is opened, a scene takes place which bids defiance to language, and calls for the pencil of a Hogarth. Babel was, I dare say, comparatively to this, a place of retreat and silence. Clamours, revilings, contentions, tearing of hair, and breaking of heads, generally conclude the business; and, after the loss of half a day's time, some part of their clothes, and the expence of a few bruises, the combatants retire with small bills, to the value of five, or perhaps ten livres, as the whole resource to carry on their little commerce for the ensuing week. I doubt not but the paper may have had some share in alienating the minds of the people from the revolution. Whenever I want to purchase any thing, the vender usually answers my question

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question by another, and with a rueful kind of tone enquires, “en papier, madame?”—and the bargain concludes with a melancholy reflection on the hardness of the times.” P. 7.

The following reflections will fully convince the reader of the judgment and good taste of the writer.

“These events have thrown a gloom over private societies; and public amusements, as I observed in a former letter, are little frequented: so that, on the whole, time passes heavily with a people who, generally speaking, have few resources in themselves. Before the revolution, *France* was at this season a scene of much gaiety. Every village had alternately a sort of *Fête*, which nearly answers to our *Wake*—but, with this difference, that it was numerously attended by all ranks, and the amusement was dancing instead of wrestling and drinking. Several small fields, or different parts of a large one, were provided with music, distinguished by flags, and appropriated to the several classes of dancers—one for the peasants, another for the bourgeois, and a third for the higher orders. The young people danced beneath the ardour of a July sun, while the old looked on and regaled themselves with beer, cyder, and gingerbread. I was always much pleased with this village festivity: it gratified my mind more than select and expensive amusements, because it was general, and within the power of all who chose to partake of it; and the little distinction of rank which was preserved, far from diminishing the pleasure of any, added, I am certain, to the freedom of all. By mixing with those only of her own class, the *Paysanne* was spared the temptation of envying the pink ribbons of the *Bourgeoise*, who, in her turn, was not disturbed by an immediate rivalship with the sash and plumes of the provincial belle. But this custom is now much on the decline. The young women avoid occasions where an inebriated soldier may offer himself as her partner in the dance, and her refusal be attended with insult to herself, and danger to those who protect her; and, as this licence is nearly as offensive to the decent *Bourgeoise* as to the female of higher condition, this sort of *fête* will most probably be entirely abandoned.

“The people here all dance much better than those of the same rank in *England*; but this national accomplishment is not instinctive: for, though few of the laborious class have been taught to read, there are scarcely any so poor as not to bestow three livres for a quarter’s instruction from a dancing master; and, with this three month’s noviciate, they become qualified to dance through the rest of their lives.” P. 20.

We cannot pass over the following anecdote of the celebrated Abbé Maury, referring to a time when the French had not yet lost their gaiety and love of wit.

“The French are becoming very grave, and a *bon-mot* will not now, as formerly, save a man’s life. I do not remember to have seen in any English print an anecdote on this subject, which at once marks the levity of the Parisians, and the wit and presence of mind of the Abbé Maury.—At the beginning of the revolution, when the people



people were very much incensed against the Abbé, he was one day, on quitting the Assembly, surrounded by an enraged mob, who seized on him, and were hurrying him away to execution, amidst the universal cry of *à la lanterne! à la lanterne!* The Abbé, with much coolness and good humour, turned to those nearest him, "*Eh bien mes amis, et quand je serois à la lanterne, en verriez vous plus clair?*" Those who held him were disarmed, the *bon-mot* flew through the croud, and the Abbé escaped while they were applauding it." P. 21.

On the fœderation, this writer gives us these very pertinent and able reflections.

"The ceremony I have been alluding to, though really interesting, is by no means to be considered as a proof that the ardour for liberty increases: on the contrary, in proportion as these *fêtes* become more frequent, the enthusiasm which they excite seems to diminish. "For ever mark, Lucilius, when Love begins to sicken and decline, it useth an enforced ceremony." When there were no fœderations, the people were more united. The planting trees of liberty seems to have damped the spirit of freedom; and, since there has been a decree for wearing the national colours, they are more the marks of obedience than proofs of affection. I cannot pretend to decide whether the leaders of the people find their followers less warm than they were, and think it necessary to stimulate them by these shows, or whether the shows themselves, by too frequent repetition, have rendered the people indifferent about the objects of them.—Perhaps both these suppositions are true. The French are volatile and material; they are not very capable of attachment to principles. External objects are requisite for them, even in a slight degree: and the momentary enthusiasm that is obtained by affecting their senses, subsides with the conclusion of a favourite air, or the end of a gaudy procession." P. 23.

On the declaration that the country was in danger, public ceremonies took place, which are thus humourously described.

"Much use has likewise been made of the advances of the Prussians towards Champagne, and the usual mummerly of ceremony has not been wanting. Robespierre, in a burst of extemporaneous energy, *previously* studied, has declared the country in danger. The declaration has been echoed by all the departments, and proclaimed to the people with much solemnity. We were not behind hand in the ceremonial of the business, though, somehow, the effect was not so serious and imposing as one could have wished on such an occasion. A smart flag, with the words "Citizens, the country is in danger," was prepared; the judges and the municipality were in their costume, the troops and *Garde Nationale* under arms, and an orator, surrounded by this *cortège*, harangued in the principal parts of the town on the text of the banner which waved before him.

"All this was very well; but, unfortunately, in order to distinguish the orator amidst the croud, it was determined he should harangue on horseback.—Now here arose a difficulty, which all the  
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ardour of patriotism was not able to surmount. The French are, in general, but indifferent equestrians; and it so happened that, in our municipality, those who could speak could not ride, and those who could ride could not speak. At length, however, after much debating, it was determined that arms should yield to the gown, or, rather, the horse to the orator—with this precaution, that the *monture* should be properly secured, by an attendant to hold the bridle. Under this safeguard, the rhetorician issued forth, and the first part of the speech was performed without accident; but when, by way of relieving the declaimer, the whole military band began to flourish *ça ira*, the horse, even more patriotic than his rider, curvetted and twisted with so much animation, that however the spectators might be delighted, the orator was far from participating in their satisfaction. After all this, the speech was to be finished, and the silence of the music did not immediately tranquilize the animal. The orator's eye wandered from the paper that contained his speech, with wifful glances towards the mane; the fervor of his indignation against the Austrians was frequently calmed by the involuntary friskings he was obliged to submit to; and, at the very crisis of the emphatic declaration, he seemed much less occupied by his country's danger than his own.—The people, who were highly amused, I dare say, conceived the whole ceremony to be a rejoicing, and at every repetition that the country was in danger, joined with great glee in the chorus of *ça ira* \*. Many of the spectators, I believe, had for some time been convinced of the danger that threatened the country, and did not suppose it much increased by the events of the war; others were pleased with a show, without troubling themselves about the occasion of it; and the mafs, except when roused to attention by their favourite air, or the exhibitions of the equestrian orator, looked on with vacant stupidity.—This tremendous flag is now suspended from a window of the Hotel de Ville, where it is to remain until the inscription it wears shall no longer be true; and I heartily wish the distresses of the country may not be more durable than the texture on which they are proclaimed." P. 35.

It is not easy for us to proceed through a book in which so many passages demand notice, and we must therefore take another opportunity of making our readers more intimate with this very pleasing and ingenious writer.

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\* \* The oration consisted of several parts, each ending with a kind of burden of "Citoyens la patrie est en danger;" and the arrangers of the ceremony had not selected appropriate music: so that the band, who had been accustomed to play nothing else on public occasions, struck up *ça ira* at every declaration that the country was in danger?"

(To be continued.)

ART. XIV. *Sketches on various Subjects, moral, literary, and political.* By the Author of the Democrat. 8vo. 5s. Bell. 1796.

THIS collection consists, as the author informs us in his preface, of "the gleanings of a common-place book, to which, in the course of five and twenty years, he has committed his thoughts on various subjects, as they occasionally occurred, and such extracts from various books as have particularly struck him." It were to be wished that every literary man would so far follow his example, as to throw carelessly on paper such miscellaneous reflections as occur to his mind in the course of his studies and conversation, together with the passages which gave birth to them. Every branch of literature has already been benefited in a higher degree by this practice than common readers can easily conceive. It may not be extravagant to say, that some of the most remarkable lights, which have been of late years thrown on religious and philosophical subjects, have probably been drawn from common-place books, and the most interesting additions which history has received from the endeavours of modern writers, from diaries and memorandums.

Such are the inducements to keep a common-place book, and the practice is in every man's power; but judgment is required to select, and taste to ornament and polish, the choicest of these careless effusions of the pen. The volume before us displays abundance of each, and does no discredit to the former productions of a writer, not less distinguished as a scholar and a poet, than by the most amiable and honourable character in private life.

The sketches, as Mr. Pye is modestly pleased to term these ingenious little essays, consist of sixty-four; among which the judicious and feeling reader will probably distinguish with peculiar approbation, the first, second, third, fifth, sixth, twelfth, twenty-third, thirty-fifth, thirty-seventh, and sixty-fourth. On Prejudices, on Marriage, on the Persian Aristocracy, on Suspicion and Jealousy, on certain historical Prejudices, on some Passages in Shakspeare, on a Passage in Josephus, on Sterne, Mandeville, Lord Chesterfield, and Madan's Thelyphthora, on Resistance to Government, on Knighthood. The following extract from the tract on Marriage, contains some opinions equally novel and just. Every man of candour and sensibility will subscribe to the truth of them; and not a single

single individual of the softer sex will ever think of controverting them.

“Far be it from me,” says Mr. Pye, after some ingenious remarks on divorce, “to say that the ladies have not, in general, many advantages over us in the nuptial state, and many opportunities of retaliating on us, in general, the hardships and inconveniences that some few of them may suffer from the brutal and tyrannical part of our sex. Yet it must be allowed there is something capriciously cruel in what most men expect from their wives. They are displeased with them for seeming to feel any jealousy of their fidelity, even if they know they deserve it; and yet they would be hurt if they thought such a circumstance would not give them real uneasiness. This species of injustice is shewn in more trifling circumstances than nuptial infidelity. A man dislikes that his wife should express any symptoms of discontent, when he declares his intention to leave her and dine at a tavern with his friends; and yet he would not be pleased to have her say (especially if he thought she spoke her thoughts) ‘Pray, my dear, go: I shall be just as happy without you.’

“In this case, a man in a profession has an advantage over an idle man. His business will give him pretences for enjoying convivial society, without hurting the self-opinion of his wife. For women can hardly allow the possibility (which undoubtedly exists in men of a social character) of other company being preferred occasionally to their own, without its being a proof of their husbands’ decreasing affection.”

“In fact, women, when they love, are much more attached than men. I really believe few women would wish for any other company than that of the husband they loved, while he behaved with kindness and attention. The case with our sex is widely different. To illustrate this by an example. We will suppose a young officer and a young woman eloped together, both of good dispositions, passionately fond of each other, and in the first week of possession. The woman would never wish to quit the side of her lover, for any amusement or society whatever:—but would it be so with the man? We will place them an inn where the officers of a regiment he had served in were messing. He certainly would not, if he had common goodnature, or even decency, think of really quitting his mistress for their society; but he would possibly feel more inclination to join them, than perhaps he would wish to own, even to himself.

“As human nature in all ages and countries must have been essentially the same, under the same circumstances, it is surprising that all the ancient ethic writers should consider the being under the dominion of a wife, a consequence of marrying a woman of fortune; since experience shews the fact at present to be directly the reverse. The very few men who maintain an uncontrolled sway over their wives and families, will be found, almost without exception, among those who have married for interest. And the reason of this seems clear; for besides the natural tendency persons in a dependent situation have to employ every effort to get out of it, an ascendancy, in such a connexion as marriage, is not gained or maintained by the same causes as in the common affairs of life. In marriage, the person who loves most will certainly be governed; and the person who has the largest fortune

fortune will, in matches formed by the parties themselves, generally have most love on their side. To this may be added a characteristic of the sex, put into the mouth of Booth by that inimitable delineator of manners, Henry Fielding. 'Women generally love to be on the obliging side; and, if we examine their favourites, we shall find them to be much oftener such as they have conferred obligations on, than such as they have received them from.' P. 10.

The author's observations on jealousy in the fifth section, are delivered with peculiar vivacity; but, though perhaps equally well founded with those in the former extract, will probably meet with fewer admirers. Of all the selfish passions and sentiments, jealousy is the most unpopular. The husband or lover who entertains it is ashamed, and conceals it with studious caution: its fair object, if innocent, spurns at it with anger; if guilty, turns it to ridicule; yet it is invariably the strongest proof of attachment, and the degree of jealousy in sensible minds is perhaps always exactly proportioned to the measure of love. But let our author speak on this subject.

"It is a common observation, that jealousy before marriage is a proof of love, and afterwards of an ill opinion of the woman, or, at best, of a suspicious temper: but this arises from confounding the effects of suspicion and jealousy. A suspicion founded on the natural disposition, and unmixed with love, can hardly exist in the lover's breast before marriage; it would induce him to quit his mistress. But such a suspicion may be entertained afterwards, when love possibly has ceased, and the blending these by an unskilful hand in imitative poetry, has given rise to the supposed mixture of the passions.

"It is lucky, perhaps, sometimes, for domestic quiet, that the idea that a want of jealousy after marriage arises from confidence in the wife's virtue, is so generally received. For, if jealousy before marriage be a proof (and undoubtedly it is) of a most violent passion, the cessation of it after marriage is as much a proof of its cessation. Happy it is, therefore, for the husband, that his wife imputes his total disregard of what she does, and where she goes, only to an implicit reliance on her fidelity and discretion.

"I do conceive (absurd and savage as the notion may appear to the liberal-minded sons of modern gallantry) that no man who possessed a beautiful wife, and whose passion for her was not extinct, would like to surrender the possession of her to a young, handsome, and agreeable man, for a whole night, in that degree which is the consequence of his being her partner in country dances. He may entertain no doubt either of her love, her prudence, or her chastity; but would he wish to put either in a hazardous situation? No wife man would leave a candle burning on the floor when he went to bed; for, though the odds possibly may be a thousand to one against his house being burnt by it, yet, as houses are burned from slighter acts of negligence, common prudence revolts against the experiment.

" Besides,

“ Besides, the man who feels an ardent passion for a woman (let a lover contradict me if he can) like Othello, will not choose to keep even

‘ A corner in the thing he loves  
For other’s uses.’

There are gradations in enjoyment, as well as in every thing else.

‘ Est quodam prodire tenus, si non datur ultra.’

There are many liberties extremely pleasant to take with a beautiful woman, without proceeding to extremities.

Ἔστι καὶ ἐν κενεῖσι φιλάμασιν ἀδὲκ τέρψις.

Now, though the cushion dance is laid aside, still certain manœuvres are practised in country dancing, that are as applicable to the word *φιλήματα*, as the contact of lips; and which, practised with a wife, in her husband’s company, on any other occasion, would put him in a very awkward situation, even if he had no acquaintance with the “green-eyed monster.” And why these should be less disagreeable, because performed to the tune of Nancy Dawson, I have never been able to discover.” P. 26.

The following, selected from several other ingenious remarks on Shakspeare and his commentators, deserves notice. In the lofty flight of criticism, how often do we overlook obvious meanings!

“ In *Othello*, Montano, on perceiving himself wounded, says, ‘ I bleed still—I am hurt to death—he dies.’ On which Mr. Steevens gives the following note: ‘ The words *he dies* are found only in the folio. I do not see the necessity of inserting them, but I know not if I have a right to omit them. Perhaps Montano says this in exultation over Roderigo, whom he supposes he has killed.’ Surely never any thing was more clear than the import of this expression. On Othello’s entrance, Cassio and Montano cease fighting. Montano then perceives he is wounded, and, as he apprehends, mortally, and resolves to revenge himself. No actor but would accompany the words, ‘ he dies,’ by running furiously at Cassio. As for the supposition that he had slain Roderigo, Montano engages in his defence.” P. 58.

We cannot entirely join with Mr. Pye in his censure of Sterne (p. 164). They who can relish, we may even say understand, the writings of that eccentric moralist, are of a class which may derive much benefit from his lessons, without incurring any danger from his errors. The justification of Mandeville’s unpalatable theory, is better founded, and supported with much acuteness and show, at least, of reasoning; and the short remarks on the almost forgotten *Thelyphthora*, and on Lord Chesterfield’s letters, cannot easily be answered.

Section thirty-seven, on the Right of Resistance to Government, abounds with good sense and historical truths, and may

be very useful in these particular times. It begins with these observations.

“ Of all the absurd positions that ever were adopted, none seems more so than the notion that a right to resist government is a part of the British Constitution. Ineffectual resistance will always be deemed rebellion; and the moment any government is resisted with effect, that government ceases: therefore what destroys the constitution can never be called a part of the constitution. Undoubtedly mankind have a right to alter any government they find oppressive; but this is a right common to all mankind, and not a peculiar privilege of Englishmen. Perhaps the reason why we have entertained this idea has arisen from our having exercised this natural right more frequently, and more temperately, than other nations.

“ In general, effectual resistance to government produces a total and radical change in its form (those despotic monarchies excepted, where the only struggle is between contending tyrants). In England, all our revolutions have ended in the amelioration of our original constitution. But neither such amelioration, nor the resistance that procured it, were any more the consequence of the constitution itself, than the making a common watch a repeater is the consequence of the original work of the watch-maker. Yet, as in this operation of the artist, so in our revolutions, the original fabric has always been the ground-work of the process, and the alterations introduced with a cautious hand, left the principal springs on which the regularity of the whole depends, should receive the minutest injury. The French seem to have been actuated by the idle curiosity of a child, who picks the work to pieces for the sake of finding out the cause that puts the wheels in motion.

“ Resistance is never justifiable, but when, in reality, it only counteracts what may be properly called a prior resistance; that is, when either of the constituent parts of government exceeds its legal limits and encroaches on the others. In such cases, it is the duty of the people (not the populace) as vigilant guardians of the constitution, to throw their weight into the lighter scale, and so preserve the proper equilibrium. But this must only be on great and striking occasions, that press home on our feelings; and not at the suggestions of the turbulent and factious, who call their own interested and selfish aims the general sense of the people. I should call an attempt in the crown to govern without parliaments, or, in the lords, to use their negative on necessary bills, for ambitious purposes of their own, such a species of resistance as would call for the counter-resistance of the people.” P. 177.

The last tract, on Knighthood, with which the volume concludes, is full of ingenuity; and the gentlemen who bear that title are under considerable obligations to Mr. Pye for his excellent defence of the respectability of their ancient and honourable order: nor will the well-born gentry in general be less pleased with the following observations on the prostituted

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appellation of Esquire, which commence with a remark perfectly original and well grounded.

“ But it is not only the precedence of the families of baronets that depends on the order of knighthood; that of the first and most respectable class of esquires is derived from it. Camden, who was a herald at a time when heraldry was held in more estimation than at present, enumerating the different sorts of esquire, places first the eldest sons of knights, and their eldest sons in perpetual succession, giving them the preference to the descendants of the younger sons of the nobility; and it is on this ground that the country gentlemen of ancient families claim superiority of ceremonial rank over the mushroom esquires of the present day.

“ Indeed, the name of esquire is now so generally assumed, that, in all probability, men of family will soon lay it aside, and either have recourse again to knighthood, which cannot at least be self-assumed, or take their plain names only, as the sons of peers do with the addition of honourable, and the clergy with that of reverend.

“ Gentleman, as a title of distinction, is now quite laid aside. It was last in use among attorneys; but they now expect esquire after their name in a direction. Sir Thomas Smith, in his Commonwealth of England, mentions the degradation of this word in his time. ‘ As for gentlemen (he says) they be now made good cheap in this kingdom; for whosoever studieth the laws of the realm, who studieth in the universities, who professeth the liberal sciences, and, to be short, who can afford to live idly, and without manual labour, and will bear the post, charge, and countenance of a gentleman, he shall be called master, and taken for a gentleman.’ But the appellation of esquire is yet more general; every opulent tradesman expects it now, when not addressed on matters particularly relative to his shop.” P. 281.

We may fairly recommend this agreeable miscellany to readers of every class, who will all find some remarks to their taste; and whether they seek for amusement or information, may probably be equally gratified.

## BRITISH CATALOGUE.

### POETRY.

ART. 15. *Hope, an allegorical Sketch, on recovering slowly from Sickness.* By the Rev. W. L. Bowles, A. M. 4to. 2s. Dilly, &c. 1796.

The elegiac sonnets written by this author during the same sickness, were noticed by us in our seventh volume, p. 194. To us it appears that Mr. B., who has very duly earned poetic wreaths in some  
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of his former compositions, requires to be in health, in order to exert the full vigour of his genius. Perhaps it is the case with every one; and they who write during sickness, or in the progress of recovery, might generally be cautioned to employ those compositions only as medicines for themselves, not as offerings for the public. There is a languor in this poem, which exceeds the necessary effects of allegory, and must be attributed in part to tardy convalescence. The language imitates the style of Spenser, without the obsolete words; but the stanza (like that of another poem, noted in this Review, p. 166) is one compounded of two elegiac stanzas and a couplet. It closes, as in the other instance, with an Alexandrine. In the 18th stanza, the poet deviates, for four lines, into lyric measure. The author twice uses *element* for the sky or clouds, a mode of expression which is now inelegant, being familiar only in vulgar use; though it might not be so in the time of Shakspeare, from whom it is obvious to defend it. We should be glad to give such a specimen of this poem, as might evince that we are far from wishing to speak of it less favourably than justice demands. Perhaps these, as well as any other, may answer that purpose.

## XXVI.

And now the sun sunk westward, and the sky  
 Was hung with thousand lucid pictures gay;  
 When gazing on the scene with placid eye,  
 An ancient man appear'd in amice grey.  
 His sandal shoes were by long travel worn,  
 O'er hill and valley, many a ling'ring mile,  
 Yet droop'd he not, like one in years forlorn;  
 His pale cheek wore a sad, but tender smile;  
 'Twas sage Experience, by his look confess'd,  
 And white as frost his beard descended to his breast.

## XXVII.

Then said I, Master, pleasant is this place,  
 And sweet are those melodious notes I hear,  
 And happy they among man's toiling race  
 Who, of their cares forgetful, wander near:  
 Me they delight, whom sickness and slow pain  
 Have bow'd almost to death with heavy hand,  
 The fairy scenes refresh my heart again.  
 And pleas'd I listen to that music bland,  
 Which seems to promise hours of joy to come,  
 And bids me tranquil seek my poor but peaceful home." P. 16.

We shall be glad to hail the return of Mr. Bowles to all that vigour of poetry, which may convince us that his constitution is perfectly re-established.

ART. 16. *Quasby, or the Coal-Black Maid. A Tale.* By Captain Thomas Morris. 8vo. 1s. Ridgway. 1796.

The persons who endeavour to prevent the further importation of slaves into the West-India Islands, and they who wish to emancipate the slaves

slaves already there, are two very distinct sets of moralists. The former are anxious to prevent the dreadful abuses attendant and consequent on the importation, and to make it the interest of the planters to treat their negroes with humanity; the latter seem as careless of the existence of the whites, as they are studious to assist the blacks. But the two questions, though truly and properly distinct, are in many minds confounded; and Captain Thomas Morris is either one of those who confound them, or is prepared to go the length of general emancipation, without regard to the consequences. The tale contains a description of Quashy, a beautiful young negro, and her lover Quaco; and concludes with the death of the latter, after the invasion of the island by the English; and the self-slaughter of Quashy, on learning the fate of her betrothed. The poetry is of the very moderate kind, with few gross faults, and as few beauties; with no great polish or harmony of versification. One expression, which a few years ago would have been good, is now made ridiculous as it there stands, by being capable of another very familiar sense.

But such delusion soon must have an end,  
For ever gone was Quashy's *busin* friend.

Perhaps the conclusion may afford as favourable a specimen of the poetry, as any part of the tale.

“ Despair now whisper'd and her heart approv'd,  
Not to survive the constant man she lov'd;  
Mild, but resolv'd, and hiding her intent,  
Forth to the woods the beauteous Ethiop went:  
She fell'd the tree, whose qualities ensure  
To wounded minds an everlasting cure;  
Whose vapor oft the wretched negro tries,  
Till, by its strange effects, he swells and dies.  
Her hut was clos'd, the pile funereal laid;  
A cloud of smoak involv'd the coal-black maid;  
One tear she dropt, on bidding *Jone* adieu;  
But home and Quaco open'd to her view:  
She yielded to the fate her soul desir'd,  
Call'd on her lover, and in peace expir'd.” P. 25.

ART. 17. *The Chase, a Poem, by William Somerville, Esq.* 4to.  
1l. 1s. Bulmer. 1796.

This truly beautiful specimen of typography is intended as a companion to Goldsmith's poems, published from the same press, with similar ornaments, and noticed in a former number of our review. If we say that it equally deserves the attention of all who are encouragers of fine printing, and of the art of engraving on wood, we shall doubtless satisfy as well the claims of justice, as the expectations of those who may wait for the sanction of our opinion.

ART. 18. *The Chafe, a Poem, by William Somerville, Esq. a new Edition; to which is prefixed, a Critical Essay, by J. Aikin, M. D.* 12mo. 6s. Cadell and Davies, 1796.

This makes an agreeable and elegant addition to those British Classics, published before by Dr. Aikin, and on a plan which we very highly approve. We trust that the elegant pen of the editor will be induced to exercise itself on others of our poets, and particularly on those, who, like Somerville and Green, possessing appropriate excellencies, have yet been suffered to undergo a kind of disrespectful neglect, from the want of a skilful hand to remove the prejudices which obscured their native brilliancy.

### DRAMATIC.

ART. 19. *The Iron Chest: A Play in three Acts, written by George Colman the younger; first represented at the Theatre Royal in Drury-Lane, on Saturday, the 12th of March, 1796. The second Edition; with a Preface and Postscript.* 8vo. 107 pp. 2s. Cadell. 1796.

To deny that there are parts in this Play, which discover talents, would be to speak the language of spleen, rather than that of fair and genuine criticism. But considered as a Drama, the whole is feeble and uninteresting; tediously lengthened out in many of its dialogues, beyond all regular and reasonable limits. The preface is an effusion of very angry ridicule, directed particularly against Mr. Kemble, and proclaiming the injuries which the piece sustained, from the improper conduct of that Principal in the Drama. From our own refusal and hearing of the piece, we can scarcely suppose that the public will much sympathize with the author on the subject of his complaint, or consider the blame of its original failure, notwithstanding the public bore it afterwards at the Haymarket, as totally imputable to the dullness of any actor.

### NOVEL.

ART. 20. *Paul and Virginia, translated from the French of Bernardin de Saint Pierre. By Helen Maria Williams, Author of Letters on the French Revolution, Julia, a Novel, Poems, &c.* 12mo. 3s. Ver-nor and Hood. 1796.

Miss Williams informs the reader, in her preface, that she translated this interesting novel in France, and during the terrors of Robespierre's tyranny. Under circumstances so unfavourable to study and reflection, she claims, we think, without any occasion, the public indulgence. The translation is easy and elegant, and some agreeable pieces of poetry are interspersed, one of which we willingly insert.

## SONNET.

*To the White Bird of the Tropic.*

Bird of the Tropic! thou who lov'st to stray  
 Where thy long pinions sweep the fultry line,  
 Or mark't the bounds which torrid beams confine  
 By thy averted course, that shuns the ray  
 Oblique, enamoured of sublimer day.  
 Oft on yon cliff thy folded plumes recline,  
 And drop those snowy feathers Indians twine  
 'To crown the warriors' brow with honours gay.  
 O'er trackless oceans what impels thy wing,  
 Does no soft instinct in thy soul prevail?  
 No sweet affection to thy bosom cling,  
 And bid thee oft thy absent nest bewail?  
 Yet thou again to that dear spot canst spring,  
 But I my long-lost home no more shall hail!

## MEDICINE.

ART. 21. *Suggestions for the Improvement of Hospitals, and other charitable Institutions.* 8vo. 109 pp. 3s. 6d. Dilly. 1796.

The benevolence so conspicuous in every part of this little production, would be sufficient to ensure it the approbation of the public, even if the subjects it recommends were less unexceptionable, or the regulations it proposes less judicious. A careful perusal of it by persons concerned in conducting our hospitals, and other public charities, could not fail of suggesting many useful hints for the improvement of those noble institutions, which they would find might be made much more beneficial to the public than they are at present, without any considerable addition either of labour or expence. When it is considered that more than twenty thousand poor persons are admitted every year into the seven great hospitals in London, that few of the patients continue in them less than a month, and many four or five times that period, if proper attention were paid to the subject, there can be little doubt many of them, at least, might be discharged as much improved in their morals as in their health. Upon this, and many other important points, the author, Mr. Blizard, writes with great feeling and good sense, and we heartily join our wishes for the success of his laudable endeavours.

ART. 22. *Medical Extracts, on the Nature of Health; with practical Observations, and the Laws of the Nervous and Fibrous Systems.* By a Friend to Improvements. A Continuation of Vol. III. 8vo. 100 pp. 2s. 6d. Johnson. 1796.

The subject principally handled in this continuation, is the art of restoring suspended animation, whether occasioned by strangling, drowning, suffocation from vapours, by some particular poisons, &c.

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The extracts consist of Mr. John Hunter's ingenious paper on the subject, which affords the principal of the practical observations, and the lucubrations of Dr. A. Fothergill, Goodwin, Beddoes, Thornton, &c. The sum and substance of the doctrine of the latter gentleman, seems comprised in the following dogma. "The grand secret of the art of restoring suspended animation, consists in nicely adjusting the natural and artificial stimuli to the exact tone of the irritable fibre." This is concise; but not, we are afraid, intelligible; certainly not practicable; as no gage nor balance has yet been invented, to measure the perpetually varying tone of the animal fibre, or the equally uncertain quantity of stimulus imparted by any of the operations employed in restoring animation. Neither do we find this knowledge essential to enable us to discover what is proper to be done in these alarming situations, which is attainable by very moderate exertions. Thus the Russian peasants had been accustomed to rub their frozen limbs with snow, before they approached the fire; the labourers in mines, to drag their suffocated friends into the air, and to dash cold water into their faces; and old nurses and midwives, to restore apparently dead-born infants by friction, and inflation of their lungs, long before the doctrine of accumulated irritation was heard or thought of; and we do not find that much additional light has been thrown upon the subject by means of this doctrine.

## LAW.

ART. 23. *An Essay on Uses, by William Cruise, Esq. of Lincoln's Inn, Barrister at Law, Author of the Essay on Fines and Recoveries.* 8vo. Butterworth, 1795.

In a succinct and perspicuous treatise, this author has unfolded the leading principles of this most abstruse branch of English law. From the learned and able author of *The Essay on Fines and Recoveries*, we might perhaps have expected a more minute and comprehensive explanation of a doctrine so difficult to be understood, and so necessary to be known: Mr. Cruise has indeed accomplished what his preface states to have been his object. The present outlines of the subject are traced with fidelity, and it is unfolded with ease and neatness. To the student therefore the work is to be considered as a most valuable present; but the experienced lawyer will still have to glean hints, for the solution of his doubts, from the mutilated treatise of Lord Chief Baron Gilbert, or the undigested collections of subsequent compilers.

ART. 24. *A Selection of Rules occurring in the Prosecution and Defence of personal Actions in the Court of King's Bench. With Notes on each Rule, illustrative of the Practice of the Court. By William Hands, one of the Attorneys of the Court.* 8vo. 3s. E. and R. Brooke.

The compiler states his aim in this publication to be, to assist the junior part of his own profession in acquiring a competent knowledge of the practice of the Court of King's-Bench. He has, in pursuance of

of his purpose, selected the most usual rules which occur in a personal action; and as they are not contained in any book of practice, a perusal of them may be of some use to all descriptions of persons engaged in studying the law. In practice they can be of no service, as the rules, being the act of the Court, are all drawn up in the Clerk of the Rules' office.

ART. 25. *Cases explanatory of the Rules of Evidence before Committees of Election of the House of Commons. Compiled from the Reports of the Trials of controverted Elections before such Committees. By T. E. Tomlins, of the Inner-Temple, Barrister. 8vo. Longman. 1796.*

The author has commenced his work with a truly inauspicious distrust of its merits. He condemns the arrangement which he has been obliged to assume, and deprecates the prejudice which may be excited by it in the profession, "against his labours, of a far more extended nature, which will soon be submitted to their perusal."

This is one of the numerous compilations from the several *Reports of controverted Elections* to which a general election must naturally give rise. The object is to save the expence and trouble of reference to the originals, which are now swelled into considerable bulk. The present work is by no means neatly executed. The meaning is often prolixly, and sometimes ambiguously expressed. Upon the whole, however, it may be considered as a copious and not unfaithful index to the head of Evidence in the Reports of Douglas, Luders, Philips, and Fraser.

We are given to understand, that this work is to constitute part of a treatise upon the Law of Evidence. Upon the propriety of swelling a treatise upon that important subject with such matter, we shall give our opinion when we are to pass our judgment upon that work.

ART. 26. *An Abstract of, and Observations on, the Statutes imposing Duty on Administrations, Probates of Wills, Property disposed of by Will, and distributable by the Statute of Distributions: elucidating and rendering the same as clear and comprehensive as possible to every Class of Readers, and describing the Particulars now to be paid in Consequence thereof. By Peter Lovelass, of the Inner-Temple, Conveyancer. 8vo. Longman. 1796.*

A law-book, addressed to every class of readers, is, in general, a catch-penny. We do not see much use in the present abstract, unless it is sold much cheaper than the statute itself.

## DIVINITY.

ART. 27. *An Enquiry into the Second Coming of our Saviour; shewing as well from St. Matthew xxiv. and 1 Cor. xv. as from the Revelation, that 1. The promised Kingdom of God is not yet come. 2. That the Gospel of the Kingdom was not intended to be preached to all the World, till after the Second Coming of Christ. 3. That the End of the World will not be at his Second Coming. Comprising also a Summary of the Revelation, and a Paraphrase of the 15th and 16th Chapters of Isaiah. By the Author of Antichrist in the French Convention. 8vo. 36 pp. 1s. Cadell and Co. 1795.*

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ART. 28. *Further Considerations on the Second Advent of Christ; shewing that, 1. It was not the Destruction of Jerusalem. 2. That it is to be the Establishment of that Kingdom, which Daniel foretold the God of Heaven would set up.—Chap. ii. and vii. By the Author of Antichrist in the French Convention; and an Enquiry into the Second Coming of Christ.* 8vo. 31 pp. 1s. Cadell and Co. 1796.

We recommended this author, when we spoke of his first tract, (*Brit. Crit.* vol. VI. p. 305.) as a modest, and sensible enquirer into the possibility of applying to the present times, certain important prophecies of scripture. After an attentive perusal of the two publications now announced, we see no reason to retract this general commendation. Some of the author's positions appear to us to be made probable by his statement of them; but to decide on such topics is more than we shall attempt. It seems, indeed, that his paraphrase on the 15th and 16th Chapters of Isaiah, has turned out, as he expected it might, to be a mere flight of imagination; nor do we see with what propriety the prophecies concerning Moab can be transferred to the present period. The appointed time for the term of his second beast is now past, and according to the present appearances of things, the first beast is on the point of being destroyed by that which he calls the second, not by the ten powers which formed the horns of the first. The author apologizes much more than is necessary for opposing Whitby, whose authority is by no means so highly rated as he conceives. He is regarded as a useful commentator, but certainly not as an oracle. The coming of Christ to destroy Jerusalem, is usually considered only as a figurative advent; and his second advent, properly so called, is still expected. The question of the Millennium is one on which the opinions of the learned have been much divided. There are certainly some powerful arguments for it,<sup>1</sup> and we conceive that it may be held without giving the slightest cause for offence.

To conclude, the speculations of this author, being as we said, modestly, and not dogmatically stated, may be considered with advantage. They offer pleasing hopes to the Protestant churches of Christ, which continue steadfast in their faith; and will at least perform the service of turning the attention of some minds to these important predictions, at a time when some great and awful plan of Providence is apparently about to be developed; the application of which to the previous declarations of the prophets, will not perhaps be fully comprehended 'till the principal events referred to shall be past.

ART 29. *The Affection of Christ to his young Disciples, or fervent and early Piety recommended and encouraged. A Sermon, occasioned by the Death of Thomas Bowden, who departed this Life, Murch 15, 1795, aged Ten Years. Preached at Lower Tooting, in Surry, March 22, 1795. By James Bowden. Published at the request of many.* 8vo. 47 pp. 9d. Johnson.

This sermon contains a religious elucidation of that event, which the title-page announces. Proverbs viii. 17. is the subject, in

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which wisdom, (how justly, we presume not to say) is identified with Christ. Much zealous exhortation, and a sketch of the child's devout character, constitute the sum of this address; which, coming from a father at the funeral of his own child, must necessarily have produced a strong effect, and is certainly intitled to some indulgence.

ART. 30. *A Defence of the Mosaic or Revealed Creation; proving the Authenticity of the Pentateuch, the Consistency of Moses's Description with the Principles of Natural Philosophy now current, and the truth of Scripture Chronology. Humbly offered to the perusal of Philosophical Infidels. by John Jones. 8vo. 29 pp. 1s. Griffith. 1795.*

This sketch of a defence (for it ought not to have received a higher title) is not wholly destitute of merit. The writer attempts in the outset, to trace and establish (to use his own term) "the cause of all nature." Having briefly demonstrated the existence of an universal cause, he proceeds to prove, that the Pentateuch is authentic and credible, that the principia of Moses are consistent with natural philosophy, and that the date of Moses (as he styles it) is the true one. We find on these several points, observations pertinent and useful. But the narrow limits within which the author has confined himself, render this treatise of very little utility to the purposes either of information or defence.

ART. 31. *Four Sermons preached in London, at the second General Meeting of the Missionary Society, May 11, 12, 13, 1796; by the Rev. Mr. Lambert, Hull, Rev. Mr. Pentycross, Wollingford, Rev. Mr. Jay, Bath, and Rev. Mr. Jones, Llangan; to which are prefixed, The Proceedings of the Meeting, and the Report of the Directors, with a Portrait of Captain Wilson. By order of the Directors. Published for the Benefit of the Society. 8vo. 130 pp. 2s. 6d. Chapman. 1796.*

The zealous exertions which have been made by this society, for the purpose of propagating the knowledge of religion, will leave but little room for questioning the integrity of their motives, whatever opinions we may entertain of their general measures. The preachers, whose discourses are here collected, seem to have yielded themselves to the impulse of the occasion: and therefore, the public may expect to find in their sermons, an ardour not always qualified by judgment and discretion: viewing them, however, as extemporaneous addresses, we cannot consider them as strictly amenable to the rules of criticism. To those who are interested in this particular enterprise, the pamphlet will afford some pleasing intelligence respecting the progress of the plan; while the public in general will find in it a proof, that *religious indifference* as a feature of the times, is not altogether without its exceptions.



- ART. 32. *A Sermon, preached at the Assizes holden at Wisbeach, before Edward Gwillim, Esq. Chief Justice of the Isle of Ely, the 28th of July, 1796. By James Nasmyth, M. A. Rector of Leverington.* 8vo. 16 pp. 1s. Deighton, Cambridge; Cadell, &c. London. 1796.

If we had been among the hearers of this discourse, we should have said it was very proper and instructive; and should willingly have concurred with any persons, in thanking the preacher for his good admonitions. But if we had been consulted about the *printing* of it, we might perhaps have hesitated; and, if no peculiar delicacy of situation had restrained us, we might have said, that, however unexceptionable it was, it did not seem entitled, by uncommon vigour of argument or exhortation, or novelty of illustration, to demand the public attention from the press.

- ART. 33. *The social Worship of the One God agreeable to Reason and Scripture. A Sermon, preached in the Chapel in Princes-Street, Westminster, Sunday, March 27, 1796, on undertaking the pastoral Office in that Place. By Thomas Jervis.* 8vo. 32 pp. 1s. Robinsons

With that allowance which must ever be made for the differences of opinion subsisting amongst mankind, this sermon may be pronounced a rational, pious, and temperate discourse. The general sentiments of the author, in regard to the worship of God, are just and scriptural; but in omitting to state the *name* in which religious adoration is to be addressed, we think the writer has sunk the peculiar characteristic of Christian worship. Our respect for the learned and candid predecessor of Mr. Jervis, will not permit us to refuse a place to part of the eulogium on that deceased scholar, which closes the discourse.

“I cannot close this discourse without adverting to the particular situation in which I am now, for the first time, placed before you, as the successor of your late worthy and excellent pastor, Dr. Kippis: a name which cannot be mentioned without exciting in your breasts, as well as my own, the heartfelt emotions of friendship, veneration, and regret: a name, which will be remembered in the world, as long as many abilities, solid learning, sterling worth, and unaffected benevolence, shall continue to retain a place in the esteem of mankind. In him, the personal virtues and talents of the man were so admirably blended with the acquirements of the scholar, and the elevated sentiments and principles of the Christian, as to constitute a rare, valuable, and accomplished character. In him, science has lost an ornament, religious liberty and truth an able advocate, and humanity a disinterested friend.” P. 26.

- ART. 34. *Mercy and Judgment. A Discourse, preached at Great Queen-Street Chapel, Lincoln's-Inn-Fields, on Sunday, the 10th of July, 1796. By the Reverend Dr. William Wynn, Chaplain in Ordinary to his Royal Highness the Prince of Wales, &c. upon the untimely Fate of Mr. Henry Wilson.* 4to. 16 pp. 1s. Cadell. 1796.

The general moral of this sermon is sufficiently obvious; but the particular sentiments are involved in much obscurity. The style employed

ployed is wholly destitute of that simplicity which is among the first excellences of pulpit composition. Whatever effect, therefore, the delivery may have produced, the closet reader will have to lament, in perusing this discourse, that so laudable a design of improving an interesting event, had not been executed in a manner far less exceptionable.

ART. 35. *Deism traced to One of its principal Sources; or the Corruption of Christianity the grand Cause of Infidelity. Containing brief Reflections on this Subject, in a Letter to the Bishop of Landaff, on his late Work, entitled "An Apology for the Bible," in Answer to Mr. Paine's Second Part of the Age of Reason. By J. Coward. 8vo. 51 pp. 6d. Richardson. 1796.*

Nothing is more difficult to account for than the endless varieties in human opinion. What appears to this writer to be a perversion of the truth, has, by the most valuable divines, been considered as truth itself; and the very principles which he states to be corruptions of Christianity, are, in our judgment, the characteristic features of the Christian religion. Mr. Coward thinks, that the doctrines of atonement, the satisfaction of Christ, and of God's indignation against sin and sinners, have contributed greatly to promote the cause of Deism and Infidelity. The pamphlet is, however, written in the spirit of religious candour; and, while we dispute the justice of the author's reasoning, we do not wish to refuse our testimony to his moderation and good sense.

ART. 36. *The Liturgy of the Church of England recommended. A Sermon, preached in the Parish Church of St. Mary-le-Bow, London, on Monday, the 25th of April, 1796, according to the last Will of Mr. John Hutchins, Citizen and Goldsmith. By the Rev. A. Macaulay, M. A. F. A. S. Curate of Claybrook, in Leicestershire. Published at the Request of the Trustees of Hutchins's Charity. 4to. 26 pp. 1s. Dilly. 1796.*

Had we been consulted by the ingenious author, upon the construction of this sermon, we should have pointed out to his recollection these lines from Horace:

Nec reditum Diomedis ab interitu Meleagri,  
Nec gemino bellum Trojanum orditur ab ovo."

Some old scholiast tells us, that one *Antimachus* is the poet alluded to in the first of these lines. But even *Antimachus* is here outdone. For this sermon on "the Liturgy of the Church of England," begins with remarks upon the creation of the universe, upon the superintendence of an intelligent cause, upon the laws by which inanimate things, brute animals, and rational and moral agents, are respectively governed. The freedom of human choice, and the voluntary nature of our obedience, are then noticed. From which a transition is easily made to the origin of evil; and thence, by a larger step, to the scheme of Providence revealed to us in the Gospel. After traversing ten pages (in which many remarks occur that are just and good, but very unconnected, and foreign to the business

ness of the discourse) we come to the Church of England, and her Liturgy. The observations on this subject are plain and proper, rather than new or forcible. Mr. M. does not admire the Liturgy so blindly as to say, "that it is not capable of further amendment," by "altering some obsolete expressions, substituting (in a few instances) scriptural phrases for scholastic terms, and by several abbreviations and omissions." P. 15. For our part, we are willing to tolerate, some time longer, a few imperfections amidst so much transcendent excellence. Learned men are now studying the Bible with new aids, and with great diligence and success; and there is much reason for expecting that, a few years hence, a better revision of our translation may be accomplished, than could be formed at present. A *revisal* of the *Liturgy* would properly follow, but can hardly take place of, the other. In the mean time, the Church of England has the advantage of possessing a form of public worship, which approaches (we conceive) more nearly to perfection than any other with which the world has yet been acquainted.

## POLITICS.

ART. 37. *The Bloody Buoy, thrown out as a Warning to the political Pilots of America; or a faithful Relation of a Multitude of Acts of horrid Barbarity, such as the Eye never witnessed, the Tongue never expressed, or the Imagination conceived, until the Commencement of the French Revolution. To which is added an instructive Essay, tracing these dreadful Effects to their real Causes. By Peter Porcupine.* 12mo. 239 pp. 2s. 6d. Philadelphia printed. London reprinted, and sold by J. Owen. 1796.

The title of this tract, which has so strange a sound, has not been adopted without a particular intention. It alludes to a sentence in a speech of the Abbé Maury, cited as a motto in the title page, wherein he says, "you will plunge your country into an abyss of eternal detestation and infamy; and the annals of your boasted revolution will serve as a BLOODY BUOY, warning the nations of the earth to keep aloof from the mighty ruin." Whether this be the true and original Peter Porcupine, or not, of which we have a little doubt, (as we think this tract is not enumerated by him in his life, which has lately arrived) he certainly has performed a useful service to his countrymen; by collecting the atrocities to which the revolution has given birth, from works, with only a single exception, all *printed at Paris*. This salutary though bitter dose, may serve perhaps effectually to physic some minds, which otherwise would be liable to catch the revolutionary fever. In England also, where we trust the infection is less virulent, it may be used as a preventative with great advantage. They who endeavour to deny the effects, or palliate the symptoms of the disease, may justly be considered as themselves unsound.

We shall not quote any of the horrid passages which make up this part of the compilation, but refer the curiosity of the reader to the book itself. The passage we shall extract, is taken from another part,  
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where the author is replying to the hacknied but shameless arguments of revolutionists, that the atrocities committed were occasioned by the attacks of the coalesced Powers, and by the gold of England.

“ It has been asserted, again and again, by the partizans of the French revolution, that all the crimes which have disgraced it, are to be ascribed to the hostile operations of their enemies. They have told us, that, had not the Austrians and Prussians been on their march to Paris, the prisoners would not have been massacred, on the 2d and 3d of September, 1792. But, can we possibly conceive how the murder of 8,000 poor prisoners, locked up and bound, could be necessary to the defence of a Capital, containing a million of inhabitants? Can we believe that the sabres of the assassins would not have been more effectually employed against the invaders, than against defenceless priests and women. The deluded populace were told not “ to leave the wolves in the fold while they went to attack those that were without.” But these wolves, if they were such, were in prison; were under a guard, an hundred thousand times as strong as themselves, and could have been destroyed at a moment’s warning. There is something so abominably cowardly in this justification, that it is even more base than the crime. Suppose that a hundred thousand men had marched from Paris, to make head against the Austrians and Prussians, there were yet nine hundred thousand left to guard the unhappy wretches that were tied hand and foot. Where could be the necessity of massacring them? Where could be the necessity of hacking them to pieces, tearing out their bowels, and biting their hearts?”

Subsequent events have fully proved, that it was not danger that produced these bloody measures: for, we have ever seen the revolutionists most cruel in times of their greatest security. Their butcheries at Lyons, and in its neighbourhood, did not begin till they were completely triumphant. It was then, at the moment when they had no retaliation to fear, that they commenced their bloody work. Carrier, lolling at his ease, sent the victims to death by hundreds. The blood never flowed from the guillotine in such torrents, as at the very time when their armies were driving their enemies before them in every direction.”

On the subject of the supposed bribery, he argues no less forcibly; but this excuse for French cruelty is too absurd to have been broached at all in England. Some of these passages are worthy of the genuine Peter Porcupine.\*

ART. 38. *The Origin, Progress, and Expediency of continuing the present War with France, impartially considered.* By W. Gillum. 8vo. 170 pp. 2s. Miller. No Date.

The statement of the provocations which led to the present war, is prevented from becoming obsolete, by the frequent assumption of

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\* For his former works, see Brit. Crit. vols. iv. 491. vi. 589. vii. 241. false

false grounds, by the enemies of our cause and country. Mr. Gillum will be found to have pointed out these facts with the spirit of an Englishman, and to have argued from them with consistency.

ART. 39. *Information concerning the Strength, Views, and Interest of the Powers presently\* at War; intended to assist true Friends to themselves and their Country, to judge of the Progress and Effects of the present War; and to decide upon the grand Question of immediate Peace? or War for another Campaign. By Robert Heron. 8vo. 314 pp. 5s. Vernor and Hood. 1794.*

As this book has accidentally been detained in the hands of a friend, till long after its proper period, we shall content ourselves with giving at present a brief statement of its contents. The chief part of it consists of a translation of the two tracts of Count Montgaillard, that on the state of France in May 1794, and the second part or sequel of it, published afterwards; of which accounts may be found in the *British Critic*, Vol. iv. p. 190, and Vol. v. p. 78. These the translator has illustrated by his own notes, and an abstract of *Rassemblez-vous*, the anonymous answer to the former pamphlet. He has prefixed also an abstract of the History of the French Revolution; and has subjoined several other papers, illustrative of the state of politics in Europe at that period. The whole may still be consulted as a very useful book of reference, and will continue to deserve that character after the lapse of much more time. The author seems to have been actuated, as he professes, by a genuine spirit of patriotism, in forming the compilation; and his concluding admonitions are as applicable to use at this moment, as at the time of their first appearance. Let us, says he, "if the allied Powers, in a fit of despondency and faintheartedness, or perhaps betrayed by domestic treachery, will make peace with the French, without farther prosecution of the war, and without accomplishing the abolition of republicanism.—Let us return with new ardour to the honest arts of peace; to the correction of vice; to the prosecution of industry; to the advancement and diffusion of knowledge; to the improvement and exaltation of virtue!"

ART. 40. *Interesting Letters on the French Revolution, extracted from the celebrated Works of Mr. Malouet, Member of the Constituent Assembly of 1789; translated from the French, by William Clarke, late Professor of the English Language, and Belles Lettres, in the College of Alais, in Languedoc. 8vo. 92 pp. Debrett. 1795.*

Interesting as these Letters truly are, on account of the importance of their topics, and the ability of the writer, the very concise but clear and able view of the revolution prefixed by the translator, is in its kind equally valuable. But no account of the one or the other can be more to the purpose than that given by Mr. Clarke himself. "The following Letters and Extracts," he says, "are translated from the third volume of the *Opinions* of Mr. Malouet, a collection of which was published in France, in the year 1792. They have been already translated into the German and Italian languages, and have acquired a very considerable and justly merited reputation on the Continent."

\* A gross Scotticism. *Rev.*

“By confining myself to the publication of only a few of Mr. Ma<sup>r</sup>l<sup>o</sup>u<sup>e</sup>r’s Letters, with his speech on the Constitutional Charter of 1789, I am forced, in some measure, to say a few words on that terrible and sanguinary revolution, to a great part of which I was an eye witness, and which I have followed through its various gradations, with the most impartial attention.” P. ix. This assertion appears to be most strictly true. Seldom can there be seen a summary so concise, and at the same time so comprehensive, and so justly executed. Very much do we regret that we have so long delayed to give our sentiments on this meritorious publication.

ART. 41. *Mr. Burke’s Conduct and Pretensions considered; with illustrative Anecdotes.* By a Royalist. 8vo. 1s. 6d. Allen and West. 1796.

A puny but splenetic attack on Mr. Burke, on account of his letter to the Duke of Bedford.—To help it on, the author has promised in his title page, illustrative anecdotes, but these, though we read the pamphlet, we were unable to discern.

ART. 42. *An Appeal to popular Opinion against Kidnapping and Murder, including a Narrative of the late atrocious Proceedings at Yarmouth,* by John Thelwall, second Edition, with a Postscript containing a particular Account of the Outrages at Lynn and Wisbeach. 8vo. 1s. 6d. Jordan, 1796.

Who can read without a smile such passages as these, “The mind of the country is slain;” “The proud zeal of our boasted liberty is no more” “The vaunted superiority of British valour is no more;” “Britain has lost her liberty.” The reader will naturally ask, what gives rise to this declamation, to which the plain answer is, Mr. Thelwall was disturbed in giving his lectures, by the ill timed zeal of some individual who imagined them to be of a mischievous tendency.

## MISCELLANIES.

ART. 43. *Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1795.* Vol. xiii. 8vo. 5s. Doddsley, &c. 1795.

The nature of the volumes published by this society does not allow of so detailed an account as we give to some other transactions. Suffice it to say, that we observe with great pleasure the patriotic spirit with which the members turn their attention to every general and particular object of public benefit; and continually increase the number of their premiums, as new efforts are made in pursuits of useful kinds. Their premiums for the improvement of the culture of potatoes were judiciously directed to supply the deficiency of wheat, and the experiments on the construction of starch from the horse-chestnut, tended to the same purpose. The frontispiece to this volume gives a striking  
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view of the famous statue of Narcissus, by that excellent artist Mr. Bacon, the drawing from which obtained a prize in the year here recorded. The plates in this volume are more numerous than those contained in any of the volumes preceding, and the society announce in their preface, that their finances enable them to reward any species of merit that may come before them.

ART. 44. *Remarks on Mr. Colman's Preface. Also a summary Comparison of the Play of the Iron Chest, with the Novel of Caleb Williams; originally written for, and inserted in the Monthly Mirror: and now republished, (by Permission of the Proprietors) with Alterations and Additions. By a Gentleman of the Middle Temple.* 8vo. 31 pp. 1s. Miller. 1796.

The choleric attack made upon Mr. Kemble, (see Art. 19.) and the apparent self-sufficiency of the author who made it, have brought forth in this pamphlet a spirited reply to the preface, and a critical analysis of the play. The writer has availed himself of the advantages given by the rude severity of Mr. Colman's Philippic, and has turned the point of his intemperate raillery, with a considerable degree of shrewdness and propriety. The comparison of the play with the novel of Caleb Williams, is equally pointed, ingenious, and successful.

ART. 45. *Address to a young Lady on her entrance into the World. In 2 Vols.* 8vo. 8s. Hookham. 1796.

This is a very earnest and judicious address, from the governess of a young lady of rank to her pupil, at the time when their connection in this respect was about to cease. The topics of it are—reading the scriptures—the sabbath—truth—content—fortitude—pride—and the duties of children to parents; with some additional thoughts on patience. The religious and moral instructions here delivered are pure, but not austere; the sentiments are liberal, but unexceptionable; and the prudential lessons show much acquaintance with the world in general, and with the manners of the higher circles in particular. The whole is well adapted to its purpose declared to the young pupil, namely, “to add stability to your principles, to elevate your sentiments, and to guard against every seduction the purity of your heart.”

ART. 46. *Memoirs for the History of the War of La Vendée. In which the principal Events of that War are accurately related, from its Origin, until the 13th Floréal, of the Second Year of the French Republic. Translated from the French of Louis-Marie Turreau, Commander in Chief of the Western Army.* 8vo. 201 pp. 4s. Debrett, &c. 1796.

Perhaps no civil war, in the history of mankind, was ever attended by more horrible circumstances, than that of La Vendée. All the miseries, which fire and the sword, urged (on both sides) by a most unrelenting barbarity, can bring upon mortals, were experienced in this devoted country: “Nothing was to be left in those *perfidious*

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part;

parts, but heaps of slain, ruins, and ashes, dreadful monuments of national vengeance." P. 107.

These memoirs form the apology of Turreau, for having executed that horrible purpose of the Convention. He was "accused of having burnt La Vendée; but, amongst *all the generals* who commanded after the decree of the 1st of August, he is the person who *burnt the least.*" P. 168. Note.

This work may be read with much advantage by those persons who are seeking a visionary perfection in the government of our own country, at the hazard of many of the calamities here recited. The origin and progress of the war, the ambition and discord of the Vendean Chiefs, to which their ill success is principally ascribed, and the plans of the Republic for their *extermination*, are described with some force; but with that partiality which might be expected from such a writer, and which forbids us to give much credit to his work as a faithful history. A few Gallicisms being excepted, the translation is well executed.

ART. 47. *The Brewer's Assistant, containing a Variety of Tables, calculated to find, with Precision, the Value, Quantity, Weight, &c. of the principal Articles purchased, expended, sold, or retained, in a Brewing Trade.* 4to. 226 pp. 15s. Cadell and Davies. 1796.

The brewing business is one which men commence with such fortunes as, in other occupations, induce the trader to leave off; and offers, as Dr. Johnson is reported to have said, "the potentiality of wealth, beyond the dreams of avarice." No objection will therefore be made to a book of useful tables for that business on account of the price, and in this volume there is nothing else that appears objectionable. The body of the work contains thirty-six tables, distinctly and handsomely printed, and designed for various purposes of calculation; which are preceded by about thirty pages of explanation. To verify these tables throughout, would be a work of little less labour than to construct them; and we think that calculations of such importance to the persons concerned, should have had the sanction of the calculator's name.

ART. 48. *A Letter on the Secret Tribunals of Westphalia, addressed to Elizabeth, Countess of Pembroke.* 8vo. 33 pp. 1s. Cadell and Co. 1796.

They, whose curiosity has been excited by the novels of Herman of Unna, and Alpb von Delmond, from the German, or by the drama of the Secret Tribunal at a London theatre, will probably be glad to receive some elucidation of the subject, and confirmation of the principal circumstances, from the able pen of Mr. Coxe. The authors cited by him for this purpose are, Æneas Sylvius, (afterwards Pope Pius II.) de Statu Europæ sub Frederico Imp. c. 29. Paulus Aurelius de Gestis Francorum, lib. 3. Aventinus, Annales Boiorum iv. 6. Turcius, Fasti Cardini, An. 785. Letznar, Historia Caroli Magni, cap. 15. Schottelius, de singularibus quibusdam, &c. cap. 29. Picffel Historie d'Allemagne, vol. vi. p. 13. and Pfeffinger, Vitarius illustratus,



illustratus, lib. 4. tit. 4. It appears from the letter, that the author himself had doubted the existence of such a tribunal, 'till he consulted his books upon the subject, and the evidence by which he satisfied himself, will probably be thought conclusive by those who read his publication. Mr. Andrews, who in his history of England, vol. I. part 2. p. 233, had collected an account of it from "histories, treatises, and dramatic works of the Germans," spoke with some uncertainty respecting it. "It is," said he, "so eccentric, that the author hesitated whether or no it should appear. But the general belief of this court's existence which pervades every German work will, he hopes, plead his excuse\*." A fuller excuse is now supplied by Mr. Coxe.

ART. 49. *Remarks on the very inferior Utility of Classical Learning.* By W. Stevenson. 8vo. 36 pp. Symonds. 1796.

That the rudimental part of a literary education may, under the present system, engross an unnecessary portion of time; that some important branches of human knowledge may be deferred unreasonably, and excluded from their just influence in plans of instruction, are points which might fairly come into discussion, and to which much concession would in general be made; but that classical learning is of very inferior utility; and that the acquisition of those languages in which it is conveyed, affords but shallow sources of instruction, are positions, upon which the enlightened part of the public will scarcely hesitate to pronounce a decided negative. Mr. Stevenson's remarks on the objects of education, are (we readily admit) in a great degree true, and his strictures on some of the existing abuses not unworthy of attention; but the unqualified preference given to modern productions in every department of poetry, history, &c. and the very little respect professed for the most valuable bequests of ancient study, betray a singularity of opinion not easily reconcilable to the acknowledged principles of discernment and taste. The pamphlet in other respects, is written with ability, and deserves at least a *patient* perusal from the advocates of classical learning.

ART. 50. *An Essay on Design in Gardening; first published in 1768, now greatly augmented. Also a Revision of several later Publications on the same Subject.* By George Mason. 8vo. 215 pp. 6s. Whites. 1795.

Mr. G. Mason is himself a severe reviewer; he remarks, with more or less censure, upon all who have published on the subject of gardening, since the æra of his anonymous edition of this essay. We shall not imitate him in this branch of his authorship, but content ourselves with observing generally, that, in his treatment of the subject, he displays learning, originality, and taste: and, from the manner in which he considers the controverted points, may be regarded as

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\* See Brit. Crit. Vol. VI. p. 125.

an able mediator between Messrs. Price and Repton; though certainly approaching more nearly to the doctrines of the latter. Mr. M. figures occasionally as a poet, and not always with success; but the following lines on an hermitage near Wrexham, formed by the taste of a young lady, deserve to be noticed.

Ere Grecian artists decorated home  
 With tapering pillars, and the crowning dome,  
 In humbler edifice man liv'd content,  
 And, wisely using what free nature lent,  
 Form'd, of materials rude, each rustic mold:  
*Wooden* were houses, but the age was *gold*.  
 Hence these the roofs adapted to the sage,  
 Whose manners imitate the golden age;  
 But seeks no palmer's weeds, no hoary head,  
 In gloomy Superstition's garb array'd.  
 By grace distinguish'd, and engaging air,  
 Our hermit speaks Religion's features fair;  
 Virtue directs her far from rigid pride,  
 Cheerful her looks, expressive of her guide.

This is among the additions to the present publication, all of which are distinguished by brackets. The great fault of the book is a self-sufficient or egotistical style, which pervades the chief part of it. The following observation we cannot silently pass by. "I freely declare that very few of Claude's pictures (even of his best-chosen subjects) ever excited in myself an ardent desire of being transported to the spots from which they were taken. They always seemed to me rather wonderful combinations of subjects, by an effort of genius, than what were likely to have existed together any where in reality." P. 200. Whoever has compared the subjects of some of Claude's best pictures, with those in his *Libro della Verità*, or Sketches from Nature, will, we think, perceive that he more frequently represented real than fictitious combinations. Tho author's explanation of the word *botwer*, p. 174, is just and useful, but the purport of it may be found in the latter commentators on Shakspeare.

ART. 51. *A Meteorological Journal, for the Year 1796; kept in London by William Bent. To which are added, Remarks on the State of the Air, Vegetation, &c. and Observations on the Diseases in the City and its Vicinity.* 8vo. 28 pp. 1s. Bent.

The plan of this journal, originally good, has received, from time to time, some important improvements, and the publication is continued with a care and attention which do honour to the conductors of it. The remarks on diseases, in particular, appear to us to have increased in value, since they were first undertaken.

**ART. 52.** *Twenty-Four Lectures on the Italian Language, delivered at the Lyceum of Arts, Sciences, and Languages; in which the Principles, Harmony, and Beauties of the Italian Language, are, by an original Method, simplified and adapted to the meanest Capacity, and the Scholar enabled to attain, with Ease and Facility, a competent Knowledge of the Language, without the Help of any Grammar or Dictionary. These Lectures are generally followed by a Praxis, nothing similar to which is to be met with in any Italian Grammar; all the Rules are illustrated by the plainest Examples, selected from the most eminent Authors in Prose, and particularly in Verse, in order to familiarize the Learner with Italian Poetry; and the Pronunciation is rendered Obvious, by Means of proper Accents. By Mr. Galignani. 8vo. 206 pp. 6s. Whites, &c. 1796.*

We are pleased with every judicious effort to make the Italian Language more generally known and admired. The present volume (which, however, we cannot recommend for its cheapness) has several merits; but particularly, the "Alphabetical list of irregular Verbs, conjugated in those tenses which vary from the regular ones," at p. 179, has novelty and convenience to claim the student's attention.

**ART. 53.** *The Debates at the East-India House on Wednesday the 13th of May last, on a Motion made by Mr. Jackson, for excluding Proprietors from voting in Questions in which they have a pecuniary and private Interest: and also in the Motions brought forward by Mr. Lushington, on Friday, the 29th of May, for recognizing the important Services of Mr. Hastings; for indemnifying him for the legal Expences incurred by him in making his Defence; and, in Consideration of his long, faithful, and important Services, for granting him, for a certain Period of Years, an Annuity of 5000l. To which is prefixed, A Summary of the Debate, on a Motion for raising Three Thousand Seamen, in lieu of the Three Regiments voted to Government by the General Court. And also on certain Questions relative to the Shipping Concerns of the Company, and other Topics. Together with Copies of Papers referred to on each Discussion. By William Woodfall. 4to. 223 pp. Debrett. 1795.*

It is not every collection made by short-hand writers, or writers from memory, that deserves attention from the critic. In these debates there is not a little of the matter that, though far from being unimportant to merchants, does not rise above the level of what is common, and even trivial; while the manner in which it is treated is but coarse and slipshod. From this criticism the whole of that which relates to Mr. Hastings, in respect of the subject matter, and also, for the most part, the manner in which that subject is treated, forms a splendid exception.

**ART. 54.** *The Debates at the East-India House, on the 14th of October, 1795, on the Proceedings of the Court of Directors relative to the Resolution of the General Court of the 29th of May last, respecting the Payment of the law Expences incurred by Warren Hastings, Esq. &c. &c. Reported by William Woodfall.* 4to. 84 pp. Debrett. 1795.

The motions specified, in the last article, were agreed to. But some doubts arose, both in the Court of Proprietors, and the Board of Controul, concerning the legality of the mode in which the resolution in favour of Mr. Hastings was to be carried into effect. On the occasion of the present debates, the following resolutions were moved by Mr. Alderman Lushington, and adopted. 1. That this Court observe, with great concern, that their resolutions with respect to the law expences incurred by Warren Hastings, Esq. in the late impeachment, and for granting him an annuity, as a reward for his services to the East-India Company, have not been carried into effect. 2. That it is the opinion of this Court, that the said law expences may become a charge upon the revenues in India, and be paid with the consent of the Commissioners for the affairs in India. 3. That the Chairman and Deputy-Chairman be requested to wait upon the Commissioners for the affairs of India, and to express the earnest wish of this Court, that they be pleased to concur in the payment of the law expences of Mr. Hastings, and in granting an annuity to him, agreeably to the resolution of this Court. A brief statement is added of what passed in consequence of this resolution. The Board of Controul agreed that the law expences should be paid, and an annuity of 4000l. be granted to Mr. Hastings, for the term of twenty-eight years. Though much of the matter contained in these two volumes of debates, falls greatly below the dignity of history, annals, or even records, that might be subservient to any of the purposes of literature; and that the interest they possess, such as it is, has passed away with the occasion and circumstances in which they took place; yet, what relates to Mr. Hastings rises above mercantile debate, and derives a consequence from its illustrious subject.

**ART. 55.** *Tracts published at the Cheap Repository for moral and religious Publications, Vol. II. containing upwards of thirty Tracts.* 8vo. Marshall, Cheapside; R. White, Piccadilly; &c. 1796.

The first volume of these tracts collected, was announced by us in our seventh volume, page 569. We are much pleased to see so useful an undertaking carried on with such spirit and propriety; and have no doubt that the good effects will be long and extensively experienced.

**ART. 56.** *An Appeal to popular Prejudice in Favour of the Jews, in a Letter addressed to a Member of Parliament.* 8vo. 43 pp. 1s. Johnson. 1796.

We cannot sufficiently admire the philanthropy of this writer, whose feelings and good sense are in this pamphlet employed in the cause of a defenceless and injured description of men. The virtuous Mover  
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of the Slave Trade question, is the member to whom his observations are addressed. He begins by stating the unjustifiable treatment which this people have received, and traces the history of their sufferings through different stages of the English annals. The writer then enquires how far they have merited the judgment generally passed upon them, and proceeds to a review of their social and domestic character. He finds them in the first case, eminently industrious; and in the second class of connections, exemplarily virtuous. "Husbands and wives, (says this writer) are never found in a court of justice, pouring forth mutual recriminations against each other, and seeking redress for conjugal infidelity." The charge of knavery, objected against Jews, the author repels, by urging it as equally applicable to many Christians, in all the different professions and employments of life. The excess, (if there be such) on the side of the Jews, he refers to the injurious treatment they have received, in being stigmatized for knaves, and deprived of that settlement, and those means of education, which might have rendered them otherwise. Our readers will by this time have perceived, that the pamphlet before us, is in a high degree deserving of their attention. We cannot with the writer recommend their naturalization in their character as Jews; nor can we refrain from observing the retribution of Providence, in the exclusion they have experienced from the rights of citizens; an object which this writer has wholly overlooked. With his distress for their sufferings, we however most feelingly sympathize; and add our best wishes that this appeal may protect them from those personal and unprovoked severities, which, to the reproach of Christianity, they have too frequently encountered.

## FOREIGN CATALOGUE.

## FRANCE.

ART. 57. *Essais sur la Peinture, par Diderot; 1 vol. 8vo. Paris, 1796.*

This is, at least, not a production brought to hasty maturity in the hot-house of the French revolution, having been dedicated not less than thirty years ago to the late Empress of Russia. *Diderot* was either actually commissioned, or assumed the appearance of being so, to send a critique to Catharine II. on the pictures exposed in the Louvre in the year 1765. This formed a book, manuscript copies of which came only into few hands, but which is now, by his friend *M. de Grimm*, presented to the public through the medium of the press.

pres. It is divided into two parts. The *first*, which regards the theory, treats, in so many chapters, of the *seven* principal constituent elements, and essential requisites of the Art. The whole is distinguished by evident marks of the genius of Diderot, by original thoughts happily expressed, by severe censures on the routine of the academies, and on the constant practice of designing after models and positions. We have likewise here many singular, and, what may, perhaps, by some be deemed heterodox, notions respecting the ideal beauty of the ancients, whose mythology and gymnastic art are, by our author, represented as sources of imitation that have long been completely exhausted, and which are here placed under such points of view, as might even to a *Winkelmann*, or a *Lessing*, suggest matter for new observations. In the *second part* is given the account of the pictures exhibited in the Louvre in 1765. *Greuze* is Diderot's favourite. His picture of the *Jeune D emoiselle qui pleure sur son Oiseau*, of which our readers may be enabled to form some judgment from the print that has been published of it, becomes, in the description of Diderot, a charming Idyllium. *Fragonard's* historical piece, taken from the *Aethiopics* of *Heliodorus*, in which Corefus sacrifices himself for Callirrh e, gives him an opportunity of making us witnesses, as it were, to the action itself. In this work is likewise inserted a short, but very interesting, account of the life of *Vanloo*. But, with whatever elegance and judgment Diderot may dispense his commendations, it must be owned that his censures are proportionably strong and pertinent on certain less approved artists; as, for instance, on *Baudouin*, &c., as well as on some others who have since become eminent in their profession. These are undoubtedly not the most attractive passages in the work, as they discover traces in the author, of what an ingenious writer in the delineation of his character calls, *une popularit e un peu cynique*.

ART. 58. *Journal de la Langue Fran aise, par Domairgue, Membre de l'Institut National, et Thurot, Traducteur de la Grammaire philosophique de Harris.* Paris, 1796.

Of this work, which is rendered necessary by the liberties that have of late been taken with the language, we shall only observe that it is, like that which we have just described, divided also into *two* parts; the former of which is intended to solve difficulties relating to general and particular grammar, whilst in the latter will be given a *Cours suivi de la langue*, with specimens of composition selected from some of the most esteemed French writers, and critiques on them.

We take this opportunity of mentioning, as a singular literary curiosity, an Arabic version, published in a splendid manner, and in a folio size, of the *Adresse au peuple Fran ais*, made by the Convention after the fall of *Robespierre*, the title of which, in French, is as follows:

ART. 59. *Adresse de la Convention nationale au peuple Français, décrétée dans la séance du 18 Vendémiaire an III de la République Française une et indivisible, traduite de la langue Française en Arabe et imprimée par ordre de la Convention nationale.* A Paris, de l'Imprimerie de la République, an III de l'ère de la République Française, 1210 de l'ère d'Hégire.—The translators are *P. Ruffin*, Secrétaire interprète de la République, et *L. Langlès*, Soufgarde des Manuscrits de la Bibliothèque nationale pour les langues Arabe, Persane, et Tartare-Mantchou.

From this *Adresse* we shall only present our readers with the following extracts: "Une nation ne peut point se régir par les décisions d'une volonté passagère, qui cède à toutes les passions; c'est par la seule autorité des loix qu'elle doit être conduite.—Il faut, que la liberté individuelle ne trouve des limites qu'au point, où elle commence à blesser la liberté d'autrui; c'est la loi, qui doit reconnoître et marquer ces limites.—Les propriétés doivent être sacrées.—Tous les actes du gouvernement partiront du caractère de la justice; mais cette justice ne sera plus présentée à la France, fortant des cachots, toute couverte de sang, comme l'avaient figurée des vils et hypocrites conspirateurs," &c.

## ITALY.

ART. 60. *Introduzione alla Storia della Medicina antica e moderna di* Ros. Scuderi. Naples, 1795; 274 pp. 8vo.

The author is neither acquainted with *Schultz*, nor with the still infinitely more valuable work of *Sprengel* on this subject, the first volume of which was, however, published in 1792. He appears chiefly to have depended for the materials of his book on *Ackerman's Institutiones*, which reach only to the end of the fifteenth century. From this period we should have recommended to his notice *Metzger's Skizze einer Literaturgeschichte der Medicin* (Sketches of a literary History of Medicine, by *Metzger*.)

ART. 61. *Viaggio sul Reno e ne' suoi Contorni, dall' Abate Bertola*—in 46 Letters to the Marchioness *Orintia Sacrati*; with a Chart of the Course of the Rhine from Mentz to Dusseldorp, and seven Views. 181 pp. in 8vo. Rimini, 1795.

Such readers as in the accounts of travels look chiefly for the flowers of poetical description; will not be dissatisfied with these which we have now before us. In the work are likewise introduced effusions in *ottava rima*, intermixed with mineralogical and geological observations, which, we conceive, will be found equally uninteresting to the Vulcanist and to the Neptunist. To many of our author's remarks on the present state of the people, with its probable influence on their future happiness, we should likewise by no means subscribe, as, for example, p. 125, where he observes concerning the inhabitants of Neuwied, who may, in a great measure, be said to owe their  
actual

actual prosperity to their free religious toleration, that, "*Tanta multiplicità di culti debba produrre a poco a poco un fermento mortale alla floridità e al riposo di quel paese.*"

ART. 62. *L'Argonautica di Apollonio Rodio tradotta et illustrata*—by short Notes under the Text, and others more extensive at the End—*dal Cardinal Lodov. Flangini; T. II. Rome, 1791—4.*

The text is in this impression chiefly formed from *Brunck's* edition, though to the second volume are prefixed various readings from several MSS. in the Vatican. We understand that Prof. *Beck*, of Leipzig has availed himself of whatever is valuable in this work, to improve his own new edition of Apollonius, which is soon to appear.

### GERMANY.

ART. 63. *Bibliotheca historica instructa a b. Burcardo Gotthelf Struvio, aucta a b. Christ. Gottlieb Budero, nunc vero a Jo. Georgio Meuselio ita digesta, amplificata et emendata, ut pene novum opus videri possit. Vol. VIII. Pars I. Leipzig, 1795; 463 pp. in 1. 8vo.*

In this additional volume of a very valuable historical Repository are enumerated and characterised, with the author's usual accuracy and judgement, the writers on the history of the governments of Henry III. Henry IV. and Louis XIII. To the more important works a proportionably greater share of attention is paid; as, for instance, pp. 115—20, to the *Memoires de Sully*, and its numerous editions (among which is described that in two volumes, in folio, called the *edition verte*, not only on account of the three green v's on the title, but likewise on that of the Crown of Amaranth, with which it is encircled); to the *Lettres du Card. d'Orléans*, p. 128—32, &c. The judgment passed by our author on Maimbourg's *Histoire de la Ligue*, we do not perfectly comprehend, where he says: *et hic liber, ut omnes fere hujus auctoris, secundum plurimas artis historicæ regulas est compositus.* It is generally acknowledged that M. offends against the first rule of the historic art. Perhaps, therefore, Mr. Meusel might wish to intimate that this work of his, *plus artis habet, quam veritatis historicæ.* Under the article Gramondi *Hist. Galliæ ab excessu Henr. IV.* it should likewise have been observed, that the same writer had, long before the publication of this work, given a separate account of the war waged by Louis XIII. against his reformed subjects, under the title: *Historia prostrata a Lud. XIII. Sectariorum in Gallia rebellionis*, which was afterwards incorporated into the larger history. *Sachse* in his *Onomast. Literar.*, P. IV. p. 303, mentions this earlier work, written, as he informs us in the margin, *circa an. 1623*, but does not notice the larger history. Here and there, as in p. 266, seq., we meet with some pieces which are the production of, or, at least, relate to Card. *Richelieu*; but, for a complete list of the histories of his life and administration, we are referred to the article, *Vitæ Gallorum celebrium*;



*celebrium*; though, even in this volume, we have accounts of the life of *de la None*, and some others. *Jena Alz.*

ART. 64. *Handbuch zur cursorischen Lectüre der Bibel N. B. für Anfänger auf Schulen und Universitäten von J. G. F. Leun, Doctör und aufferord. Prof. der Philosophie zu Gießen.* Erster Theil. Erste Abtheilung, welche die zwey Evangelisten Matthæus und Markus enthält.—Erster Theil, zweyte Abtheilung, welche die zwey Evangelisten Lukas und Johannes enthält. Zweyter Theil, erste Abtheilung, welche die Apostelgeschichte, und den Brief an die Römer enthält.—*Manual for a cursory Reading of the N. T.; intended for the Use of Schools and the Universities, by J. G. F. Leun.* First Vol. First Part, containing the two Evangelists Matthew and Mark, 192 pp. in 1. 8vo.—First Vol. Second Part, comprizing the two Evangelists Luke and John, pp. 193—416; 1795. Second Vol. First Part, including the Acts of the Apostles, and the Epistle to the Romans; 234 pp. Lemgo, 1796 (Pr. 1 Rixd. 18 gr.)

The plan of this useful work is the same with that adopted by the author in his *Handbuch zur cursorischen Lectüre des A. B.* It presents the significations of the principal words and modes of expression in the N. T. according to the order in which they occur, and appears to be excellently calculated to answer the purpose for which it was designed; though perhaps, after all, it may be doubted whether it would not be adviseable that in schools, the attention of the student should be chiefly directed to profane literature. Afterwards, when he has, in the University, laid a proper foundation in the knowledge of the Hebrew language, when he is acquainted with what relates to the O. T., and has read the LXX., he will be duly prepared to enter on the explanation of the N. T. Of the manner of elucidation employed by our author, the following extracts will serve as a specimen.—*Ματθ. Εὐαγγέλιον*, 1. good, agreeable news, (*εὖ* well and *ἀγγελία* news;) 2. System of Religion, particularly that of our Saviour; 3. The individual parts, of which it consists, and more especially *The Account of the Life of Christ*. *κατὰ* c. acc. expresses the cause, or author, like the Hebrew *ב*, as in *דָּוִד*, by David, composed by him, Pf. III. 1.—*Matth. IV. 1.* *Τότῃ* immediately after the baptism. *ἀνάγω*, *ξω*, to lead any whither. A. 1. p. *ἐρ.* 3, 1. Generally understood to be the desert between Jerusalem and Jericho. *Quarantania*. πν. the spirit which came to Jesus at his baptism. This led him, as it did Elijah and Philip, Acts VII. 39; that is, Jesus felt himself, as it were, stimulated to prepare himself in the Wilderness for assuming his office. *Luk. I. 41. 67.* IV. 1. *πειράζω*, *σω*, to put upon trial a. 1. inf. p. subaud. *ἐνεκα τοῦ*, by which the consequence only is often denoted. *διάβολος* (*διαβάλλω* to criminate, calumniate, deceive) an *Accuser* or *Opponent*, for which the translators of the O. T. use the word *אֱדִיבְמֵנוֹס*. The Prince of evil Spirits, whom the Jews considered to be an *Accuser* before God, and the enemy of man. *The Devil*, who is by some thought to have appeared on this occasion, in a visible form, whilst others understand by *διάβολος*, some man only; others again conceive the whole of what is here related, to have happened during a vision;

πειρασμῶν; and, lastly, others maintain, that nothing more is meant here than an *internal tendency to sin*, which, it is supposed by them, our Saviour might at this time have experienced. John I, 1. Ἐν ἀρχῇ, sub-  
aud. τῷ κόσμῳ, בְּרֵאשִׁית, Gen. I, 1. at, or rather, before the Crea-  
tion of the World, comp. V, 3. A.; at the commencement of the  
Gospel-dispensation, 1 John I. 1. Heb. II. 3. so that the sense  
would, according to this interpretation, be, that Jesus was the original  
institutor of this religion on earth. ὁ λόγος for ὁ λέγων, abstr. pro  
concr., that is, the *Teacher* καὶ ἐξοχῆν. Other expositions. 1. Some  
persons are inclined to explain the word λογ. from the writings of  
*Plato* and *Philo*, where it appears to be employed nearly in the same  
way as in this passage of the Evangelist; so that it may, they ima-  
gine, have been adopted out of accommodation to the Alexandrine  
Jews. This opinion, however, accords but ill with the acknowledged  
simplicity of the character of St. John. 2. Others suppose that it  
might be related to the Targumic מִצְרָא. But מִצְרָא is, in this, and  
similar instances, nothing more than a periphrastic mode of expression,  
as in מִצְרָא, signifying *I*, so that מִצְרָא is only to be rendered *God*.  
Nor, indeed, does there seem to be any ground for believing, that this  
name is ever used, either in the Targumim, or elsewhere, to denote  
the Messiah. 3. It has been maintained that John here employs the  
word in the sense of the Gnostics; this being, according to them, the  
name of the second Aeon, produced by the μονογενῆς. This was  
therefore not the supreme Deity, but an inferior and subordinate be-  
ing. But since the word λόγος was first used as a name of Christ in  
the time of John, it shows that he was considered by him to be some-  
thing more than what he is affirmed to be, according to the system of  
Cerinthus. 4. Others look upon the term λόγος to be equivalent to  
*Wisdom*, Prov. VIII, 22—31, and, lastly, by some it is understood  
to mean *Promise*, and here, as a concrete, *him who was promised*.  
*Ibid.*

ART. 65. *Einleitung in die apokryphischen Schriften des alten Testaments*, von Joh. Gottfried Eichhorn, &c.—*Introduction to the apocryphal Books of the Old Testament*, by J. G. Eichhorn, 1½ Alphabet in l. 8vo. Leipzig, 1795.

As there are inserted in this work, with little alteration, several Dissertations which had already appeared in the author's *Allgemeine Bibliothek der biblischen Litteratur* (General Library of Biblical Literature), some of them composed by Mr. Eichhorn himself, and others by other persons who have contributed to that Journal, we shall confine our account of it to those parts which are new, and with which it is therefore less probable that our readers should be acquainted. The Dissertations alluded to are, 1. On the apocryphal Esdras, by Prof. *Trendelenburg*, of Danzig; 2. On the second Book of Maccabees, by Mr. *Paulus*, of Scheerndorf; 3. On the History of Susanna; 4. On the story of Bel and the Dragon; 5. On the Prayer of the three men in the fiery Furnace; and, lastly, 6. On the Book of Tobias, all by Prof. *Eichhorn* himself.

Under

Under the name of Apocryphal Books of the O. T. the author includes all those which form the Supplement to the Septuagint Version, and which were not placed by the Jews on a level with their other sacred writings, having been composed in the time subsequent to the death of Antiochus Epiphanes, when the Canon of their Scriptures was fixed. This must, indeed, have taken place soon after the death of Antiochus, since some books belonging to that period, as, for example, the Prophecy of Daniel, had attained to that honour, whilst others, though written in Palestine, and in the Hebrew language, such as that of the Son of Sirach, were excluded from it.

*Jesus, the Son of Sirach*, was no priest. It is probable that he wrote in Hebrew soon after the time of the Jewish High-Priest Simon II., about 131 years before the birth of Christ. The work, which was intended for the use of people of middling rank, seems to have been compiled by him, in a great measure, from Gnomologists of more ancient date, with the addition, however, of some observations of his own, and to have formed three different parts, from ch. 1—23; ch. 24—42, 14; and from ch. 42, 15, to the end of the book; all of them put together at different periods. The Translation by the author's nephew is accurate and literal, though it has suffered much from the hands of injudicious critics, and from additions made to it by other persons. It appears that it was held in considerable esteem by the Fathers of the second century.

The *Book of Wisdom* consists of two parts, which have little or no connection with each other. The first of these contains an eulogium on Wisdom, recommended by the enumeration of eminent men of former times, to whose happiness it had contributed, chap. i. xi—1; in the ten first chapters Solomon is supposed to speak. This first part is replete with elevated ideas, the production of a Jewish philosopher, who had received his first impressions from the ancient writings of the Hebrews; with which he, however, unites others acquired at a later period, from the philosophy of Upper-Asia (that of the Chaldeans and Persians) and, more especially, from the platonic philosophy; as is evident, in particular, from his account of the origin of evil in the world, and of the state after death. The author must unquestionably have lived in Egypt; perhaps not more than a century before the birth of our Saviour. The remainder of this book, from chap. xi. 2, is ascribed by Mr. E., on very probable grounds, to some other author; nor does he pretend to ascertain the period at which it was written. At any rate, he is persuaded, that this book is neither to be attributed to *Solomon*, nor to the celebrated *Philo* of Alexandria, nor to any other ancient Greek of that name, nor to *Zerubbabel*; as he is likewise, that it was originally composed in the Greek language.

Of the *Book of the Maccabees*, that which is generally reckoned the *first*, was first written in Hebrew, and in Palestine, undoubtedly a considerable time after the one hundred and thirty-fifth year before Christ. It bears evident marks of national pride, abounds with mistakes in respect to foreign events, though the author appears to have drawn his materials from the best sources, as he is likewise the first among the Jewish writers who has given a chronological arrangement (according to the *era Seleucidarum*) to his history, which, in point

of simplicity, in the exclusion of marvellous accounts, and in the moderation shown in it towards the enemies of the nation, greatly excels the second book. In *this* the two letters, addressed by the Palestine Jews to those of Egypt, are not to be regarded as genuine. The extract, from the five Greek books, containing the acts of the Maccabees, by *Jafon*, of Cyrene, which are introduced with a prologue in chap. ii. 19, and the author of which is as little known as *Jafon* himself (who cannot possibly have written antecedently to the one hundred and sixty-first year before Christ) is of very little importance, both on account of the rude and superstitious notions that prevail in it, and, still more, on account of the gross chronological and historical errors, which are to be imputed to *Jafon* himself. Of this second book of the Maccabees nothing appears to have been known before the end of the second century. With the *third* book of the Maccabees, compiled most probably by an Egyptian Jew, it is doubtful whether before, or after, the birth of Christ, the Latin Christians were unacquainted, as were also the Greek and Syrian Christians, till the fourth century. It has certainly all the marks of a tale, on which we cannot, with any degree of safety, rely. On what is said by some Greek writers, concerning a *fourth* book of the Maccabees, no additional light can be thrown, as they have given us no information respecting its contents.

The *Book of Judith*, of which no traces can be discovered prior to the second century, appears to have been composed by some Jew, ignorant alike of the first elements of history and of geography; who having heard a story, still further disfigured by the number of hands through which it had passed, of a city which had been delivered from the power of its enemies, by the subtlety of a courtesan, eagerly seized on it with all its inconsistency, and without troubling himself to give it even the semblance of probability. St. *Jerom* was acquainted with a Greek and Chaldaic text; of the former the copies differ greatly from each other; and the Latin version, by *Jerom* (who likewise had recourse to the Chaldaic, which is certainly no original text) is still more free, and has been handed down to us in copies, varying also much from each other, having, perhaps, been incorporated with a more ancient translation, existing before the time of *Jerom*. The Syriac, like the Latin, is made from the Greek, and agrees, for the most part, with the common Greek text. The age of the book cannot be ascertained.

The *Book of Baruch* contains, 1. A letter which the *Baruch*, who is known to us from the Book of *Jeremiah*, is supposed to have written from Babylon, in the name of his fellow-exiles; which is nothing more than a mere rhapsody, compiled from *Daniel* and *Nehemiah*, and abounding with historical errors; it was probably written originally in the Greek language, and in Palestine: 2. In ch. 6, a letter from *Jeremiah* to the exiles in Babylon, the authenticity of which has been suspected from the earliest times; composed, as it should seem, in Greek, by some Jew living out of Palestine, and connected, at a later period, with the other letter; on which account it is, in some MSS. placed immediately before, or after, the *Lamentations*

tations of *Jeremiah*. It has been cited by the fathers ever since the second century.

The *Additions to the Book of Esther* appear to have been compiled from traditional accounts, of no historical authority, by some Egyptian Jew. They were extant in the time of *Josephus*, and must, indeed, have been already composed under the government of the Ptolemies in Egypt. The Greek text, as it stands in the editions of the LXX, differs materially from that published by *Usber*; and the three versions, printed in the London Polyglott, namely, the Syriac, Arabic, and Latin, as also the Chaldaic translation, published with various readings by *De' Rossi*, are not all of them equally complete.

To the book are subjoined very useful indexes, which, indeed, seem to be indispensably necessary in a work of this kind. *Ibid.*

## CROATIA.

ART. 66. *Geschichte der Mauritanischen Könige. Verfasst von dem Arabischen Geschichtschreiber Ebul Hassan Aly ben Addallah, Ben Ebi Zeraa, aus der Stadt Fefs gebürtig. Aus dem Arabischen übersezt und mit Anmerkungen erläutert, von Franz von Dombay, k. k. orientalisches Gränzdolmetscher zu Agram in Kroatien.—History of the Moorish Kings; composed by Ebul Hassan Aly Ben Addallah, Ben Ebi Zeraa, a Native of the City of Fez. Translated from the Arabic, and illustrated with Notes by Fr. de Dombay, &c. CXII and 227 pp. exclusively of the Index. Agram.*

In the preface the author enumerates several other works of his, now ready for the press; of which *eleven* are original, and *five* translations only from Arabic writers. Among the former are, 1. An Account of the Mode of Instruction in the Arabic Language, and other useful literary Attainments, employed in the Empire of Morocco; together with a List of the common School-Authors: 2. A concise Grammar of the current Language of Mauritania, according to its Dialects, Idiotisms, &c.: 4, 5. Introduction to epistolary Correspondence, suited to all Occasions, such as Politics, Commerce, &c.; 6. Twenty Arabic Dialogues in the vulgar Language: 8. A Latin, German, and Arabic Dictionary, of pure Arabic Words employed in the Language of Morocco, with their collective Forms, as also Proverbs, &c.: 10. Collection of the best Arabic proverbial Sayings (in the manner of Kals' *Arabum Philosophia popularis*): and, lastly, 11. Collection of ancient and modern gold, silver, and copper Coins found in the Empire of Morocco. The translated works are, 1. History of the Kings of Telemfan of the Race of Abdulwad, from 1233—1401: 2. History of the Merinitish Kings in Mauritania, between 1213 and 1397, both by *Ibnul Abmar*: 3. *Ebu Abdallah* on the vulgar Arabic, with which we are so little acquainted: 4. Journey from Fez to Taflet in 1788 (probably that communicated by Mr. *Jenisch*, in Arabic and Latin, to the editor of the *Memorabilia*, and inserted in the second volume of that work, p. 47—53, in Latin only); 5. Arabic

hic Proverbs, by *Ebu Medin*; and *Ebu Abdallah Elfeschaly* on some difficult Points in Arabic Grammar.

The history here translated, of which the *first* part now lies before us, takes in the period from the year of the Heg. 145 (Chr. 762) to 729 (Chr. 1325.) The Arabic title of the work is *Elenis Elmutrib Elkurtas fi Achbari Mulukil-Magrib, we Tarych Medineti Fez* (History of the Moorish Kings, and of the City of Fez.) In order to form as complete a text as possible, the editor has collated three different copies of the work. He has likewise accompanied his translation with an historical introduction, and with notes relating to the geography of the country, and the manners of its inhabitants; with which, as well as with their language, having resided there in a public capacity for six years, he had the opportunity of becoming intimately acquainted.

### CORRESPONDENCE.

We willingly correct an accidental error in our last number, and accordingly inform our readers, that the novel of Sir George Warrington, or the Political Quixote, was written, not by the author of the Female Quixote, but by the author of the Benevolent Quixote.

A man, who signs himself a Disciple of Paine, has troubled us with a foolish letter, obviously with no other view than that of making us pay the expence of postage from Manchester. We must endeavour to guard against such idle artifices in future, and, in the mean time, we are neither surprised nor sorry to be informed, that our animadversions are not very pleasing to the disciples of Paine.

### LITERARY INTELLIGENCE.

*Mr. Bryant* is employed in preparing for the press a publication on the subject of Chronology.

*Mr. Gough* has made considerable progress in a new edition of Camden.

*Mr. Burges* will publish, in the course of next month, the second fasciculus of his *Museum Oxoniense*.

*Mr. Glasse* is printing two volumes of Sermons.

*Mr. Billings*, an Englishman, who, by the command of the late Empress of Russia, spent many years in exploring the North-West parts of America, is preparing, at St. Petersburg, an account of his discoveries and observations, to be printed in Russian, and in English.

The author of the *Baviad* and *Mæviad*, has completed his translation of Juvenal, which the public may very soon expect.

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THE  
BRITISH CRITIC,

For MARCH, 1797.

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Anzi anch' a' dotti, e nobili intelletti,  
Tant' è piu necessario il giusto freno,  
Quant' han di variar maggiori oggetti. METASTASIO.

Ev'n they whom Learning aids, or Wit excites,  
Require a rule to mark their legal rights;  
Perhaps the more, as in their mighty race  
They range and wander through a wider space.

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ART. I. *An Account of Indian Serpents collected on the Coast of Coromandel: containing Descriptions and Drawings of each Species, together with Experiments and Remarks on their several Poisons. By Patrick Russell, M. D. F. R. S. Presented to the Honourable the Court of Directors of the East-India Company, and published by their Order, under the superintendance of the Author. Royal Folio. 91 pp. with forty-six Plates. 3l. 13s. 6d. G. Nicol. 1796.*

THIS magnificent work is a considerable acquisition to natural history and medical science, and does honour to the liberality of the Honourable East-India Company, under whose patronage it is laid before the public in so elegant a form, illustrated by engravings which give an exact representation of the shape and colour of the snakes described by the author.

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The

BRIT. CRIT. VOL. IX. MARCH, 1797.

The East-India Company have, upon many occasions, shown great readiness in promoting works of science connected with their settlements; and it must, in part, be attributed to this encouragement, that so many valuable works upon the religion, natural history, manufactures, and the arts exercised in different parts of India, have been published. But, while we do justice to that honourable body, for giving due encouragement to whatever may prove useful to the extensive colonies under their direction, we must not withhold the tribute of praise which is due to those individuals who step forward, and render their labours not only deserving of such protection, but honourable to the company who publish them. Dr. Russell, whose work upon the plague must raise him high in the public opinion, both as a physician, and as a man superior to the consideration of his own safety, when the cause of medical science could be advanced by his investigation, has, in the present work, given fresh proofs of his zeal for the benefit of mankind, and, though in a less degree, some proof that no personal risk could deter him from the most dangerous enquiries which tended to so excellent an object.

It is not unnatural to feel a kind of horror and dread of poisonous animals, and particularly those which are known to kill in a short time; and it is, therefore, the less to be wondered that no one has hitherto attempted to ascertain the different snakes which are, or are not, poisonous, and to make them generally known; that the inhabitants of the countries where these are found, may be relieved, at least, from every unnecessary alarm, such as frequently arises from mistaking those that are innocent for those that are destructive. This appears, from the preface, to be one of the benevolent intentions of the present work; it is also a foundation upon which a complete history of the serpents in India may, and, we hope, will be, raised to perfection. The author says,

“The terror occasioned by these numerous reptiles, is immoderately aggravated by the indiscriminate apprehension of all being poisonous. To distinguish, therefore, those that are really so, from such (by far the greater number) as are harmless, becomes a matter next in importance to the discovery of a remedy against their poison.” P. i.

The following observation is so much to the credit of the gentlemen residing in the different settlements in India, that it would be improper not to insert it.

“The successful prosecution of a scheme, in its nature so extensive, required more than the exertions of a private individual. Information



formation was to be solicited from those to whom I was a stranger; for I had the honour to be known to a few only of the gentlemen resident at the different settlements. It was, therefore, judged advisable, in the first instance, to communicate the design to the Governor of Madras. This being accordingly done in an explanatory memoir, the design met with entire approbation; the memoir was ordered to be printed, and, together with the recommendation of the board, to be transmitted to the several subordinate settlements. It is but justice, on this occasion, to acknowledge that the willingness to lend assistance, expressed in return from all quarters, proved a powerful incitement to prosecute my design; while specimens received from different parts, enriched my collection with some that were unknown in the Vizagapatam district." P. vi.

The author states the contents of the work in the following manner.

"The present work contains descriptions of forty-three serpents, illustrated with coloured engravings—Experiments on the effects of their bites—Experiments on several remedies—Miscellaneous experiments and remarks—With a few observations on the apparatus provided by nature for preparing and intilling the poisons. The experiments are distributed in eight sections, under their respective titles. The descriptions being calculated less for the professed naturalist, than for the service of gentlemen in India, not conversant in such matters, a few preliminary observations will not be deemed impertinent." *Ibid.*

After mentioning the common marks of distinction, Dr. Russell thus proceeds in his elucidation.

"The poisonous serpents are sufficiently distinguished by their fangs, which, in the living animal, when held properly by the neck, or irritated, are readily enough discerned; though not always so easily in their recumbent state, or in the dead subject. But the want of a row of teeth in the upper jaw, found in that of all harmless serpents, serves also as a criterion, even where the fangs have purposely been eradicated, or lost by accident.

"The ordinary teeth, or holders, common to all serpents, are nearly of the same shape; curve, reflex, and sharp; but they vary in size and number in different species.

"In serpents not venomous, there are three rows of common teeth in the upper jaw, one exterior and two interior; the former I have, in the descriptions, termed marginal; the latter, though in reality fixed in the jaw-bone, I have, from their apparent situation in the undivided head, termed palatal.

"The palatal teeth in a venomous serpent, are exhibited in the anatomical plate 45; where the space occupied by the marginal row in the jaw of a harmless serpent, appears to be filled up by the poisonous fangs, and the sacs which envelop them.

"As the marginal row is invariably found in serpents not venomous, and the palatal rows are found in all serpents whatever, the constant repetition in the descriptions respecting the teeth, might have

been obviated by a general remark. But the subjects were examined at different times, while I was ignorant that poisonous serpents had no marginal row: for it was not till after my return from India, that I had the pleasure of finding the result, on a comparison with my own descriptions, accord exactly with the discovery communicated to the Royal Society, in 1788, by Dr. Gray, who had examined above one hundred and fifty specimens of serpents in the British Museum. The only exception I have met with to the general rule, was in a poisonous Boa, in which three ordinary teeth are found placed singularly in the upper jaw: and this anomaly, as it prevented my making any alteration in transcribing my own original descriptions, has led me to wish that the common teeth should be particularly attended to, in the future examination of Indian serpents.

“ In regard to the experiments, little need be added by way of preface, to what will be found in the respective sections.

“ The sixth section contains some experiments on caustics, and other remedies applied to brutes; as also an account of an Indian remedy, in high credit in the Carnatic. Mention is made likewise of remedies, in which, not having tried them myself, I have done little more than refer to the authors by whom they have been recommended.

“ The seventh section treats of the effects of poisonous bites on the human species. Qualified, on this head, to offer very little from my own experience, it would have been satisfactory to have had it in my power to collect more from the experience of others. The few cases I have produced, and for which I am indebted to friends, will, I trust, be deemed valuable, and, it is hoped, may prove an inducement to future communications. A complete medical description of the disease in the human body, consequent to the bite of serpents, is a long-lamented desideratum in physic, which gentlemen in India have it much in their power to assist in supplying. What I have, in this section, taken the liberty of suggesting on the subject, to the faculty in that country, I am persuaded runs no risk of being construed, in any degree, as presuming to dictate.

“ The eighth section contains miscellaneous experiments on serpents, together with some remarks on their poisonous organs. But a more scientific description of these organs is reserved for the explanation of the anatomical plates, by Mr. Everard Home, to whose friendship I am indebted for the dissection (in a manner I was unequal to) of several snake's heads, brought on purpose from India; and who enhanced the obligation, by taking upon himself the care of correcting the drawings, as well as the engravings of both plates.” P. vii.

Having given the reader a general view of the work, we shall now consider the manner in which it is treated. The snakes are first described separately, in the manner commonly used in works of natural history, with remarks annexed to each description. They are arranged in the order of their genera: first, the Boa, of which there are four species; next the Coluber, of which there are thirty-six; and the Anguis, of which there are four. As a specimen of the descriptions,

we shall first give that of the *Cobra de Capello*, as the most remarkable, and one that excites the most general curiosity.

| “ Coluber\*.

“ In this division of the East-Indian serpents, the *Cobra de Capello* holds a principal place. It is generally reckoned, of all others, the most deadly: the occasional expansion of the skin of the neck, in the form of a hood, ascertains its identity to the most superficial observer; and, as it is every where in the country exhibited publicly, by way of show, it is of course more univervally known than perhaps any other of the race of reptiles.

“ The natives of India pretend to distinguish a great number of species of this serpent, to which they ascribe different degrees of malignity, and apply distinct names; but, after taking the trouble of examining nearly a score of these supposed species, I found the specific marks in most of them so vague, and the venomous property appeared, from experiments, so nearly equal in all, that I thought it superfluous labour to prosecute the inquiry further. I shall, therefore, after describing one species at some length, only add a few remarks on the other varieties.

No. V. VI.

Coluber.

Abdominal scuta 185 }  
Sub-caudal scuta 57 } 242

Called by the natives Chinta Nagoo; *Coluber Naja*, Lin. Syst. Nat. p. 382; and *Cobra de Capello*, Seb. Mus. 2.

“ The head, hardly broader than the neck, short, broad-ovate, obtuse; the crown depressed; from the eyes, contracted, compressed, and declining to the rostrum. Covered with ten principal laminae: the first, in front of the rostrum, triangular, the base emarginate; the pair between the nostrils also triangular; the next pair larger, sub-femircular; the central lamina between the eyes, broad shield-form; the lateral, conical; the semi-cordate pair, slightly acuminate; the scales on the occiput, small, orbicular, and oval.

“ The mouth large; the lower jaw somewhat shorter than the upper. The teeth, few in the lower jaw, sharp, reflex, at regular distances, except in front, where two or three appear closer set, and longer: in the upper jaw (as usual in other venomous snakes) there is no marginal row, only two palatal rows of teeth, numerous, reflex, equal, sharp, smaller than those below. Two fangs, one longer than the other, are generally found emergent from the sac on each side.

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“ \* It should be recollected, that the *Coluber*, in like manner as the *Boa*, is furnished with abdominal scuta; but the tail, instead of scuta, is furnished with sub-caudal squamæ, which are counted not singly, but by pairs: thus one hundred and twenty squamæ are reckoned sixty.”

“ The

“ The eyes rather small, lateral, orbicular, prominent. The nostrils very near the apex of the rostrum, lateral, large, gaping.

“ The neck, when the animal is at rest, is very little thicker than the head; but the loose skin of the neck being capable, in a peculiar manner, of extension, forms, when the animal is provoked, what is called the hood, which constitutes the principal character of the species. The spectacle-like mark on the hood, is partly formed by the colour of the interstitial skin, discovered in consequence of the separation of the scales; but, from figures 1, 2, 3, Pl. VI. it will appear, that the tint of the scales themselves contributes also, especially in respect to the dark colours; and hence the mark remains in some degree visible in the collapshon of the skin after death.

“ The trunk, round, covered with scales comparatively small, oval, polished, contiguous, hardly (except on the hinder part and tail) imbricate, in the living subject; but two rows on each side of the belly, consist of larger scales, ovate and imbricate.

“ The length four feet; the circumference of the middle of the trunk, four inches. The tail round, measures nine inches, covered with sub-orbicular scales, and tapers gradually to a sharp, horny, point.

“ The colour, a yellowish, light brown; but, in certain positions, the glistening scales reflect a faint bluish-ash colour. The interstitial skin is generally white, and the edges of many scales being also white, make them appear less contiguous than they really are.

“ The abdominal scuta are very long; the sub-caudal squamæ, hexagonal: both are of a dull white, freckled with dusky spots. The colours of the spectacle-mark are bright (Pl. V.); but the orange tint of the interstitial skin is not so deep as in some other species.

“ After so minute a description of the Tamarind Cobra de Capello, it will be sufficient merely to mention a few of the other varieties I have examined, briefly noting under each any remarkable circumstances that may occur.” P. 7.

The snake, called by the natives Pedda Poda, has a mode of killing its prey, without possessing the poisoning organs. The description of it may not be unacceptable to the reader.

No. 22.

Coluber.

Abdominal Scuta	252	} 314.
Sub-caudal Squamæ	62	

Called by the natives Pedda Poda.

“ The head broader than the neck, oblong-ovate, obtuse, depressed, but from the eyes to the rostrum compressed, covered with twelve principal laminae, besides a number of smaller, irregular in shape, and disposed star-fashion round the posterior, small, rude, semi-cordate, laminae. The central lamina between the eyes is the largest; but, contrary to what is observed in most other snakes, it is divided in the middle: the occiput is covered with very small, orbicular, smooth scales.

“ The

The mouth wide, the jaws of equal length, the lips thickish, covered with oblong, transverse scales. The teeth regular, reflex, sharp; a marginal, and two palatal rows, in the upper jaw.

“ The eyes lateral, orbicular, not large. The nostrils, near the edge of the rostrum, round, open in a backward direction.

“ The trunk round, gradually swelling from the neck, and decreasing towards the tail; closely set, with minute, smooth, round, imbricate, scales; but three rows next to the scuta consist of larger scales, oval, acuminate.

“ The length two feet nine inches; the circumference of the neck two inches; the middle of the trunk four.

“ The tail round, and tapering rapidly, ends in a sharp point: it measures only four inches two lines.

“ The colour; the upper part of the head flesh colour; the rostrum cineritious: a broad streak of flesh colour runs obliquely on each side of the neck, and a narrow, short stripe of the same colour, divides a large brown mark on the occiput. The colour of the trunk and tail cineritious, variegated with about thirty large, broad, brown, maculæ, edged with black, of various magnitude, and irregular forms. The sides are spotted with smaller, but similar, maculæ, most of which are whitish in the middle.

“ The scuta are remarkably small and narrow, of a white colour, with reddish margins: round the posterior edge of the anus, a semicircle of small scales is observable. The squamæ also are small; and the under part of the tail is singularly variegated white and black, the black in long, broadish, streaks.

#### “ Observations.

“ This snake possessed great strength in its body and tail, and often wreathed in such a manner round the arm of the man who held it by the neck, as to benumb his hand. But though very active and lively, it was with difficulty made to bite fowls, and then no other consequence followed the bite than temporary pain.

“ Upon forcing into the open mouth of the snake, the thigh (stripped of the feathers) of a living chicken, the snake, instead of wounding with his teeth, seemed more disposed to swallow the bird entire, and, if at liberty, would probably have done it, after securing his prey with his tail; for, in the present case, he exerted much force on the arm of the snakeman, which otherwise would have been employed in crushing the bird.

“ It is a common practice, with those who go about the country exhibiting snakes for a show, to present a large fowl to one of those called Rock Snakes, which the reptile deliberately secures by wreathing round the bird's body, and then very slowly swallows the whole, feathers and all.” P. 27.

The snake, called by the natives *Katla Tutta*, has been called by Europeans *Cobra Monil*, and erroneously believed to be very poisonous; we shall therefore insert this author's account of it.

No. 35.

Coluber.

Abdominal Scuta	188	} 243.
Sub-caudal Squamæ	55	

Called by the natives Katla Tutta.

“ The head somewhat broader than the neck, ovate, depressed, covered with ten laminae : the anterior, emarginate ; the first pair perforated by the nostrils ; the next larger, and roundish ; the lateral laminae of the three between the eyes, conical, the middle lamina, broad shield-form ; the occipital pair, semi-cordate.

“ The mouth small ; the jaws nearly equal. The teeth small, regular ; two palatal rows, and one marginal, in the upper jaw : some of the hinder teeth, on each side, longer than the others.

“ The eyes small, orbicular, prominent. The first pair of laminae perforated by the nostrils, which are very small.

The trunk round, about the size of a large goose-quill, and nearly of equal thickness. The scales smooth, sub-orbicular, imbricate. The length, eight inches. The tail very taper, sharp pointed : measures only one inch and a fourth.

“ The colour approaches to an olive yellow. The head singularly marked with three triangular, black, fillets, with waving white margins : the first, pointing to the nostrils, extends to the eyes ; the second, springing from the shield-form lamina, crosses the semi-cordate, and is continued, diverging to the throat ; the third, broader than either of the other two, touches the semi-cordate laminae, and diverges on the neck. Along the whole of the trunk, and tail, are about thirty-four transverse fillets, with waving, white margins, which continue, without fading in colour, to the end of the tail. The scuta of a pearl colour.

“ *Observations.*

“ The above description was made from a living subject, found at Vizagapatam, in April, 1788, which afforded an opportunity of attempting to make it bite chickens and pigeons ; but, though fresh caught, and very lively, it could never be provoked to bite either : from the absence, however, of poisoning organs, it may safely be pronounced harmless.

“ I have been more particular with respect to this snake, as it is not rare, and frequently passes for the Cobra Monil ; under which name it has been sent to me, in spirits, from Ganjam, Masulipatam, and other places, before I met with it alive.” P. 41.

It is a very curious circumstance, that out of forty-four different kinds of snakes which are described, only eight have the poisoning organs ; a fact which probably would not have been believed, had it not been accurately ascertained by the absence of the fangs and poisoning gland.

The second part of the work contains experiments made on quadrupeds and birds, to ascertain the effect of the bite of the Gedi Paragordo, the Cobra de Capello, the Katuka Rekula Poda,

Podā, and the Bōdroo Pam. We shall give the general results of these experiments in the author's own words.

“ From the experiments detailed in the foregoing sections, it sufficiently appears, that the several poisons mentioned, though in different degrees, are all deleterious.

“ That the symptoms produced by them in the bodies of different animals, are very much alike.

“ That the progress of these symptoms after they commence, is nearly in the same order of progression, though in different degrees of rapidity.

“ That a like variation is observed in the commencement of the symptoms. Sometimes it is almost instantaneous: in general from three to ten minutes; but very seldom later than half an hour.

“ That when the snake is first caught, its bite infects with more certainty than when kept some time: but the deleterious quality of the poison, though impaired, is not by captivity (even where accompanied by long fasting) destroyed. When it appears to have lost the power of killing larger quadrupeds, it still retains that of killing birds, though less speedily than at first.

“ That when the snake is made to bite several times successively in the same day, the first bite, other circumstances being equal, is not only more certain of infecting, but in general proves more quickly deleterious.

“ That the poison of snakes does not invariably kill animals; and that they sometimes unexpectedly escape from a concurrence of dangerous symptoms; though in general the danger of death is in proportion to the violence, and early appearance, of these symptoms.

“ That the period of death varies considerably. Dogs, in no instance, were killed in so short a time as birds: but the variation, with respect to both, so far as my experiments go, does not seem strictly correspondent to the size of the animals.

“ That the artificial insertion of poison is less secure of taking effect than the bite of the animal; but the consequent symptoms are exactly the same, and the event, with respect to the smaller animals, not less fatal. For the trial of remedies, however, the bite of the reptile itself was always preferred to the artificial insertion of the poison.” P. 66.

Experiments are given upon different modes of treatment to prevent the bad effects of the poison. The Tanjore Pill—Caustics—Actual Cautery—and Amputation; but the author does not venture to give any decided opinion in their favour. The following cases will give the reader an idea of the effects of the poison on the human body, where it proved fatal, and where it did not.

“ Case VII.

“ The porter of Mr. Bouchier, Governor of Bombay, a very stout Arab, was bitten by a small serpent, and expired almost instantaneously, after exclaiming that a snake had bit him.”

“ The

“ The above account I had from the Governor’s son, Mr. James Bouchier, who spoke from memory; and added, “ that the snake, to which the man’s death was imputed, was, by the Portuguese, called *Cobra de Morte*; that in the course of twenty years in India, he had only seen two of them, one on the island of Bombay, the other in his own house at St. Thomas’s Mount, near Madras. That the length of the snake was from six to nine inches; its thickness that of a common tobacco-pipe. The head black, with white marks, bearing some resemblance to a skull, and two cross bones. The body alternately black and white, in joints, the whole length; that its venom is of all others the most pernicious.”

“ Case VIII.—“ A Gentoo boy in the service of an English officer of the army, had been forbid by his master to smoke tobacco. The gentleman returning one morning from shooting at an earlier hour than was expected, alarmed the boy, who happened at the time to be smoking a chirroot (*fegar*). In eagerness to extinguish the chirroot, and conceal his offence, the boy ran to an old wall behind the house, and, thrusting the burning chirroot into a hole in the wall, was bitten in the hand. He exclaimed loudly; and his master, with a servant, running to know what had happened, found the boy hardly able to give an account of what had befallen him: in a very short time after the boy expired.

“ The snake was not found. The gentleman did not pretend to be precisely exact as to time, but was pretty confident that, from the time of the boy’s exclamation till his death, not more than ten minutes could have elapsed.

“ *Observations.*

“ I have produced the last two cases, though very incomplete, as affording instances of death remarkably sudden. In Case IV. the Sepoy expired within six hours after the bite; which agrees nearly, as to time, with the few fatal accidents I heard of while in India. A man bitten at Vizagapatam, a few days after my arrival, died in less than twelve hours; but, as the accident happened at night, it was not known what serpent had bit him.

“ The snake mentioned in Case VII. comes very near the description I have often had of the *Cobra Monil*, which, as I have mentioned in another place, I never could procure, though great pains were employed in the search.

“ The snakes which did the mischiefs in Cases IV. V. and VII. were certainly different from any of those contained in the present collection, and on that account became more particularly objects of inquiry. In Case VIII. the snake was not found; which frequently happens, when persons are bitten by snakes accidentally crossing the road in the night; for though immediately pursued by some of the company, the snake usually makes its escape among the stones and bushes, especially if it is small in size.

“ Case IX.—In the beginning of June, 1788, a Gentoo man, about forty years of age, was bitten by a *Cobra de Capello*, in the fleshy part between the thumb and the fore-finger.

“ He was one whom I retained in my service for the purpose of procuring serpents, and also, as he was very adroit in handling them, for assisting in my experiments. He met with the accident after sunset,



set, in attempting, at the request of some neighbours, to catch a *Cobra de Capello*, just before discovered in one of the houses of the village. His usual caution seemed to have deserted him, or, as he pretended, he missed his aim in the dusk.

“ The account he gave was, “ that he felt instantly a sharp pain in the part bitten, which soon spread on the palm, and upwards on the arm. He was sensible also of sickness at the stomach, but did not vomit. In less than an hour, the hand and the wrist were considerably swelled, the pain extended nearer the shoulder; he was sensible of a confusion in his head, and a strong disposition to doze.” From this time he himself was, for several hours, ignorant of what had passed; but from the report of those about him (so far as could be collected) “ he at times showed much inquietude, without making any specific complaint; at other times, he lay moaning and dozing. Towards midnight his disorder increased, startings about his throat were observed, his breathing became laborious, he could not speak articulately, and seemed not to perceive objects, though his eyes were open.” They had applied a poultice of herbs to the arm, and administered a secret antidote internally; besides which, a Bramin performed his functions: but finding he grew worse and worse, it was determined after midnight, by the relations, to acquaint me with what had happened.

“ Between one and two in the morning, I sent back the messengers with two doses of the Tanjore medicine, prepared in draughts. On their return they found the patient much better; he had recovered his senses, and finding that the messengers had omitted to inform me of his having already swallowed a medicine, he declined taking the draught, lest the two remedies should happen not to agree together.

“ In the morning, I found the hand and arm monstrously swelled, and I suspected the parts round the punctures were livid; but part of the poultice adhered so closely, and had tinged the skin of so deep a yellow, that I could not absolutely determine. The man had perfectly recovered his senses; he had no fever, complained only of confusion in the head, of languor, and of pain in the arm.

“ The bark was ordered, but a few doses only were taken. The parts about the punctures mortified first, the gangrene then spread over the back and palm of the hand, and part of the wrist, laying the tendons bare, and forming an ulcer of considerable extent; which, however, healed favourably, under the usual treatment. He recovered his health in eight or ten days; but it was several months before he recovered the use of his hand.” P. 82.

After the experiments are two plates, exhibiting different views of the poisoning fangs, and the poison glands, in their natural situation, which give a very correct idea of all those parts. Nothing, in a word, seems to be wanting, in order to render the investigation, as far as it is here carried, accurate and satisfactory. It may be observed, that the figures of the serpents are without shading; being taken from accurate drawings made by native Hindoos, to which it was not thought adviseable to make any addition.

ART. II. *Indian Antiquities: or, Dissertations relative to the ancient Geographical Divisions, the pure System of Primeval Theology, the grand Code of Civil Laws, the original Form of Government, the widely-extended Commerce, and the various and profound Literature of Hindostan: compared, throughout, with the Religion, Laws, Government, Commerce, and Literature of Persia, Egypt, and Greece. The Whole intended as introductory to, and illustrative of, the History of Hindostan, upon a comprehensive Scale. Vol. VI. Containing Dissertations on the Origin of the Druids, and the ancient Commerce of Hindostan and Britain. 8vo. 10s. 6d. Faulder. 1796.*

THE persevering industry of Mr. Maurice having produced a sixth volume of Indian Antiquities, we are happy in giving it early notice, and promoting, as far as lies in our power, that success which his motives, in commencing this publication, and his zeal in carrying it on, appear to us to merit. In his preface to this present volume, after mentioning in those terms of regret in which every true friend of virtue and literature must join with him, the untimely decease of his friend and patron, Sir William Jones, an event which necessarily throws upon his successor, in the same line of ancient historical research, a great additional weight of important duty, Mr. M. announces his intention, in consequence, of extending the work before us to a seventh volume, that nothing material in the investigation of the antiquities of the country, whose annals he has engaged himself to arrange, may be left out of the comprehensive survey. We were somewhat surprised, as we advanced in the preface, to find the author expressing his concern, that the length of the theological dissertation in his two former volumes, had, "in certain quarters, excited disgust," because we presumed that none but the sceptical opponents of the doctrines there defended, could be disgusted with a disquisition which, though prolonged, the vivacity of the writer generally prevents from becoming tedious; but we could not suppose him willing to soothe with a sop that *Cerberus* whom he had previously attempted to strangle. The truth, however, we understand to be, that some of his Indian subscribers, thinking him to have deviated from the *historic* to the *polemic* walk, in these antiquities, have complained of this deviation as contrary to the original proposals; and to these gentlemen, who form the great body of his subscribers, the passage above alluded to was intended to serve as an apology. For our part, we think the subject, the *Asiatic triads of Deity*, justified the deviation;

deviation; and we should be much concerned to hear that the circulation of the book was, in any degree, affected by it. If it loses any thing on this account, in one quarter, it ought surely to regain it in another. We are glad to have an opportunity of preventing misapprehension in regard to this paragraph of the preface; but we rather wish the author himself had expressed his meaning with more fullness and precision.

In the volume now presented to the public, there is indeed theology, but it is of that general nature which must exclude censure, and prevent disgust, even in the most inflexible sceptic. The volume itself is divided into two parts, which we shall consider separately, and in order.

After having, in the former volumes, shown the debasement of the primitive patriarchal doctrines and rites in Asia, the author here conducts his readers, with the first colonies, to European climes, and displays the evident, but degenerate, remains of the grand fabric of Asiatic theology in the remotest parts of the West; remarking, as he proceeds, those peculiar correspondent circumstances in language, manners, and science, that so irrefragably prove the descent of all nations from the great family that anciently tenanted the plain of Shinar. There is, indeed, such a surprising similarity here exhibited, between nations removed at so immense a distance from each other, that there seems to be no other way of accounting for it; and thus the grand hypothesis on which the Indian antiquities were originally founded, whatever may be the errors and inadvertencies of particular intervening parts, is proportionably corroborated; the *concluding* answering to the *primary* sections. There are other parts of Europe that might have afforded as ample a field for the display of Celtic rites and monuments, particularly Gaul; but Mr. Maurice has, with a patriotic zeal, rendered his inquiries more interesting to his countrymen, by directing his observations principally to the Druids of Britain, and the massy fragments that yet remain in these islands, the magnificent testimonies of their skill in astronomical, architectural, mechanical, and geometrical science. We shall presently enter into particular discussions, and shall conclude our general strictures on this first part of the sixth volume, by observing, that, with the dissertation on the Druids, the theological investigation is properly and finally wound up; and that from it, new proofs are deduced, and new light is reflected on many preceding objects of eastern antiquarian research.

The second part of this volume discusses the ancient commerce of Hindostan, carried on before the Christian æra, without which, as the author seems to have conceived, a work sanctioned by the patronage of a great commercial company, could

could not be terminated with either propriety or utility. The very remote periods, however, to which he points his observations, are of necessity extremely barren, from the failure of those authentic sources whence alone genuine information could be drawn. He takes the opportunity, therefore, which the prominent part borne by the Phœnicians in all ancient commercial concerns afforded him, of detailing their extensive transactions in trade with Britain on the one hand, and India on the other; with the former, then known only under the name of the Cassiterides, for its valuable staple of TIN, and with the latter for its gems, spices, and the fine linen anciently called *Sindon*, obtained in exchange for that tin, and the gold and silver of the mines of Bœtica, and the produce of the golden Sofala, now supposed to be ascertained as the Ophir of Scripture.

Mr. Maurice contends, that the Deity whom the Indians call *Buddha*, and the Egyptians *Hermes*, is the Mercury of the West. The circumstance of the last mentioned Deity being an Indian Avatar, and consequently of the most remote antiquity in their annals, very aptly corresponds with the early period at which he states the Asiatic colony, which peopled Europe and the Western islands, to have moved from the heights of the great Tauric range, round whose eminencies he argues the first race planted themselves, in their natural dread of a second calamity similar to the deluge. One of his most forcible arguments for the identity of Buddha, or Boodh, and the Western Mercury, is drawn from astronomy;

“ Since, in India, the day of the week assigned to Buddha, is by the Greeks assigned to Hermes, by the Romans to Mercury, and by the Northern nations to Woden; being denominated, in the respective dialects of those nations, Boodh or Buddeawar, Ερμῆς ημερα, Mercurii dies, Woden's day, and, from the last, corruptedly by us, Wednesday.” P. vii.

He also conceives, that

“ The ancient *Mercurial Heaps*, or *Carns*, of those fire-adoring sages [the Druids] their veneration for the *Cubic*, the symbol of Mercury among the early Greeks; their representing the Deity in their immense groves under the form of the letter T, *thau*, as the Egyptians designated their Thoth, or Hermes; their reverence for the *Anguinum*, or serpent-egg, which is only the mundane egg of Tyre, rendered prolific by the embrace of the Αγαθοδαμων, or good genius, symbolized by that serpent; and, finally, the evident *Caduceus* of Mercury, designated in the globe, wings, and serpent, that formed their grand temple at Abury, and not only that, but other conspicuous *Dracontia*, in Britain.” P. vii.

Buddha,

Buddha, therefore, he concludes to have been one of the Noachidæ, and he corroborates his assertion by giving, from a Sanscreeet author, translated by Sir William Jones, both the etymology of the term Buddha, and his genealogy. By that name is meant a sage, or philosopher, who feeds upon vegetables. The Sanscreeet records affirm him to have been of planetary origin, as is usual with all the Dii Majores of India; that he appeared upon earth *towards the commencement of the Cali Yug*, or present age.

“ And what,” adds Mr. M. “ is extremely to our purpose, that he married ILA, *whose father was preserved in a miraculous ark from an universal deluge*\*. Now it is a very remarkable fact, and singularly corroborative of the Indian as well as sacred records, that Noah himself is called Ilus in the Phœnician History of Sanchoniatho; for *Xepos*, or Noah, is there represented as the son of *Oueanos* and *Γη*, or *Heaven and Earth*, allusive to his being the first man after the deluge; and Chronus and Ilus are terms throughout that history used as synonymous †.” P. 108.

God promised to enlarge Japhet, and allotted to his posterity *the Isles of the Gentiles*. In strict consonance with this promise, Mr. M.'s hypothesis brings the Japhetic tribes, north about, to their appointed possessions in the western world; and with them the priests of the Indian Buddha, whose religion, in those remote æras, had infected the whole of the higher Asia, extending its influence from the hills of Thibet to Siberia, on the one hand, and to the Indian peninsula on the other. Coins and signets, dispersed through all that region of Asia, and inscribed with Sanscreeet characters, and bearing the evident symbols of the Indian mythology, are brought in testimony of this wide diffusion of the Brahmin faith. It was itself a mixture of the true Patriarchal religion with the Sabian superstition or worship of the host of heaven, first introduced at Babel by Nimrod, the Assyrian Belus; and such it was found in the British islands and in Gaul. Mr. M. has taken Mr. Mallet, the northern antiquarian, for his guide through these hyperborean regions, in which it was necessary to display the progress of that Asiatic colony, and the vestiges of that religion; and having, at length, by gradual stages, conducted them to Britain, he proceeds to exhibit further proofs of his hypothesis, deduced from the resemblance which the first Celtic inhabitants of Britain bore to the Brahmins of Asia, so far as regards their *language*, their *civil customs*, and their *religious*

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\* Asiatic Researches, vol. ii. p. 376.

† See Bishop Cumberland's Sanchoniatho, p. 29, et seq.

rites. Of our author's mode of reasoning on these several points, we shall present our readers with short specimens; promising, however, that the ground on which the first position is advanced, is very fallacious, and scarcely affords an adequate basis for the superstructure.

“ In regard to similarity of *language*, the very name of their great ancestor, variously changed into Comarian, Cimmerian, Cymbrian, or Cumbrian, is to be traced wheresoever that colony passed, along the whole line of their descent from the regions of the Northern Asia; even from the *Cymbrian Chersonese* to the loftiest of our *Cambrian* mountains. The towering *pens*, or heads, of the Welsh mountains, not less than the mighty *Appenines* of the continent, proclaim this truth; and the Alps and Albion alike prove themselves to be thus denominated from the Celtic *Alp* or *Alb*, signifying white, in allusion to the eternal snows on the summit of the former, and the white cliffs that encompass the latter.

“ A celebrated grammarian has remarked, *Nec modo Indicam, Persicam, Syram, Arabicam, Hebrææ junctissimas linguas; sed et Gothicam, seu Celticam, linguam\**; and Rowland, in his *Mona*, asserts, that no less than three hundred Hebrew *radices* are to be found in the British tongue alone. From his list I shall select a few only, which must carry conviction of their primæval derivation. For instance, who can doubt of the British word *booth*, a cottage, being derived from the Hebrew *beth*, a house; the earth, from *eretz*; to babble, from *Babel*, alluding to the confusion of tongues; *chest*, from *cis*, a chest; *daggar*, from *dakar*, a short sword; the British *kern*, or *corn*, a horn, from *keren*; *cramlech*, a sacrificial stone of the Druids, from *cæremluach*, a burning stone; and *sarph*, an old British word for serpent, from the Hebrew *saraph*.

“ It is remarkable, that the Sanscreeet word *gate*, or *gaut*, a barrier or passage, is to be found in the same sense in *Ramsgate* as in *Balagate*, and the most natural derivation I know for the word *age*, is the Sanscreeet *yug*, or *period*.

“ The term *Diu*, in Welsh, God, and in Cornish, *Diu*, is the very same word used in India for the celestial deities, who are called *Dives*, or *Devates*; and the reader's surprize will, perhaps, be not a little excited, when I inform him, that Colonel Vallancey, well known for his researches into old Irish literature, told Sir William Jones, that *Crisbna*, the name of the Indian Apollo, is actually an old Irish word for the Sun.” P. 40.

The following information is important.

“ In the ancient geographical records of India, we find the whole country denominated after Cush, the eldest son of Ham, its domestic appellation being Cusha-Dweepa, and we know that the inhabitants of the northern district were anciently called Cuthæi. We find again

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\* Franciscus Junius Præfat. Grammat. p. 19.

Raamah, the fourth son of that Cush, in the Indian Rama, renowned first as a conqueror, and afterwards as a God, throughout the whole extent of that vast region; and we discover his last son Nimrod, or Belus, in their Bali, the Baal and Bel of their neighbours.

“Baal seems to have been equally known as an appellative of the Sun in Britain as in Asia; for Toland, in his History of the Druids, tells us that the fires which flamed, on May-eve, at the top of the ancient Carns, or Druid-heaps of stones, in honour of the Sun, were called *Bealtine*, or the fires of Belus\*. The term *Druid* itself is, doubtless, derived from the Celtic *Dru*, or *Deru*, an oak; and it is remarkable, that, in Welsh, *Deruen* and *Derwen* still preserve the same signification.” P. 41.

Although there is much ingenuity, and much diligence of research, evinced in the preceding citations, yet we are of opinion that arguments far more impressive upon the mind of the reader, in favour of the general hypothesis of the Druids and their doctrines being derived from an Indian origin, will result from a perusal of the parallel afterwards drawn between their civil customs and religious rites. Of that part of the parallel which regards their civil customs, not the least curious is the author's account of the general, but hitherto inexplicable practice among our countrymen, of making April-Fools on the first day of the month so called. This, Mr. M. contends, is an immemorial custom in India, and he refers it to an astronomical origin.

“*The First of April, or the ancient Feast of the Vernal Equinox, equally observed in India and Britain.*”

“*The first of April* was anciently observed in Britain as a high and general festival, in which an unbounded hilarity reigned through every order of its inhabitants; for the sun at that period of the year entering into the sign Aries, the new year, and with it the season of rural sports and vernal delight, was then supposed to have commenced. The proof of the great antiquity of the observance of this annual festival, as well as the probability of its original establishment in an Asiatic region, arises from the evidence of facts afforded us by astronomy. Although the reformation of the year by the Julian and Gregorian calendars, and the adaptation of the period of its commencement to a different and far nobler system of theology, have occasioned the festival sports, anciently celebrated in this country on the first of April, to have long since ceased; and although the changes occasioned, during a long lapse of years, by the shifting of the equinoctial points, have in Asia itself been productive of important astronomical alterations, as to the exact æra of the commencement of the

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\* Toland's History of the Druids. P. 67.

year; yet on both continents some very remarkable traits of the jocundity, which then reigned, remain even to these distant times. Of those preserved in Britain, none of the least remarkable or ludicrous is that relic of its pristine pleasantry, the general practice of making *April Fools*, as it is called, on the first day of that month; but this, Colonel Pearce, in a paper published in the second volume of the Asiatic Researches, has proved to have been an immemorial custom among the Hindoos, at a celebrated festival holden about the same period in India, which is called the Huli festival. I shall insert the account in the Colonel's own words: "During the Huli, when mirth and festivity reign among Hindoos of every class, one subject of diversion is to send people on errands and expeditions, that are to end in disappointment, and raise a laugh at the expence of the person sent. The Huli is always in March, and the *last day* is the general holiday. I have never yet heard any account of the origin of this English custom; but it is unquestionably very ancient, and is still kept up even in great towns, though less in them than in the country: with us, it is chiefly confined to the lower class of people, but in India high and low join in it; and the late Suraja Doulah, I am told, was very fond of making Huli fools, though he was a Mussulman of the highest rank. They carry the joke here so far, as to send letters making appointments, in the name of persons who, it is known, must be absent from their house at the time fixed upon; and the laugh is always in proportion to the trouble given\*."

"The least inquiry into the ancient customs of Persia, or the minutest acquaintance with the general astronomical mythology of Asia, would have taught Colonel Pearce, that the boundless hilarity and jocund sports prevalent on the first day of April in England, and during the Huli festival of India, have their origin in the ancient practice of celebrating with festival rites the period of the vernal equinox, or the day when the new year of Persia anciently began. I have added, below, the order of the Indian months, as they are enumerated by Sir William Jones himself, in the Asiatic Researches, and have added the English names of our corresponding months, and translations of the Sanscreeet appellations of the afterfins.

Aswin,	<i>April;</i>	}	Mesh,	<i>Ram.</i>	
Carti,	<i>May;</i>		Vrish,	<i>Bull.</i>	
Agrahayan,	<i>June;</i>		Mit'hun,	<i>Twins.</i>	
Pausa,	<i>July;</i>	}	Carcat,	<i>Crab.</i>	4.
Magh,	<i>August;</i>		Sinh,	<i>Lion.</i>	
P'halgun,	<i>September;</i>	}	Canya,	<i>Virgin.</i>	
Chaitr,	<i>October;</i>		Tula,	<i>Balance.</i>	
Vaishac'h,	<i>November;</i>		Vrischic,	<i>Scorp.</i>	8.
Jaisht'h,	<i>December;</i>	}	Dhan,	<i>Bow.</i>	
Ashar,	<i>January;</i>		Macar,	<i>Capric.</i>	
Sravan,	<i>February;</i>		Cumbh,	<i>Aquar.</i>	
Bhadra,	<i>March;</i>		Min,	<i>Fish.</i>	12.

\* Asiatic Researches, vol. ii. p. 334.



“ The Indians now, indeed, begin their year on the eleventh of April, and the Persians have adopted, in their civil concerns, the Mohammedan mode of computation; but both nations probably, in the remote ages to which we allude, began their year when the Sun entered into the sign Aries, and the ancient Persian coins stamped with the head of the Ram, which, according to D'Ancarville, were offered to Gemshid, the founder of Persepolis, and first reformer of the solar year among the Persians, are an additional demonstration of the high antiquity of this festival. It is still observed, in that country, under the title of *Nauras*, a word which means the first day of the year.” P. 75.

The jocund celebration, in Britain, of the first day of May, Mr. M. contends, must also be referred to the same fruitful source of Asiatic superstition with the former astronomy. In his lively description of the hilarity usual on May-day, our author indulges himself in a sort of rhapsody, in which we, for a moment, lose sight of the grave historian, and the yet graver divine. He soon, however, checks his fiery Pegasus, which, in this instance, we are of opinion, he has held with rather too relaxed a rein, and becomes again the dignified theologian; discussing the awful mysteries of the Druids, and investigating their purport and allusion, with his usual vigour, propriety, and acuteness.

“ *The first of May equally regarded as a public Festival in India and in Britain.*”

“ When the reader calls to mind what has already been observed, that, owing to the precession of the equinoxes, after the rate of seventy-two years to a degree, a total alteration has taken place through all the signs of the ecliptic, inasmuch that those stars which formerly were in Aries, have now got into Taurus, and those of Taurus into Gemini; and when he considers also the difference before-mentioned, occasioned by the reform of the calendar, he will not wonder at the disagreement that exists in respect to the exact period of the year on which the great festivals were anciently kept, and that on which, in imitation of primæval customs, they are celebrated by the moderns. Now the vernal equinox, after the rate of that precession, certainly could not have coincided with the first of May less than four thousand years before Christ, which nearly marks the æra of the creation, which, according to the best and wisest chronologers, began at the vernal equinox, when all nature was gay and smiling, and the earth arrayed in its loveliest verdure, and not, as others have imagined, at the dreary autumnal equinox, when that nature must necessarily have its beauty declining, and that earth its verdure decaying. I have little doubt, therefore, that May-day, or at least the day on which the Sun entered Taurus, has been immemorially kept as a sacred festival from the creation of the earth and man, and was originally intended as a memorial of that auspicious period, and that momentous event:

“ Independent, however, of any particular allusion to that primæval event, which, after all, is but conjecture, the Bull being in the East the universal emblem of the supreme generative power that made the world, the period of the Sun’s ingress into that sign could scarcely fail of being regarded with peculiar honours, by a race involved in the depth of a gross physical superstition, and devoted to the Phallic worship. On the lofty eminences of the Carns, that were extended in a line over the whole coast near which the Druids resided, and which were conspicuously raised in sight of each other, it was their custom, on May-eve, to light up prodigious fires, which illumined the whole region round about. These fires were in honour of Beal, or Bealan, the Irish and Celtic word for the Sun; and hence it arose, that Bealtine is still used for May-day by the Highlanders of Scotland.

“ Two of these fires, according to Toland, were kindled on May-day, in every village of the nation, between which the men and beasts to be sacrificed were obliged to pass; one of them being kindled on the Carn, and the other on the ground\*. These fires were supposed to confer a sanctity upon those who passed through them, as was the intention in the rites of Mithra, when the candidate for initiation was alternately plunged in baths of fire and water at once to try his resolution and to purify him; a word derived from this very custom, for *πυρ* is the Greek term for fire. The ancient and barbarous custom of the Phœnicians, in making their children pass through the fire to Moloch, is by this practice of the Druids irresistibly brought to our recollection; and, as we know that they worshipped the Sun under the title of Moloch, so we are as certain that that worship, and this rite, were derived to them from their Eastern ancestors.” P. 92.

The magnitude of this present volume, and the interesting nature of the various subjects discussed in it, induce us to extend our observations upon it. We shall therefore defer, to a second article, the consideration of the Druid theological rites, and the Dissertation on the Trade of the Phœnicians to Britain, for its ancient staple of Tin. It is with pleasure we observe the author’s attention to that order and arrangement, in the close of this work, which, in its commencement, was so much wanted; and as, with the revision of the Druid superstitions, his theological enquiries terminate, we trust he will, in the remaining portion of it, pay attention to our former hints; nor suffer his better judgment to be overpowered by the fallies of a luxuriant fancy.

*(To be concluded in our next.)*

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\* Hist. of the Druids, vol. p. 71

ART. III. *Essays, by a Society of Gentlemen at Exeter.* 8vo. 573 pp. 8s. Cadell and Davies. 1796.

AFTER an address to the Society, and lines read at the second meeting, the former of which is neat and sensible, and the latter a concise and humorous history of clubs, comes

“ A vindication of the character of Pindar, by a translation of the two odes which have occasioned his being accused of mercenary behaviour; and remarks on them.”

This appears to us, an essay of equal novelty and spirit.

“ On perusing Tasker’s translation of the eleventh Pythian ode, and West’s of the second Isthmian.” says the author, “ what English reader would not conclude, that Pindar owned his writing for hire, and vindicated his previously bargaining for the price of his compositions? The charge was derived from the Scholiasts, and appears to have warped their minds\* to the same opinion. Yet these odes not only demonstrate quite the contrary, but [demonstrate] that Pindar treated the idea with contempt.”

To this double demonstration the author proceeds. Yet we find the argument not so triumphant as the assertion; we find probabilities instead of demonstrations.

“ The absurdity of the story,” we are told, “ is indeed too ridiculous to be delivered;” and “ that he would have despised himself had he meanly bargained for a price, will appear an evident truth to those who read without prejudice,” because “ he is not only the sublimest, but the most moral, poet of antiquity.”

But, for the full demonstration of the point, the two odes are translated by this author, with arguments prefixed, and notes subjoined to both. The notes and the translations seem to be equally good. In the latter, the lines on which the charge is founded, are translated thus by Mr. Tasker:

O Muse, return! thy champion’s praise rehearse  
In the *silver-purchased* verse;  
For the Pythian victor’s fire,  
And Thrasydæus’ self, sing thou *the song of hire*.

“ Mr. Banister, who, after I had written on this subject, published translations of some of the odes of Pindar, and of the XI. Pyth. among the number, sanctions likewise the common error”—

namely, by calling the Muse to return, and sing

The honours of his race and name,  
*Whose generous temper will reward our pains.*

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\* Whose? the construction points at the Scholiasts, while the signification seems to indicate West and Tasker. *Rev.*

“ Here,” says the essayist, “ the obnoxious passage is delicately expressed. The language of Mr. Tasker is more exceptionable.” All the commentators interpret the passage, in the full meaning expressed by Mr. Tasker. Pauw alone would alter the language, but Heyne hesitates at the violence offered to the text. Literally translated, the words are these: “ O Muse, this is thine,” namely, so to digress concerning Agamemnon and Orestes; “ if thou hadst agreed for hire to furnish a silver-purchased verse, far otherwise would the materials be mixed up, either for the father of that Pythian victor now, or for Thrasydæus.” This the essayist explains, by the following paraphrase in Latin: “ aliter scribendum est, non liberè, ut tibi placet, de Agamemnone, vel Oreste, vel quovis alio subjecto,” an addition to the text rather licentious in appearance, yet resulting from the connection, and necessary to the meaning; “ sed nunc hoc, nunc illud inserere,” an addition clearly unnecessary to either the meaning or the connection, and therefore licentious in reality; “ de Thrasydæi Patre vel ipso Thrasydæo,” or, as the paraphrase should have run, “ aut Patri Pythonico nunc, aut Thrasydæo\*.” The defender of Pindar translates his lines in this happy manner:

Wert thou impell'd by fordid gain,  
For silver hire to pour thy vocal strain,  
Not thus the devious verse should flow,  
Each interwoven theme should tend  
With added praise my Heroes to commend,  
With added wreaths to grace each favour'd brow.

At the close, therefore, we acknowledge ourselves well satisfied with this recovery of the text from the common construction, and highly pleased with this vindication of the poet from the charge of writing for hire. The new interpretation is, in our opinion, at once critically right and poetically just. That such a poet should be mercenary, is highly improbable; but that such a poet should openly and expressly proclaim himself a mere hawk and vender of poetry, is absolutely impossible. Had he meant to show himself for a hireling bard, he must have used only the very manner, which Mr. Banister, for that very reason, makes him use, all shaded off with the pencil of delicacy, and thrown into the back-ground of future expectation, not brought forward into the full day-light of hire already received. The vindication is then pursued with equal felicity, through two other passages, that have been as much

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\* Beck, in his argument, for his notes to this part are not yet published, gives it, “ Musa, si mercede pacta esset carmen, tuum esset,” &c. which implies the same sense. Rev.

distorted as the first ; but we cannot attend the ingenious essayist any further.

We come next to " some remarks on the early population of Europe, and particularly of Italy ;" forming a dissertation of fifty-four pages. This is so circuitous in its course, so comprehensive in its notices, yet so dark in its design, and so confused in its notions ; that they who censure cannot but admire, and they who admire cannot, we think, fail

To wonder with a *foolish face of praise*.

We behold, at every step, the extensive erudition of the author ; but we view him more and more entangled in a labyrinth, at every turn. We catch many a striking ray of information from him, we are willing frequently to put ourselves under the guidance of this luminary, and we hope at times to bask soon in the full effulgence of the sun : yet we find ourselves still in the gloom of a forest, sometimes beating out our way on the right, sometimes pressing forwards on the left, yet keeping to no steady line of direction, crossing and recrossing our course repeatedly, and at last sitting down exhausted nearly where we began. This is no exaggeration. The confused mind of the author is strikingly apparent in the contradictoriness of his positions. Of these we will point out several instances.

" With the original inhabitants of every country," says our author, in p. 54, " we are little acquainted. They were, it may be supposed, hunters while prey abounded, and afterwards lived on the fruits which the earth spontaneously produced."

They must, therefore, have been always hunters, till a few years ago, if they were so " while prey abounded ;" as, till a few years past, we are sure prey continued always to abound. Yet, in p. 55, we are told in effect, that they were *not* hunters at all, and that they lived *not* at all upon " prey," but merely upon " fruits," even upon one fruit, the food of hogs.

" Their limited wants, were satisfied with the rudest covering, and the *simplest fare* ; the *sweet acorn afforded them food*."

But, to aggravate this contradiction, the author has wildly made that savage state of man the very age of gold.

" The poets, glancing at this condition," he adds, in the *very next* words, " and finding the wants of this race few and easily supplied, gave their age the name of Golden ; and raised beings, who were really little superior to brutes, by their encomiums, to a race scarcely inferior to their deities."

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This concluding stroke of censure affects not the poets, but him who censures them. *He* alone makes them little superior to brutes, and makes them so in contradiction equally to the poets and to himself. He had made them hunters before, a race of beings wholly incompatible with the manners of a Golden Age. In p. 55, he remarks also, that "the sweet acorn afforded them food, *the simple rill their drink*;" yet instantly cites some verses descriptive of the Golden Age, that supply them with *honey*, and *nectar*, and *milk*. But he pursues his game of cross-purposes still further. In the same p. 55, he has, for them, "excavated the rocks, to procure *protection from the elements*;" when his own cited account of the Golden Age tells us immediately afterwards, that they wanted no protection, because the elements were neither too hot nor too cold, *an eternal spring reigning*. "Some of the most beautiful verses of Ovid," he immediately subjoins, "are descriptive of this state:"

Ver erat æternum, placidique tepentibus auris  
Mulcebant Zephyri . . . . .

Flumina jam Lactis, jam flumina Nectaris ibant,  
Flavaque de viridi stillabant ilice mella.

An author, so contradictory upon a common, trivial subject, and at the commencement of his dissertation, is sure to be more contradictory as he proceeds, and to be continually tripping up his own heels by his movements. We accordingly find him so in fact.

"This race," of hunters, or of acorn-eaters, he observes, in p. 58, "yielded to the slow but steady opposition of a more enlightened nation, emerging from the shores of the Euxine. *Their* remains are still to be found in the Celts and the Cumri."

The Cumri, and the Celts, then, were the *conquerors* of the others. Yet we instantly find them noticed as the *conquered*, the conquerors being, *we know not who*; as of the Celtic race also, it is said immediately, (without any notice of the Cumri indeed) that "they were inferior to *their conquerors*" in knowledge. Yet, "to this *new* race," we are told, in the *very next* words, with a most amazing contrariety to all the rest, "we must look for the more immediate *source* of the *population* of Italy, and indeed almost the *whole* of Europe." Thus the *second* nation is actually made the *first*, and the *source* of *population* to a country is given, in express terms, to a *new* race of men *conquering the old*. This is surely a glorious and triumphant Hibernism. But we have not yet finished our author's account of this *new-old* race.—The new, we hear,

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“imposed on the conquered nations their arts, and their language, receiving only, in return—the primitive appellatives.—The names of mountains and rivers are of this kind.” This is attempted to be proved by “Pelafgi,” *not* the name of a river or a mountain, but of a people; by “Thessalia,” equally *not* the name of either, but of a country; and by “Locris, or Locria,” equally the name of a country. So much are the assertion and the proof at odds! But let us trace this entangled chain of confusion through a few links more. The name of Pelafgi, is here, in p. 58, derived from “Pelafg, an elevated chain of mountains, descriptive of the triangular region contained by the Danube, the Hellespont, the Ægean sea, and the Adriatic, the first and original seat of the Ionians.” Where then is the elevated chain of mountains denominating the whole? This has dropt out of the critical scales, during the mind’s attention to the triangular form of the region. But, in p. 91, we are told, that “the term Pelafgi, was most probably *adventitious*, from their *wandering* life, *or*, from their *situation* ;” whereas, in p. 58—59, we see it ranked among the *primitive* appellatives, and *primitive* names. Yet, to complete the contradiction, those Pelafgi, whom we have seen denominated from “the first and original seat of the Ionians,” in the triangular region, and have since seen denominated “from their *wandering* life,” we now find with the Ionians, as it were, in another hemisphere. It appears, we hear, in p. 91, “that the appellation *Ionians* was, for ages, the *exclusive* name of the country from *Thrace* to *Peloponnesus* ;” and it “seems to me most, says the author, probable,” that the Pelafgi took their name from their situation; “for these Ionians, who *passed the Isthmus*” of Corinth, “though styled Pelafgi, had the *additional* title *Ægialæi*.”—The new race, we have been told above, came emerging from the shores of the *Euxine*. But, in p. 61, we find, that “an ingenious gentleman, who thinks with great force and originality—Governor Pownal,” a thinker, in our opinion, very like the present, but certainly more ingenious, “could not avoid seeing the progressive advances of these colonies ;” *not* from the *Euxine* on the north-east, but from the directly opposite quarter, “the *south-west* :” and, in p. 64, with an equal contradiction to both passages, we are informed, that “from the *eastern* coasts they pressed on the Italian Celts.” This race, we are told before, was “the more immediate source of the population of—almost the whole of *Europe*.” Yet, in the progress of the reasonings, if by any courtesy of literature assertions so gratuitous can be called reasonings, we find them extended into *Asia*, and arguments derived for the point from the  
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Phrygian language of *Asia*. "The Phrygians were a Celtic race," we are told, in p. 60; and, p. 63, Troy, we hear, "in its Celtic appellation 'Tre-oim,' Priam is the same as "Bri-amwn is in the Welsh, the chief defender," Paris is the same, as "in the Welsh, the pronunciation of Priam is Priaf or Parif," and even Aftyanax, though "we know" it "is *ασυ αναξ*," is yet the same with Ach-twr in the Celtic. We dwell not upon the poor impertinence of the etymons. This must strike upon every mind. We pursue only the contradictoriness of the whole; and we crown all the contradictions with one more.—We have seen the Celts and the Cumri before, at first made the conquerors seemingly of the original colonists, but afterwards made the conquered and original colonists themselves. On these "the new race imposed their *language*, receiving only, in return, the primitive appellatives, and a few terms of more immediate necessity, or more frequent use." Yet, in all the vast maze of etymology that is instantly placed under our eye, there is not *one* etymon but what is *professedly* Celtick or Cumraig. This is very amazing! Let us therefore prove the point, by a couple of instances additional to those above. Supposing the conquerors to be much superior to the conquered in knowledge, he again supposes *these* to have called *those* Gods, and finally supposes Homer's distinction, between the language of Gods and the language of men, to have originated from this. He makes no attempt, however, to etymologize the imposed language of his Gods, but confines himself solely to that of his men.

"Briarus, he [Homer] tell us," as we read, in p. 62, "was by men called *Ægeon*; but *Eigeon*, in the *Cumraig*, signifies," &c.—"Xanthus," he says, "was called by men *Scamander*, and *Commendwr* signifies, in the *Cumraig*, a winding river; and with the *Welsh* prefix *ys*, we have very nearly the *Celtic* appellation, which Homer called that of men."

But we have dwelt sufficiently upon this essay, and now dismiss it, still praising the author's extent of learning, but wondering at his wildness of thought. Disquisitions like this are often given to the public, flimsy in their texture, yet laced deep with learning, and so presuming to challenge our applause. But perhaps no one was ever given before, so very confused and so very contradictory as this. It is like *Reaumur's* paper coffin of spiders, carrying all the principles of contention, hostility, and destruction, within it.

(To be continued.)



ART. IV. *Sketch on the Causes of the Advance and Decline of Nations; with Strictures on Systems of Finance, particularly applied to those of France and Great-Britain.* 8vo. 209 pp. 3s. 6d. Printed for the Author, and sold by Johnson. 1795.

MONTESQUIEU's essay on the greatness and fall of the Roman empire, supplied this writer with the title which he has prefixed to this tract. The contents of that fine work might have suggested to him likewise, the points of view under which he ought to have considered the subject he announces. To have treated this duly, the revolutions of manners, laws, forms of government, of military and political institutions, and the increase and decrease of national wealth, ought to have been each distinctly considered: yet this work is confined to the last of these heads only. In our account of several of the twenty chapters into which this book is divided, we shall have to remark that the author's ability and information are much more than we ordinarily meet with in tracts on these subjects. When, therefore, a distinction presents itself to us, between the real and an ostensible object of this publication, we find it difficult to conceive that the obvious consequences of some parts of what he has written, should have escaped his observation. A point which he greatly labours to recommend, is the abolition of the law of entails, or the succession of eldest sons to estates real; instead of which, he is an advocate for their equal division; but the arguments he makes use of are further applicable to the support of an Agrarian law. This is avowedly an unfinished work, the publication of which was hastened "from a conviction that it would be highly culpable to delay giving any information on a subject, which the present aspect of public affairs renders more than commonly interesting;" and it is certainly not less interesting at this moment, than it was at the time of publication.

In his second chapter, this writer treats of stock, and its division into the fixed and circulating: also of its secondary division into farming stock, or that which is employed in the production of raw materials, the manufacturing, and the mercantile. This division forms the chapter into three parts; the second of which, on the farming stock, according to the natural order, should have been placed first. The author properly notices the effect of instruments and machines, to render equal quantities of labour more productive; and that of its division, which has the same consequence in another way. By stock,  
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in this chapter, and generally in the whole work, we are to understand commodities in kind, and not the money capital: to which, nevertheless, as the term stock is very frequently applied, the author ought expressly to have marked the sense in which he chose to employ it.

He next gives three chapters on the extent of the market for commodities; showing it to operate simply, by increasing the demand for any commodity; which produces a division of labour in its production, and perfects its processes.

The chapter treating on the division of stock into that of the farmer, the manufacturer, and the merchant, contains several good observations: each primary division is again subdivided by the progress of skill and experience; which leads to the division of labour, employed on every considerable branch of perfected product. This occasions the workmen on a single article to be collected together, in remote situations; whence arises the necessity of an increase of the mercantile capital, to collect their finished products, and transport them to the place of consumption. But when the labour is thus subdivided, it seems certain that a less capital is required for the same productions: and that the surplus quantity is flung out of employment, will be more than sufficient to make up the increase of the mercantile capital, now become requisite; otherwise the price of commodities must rise with the division of labour. This writer therefore seems to us wrongly to have supposed an antecedent accumulation of capital necessary to that division, as an increase of intelligence in the distribution of it seems alone requisite. An accumulation of capital, and this skill, are indeed generally progressive together. On the equality which takes place in the profits of stock, in employments which are considered in the same degree of respectability, he has the following excellent remark:—"It is not preserved by transferring stock from the less to the more profitable employments; but because the latter are chosen by intelligent parents for their sons." The chapter concludes with a proof of the good effects of the division of stock and labour, on the revenue of society in commodities.

The writer next treats on the nominal value of commodities. It is a principle laid down by Dr. A. Smith, that the price of all finished produce is equal to that of the raw material, the ulterior labour employed upon it, and the profit of the several persons through whose hand it passes; and, if we reckon carriage to the place, where the consumer receives it, as labour, it is a self-evident proposition. This is here combated with much confusion, which we shall not attempt to disentangle and refute. From his arguments, such as they are,  
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he deduces the following conclusion. "If particular commodities (as provisions) be raised in value, the whole mass of all commodities at market must bear precisely the same value:" therefore that, as well as all others, must fall. This supposes the annual national expenditure fixed; but it has been increasing every year, as far as any records go back. The same error pervades the greater part of the remainder of this essay.

This principle appears to have been laid down, for the sake of a conclusion which he draws from it, that the rise of rent falls on profit and wages, and operates as an uncompensated deduction from the total amount of the income of the labouring classes. In the commencement of this chapter, the author affirms, that this rise *follows* the increase of farmers selling prices; hence, if there be any depression of the real value of wages, or profits of trade and commerce, arising from this increase of prices, it is not caused by that of rent; they both have a common cause. The farmer's commodities cannot permanently rise, the rent remaining stationary, without an increase of profit; the advance of rent simply restores it to its former rate; but the increased rent of the class of landlords commands, at most, no greater proportion of the commodities annually produced than before. For the proportion of the rent of land to the national expenditure, or that of the commodities it commands to the national consumption, has been decreasing, according to the calculations of the best political arithmeticians, much more than a century. This new doctrine in political œconomy is, at the present juncture, of a nature so dangerous, that we have given it more consideration than it would have met with at another period. Of its tendency, we shall take further notice, in our remarks on a subsequent division of this work.

The eighth chapter is on the accumulation of stock; and in this, among other points, the author traces its effects on the division of labour, and on population. Here we find some passages deserving attention, and others confused both in their meaning and construction. It concludes with observations on the use to which individuals may apply their clear revenue, either to supply their personal consumption, or to the increase of their productive capitals; to which we will not deny a very considerable degree of merit.

The ninth chapter is on the effect of the state of society, to determine the productions of industry; and here the consequences of the cessation of foreign and domestic demand, for particular productions, are considered. We admit that all cessation of demand, bearing a certain proportion to the total product, must occasion bankruptcies, by leaving great quantities

ties of commodities unfold, and diminish the call for labour, in some established branch or branches. To the cessation of the trade with France produced by the war, this writer ascribes the bankruptcies beginning in November 1792, and ending in September 1793. If he accounts for these failures rightly, the mode in which they were produced by war is singular; this effect commencing some months before the existence of its cause, and ceasing a few months after it, and before its other effects become visible. The cessation of the home demand for the articles of more refined luxury, by the introduction of œconomical manners, he contends would produce the same effect (the multiplication of bankruptcies) initially: but that the unimpaired capitals set free, would be employed in producing commodities of the first necessity, increasing the happiness and numbers of the lower class; and to the different application of income, now taking place, he attributes the extremity of wretchedness under which the lower orders of mankind, at this period, groan in Europe. The luxury he has in view, is the consumption of elaborate or costly productions, not that of sensual excess: we confess ourselves not able to see, that a change, the first operation of which would be to diminish the demand for labour, and therefore to reduce its price, would make the labourers better customers to those who produce the necessaries and plainer conveniences of life. The contrary must evidently take place; and increasing stock will not be applied to supply this decreasing demand. Adam Smith informs us, that, before the improvements in arts and manufactures, the greater proprietors could not expend their gross incomes upon themselves and their families; and there was, comparatively, no demand for the labour of the lower classes. They subsisted, but in a degree of slavish dependence upon them, which happily exists no longer. These articles of costly consumption could not then be obtained by the great proprietors; and if they were now to refuse to use them, the same state of society must probably return. We had remarked before, that the proportion or share of the landed proprietors, in the annual product of commodities, is perpetually decreasing.

In the tenth chapter, the author attempts to prove, that the law of entail in Europe, is one of the causes of its slow progress in population and riches. What we have to say on this chapter, we shall preface with one observation. The modes in which capital and income are, and ought to be, distributed in society, form a great branch of the science of political œconomy; and upon what may be called the principles of this science, it may be attempted to be shown, that every man's capital and

income should be equalized; and that every citizen should have an equal portion of the land of the territory, whether by the operation of an Agrarian law, or by other means. This writer, as an advocate for the latter equalization, lays down what, he thinks, must ultimately produce such a partition; the perpetual and equal division of lands among the children of a family, by an abolition of what he calls the law of entail. The propriety of the gradual introduction of the levelling system, considered on the principles of political œconomy, we believe to be a new question: the principal arguments he here advances for it, we shall state, and answer with what brevity we can; as we must revert with him to the same subject, in our account of the sixteenth chapter of this work.

“The United States of America,” he says, “advance with great rapidity in wealth and population; one cause of which is, that they have no law of entail among them.” But nothing can be discovered, in this circumstance, to produce such an effect; as it has been fully accounted for on other grounds. Where wages of labour are very high, and provisions cheap, the population of the lower classes will increase with rapidity. This is the case in every country, where land not broken up may be purchased for a very small sum. Nothing likewise increases the wealth of a state, with such a rapidity, as new lands continually brought into cultivation. The repeal of the law of entail in old countries, thoroughly settled, will not create such new lands. This account of the increase of the American States, as to their wealth and population, is borrowed from Dr. Adam Smith. Dr. Price will furnish us with a further proof of the fallacy of the author’s opinion, by observing, that on the coasts of the United States, where the land has been all broken up to a great distance, population does not go on with greater rapidity than in old countries.

But he further urges, that the owners of land will, by the abolition of the law of entail, be reduced to become cultivators in half a century; and he expects from this, that the improvements of agriculture will go on with the greatest rapidity. There are certainly instances of lands, in the hands of some owners, in a high state of cultivation; but they are ordinarily, in this respect inferior, to those under leases, and managed at greater expence. If a man dies possessed of 5 or 600l. a year, leaving five or six children; as none of them will probably have received a due education for the business, and three or four of them will undoubtedly be bad farmers; and if no money be left them, each of them must mortgage his portion for 500l. to get an adequate stock, even if he has no buildings to erect. Besides, where is the present race of tenants,

tenants, and their capital, to find employment, amounting to 122 millions in 1774, and now to 150? They cannot become merchants and manufacturers; the classes of manufacturers and merchants are full; and if a demand for an increase of their capitals should arise, they will supply it out of their own savings.

Another argument against the laws of descent, will be simply here transcribed.

“ In a word, a law which should abolish that of entail, might truly be considered as an *agrarian law*, which would give to the meanest citizen an immediate and direct interest in every portion of the land of the state.” P. 71.

At the bottom of the same page, the author gives us his sentiments on kingly government, in the following words:

“ The citizen, in promoting his own interest, we see diffusing plenty and happiness; the monarch desolating nations, and entailing misery on posterity.”

Here, by the figure the grammarians have called the Synecdoche, the name common to each individual of a class, is put for the whole class: the passage is therefore meant to be understood, as true of citizens and kings in general. An asterism, with which the extract concludes, refers to a note from Pere du Halde, in the margin; of which the following is the first sentence: “ Nobility is not hereditary in China.”

The eleventh chapter is on the accumulation of stock on land. This is urged to be the consequence of the division of the land by Gavelkind, as above recommended. The principles on which this is attempted to be proved, cannot be granted; and there is much confusion in the mode in which he proceeds on them, even if they were admitted. The observation we find here on the difficulty of transferring stock from the cultivation of land to either of the two remaining uses of it; and those on the extreme facility of removing mercantile stock to any other employment, seem just: and the interposition of the state, to favour the accumulation of capital in agriculture, is here censured. The chapter concludes with observations which deserve attention, on the variations of that capital in North America, on account of the late and large demands of Europe for a supply of corn.

The subject of the twelfth chapter is that of demand, as it affects the quantity of production. In the first part, he advances a very singular position, that production does not attend demand; that is, is not caused by, or regulated by it: but he considers demand as a necessary attendant on production.

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This novelty requires support of another kind for its establishment, than it can receive in a note of six lines; nor shall we take more notice of it. In further confirmation of this principle, the author introduces some long observations on the consequences of hoarding specie: we searched for that confirmation there, but were not so fortunate as to find it: yet, on the hoarding of money, as an independent subject, there are many ingenious observations.

In the second part, the mode in which the quantity of money, in one society, affects that in others, is discussed. One case only of this general subject is here, however, considered, that of two countries which, with respect to production, are equal in art and natural advantages; but in which the nominal value of money is unequal. In support of the conclusion drawn from this comparison, the author lays down a proposition, which we venture to rank among vulgar errors, and which we shall omit no opportunity of stating as such; because, at this juncture, we look upon it as highly dangerous. We give it in his own words.

“Those lands on which perpetual leases were granted, whose rents were reserved in corn, yield a much greater sum to the proprietor, than those whose rents were fixed at a certain nominal sum.”

Of such compacts as were made during the first sixty years, beginning with 1499, this is true: but of those entered into from 1559 to 1600, it is false; and very greatly so, for the greater part of the term, to 1764 inclusive. For the first forty years of such compact, the average value of wheat was 2l. 7s. 5d\*. per quarter, common measure; and, in the first sixty-four years of the present century, 2l. 0l. 6d. per quarter of nine bushels. In the third part of this chapter it is shown, that there is a natural limit, beyond which the coin of a country cannot be exhausted by an adverse balance of trade; or that of another increased by the contrary.

The next chapter is on credit; in which we find many errors, many doubtful points, and much confusion. The following, the fifteenth, is on revenue; by which is here meant the annual quantity of commodities produced in a state, is in general less exceptionable. On the distribution of that revenue, the author treats at great length. In the sixteenth chapter, consisting of an introduction, and three greater parts, the first of which is on the rent of land, he returns to the support of

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\* Smith's *Wealth of Nations*, b. i.

his favourite point, the agrarian system. In defence of it he asserts, that the landlord's rents are gradually encroaching on the income of every other order of the state. If he had consulted the best political arithmeticians, he would have found this contrary to fact. In 1688, the celebrated Mr. King found the rent of the land of England, exclusive of buildings, to be 10 millions; and the national income  $43\frac{1}{2}$  millions: in the year 1774, that rent was determined to be  $19\frac{1}{3}$  millions. If the national income had not increased in a greater ratio than the rent, it would, in that year, have been barely  $83\frac{1}{2}$  millions: it was valued then at 100 millions, which sum certainly did not exceed its true amount at that period. Hence the proportion of the rent to that income, had decreased as 100 to  $83\frac{1}{2}$ , and in 86 years only. But this author repeatedly states the present rent at 12 millions, hence he must admit that proportion to have decreased in the ratio of 100 to  $52\frac{1}{3}$ ; or be able to show the falsity of the two best estimates of the national income, which we conceive ever to have been given. He attributes the distress of the lower orders, and the slow progress of population, to the addition which the payment of rent makes to the price of commodities of the first necessity; and, in an equal division of lands, he finds a remedy for this evil. But we can assure him, that it is a property attached to the land itself, in all tolerably inhabited countries; not its unequal division, or being occupied by a tenant paying rent, and not by the owner, which produces the consequence he laments. This property is, that land bears a price in the market, and here a very considerable one. While land is alienable, that of the cultivating owner is part of his fixed stock; for the expence to keep it is as much as he could sell it for; and, like the other parts of his fixed stock, he must make an interest on its value, which cannot be less than 3 per cent. on the landlord's neat rent: which value, as thus considered, is about six-sevenths of his whole productive stock. But this author supposes, that such an owner will be content to renounce the interest of six parts of his capital, and live upon the profit of the seventh; while the manufacturer frequently makes as great a profit on each of the seven parts of his stock. In the two remaining divisions of the chapter, the effect of the wages of labour, and the profit of stock, in dividing the annual revenue, are discussed; but the author professes to add little here to what he had said before.

The seventeenth chapter is on taxes: and here we leave him first to define his subject.

“ We should define taxation, *to be for the purpose of giving to some members of the state, a part of the annual produce of the labour and stock, in the production of which they had not assisted.*”

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He here defines a *thing* to be *the end* for which he supposes it to exist. After noticing this general error, we shall follow him only to his contradictory account of one particular set of taxes; those on malt and spirituous liquors: on which he says, "We should consider these taxes as ruinous, in being the fountain-head of debauchery." P. 161. Here this consequence is expressly attributed to these particular taxes: but, five pages further on, he resumes this subject, and asserts,

"In many cases, taxes may be partially imposed, with great advantage, on articles of luxury: as the tax on spirituous and malt liquors. For when we say debauchery is encouraged by taxation, we speak of it only as a general effect of taxes."

The eighteenth chapter treats of national expences, and particularly on those of war; the providing for which, by loans at perpetual interest, is here censured. People are apt to talk generally of the funding system, as if there were only one such system; but there are many: nor are the faults of that which has been pursued by this country, essential to all. Some of the errors of this, the present writer points out with justice; but he places many evils to its account, which can, by no means, be attributed to it. We shall instance one of these; and the refutation of it will give us very little trouble, as, for that purpose, we have only to transcribe a few lines from the second page after that where it is laid down in form. In the 173<sup>d</sup> page, and in the preceding parts of the chapter, we are told, that this system is to be "considered as *reducing the capital stock* of the country:" and, in the 175<sup>th</sup>, he observes, that

"Even during the American war, the most expensive Great Britain ever waged, she was *not reduced in wealth*; as the savings of individuals more than overbalanced the expences of government."

He might have remarked, that Dr. A. Smith had said the same thing; and, as far as we can rely upon our memory, almost in the same words, respecting the war of 1756. It is necessary to observe, that two approximations to a better system of funding, and those of considerable consequence, were made during the last peace.

The issuing of assignats to defray the expences of a war, this author contends to be a much better mode than annual loans. He considers the effect of the former on the prices of commodities, on the principle that the quantity of the national product continuing equal, they will be augmented only in the same proportion, that the quantity of currency is increased by repeated emissions. When the currency is increased very slowly, this holds good; but when the increase is extremely rapid, such currency loses its property as a representative: as a mea-

sure of real value, it is perpetually and rapidly decreasing. The paper I receive for a quarter of corn this day, will not purchase me seven bushels two months hence; and this bad quality, as Locke would call it, will excite a universal panic in the possessors of commodities, and accelerate its depreciation beyond the measure of the increase of its quantity. These assignats were issued on the security of the confiscated lands in France; yet this writer has attempted to show, that it would be "very unfair," to assign lands to their owners in payment of them. He did not discover that this new system had stronger symptoms of mortality than that of funding: it has since fallen; and the second, that of mandates, is following it with celerity. The nineteenth and twentieth chapters are chiefly recapitulations of what is contained in those preceding.

No proposition, we think, can be more doubtful, than that the increase of productive stock is the cause of the advance of nations; yet, from the title of the book, it is evident that the writer refers it to no other. Many of the branches of political œconomy are involved in much obscurity; even in the writings of those who have treated the subject in general with the greatest clearness. No branch of science is so fertile in principles, carrying something which may deceive us with the appearance of internal evidence of their truth; which yet, on a due examination, are found false. By some of these, this writer appears to have been led a considerable way from the right path. His errors have been increased by obscurity in his ideas; he has not always held them under examination so long, as to render them clear and specific to himself; the vagueness and uncertainty of his conceptions, have obscured his expression. A man may understand himself, and be still obscure to others; but when he does not comprehend himself, the obscurity in his expression is infallible. There are parts, however, in this work, and those not very unfrequent, which are clear and luminous; and which show that it is in the power of this writer, to acquit himself well upon such subjects. Those who are conversant in Smith's famous work on the Wealth of Nations, will see that this tract is greatly formed upon an attentive reading of it. The general tenor of the style is good; yet it is deformed by many faults of construction, rendering the sense occasionally obscure, or absolutely unintelligible. The principles of the writer, we have shown to be inimical to the constitution of our government in particular; and that of the present state of society in general.

ART. V. *Considerations on the Universality and Uniformity of the Theocracy.* By a Layman of the Church of England. 8vo. 217 pp. Johnson. 1796.

THAT man is a member of the spiritual as well as of the animal world, we are ready to admit and maintain in its fullest and most perfect interpretation; and therefore we see no difficulty in deriving, as an inference, that man must be, in a peculiar sense, under the government and influence of God. Animals exhibit, in their sphere, a sort of action which renders their obedience mechanical; but man, from the superior powers of reflection with which he is endowed, presents a character considerably elevated above animal compliance, and partaking, in an eminent degree, of voluntary and determinate agency. We cannot, therefore, feel indisposed to embrace the leading positions of this writer, which assign to man a distinct station in the scale of divine government, and place him decidedly in the rank which belongs to his nature—that of a moral and accountable agent. The design of this treatise, in the mind of its author, is stated in a passage of the preface, which we shall lay before our readers; and then deliver our observations upon those parts of the treatise which may appear to require them.

“Persuaded, therefore, of our immortal duration, and raising our thoughts to that blessed society, into which we shall be admitted, and with which proceed in our endless progress towards perfection; how great ought to be our anxiety to discover, and when we have discovered, to cultivate all those dispositions, and to acquire those habits in this our mortal state, which will be suitable to our future exalted condition, and qualify us for celestial society? Those dispositions, and those habits, can be only such as it is the duty of the whole intellectual world, in obedience to the divine will, to cultivate and practise towards their Creator and one another, viz. the paying universal adoration to him, and entertaining and practising universal good will towards our fellow creatures.” P. vi.

In the outset of his essay, this writer asserts the Sonship of Christ, and the existence of the Holy Ghost, as certain modifications which are to terminate with time, but which existed before time. He supposes by this, that he removes the difficulty attending the *personality* of these in the Godhead; but his subsequent embarrassment, in accounting for their beginning, renders the scale of difficulties, between himself and the orthodox, tolerably equal.

“How,

“ How, or when, the Son or Holy Ghost were produced, is far beyond the comprehension of finite beings. Our ideas are necessarily bounded by time and creation ; and, as they existed before all time, and before all creation, we must content ourselves with our ignorance, and submit to receive what has been revealed to us respecting them, as all we can know.” P. 19.

Some axioms are then laid down concerning the attributes of God, and the basis upon which Revelation rests. To these, in the main, we find but little to object, and can add to many the testimony of our concurrence. We must, however, withhold our assent from that axiom which deduces *just* and *fit* solely from *the will of the Deity*. “ Nothing,” says this writer, Axiom 2, “ is either just and fit but because the Creator has willed it.” We should prefer the maxim conversed: for how shall we know what the Creator has willed, but from examining what, upon the whole, is *just* and *fit*? This mode of reasoning appears at once more safe and correct, than maxims drawn out *à priori*.

The author having laid down his axioms, and made some remarks upon the early part of the history of the world, as recorded by Moses, proceeds to investigate the traces of divine communication through the different stages of sacred history. These modes of communication he reduces to eight classes.

“ First, by the voice of celestial ministers ; second, by celestial ministers in human forms ; third, by dreams and visions ; fourth, by symbolic appearances ; fifth, by oracular responses ; sixth, by inspiration of prophets ; seventh, by Jesus Christ, the Divine Agent in human flesh ; and, lastly, by the inspiration of the Holy Ghost, through the Apostles, and their immediate successors ordained by them.” P. 38.

The close of this part of the subject, in respect to the present agency of spirits, is thus ingeniously stated.

“ That the Divine Agent continues to govern the universe, as he ever did, by the ministry of a superior order of beings, we have, as I have shewn, many proofs in the New Testament as well as in the Old ; and, that there are orders of beings who are enemies to man, we have, as I have likewise shewn, the same indubitable testimony ; and perhaps the free agency of man, arises out of the contradictory impressions or representations made or produced in him by those opposite orders ; and that happiness or misery is the result of the choice he makes. No one doubts of the unceasing influence or workings of the same evil spirit, which, we are told, perverted our first parents to seduce their offspring ; and why should we suppose our Creator, or his Divine Agent, would not permit the good spirits to use their endeavours to preserve us : It is true, we are directed to pray for the divine grace to assist us against our enemy, and to beg our Creator to send his Holy Spirit to guide us ; but if that were granted us immediately from the Deity, there would be an end of our warfare, and of our free agency ;

as no created being could withstand or maintain a competition with the Creator, or his Divine Agent, or eternal Spirit. That assistance, therefore, to be less than irresistible, must be through the ministry of created spirits, *whom*\*, St. Paul tells us, are sent forth to minister to the heirs of salvation. With them, however powerful, the evil spirits may still maintain a dispute in the human intellect; and by offering a choice to the will, give the free agent a claim to reward for obedience, or render him obnoxious to punishment for apostacy." P. 39.

Part II. is employed principally in investigating the history and philosophy of the Deluge. Much able discussion is here discovered, and no ordinary portion of ingenious conjecture. The author attempts to prove, in the course of this part, that the universal belief of a deity, and subordinate spirits, was derived to the world from Noah; and is unwilling to allow—what many sound divines are as unwilling to resign—that the oracles of the Heathens were a demoniacal assumption of a talent peculiarly divine.

The Mosaic Law engages the author's attention in Part III. of his Treatise; and this, as well as the prophetic writings, produces some remarks of value. The conformity of the Christian doctrine, as taught by Christ and his Apostles, to the general principles of divine communication under the former dispensation, and some strictures upon the modes of religion since adopted, close the subject of this treatise. Two Appendixes follow; the first upon the Book of Psalms, the second upon the Eucharist.

We cannot forbear remarking, in reviewing the different parts of this treatise, that it appears to have been the result of much and ingenious investigation. The author discovers a strength of understanding, and variety of information, which command our respect; and if we cannot always accede to his doctrines, or receive his conclusions, we rarely fail of deriving amusement and instruction from the originality and acuteness of his speculations. We have discovered some errors in phraseology, which, from their grossness and rare occurrence, we cannot but impute to inadvertence of the writer in the correction of his sheets; as his general acquaintance with language seems to place him beyond the suspicion of violating the proprieties of grammar through ignorance.

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\* An evident blunder for *who*. Rev.

ART. VI. *Observations respecting the Pulse, intended to point out, with greater Certainty, the Indications which it signifies, especially in Feverish Complaints.* By W. Falconer, M. D. F. R. S. Crown 8vo. 158 pp. 2s. 6d. Cadell. 1796.

THE knowledge of the variation in the pulse, particularly in its quickness, has always been considered as a matter of great importance in the study of physic. But, in order to be enabled to form an opinion, of the degree of danger indicated by the different degrees of velocity in the pulse, it is necessary, says Dr. Falconer, to have some standard in our mind to which it may be referred. To the attainment of this object, many and considerable obstacles oppose themselves; for the pulse not only varies in quickness, at different periods of life, but different temperatures, and even statures, have corresponding varieties of pulse. Thus the pulse in women is ordinarily found to be about one-seventh quicker than in men; in men of delicate constitutions, it is quicker than in the robust; in men of short stature, it is quicker than in those who are tall; and in children than in adults. The pulse is said to become slower from forty-five to fifty or sixty years of age, and afterwards to become quicker; a kind of hectic being supposed to be the usual concomitant of age, which makes the pulse in old persons approach to the feebleness and velocity of the infantine pulse. Thus the pulse, which, at the moment of birth, beats 130 strokes in a minute, decreases in velocity to the period of manhood, when its medium may be reckoned at 75; is stationary to 50 or 60, according to the degree of health, or firmness of constitution, of the subject; and then increases again as the body becomes enfeebled by age. The pulse also varies at different times of the day. In the morning, before breakfast, it is slowest. It becomes quicker after every meal, and that in proportion to the quantity and quality of the food taken into the stomach, and becomes slower again at night, during sleep, if the stomach has not been too much loaded, or defrauded of its necessary proportion of food. The author strengthens his positions with the authority of Sir John Floyer, Dr. Bryan Robinson, Dr. Heberden, and various other writers; but does not pretend, nevertheless, that either himself, or any of the authors he quotes, had made a sufficient number of experiments, or that there is such coincidence in their several observations, as to enable him to lay these down as established facts.

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But there are other variations in the pulse, which are reducible to no known rule. Thus there are some adults, the natural beat of whose pulse is only 40 in a minute; others that rise to 90. To these varieties in the natural pulse, the author thinks we should attribute the different degrees of velocity observed in it, in persons affected with the same species of epidemic fever. P. 55. By considering these varieties, says he,

“ We are enabled to account for, and reconcile many apparent irregularities and inconsistencies. Thus the pulse is often thought to indicate a lower degree of fever than the other symptoms import to be present. But it is very possible that these circumstances, however discordant they may appear at first sight, may be nevertheless in strict unison with one another. Thus I have witnessed a case attended with numerous and evident symptoms of fever, wherein the pulse did not exceed 40 in a minute, a number to all appearance extremely small, even supposing it to be the one usual in health. But upon the consideration that the natural pulse, in this instance, did not exceed 24 beats in a minute, the difficulty ceased, and the whole appeared regular and proportional. For as 24 is to 75, so is 40 to 125; the last of which numbers should be considered, according to the usual computation, as the real rate of the pulse, and which was fully adequate to the other symptoms of fever which then occurred.” P. 52.

“ But our opinions are not liable to be misled merely from thinking the pulse *slower* than what appears to correspond with the other symptoms of fever: they are at least equally liable to be erroneous from thinking the pulse to be *quicker*, and to indicate a higher degree of fever, than might be inferred from the state of the other symptoms. But in this case, as well as in the former, it will, I apprehend, be generally found, that the pulse, as well as the other symptoms, are regular and proportionate to one another. If the natural pulse be 96 in a minute, as I have repeatedly found it to be in some irritable habits, and not very uncommonly in the female sex, it may rise to 120 beats in a minute before we can pronounce a fever to be present: for as 75 is to 96, so is 96 to 121.5.” P. 53.

The author is aware that there must be great difficulty in making use of these observations in practice, as they suppose the physician to know what is the natural ratio of the pulse, in each patient he attends, which is far from being generally the case. He therefore advises the physician to “ examine, and note down the number of the healthy natural pulse of each individual for whom he has been, or may be likely to be concerned.” P. 57. To assist him afterwards, he has, with infinite labour, calculated the relative progress of acceleration of the pulse, beginning with the lowest, 40, and on to the highest, 130, compared with the standard 75, in ninety tables. Thus, if the pulse of a person usually beating 40 strokes in a minute, should be found to beat 48 times, it is equal to 90 of the natural

ral pulse ; if 64, to 128 ; if 82, the highest number for this pulse, it is equal to 153 of the standard pulse. These examples will suffice to show the intention of the tables ; but the author has given the calculation, upon all the intermediate numbers, from 40 to 82. He has also given a table, on the same scale, for every intermediate natural pulse, from 40, the lowest pulse, to 130, the highest. But as it is not possible to ascertain what the natural pulse is, more nearly than three or four strokes in the minute, a table for every fifth number would have been abundantly sufficient ; and the same observation will hold good in making the increase of the velocity of the pulse, every fifth additional stroke being as much as can be attended to. By observing this method, the tables would have been reduced to one fifth of their number, and each table would have had only one fifth of the number of lines they now contain ; which would have made them less perplexed, and more easy to be consulted. After all, although we cannot help admiring the ingenuity and industry of the author, yet, we apprehend, that the discrimination he aims at is by no means essential in practice, as the physician does not form his prognostic, or regulate his practice, by the pulse alone ; and even when he makes that his guide, it is from its increasing or decreasing velocity, while he is attending, that he principally draws his conclusion.

ART. VII. *Edward. Various Views of Human Nature, taken from Life and Manners, chiefly in England. By the Author of Zeluco. Two Volumes. 8vo. 14s. Cadell and Davies. 1796.*

DR. MOORE having, in his former publication of *Zeluco*, given the character of an accomplished villain, which nevertheless is not to be contemplated without some compunctious visitings of pity, has now taken occasion to delineate, in "*Edward*," a contrast the most forcible that can be imagined. He pays his countrymen the honour of taking his amiable picture from among themselves, and he evinces throughout a most perfect and intimate acquaintance with the present state of life and manners in England. The outline of the story is this.

Edward is found under the care of a workhouse nurse, by Mrs. Barnet, an excellent and amiable character, whose commiseration he excites. Her benevolence induces her to recommend



commend him to the attention of her husband, whom we think truly an original. The lad is taken into the family, and educated at their expence. His good qualities become progressively more prominent and impressivè, so that the views of his education are enlarged, and he is qualified by the liberality of his patrons, and his own merits and accomplishments, to act a conspicuous figure on the theatre of fashionable life. The author takes the opportunity of this young man's advancement in the world, to place before his readers, with the happiest effect, and obviously with truly moral views, the circumstances, fashions, and manners of the present times. The catastrophe of the piece is, that the hero accidentally becomes acquainted with the authors of his birth, who prove to be individuals of high birth and fortune. He is finally united to the woman of his affections, and rewarded with the happiness he is made obviously to deserve. Of the characters, we have before observed, that Mr. Barnet is, as far as our recollection serves, an original. He is represented as an opulent country gentleman, whose first passion and propensity is that of epicurean indulgence; but who, by the gentle artifices and management of his good and amiable wife, is made to exhibit traits of latent good feeling, and to perform acts truly benevolent and meritorious.

He is thus delineated ;

“ Mr. Barnet entered the parlour with a newspaper in his hand, and, what was seldom the case, with a cheerful countenance.

“ I fancy you have good news to communicate,” said Mrs. Barnet.

“ Why yes,” said he ; “ I find stocks have risen one and a half per cent. by which I shall gain a pretty round sum.”

“ I am glad to hear it,” said she, presenting him with a basin of tea.

“ I do not see why we should not have a dish of john-dorys for dinner to-day, let them cost what they will,” resumed he.

“ You shall have it, my dear,” said Mrs. Barnet ; “ I'll give orders about it directly.

While Mrs. Barnet was giving the orders, her husband helped himself very plentifully to the toast, which he found buttered to his taste. He continued to eat, with every appearance of satisfaction, for a considerable time after his wife returned ; and when he could eat no more, he presented her a plate of toast, with his usual phrase on like occasions—“ *I really wish you would eat a little bit yourself, my dear.*”

“ With all my heart,” said Mrs. Barnet ; “ for I rejoice to see you look so cheerful and well this morning.”

“ Why truly,” said he, stroking his belly, “ I do feel myself pretty comfortable.”

Mrs. Barnet thinking this the lucky moment for resuming the story of the poor boy—described his fine looks and helpless condition in such eloquent and pathetic terms, that her husband, in spite of his natural

rural indifference to every thing which did not personally regard himself, seemed a little affected.—Mrs. Barnet, perceiving this, continued:—

“ I do assure you, my dear, that you never saw a prettier boy.”

“ I make no manner of doubt of it,” said Mr. Barnet. “ But as for the old woman,” resumed his wife, “ she seemed to be an unfeeling creature, and smelt of gin.”

“ I make no manner of doubt of it,” said Mr. Barnet, “ for I have known several old women smell of gin.”

“ I am sure she will neglect the poor boy,” resumed she.

“ Well, my dear, since you are persuaded of that, I think we must send for the old woman, and advise her to take care of him; and I am willing to give her a few shillings out of my pocket for so doing,” said Mr. Barnet.

“ That would make her *promise* to take care of him,” said Mrs. Barnet, “ and make her *appear* very kind to him when you or I are with her; but what will become of the poor child when we are not present?”

“ Why, he must take his chance, like the other children,” said the husband.

“ The other children have all some relations to inquire about them,” said Mrs. Barnet; “ but this poor boy is quite destitute of relation, friend, or protector. The poor creature himself told me, that the only friend he ever had died last week.”

“ And who was he?” said Mr. Barnet.

“ A poor old foot-man,” replied his wife.

“ And are you making all this fuss, Jane, about a little friendless vagabond, whom nobody knows?” said Mr. Barnet.

“ If this poor boy were known, and had friends, he would not stand in need of our protection,” replied Mrs. Barnet.

“ That is very true,” said Mr. Barnet; “ but, on the other hand, it is very hard on us, to be the only protectors of poor friendless vagabond boys.”

“ This is but *one* boy,” replied Mrs. Barnet; perhaps Providence will never throw another so particularly in our way.”

“ Why truly, Jane, you surprise me,” said the husband; “ you seem to be as much concerned about this boy, as if he were your own.”

“ So would *you*, if you had only seen him; he is a most bewitching little fellow; and although he is somewhat pale and emaciated, I never in my life beheld a boy with finer features, and a more interesting countenance:—he brought to my remembrance our own poor George, who is dead and gone—” Here she burst into tears, and was unable to speak for a few minutes.

“ Pray, do not afflict yourself for what cannot be helped,” said Mr. Barnet; “ you know, my dear, we did all we could for George, and the apothecary did all *he* could also; he could not have prescribed a greater number of draughts, and cordials, and julaps, to the only son of a Duke; for his bill was as long as a spit, so there is no cause for sorrow or reflection.—And as for this hospital boy, although he is nothing to me, yet since he bears such a resemblance to George, I am willing

willing to make a weekly allowance, out of my own pocket, to the old woman, to make her careful of him."

Mrs. Barnet shook her head.

"Why, what would you have me do?" resumed the husband; "you would not surely have me take him quite out of the hands of the old woman, and be at the whole burden of his maintenance myself!"

Mrs. Barnet smiled with a nod of assent.

"Good gracious, my dear! You do not reflect," added the husband, "how strange a thing it would be for us to take a poor miserable wretch of a boy, perhaps the son of a foot-man, under our care, and be at the whole expence of maintaining him. I should be glad to know who will thank us for it?"

"Our own hearts," said Mrs. Barnet.

"My heart never thanked me for any such thing since I was born," said Mr. Barnet; "and I am sure all our acquaintances would laugh at us, and turn us into ridicule."

"All the laughers in the world cannot turn benevolence into ridicule," said Mrs. Barnet; "and the narrow minded may be hurt to see you do what *they* cannot imitate; but malice itself can neither prevent the pleasure which a charitable action will afford to your own breast, my dear, nor the respect which will attend it."

"So your drift is," replied the husband, "to tease me till I take this boy into my house."

"My drift has never been to tease you, but always to make you happy, my dear. I own I am affected with the friendless condition of this poor orphan, and struck with his resemblance to the child who was torn from us at the same age; as for the poor young creature's maintenance, it will be a mere trifle to us, but of infinite importance to him: it may save him from vice, and the worst kind of ruin. The reflection of having done so charitable an office to a lovely boy, like your own departed son, would no doubt afford you everlasting satisfaction: but," continued she, perceiving that her husband began to be affected, "I desire you to do nothing which is not prompted by the generous feelings of your own heart; for of this I am certain, that your acting up to them will render you more prosperous even in this world, and secure you a reward of an hundred fold in the next."

The earnestness of Mrs. Barnet's manner, and the recollection of a son whom he had loved as much as he could love any thing, had already touched the heart of the husband; and this last intimation of immediate prosperity and future reward, founded in his ears something like accumulated interest and a large premium, came nearest his feelings, and overcame him entirely.

"Well, my dear," said he, "since this is your opinion, let the boy be brought here as soon as you please."

Mrs. Barnet threw her arms around her husband's neck, and thanked him with all the warmth of an overflowing and benevolent heart."

P. 22.

If the other personages introduced be less striking than these, it arises neither from want of skill nor ingenuity, but from

from the familiarity with which we recognize their parallels in common life. Wormwood, perhaps, is an exception to the above remark; but Sir George Royston, Mr. Carnaby Shadow, Myrtle, and Shuffle, are encountered every day in the purlieus of Pall Mall and Bond Street.

The ladies also, though pourtrayed with much ease and elegance, cannot be said to excite particular interest, from any novelty of situation in which they are placed, or from any natural or acquired endowments by which they are distinguished.

The following extract describes the discovery of Edward's real parents, and does honour to the author's pen.

“Edward was now about the same age that Colonel Nevile had been when he left his wife at Paris; the Colonel's height and shape likewise were much the same with those of Edward; those beloved features, and that elegant form which had remained imprinted on her mind since that time, seemed again to be presented to the eyes of Mrs. Nevile as soon as Edward entered.

After looking on him with astonishment, she darted her eyes to the General; who rightly interpreting her look into a demand whether the resemblance did not also strike him, he answered that it did. But Edward not understanding this, and perceiving Mrs. Nevile to be grievously agitated, imputed it to the uneasiness which his presence imparted. After a considerable pause, he said, “I am afraid, Madam, that my presence disturbs you; perhaps I have been sent for through mistake.”

“His voice also!” exclaimed Mrs. Nevile.

“His very voice!” repeated the General.

Edward hearing this, and wondering what could be the meaning, remained in the room.

“Are you of this country, Sir?” said the General; “Were you born in England?”

“I know not by what right you ask, Sir,” replied Edward, hurt at the abruptness of the question; but as I wish to satisfy this lady in every thing in my power, I will answer all the questions *she* puts.”

“Were you born in England!” said Mrs. Nevile.

“It is my misfortune, Madam,” answered Edward, “not to know where I was born, nor who are my parents; but the earliest thing I can remember, is my being in England.”

“Your name is Edward?” said Mrs. Nevile.

“Edward is my Christian name, Madam.”

“I understood it to be your surname,” rejoined she.

“Many have understood it so,” said he; “because by that alone I have been usually called; but my surname is Evilen.”

“Evilen!” repeated she; and then, with great agitation, she continued—“But you say you never knew your parents—do you know how you came by that name?”

“My story, Madam, is a miserable one, perplexed with obscurity; how you come to take any interest in it, I cannot conceive; but I will tell you all I know of it myself. I have been informed, that I was abandoned

abandoned by those who had the care of me when an infant, and left with a poor woman, who was under the necessity of delivering me into the hands of the parish officers, by whom I was put into one of the houses ordained for the reception and maintenance of destitute children; there I remained for several years, and have often heard what I have just told you from the mistress of that house, and from others belonging to it, who also informed me that the name Edward Evilen was wrought on a cap."

"Oh heavenly powers!" exclaimed Mrs. Nevile, "Pray continue, pray continue."

"The name Edward Evilen," continued he, "was embroidered on the cap I wore, when left with the poor woman, who delivered it, with many articles of an infant's clothes, to those who had the direction of the institution, and the same name was likewise engraved on the box that contained them, which I remember to have seen."

"Have you that cap? Have you that box?" said Mrs. Nevile, with a wild and quick voice.

"No, Madam," answered he, "I have neither; all I have of what was delivered to the directors of the workhouse, as belonging to me, is a small locket, which was tied around my neck, and which I have carefully kept."

"Where is that locket," said Mrs. Nevile.

"Here it is," said Edward, opening the breast of his waistcoat, and shewing the small golden heart, which, from some idea that it had belonged to his mother, he constantly carried about him.

Mrs. Nevile, with trembling hands, seized it, pressed the spring, and when she discovered the little golden plate, with half the cypher of the letters N. G. engraved upon it, throwing her arms in ecstasy around the neck of Edward, she exclaimed, "You are, you are my long lost"—her voice failing, she fainted in his arms.

The General called for assistance.

Caroline was in the adjoining room, and had overheard part of what had passed; she rushed in, and was followed by Mrs. Nevile's maid.

"Press not around her," cried the General; "let her have free air; she is overcome with joy,—she recovers."

Mrs. Nevile opened her eyes, her recollection returned gradually, she saw Caroline, the General, and the maids; but Edward, having placed her on a couch, had moved behind when the General called to give her air, and was supporting her head, so that she did not see him when she began to recover. After looking at every face, she said, in a plaintive accent, "Alas! it was a dream."

"I hope," said the General, drawing Edward forward, "it is reality."

Mrs. Nevile gazed with delight in his countenance, and on a second glance of the locket, unloosing a ribbon that was tied around her neck, she drew from her bosom the golden heart that contained the counterpart of the cypher, and applying the one-half to the other, "They fit exactly," cried Caroline, who knew every circumstance of Mrs. Nevile's story, and had often wept over the locket while they were related; "they fit exactly," cried she.

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"They do indeed," said Mrs. Nevile, raising her eyes and hands to heaven.

"I remember your mentioning to me," said the General, "a mark resembling a mulberry near the elbow of the right arm of your son."

"That may be long since effaced," said Caroline.

"Such marks," resumed he, "never are effaced; they remain through life."

"Not always perhaps," said Caroline.

Edward, whose breast was agitated with tumultuous passions, and who had been on the stretch to seize the meaning of the mysterious scene in which he was an uninstructed actor, no sooner heard what fell from the General, than, unbuttoning the sleeve of his coat, he stript his right arm to the elbow, and the mark appeared, which, as soon as Mrs. Nevile saw, she eagerly pressed her lips upon it; then throwing again her arms around Edward's neck, she exclaimed with rapture, and at intervals, "O my son, my son, whom I have so long mourned—what happiness! to find thee restored—to find thee thus—the image of thy gallant father—Ah, my Nevile! why art thou not present to share the joy of this blessed moment?" Every person present sympathized with the rapturous effusions of Mrs. Nevile.

Edward's ideas were absorbed in wonder and the most delightful sensations. But the recollection of her husband checked the joyful expansion of Mrs. Nevile's heart, and cast a cloud over the sunshine that had begun to diffuse itself over her mind. She profoundly sighed, and tears flowed down her cheeks. All perceived and respected the cause of her grief. At length the General, wiping his eyes, addressed her in these words: "Lament not, dearest lady, the glorious fate of my nephew; he and his intrepid companion, the gallant Huntly, exerting themselves like British Officers, fell on the field of honour,

*and sunk to rest,  
By all their country's wishes blest!"*

This apostrophe roused the desponding spirits of Mrs. Nevile. With emotion she said, "Excuse, my brave and honoured friend, the weakness of a woman;" and then added, in a more solemn voice, and with her eyes directed upwards, "O ever wise and gracious Providence, forgive my repining at thy decrees, and render me ever thankful for thy mercies!" Having pronounced this, she again embraced Edward, and afterwards Caroline, who stood bathed in tears at the mention of her father.

The General, fearing the effect of such violent agitation, endeavoured to persuade Mrs. Nevile to go to bed, which, after a short conference with Edward, she agreed to, and retired with Caroline.

The General then accompanied Edward to Mrs. Barnet, whose joy was little inferior to that of the mother, when she was informed of what had passed." Vol. ii. p. 574.

Our objections to the volumes here announced, are these.—They are, to our apprehension, almost uniformly *tame* throughout:

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we look in vain for the spirit, energy, and invention, which characterized Zeluco. The introduction of the hero, and the winding up of his story, differ little or nothing from that of innumerable volumes which crowd the shelves of circulating libraries. What can be more trite than recognizing a lost child from a mark on the shoulder, &c. or a locket, a miniature picture, &c. &c. It is true, that the various personages of the novel are faithful representatives of those we meet with in daily society: but it is expected from an author of character, that, by liveliness of delineation, he should at least give the effect of novelty. The work, however, is exceedingly well written throughout, and, in this respect, does no dishonour to the established reputation of Dr. Moore. The moral also is unexceptionably good; and though, considered as a whole, this performance is, in our opinion, very much inferior to the former productions of the author's pen, we doubt not but it will have an extensive circulation, a distinction which, all circumstances considered, it may properly be said to deserve.

ART. VIII. *A brief Exposition of the Laws relative to Wills and Testaments: to which is added, an Abstract of the Statute 3 C. Geo. III. Ch. 52, entitled an Act for repealing certain Duties on Legacies and Shares of Personal Estates, and for granting other Duties therein in certain Cases.* By S. W. Nicoll, Esq. Barrister at Law. 8vo. 3s. sewed. E. and R. Brooke. 1796.

MR. NICOLL informs us, in his preface, that his work

“Is addressed more particularly to two classes of people, those who through obstinacy will not, and those who in emergent cases cannot, apply to gentlemen of the profession on making their wills. The former it may tend to shew the slipperiness of the ground on which they tread; and to the latter,” he says, “I hope it may afford some useful assistance. Further than this, I do not despair of this little work being occasionally a convenient pocket companion to country practitioners, who are often called to a distance from home to make the wills of persons labouring under dangerous complaints, and to whom a more bulky book might be troublesome.”

We are inclined to think that this pamphlet will rather be found applicable to the first, than the second object, for which it professes to be written. It seems better adapted to deter people from

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rashly attempting to draw up their own wills, than to assist those who are compelled by exigencies to effect it. These two designs are indeed somewhat inconsistent with each other. He who wishes to frighten obstinacy into a recourse to legal experience, must point out the hazards and difficulty of making a valid will without it. The more strongly he can do this, the more likely must he be to accomplish his purpose. But, on the other hand, where the desire is to assist the inexperienced, an author must try by all means to reduce the subject to the level of common comprehension; and if that should be in truth impracticable, he ought not to attempt what he knows it will be impossible to execute. The present essay is a great deal too concise for the purpose of giving much useful knowledge to persons destitute of all previous information upon the subject. To the country practitioner indeed it may form a very useful abstract of the principal rules and distinctions which occur in the case of wills. Mr. Nicoll has commenced his essay with the definition of a will. He points out the solemnities necessary to render it valid, and considers the various means by which dispositions of real and personal property may be rendered efficacious. He has executed this part of his task with accuracy and judgment, and has likewise subjoined the most usual formulæ by which such devises or legacies may be given. We shall subjoin a brief abstract from the work, merely for the purpose of pointing out one of the few errors which seem inadvertently to have been admitted into it.

After citing the following rule, from Mr. Fearne's Essay, 4 Ed. 329, "The present capacity of taking effect in possession, if the possession were to become vacant, universally distinguishes a vested from a contingent remainder," the author subjoins the following observations in a note.

"It should seem this *definition* is not universally true. If there are remainders after a contingent fee, which may, or may not, ever take effect, these remainders are all deemed contingent, as in *Loddington and Kime*, 1 Sab. 224.—*Doe and Burnfall* 6.—T. R. 30. In the latter case a devise was to A. for life, remainder to her children in fee, remainder to B. who was living. A. never had any children, and suffered a recovery. This was held to bar B. and all subsequent remainders. Now B. had certainly a present capacity of taking.

Mr. Nicoll has not understood correctly the meaning of Mr. Fearne, where he mentions this characteristic (not definition) of a vested remainder. That valuable author is pointing out the distinction between remainders in which the interest is certain, but the time of its taking effect in possession is dubious; and those wherein the period at which the interest shall vest,

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is as uncertain as that at which it may come into possession. By the words *present capacity*, he means a complete and certain interest, created and vested by a legal instrument, on the first moment of its operation, and to the possession of which nothing is wanting but the extinction of the estate which is immediately vested in possession. Now, in the case put by Mr. Nicoll, B's remainder has not a present capacity of taking effect in possession upon the mere extinction of A's interest by death. Another circumstance, and that in its nature contingent, is requisite to vest any interest in him at all, namely, that A should die without children.

To suppose Mr. Fearne to have meant any thing more, would be to suppose him ignorant of the description of contingent remainders, which he gives in the very next page of his work, p. 330. For, if Mr. Nicoll's construction be right, Mr. F. must have meant that every remainder limited after an estate tail given to children, not in esse, would be vested; since if the tenant for life should die without issue, the remainder over would immediately take effect in possession.

An instance of this kind would perhaps have been more correct than those which are put by Mr. Nicoll: his are not, in strictness, cases of proper remainders. They are what are called contingent remainders with a double aspect, that is, the two estates are not to be considered as the portions of the same fee simple, but, as Mr. N. very properly remarks, p. 38, the more remote is the substitution of another interest in lieu of a prior devised fee, upon the happening, or not happening, of some particular event.

ART. IX. *A Guide to Health, being Cautions and Directions in the Treatment of Diseases; designed chiefly for the Use of Students. By the Reverend Joseph Townsend, Rector of Pwsey, Author of the Physician's Vade Mecum, and of a Journey through Spain. Vol. II. 8vo. 536 pp. 7s. Johnson. 1796.*

IN our review for February, 1796, we gave an account of the first volume of this useful work; and, from an attentive perusal of the present, we see no reason for giving a less favourable account of it than of the former, as we observe that equal diligence has been exerted, in selecting such materials as were best suited to the intentions of the author. What has been borrowed, and much must necessarily be borrowed in a work of

this kind, has generally been improved, and the author has inserted, besides, a considerable portion of original matter. We could wish, however, he had not shown so marked a predilection for the patronizers of the aerial system, or given so much credit to the exaggerated stories of cures they are supposed to have performed. In other respects, the work seems well adapted to the purpose of instructing clergymen and gentlemen, residing in the country, in the knowledge of diseases, and thence enabling them to assist their neighbours and tenants, where skilful medical attendants may not be easily procured.

From a variety of useful matter, we shall extract the following, as it suggests a method of treating a disease, with a possibility at least of success, which has hitherto been considered as inevitably fatal.

“Hydrorachitis, p. 262.—A dropical tumour in new-born infants, commonly on the lumbar vertebræ, soft, small, and with a dilatation of the vertebra. It is not, however, absolutely confined to the lumbar vertebræ, for it has been found both in the dorsal vertebræ and in the sacrum. The lymph in this tumour is derived from the fourth ventricle of the brain, where it constituted hydrocephalus internus, and from thence descending between the tunica arachnoides and the vagina of the spinal marrow, which is a prolongation of the *dura mater*, it distends this membrane, and with it penetrates the vertebra. This in new-born infants is not difficult, because the annular part is composed of two distinct bones, united posteriorly by a ligament. From this effect, Ruysch, after the Arabians, calls the disease in question, *spina bifida*; but Morgagni, with greater propriety, has named it, from two Greek expressions implying water in the spine, *hydrorachitis*.

“This dreadful disease has hitherto eluded all the resources of art, for in vain the medicines used in dropsy have been resorted to, and to puncture the tumour is inevitable death. Hence it is, that infants, attacked by it, whether before or soon after birth, soon come to the period of their existence. Yet, amidst multitudes, who have lived for a few days only in this terrible disease, my friend Mr. Gimbernat, attended one, a lovely youth, who completed his fifteenth year before he died. The tumour, which was on the superior part of the sacrum, was at his birth no bigger than a hazel nut, but by degrees it grew to the size of a hen's egg, when it became difficult to avoid compression. At this period he applied to Mr. Gimbernat, who observing, that when the tumour was compressed, the boy first complained of head-ach, then felt vertigo, after that became lethargic, and so continued until the pressure was removed; he contrived an instrument, which at once protected the tumour from external injury, and by means of a spring, made such pressure on the part as the boy was able to bear without either pain or lethargy. The design of this pressure was, to promote absorption, which effect it produced to such

a degree, that the tumour decreased in size, and the fixed pain in the centre of his head, of which he before complained, had left him.

“ Thus relieved, the boy neglected to call from time to time upon his surgeon, till the leather covering the instrument was worn out, and the iron circle had ulcerated the tumour, in consequence of which the lymph was suddenly discharged.

“ Mr. Gimbernat and his son, from whom I have this relation, were instantly called in. They found the boy senseless, with a very quick pulse, and violent convulsions, particularly in his lower extremities. They observed likewise, that a very considerable quantity of a limpid fluid, exceedingly saline, had been discharged, and was then flowing to a most astonishing degree. They applied strong sticking plaster to the opening of the tumour, and no sooner was the communication with the external air cut off, than the patient began gradually to regain his senses; but the convulsions, chiefly of the lower extremities, still continued, and he complained incessantly of excruciating pain in the interior of his head. In a few hours the quantity of lymph collected in the tumour was so great, that the sticking plaster, although assisted by fomentations with calcined alum, was carried off.

“ No sooner was the communication renewed between the atmospheric air and the brain, through the vertebral canal, than lethargy returned and continued, till fresh plasters were applied, when, as before, the pain in the head produced incessant lamentation, till at the end of two days he died.

“ On dissection, the bones of the head, by a preternatural accumulation of blood, were found livid and much discoloured: the dura and pia mater much inflamed, and the fourth ventricle was so much dilated, as easily to admit the introduction of the thumb; but the other ventricles were in their natural condition.

“ The tumour was situated on the posterior part of the sacrum through an opening, which arose from defect of ossification, and its cavity communicated with the fourth ventricle through the vertebral canal. All these parts are to be seen in M. Gimbernat's Museum.

“ From this beautiful case we may see clearly the nature of the disease in question, and the means by which we may attempt the cure with some prospect of success. These are the exhibition of such medicines as are usually recommended in simple cases of hydrocephalus internus, and external pressure, gradually and cautiously produced, with a view of exciting the absorbents to more vigorous action. If these fail to reduce the tumour, the case is desperate and admits no relief.”

It is evident that great care and attention have been bestowed upon the compilation of this work, and we are happy that, by giving our suffrage in its favour, we can contribute to its success.

ART. X. *A Residence in France, &c. described in a Series of Letters from an English Lady.**(Continued from our last, p. 184.)*

IT was observed in the opening of our former article on this subject, that the writer of these Letters possesses evidently a knowledge of the French character "which is intimate and exact; that she has a judgment not satisfied with superficial examination, and that what she traces with uncommon sagacity, she expresses with a precision equally singular." We shall now proceed more particularly to exemplify this part of our account, which perhaps will be best effected by the union of several small traits. In a letter from which we have already made an extract, the writer makes the following remark :

"Our journey is fixed for to-morrow, and all the morning has been passed in attendance for our passports. This affair is not so quickly dispatched as you may imagine. The French are, indeed, said to be a very lively people, but we mistake their volubility for vivacity; for in their public offices, their shops, and in any transaction of business, no people on earth can be more tedious—they are slow, irregular, and loquacious; and a retail English Quaker, with all his formalities, would dispose of half his stock in less time than you can purchase a three sols stamp from a brisk French Commis." Vol. i. p. 38.

The truth appears to be, that their vivacity makes them unfit for that steady application to business, which, with an appearance of sericifness, produces real dispatch and quickness: but the trait is a new one, and the reflection just, as far as it is intended to go. The general taste for keeping tame animals, prevalent among the French ladies, is pointed out in very lively terms.

"In England this passion for animals is chiefly confined to old maids, but here it is general. Almost every woman, however numerous her family, has a nursery of birds, an angola, and two or three lap-dogs, who share her cares with her husband and children. The dogs have all romantic names, and are enquired after with so much solicitude, when they do not make one in a visit, that I was some time before I discovered that *Nina* and *Rosine* were not the young ladies of the family. I do not remember to have seen any husband, however master of his house in other respects, daring enough to displace a favourite animal, even though it occupied the only vacant *fauteuil*." P. 41.

A more curious peculiarity in the conduct of the French ladies, is described in the following passage :

"Much

“ Much has been said of the gallantry of the French ladies, and not entirely without reason; yet, though sometimes inconstant wives, they are, for the most part, faithful friends—they sacrifice the husband without forsaking him, and their common interest is always promoted with as much zeal as the most inviolable attachment could inspire. Madame de C——, whom we often meet in company, is the wife of an emigrant, and is said not to be absolutely disconsolate at his absence; yet she is indefatigable in her efforts to supply him with money: she even risks her safety by her solicitude, and has just prevailed on her favourite admirer to hasten his departure for the frontiers, in order to convey a sum she has with much difficulty been raising. Such instances are, I believe, not very rare; and, as a Frenchman usually prefers his interest to every thing else, and is not quite so unaccommodating as an Englishman, an amicable arrangement takes place, and one seldom hears of a separation.” P. 111.

The great facility of obtaining divorces has, however, since this letter was written, produced a material difference as to the latter circumstance. In page 132, the author contends, with Sterne, that the French are not a gay nation.

“ It is true,” she says, “ they laugh much, have great gesticulation, and are extravagantly fond of dancing: but the laugh is the effect of habit, and not of a risible sensation; the gesture is not the agitation of the mind operating upon the body, but constitutional volubility; and their love of dancing is merely the effect of a happy climate (which though mild does not enervate) and that love of action which usually accompanies *mental vacancy*, when it is not counteracted by heat or physical causes.” P. 132.

But if this should be thought too paradoxical, or too severe, the delineation we shall next extract, will be allowed to be a more exact copy of nature.

“ One of the distinguishing features in the French character is *sang froid*—scarcely a day passes that it does not force itself on one’s observation. It is not confined to the thinking part of the people, who know that passion and irritability avail nothing; nor to those who not thinking at all, are, of course, not moved by any thing: but is equally possessed by every rank and condition, whether you class them by their mental endowments, or their temporal possessions. They not only (as, it must be confessed, is too commonly the case in all countries) bear the calamities of their friends with great philosophy, but are nearly as reasonable under the pressure of their own. The grief of a Frenchman, at least, partakes of his imputed national complaisance, and, far from intruding itself on society, is always ready to accept of consolation, and join in amusement. If you say your wife or relations are dead, they reply coldly, “ *Il faut se consoler* :” or if they visit you in an illness, “ *Il faut prendre patience*.” Or tell them you are ruined, and their features then become something more attenuated, the shoulders something more elevated, and a more commiserating tone confessed, “ *C’est bien malheureux—Mais enfin que voulez*

*woulez vous ?*" and in the same instant they will recount some good fortune at a card party, or expatiate on the excellence of a ragout. Yet; to do them justice, they only offer for *your* comfort the same arguments they would have found efficacious in promoting their own.

" This disposition, which preserves the tranquillity of the rich, indurates the sense of wretchedness in the poor; it supplies the place of fortitude in the one, and that of patience in the other; and, while it enables both to endure their own particular evils, it makes them submit quietly to a weight and excess of public evils, which any nation but their own would sink under, or resist. Amongst shopkeepers, servants, &c. without incurring personal odium, it has the effect of what would be deemed in England impenetrable assurance. It forces pertinaciously an article not wanted, and preserves the inflexibility of the features at a detected imposition: it inspires servants with arguments in defence of every misdemeanor in the whole domestic catalogue; it renders them insensible either of their negligences or the consequences of them; and endows them with a happy facility of contradicting with the most obsequious politeness.

" A gentleman of our acquaintance dined at a *table d'Hôte*, where the company were annoyed by a very uncommon and offensive smell. On cutting up a fowl, they discovered the smell to have been occasioned by its being dressed without any other preparation than that of *depluming*. They immediately sent for the host, and told him, that the fowl had been dressed without having been drawn: but, far from appearing disconcerted, as one might expect, he only replied, "*Cela se pourroit bien, Monsieur.*" Now, an English Boniface, even though he had already made his fortune, would have been mortified at such an incident, and all his eloquence would scarcely have produced an unflinching apology.

" Whether this national indifference originates in a physical or a moral cause, from an obtuseness in their corporeal formation, or a moral cause, from an obtuseness in their intellectual one, I do not pretend to decide; but whatever be the cause, the effect is enjoyed with great modesty. So little do the French pique themselves on this valuable stoicism, that they acknowledge being more subject to that human weakness called *feeling*, than any other people in the world. All their writers abound in pathetic exclamations, sentimental phrases, and allusions to "*la sensibilité Française*," as though they imagined it proverbial. You can scarcely hold a conversation with a Frenchman without having him detail, with an expression of feature not always analagous, many very affecting sentences. He is *désolé*, *désespéré*, or *affligé*—he has *le cœur trop sensible*, *le cœur serré*, or *le cœur navré*; and the well placing of these dolorous assertions depends rather upon the judgement and eloquence of the speaker, than the seriousness of the case which gives rise to them. For instance, the despair and desolation of him who has lost his money, and of him whose head is ill dressed, are of different degrees, but the expressions are usually the same. The debates of the Convention, and the debates of the Jacobins, and all the public prints, are fraught with proofs of this appropriated susceptibility, and it is often attributed to persons and occasions where one should not much expect to find it. A quarrel between the legislators,

as to who was most concerned in the massacres of September, is reconciled with a "sweet and enthusiastic excess of fraternal tenderness." When the clubs dispute on the expediency of an insurrection, or the necessity of a more frequent employment of the *guillotine*, the debate terminates by *overflowings of sensibility* from all the members who have engaged in it."—"Perhaps the real *sang froid* I have before noticed, and these pretensions to sensibility, are a natural consequence one of the other. It is the history of the beast's confession—we have only to be particularly deficient in any quality, to make us solicitous for the reputation of it; and, after a long habit of deceiving others, we finish by deceiving ourselves. He who feels no compassion for the distresses of his neighbour, knows that such indifference is not very estimable; he, therefore, studies to disguise the coldness of his heart, by the exaggeration of his language, and supplies, by an affected excess of sentiment, the total absence of it. The gods have not (as you know) made me poetical, nor do I often tax your patience with a simile, but I think this French sensibility is to genuine feeling, what their paste is to the diamond—it gratifies the vanity of the wearer, and deceives the eye of the superficial observer, but is of little use or value, and when tried by the fire of adversity, quickly disappears." P. 165.

This astonishing faculty of indifference accounts, better than any thing else, for the unparalleled patience of the French under the tyranny of their republican despots. After recounting a remarkable instance of this tyranny, our traveller thus proceeds:

"As usual, these proceedings excite secret murmurs, but are, nevertheless, yielded to, with perfect submission. One can never, on these occasions, cease admiring the endurance of the French character. In other countries, at every change of party, the people are flattered with the prospect of advantage, or conciliated by indulgences; but here they gain nothing by change, except an accumulation of oppression—and the success of a new party is always the harbinger of some new tyranny. While the fall of Hebert is proclaimed as the triumph of freedom, all the citizens are disarmed by way of collateral security; and at the instant he is accused, by the Convention, of Atheism and immorality, a militant police is sent forth to devastate the churches, and punish those who are detected in observing the Sabbath—" *Mais plutôt souffrir que mourir, c'est la devise des Français.*" Brissot and his companions died singing a *paraphrase* \* of my quotation:

*Plûtôt la mort que l'esclavage,  
C'est la devise des Français.*

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\* It should be *parody*. *Paraphrase* preserves the same sense, changing the words. *Parody*, under the same or a similar form of words, changes or reverses the sense.

REV.

"Let

“ Let those who reflect on what France has submitted to, under them and their successors, decide whether the original be not more apposite.” Vol. ii. p. 85.

It is curious enough to observe, that while the French were groaning under a despotism so severe, that astonishment is excited how any human beings could submit to it, some misguided and infatuated English, as ignorant as they were absurd, were congratulating them upon that liberty of which they did not possess even the shadow. Some of the coincidences that pointedly marked this error, are well noticed by this lady.

“ It is very remarkable, that, on the same day on which the friends of liberty and equality of Manchester, signalized themselves by a most *patriotic* compliment to the Convention, beginning with ‘ *Français, vous êtes libres,*’ they were, at that very moment, discussing a petition from numbers of Parisians who had been thrown into prison without knowing either their crime or their accusers, and were still detained under the same arbitrary circumstances.—The law of the constitution is, that every person arrested shall be interrogated within twenty-four hours; but, as these imprisonments were the work of republican ministers, the Convention seemed to think it indelicate to interpose, and these citizens, of a country whose freedom is so much envied by the *Manchester society*, will most likely remain in durance, as long as it shall be convenient to those who have placed them there.”—“ The patriots of *Belfast* were not more fortunate in the adaptation of their civilities—they addressed the Convention, in a strain of great piety, to congratulate them on the success of their arms *in the causes of civil and religious liberty*. The harangue was interrupted by the *mal-à-propos* entrance of two deputies, who complained of having been beaten, almost hanged, and half drowned, by the people of Chartres, for belonging, as they were told, to an assembly of atheistical persecutors of religion; and this Convention, whom the society of *Belfast* admire for propagating *religious liberty* in other countries, were in a few days *humbly petitioned*, from various departments, not to destroy it in their own.” Vol. i. p. 201.

The despotic progress of French *freedom* is very exactly traced in these letters, till we find it lodging the writer, and all her friends, in miserable and crowded prisons, where life was held, from day to day, on the precarious tenure of the will of the reigning demagogue, or the emissaries of the Convention. “ The inquisition begins to grow so strict,” says this lady, at p. 243, “ that I have thought it necessary, to-day, to bury a translation of Burke.” In the next letter, dated April 20, 1793, we find the decree published, that every house in the republic shall have fixed on the outside of the door, in legible characters, the name, age, birth-place, and profession of its inhabitants. The various modes of complying with this arbitrary ordinance, are described in an entertaining manner.

“ It



“ It is curious, in walking the streets, to observe the devices of the several classes of aristocracy; for it is not to be disguised, that since the hope from Dumourier has vanished, though the disguise of the people may be increased, their terror is also greater than ever, and the departments near Paris have no resource but silent submission. Every one, therefore, obeys the *letter* of the decrees with the diligence of fear, while they elude the spirit of them with all the ingenuity of hatred. The rich, for example, who cannot entirely divest themselves of their remaining hauteur, exhibit a sullen compliance on a small piece of paper, written in a small hand, and placed at the very extreme of the height allowed by law. Some fix their bills so as to be half covered by a shutter: others fasten them only with wafers, so that the wind detaching one or two corners, makes it impossible to read the rest \*. Many who have courts or passages to their houses, put their names on the half of a gate, which they leave open; so that the writing is not perceptible but to those who enter. But those who are most afraid, or most decidedly aristocrats, subjoin to their registers, ‘ *All good republicans,*’ or, ‘ *Vive la republique, une et indivisible.*’ Some, likewise, who are in public offices, or shopkeepers who are very timid, and afraid of pillage, or are ripe for a counter-revolution, have a sheet half the size of the door, decorated with red caps, tri-coloured ribbons, and flaming sentences ending in “ *death or liberty.*” P. 247.

At the same period, the domiciliary visits, or searches of private houses, were carried on with great tyranny, to the constant annoyance and alarm of the inhabitants; of which a tolerable specimen appears in a passage immediately preceding that which we have last cited.

“ We have had two domiciliary visits within the last fortnight, one to search for arms, the other under the pretext of ascertaining the number of troops each house is capable of lodging. But this was only the pretext, because the municipality always quarter troops as they think proper, without considering whether you have room or not; and the real object of this inquisition was to observe if the inhabitants answered to the lists placed on the doors. Mrs. D— was ill in bed; but you must not imagine such a circumstance deterred these gallant republicans from entering her room with an armed force, to calculate how many soldiers might be lodged in the bedchamber of a sick female! The French, indeed, had never, in my remembrance, any pretensions to delicacy, or even decency, and they are certainly not improved in these respects by the revolution.” P. 246.

In a subsequent letter, the fair and very able writer discusses more at large the claim of the French, to a superiority over

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\* This contrivance became so common, that an article was obliged to be added to the decree, importing, that whenever the papers were damaged or effaced by the weather, or deranged by the wind, the inhabitants should replace them, under a penalty.”

our own nation in politeness; nor can we persuade ourselves to withhold from our readers a passage so well argued, and so admirably expressed.

“ It is observable, that we examine less scrupulously the pretensions of a nation to any particular excellence, than we do those of an individual. The reason of this is, probably, that our self-love is as much gratified by rejecting the one as in admitting the other. When we allow the claims of a whole people, we are flattered with the idea of being above narrow prejudices, and of possessing an enlarged and liberal mind; but if a single individual arrogate to himself any exclusive superiority, our own pride immediately becomes opposed to his, and we seem but to vindicate our judgment in degrading such presumption. I can conceive no other causes for our having so long acquiesced in the claims of the French to pre-eminent good breeding, in an age when, I believe, no persons acquainted with both nations can discover any thing to justify them. If, indeed, politeness consisted in the repetition of a certain routine of phrases unconnected with the mind or action, I might be obliged to decide against our country; but while decency makes a part of good manners, or feeling is preferable to a mechanical jargon, I am inclined to think the English have a merit more than they have hitherto ascribed to themselves. Do not suppose, however, that I am going to descant on the old imputations of French flattery, and ‘ French insincerity;’ for I am far from concluding that civil behaviour gives one a right to expect kind offices, or that a man is false because he pays a compliment, and refuses a service: I only wish to infer that an impertinence is not the less impertinent because it is accompanied by a certain set of words, and that a people, who are indelicate to an excess, cannot properly be denominated a *polite people*.

“ A French man or woman, with no other apology than *permettez moi*, will take a book out of your hand, look over any thing you are reading, and ask you a thousand questions relative to your most private concerns.—They will enter your room, even your bedchamber, without knocking, place themselves between you and the fire, or take hold of your clothes to guess what they cost, and deem these acts of rudeness sufficiently qualified by, *je demande bien de pardons*. They are fully convinced that the English all eat with their knives, and I have often heard this discussed with much self-complacency, by those who usually shared the labours of the repast between a fork and their fingers. Our custom also of using water-glasses after dinner is an object of particular censure; yet whoever dines at a French table, must frequently observe that many of the guests might benefit by such ablutions, and their napkins always testify that some previous application would be by no means superfluous. Nothing is more common than to hear physical derangements, disorders, and their remedies, expatiated upon by the parties concerned, amidst a room full of people, and that with so much minuteness of description, that a foreigner, without being very fastidious, is on some occasions apt to feel very unpleasant sympathies. There are scarcely any of the ceremonies of a lady’s toilette more a mystery to one sex than the other, and men and

and their wives, who scarcely eat at the same table, are in this respect grossly familiar. The conversation in most societies partakes of this indecency, and the manners of an English female are in danger of becoming contaminated, while she is only endeavouring to suffer without pain the customs of those she has been taught to consider as models of politeness." P. 256.

Besides the good sense and sound argument contained in this passage, and the accuracy of observation which it exhibits, it is impossible not to be struck with the high polish of the style. It is finished like an essay written for the Rambler or Adventurer, and is not less a learned style than that of the most established authors. We call it a learned style, from the easy and natural intermixture of words and phrases, not in general familiar to any but the learned, though known perhaps, when heard, by many others. Such as "arrogate,"—"exclusive superiority,"—"pre-eminent good breeding,"—"to descant on the old imputations,"—"fastidious,"—"unpleasant sympathies,"—"contaminated." These and other characteristics of the general style of these volumes, though it is not free, as we shall hereafter show, from occasional inaccuracies, added much at first to our doubts about the female origin of the letters; and now we are convinced on that head, continue to impress us with an high notion of the talents of a lady to whom the language of our best philosophers appears to cost no effort; and whose very original ideas are almost always clothed not only in appropriate terms, but in the most refined, though unaffected, phraseology. Two or three expressions we had at first marked as almost amounting to a proof, that the writer was a male. For example; "you return more fatigued than you would *from a cricket match*." Vol. i. p. 183. The experience of that fatigue could hardly have happened to a lady, except as a spectatress, in which character a cricket-match would not be more felt than a horse-race, &c. In p. 310, of the same volume, she says, after reciting her own opinions, "this you will say is only a chapter of '*a man's* importance to himself'," which is solved indeed, as a quotation, and by taking the term *man* generically, but still conveys a sort of notion respecting the writer. Among the learned expressions that tended to the same conclusion, are those in the following passage on plans of education: "All we have to apprehend is, that, amidst so many wise heads, more than one wise plan may be produced, and a difficulty of choice keep the rising generation in a sort of *abeyance*, so that they must remain *sterile*, or become *vitiating*, while it is determining in what manner they shall be cultivated." P. 214, vol. i. But these points of circumstantial evidence we give up to the force of a direct and irrefragable testimony;

testimony; and adduce them only to prove, that we have considered the point with some care, and had not indulged a scepticism merely wanton, before we made those enquiries by which our doubts were removed.

In a letter, dated July 23, 1793, we have a very interesting account of the enthusiastic Charlotte Corday, who seems to have signalized Marat as the object of her vengeance rather for being a persecutor of religion, than for his political atrocity; but as many good accounts of this extraordinary female have already appeared, we shall leave our readers to consult the letters themselves for that which is here given; observing only, that it seems to bear the marks of perfect authenticity. The account of Cecile Renaud, who attempted to assassinate Robespierre, as being less known, we shall perhaps hereafter transcribe. In August, 1793, the personal sufferings of the writer commence, and are recited in a very striking manner, in a letter dated Peronne.

“ On our return from Soissons I found, by the public prints, that a decree had passed for arresting all natives of the countries with which France is at war, and who had not constantly resided there since eighty-nine. This intelligence, as you will conceive, sufficiently alarmed me, and I lost no time in consulting Mad. de ——’s friends on the subject, who were generally of opinion that the decree was merely a menace, and that it was too unjust to be put in execution. As some days elapsed, and no steps were taken in consequence, I began to think they were right, and my spirits were somewhat revived; when one evening, as I was preparing to go to bed, my maid suddenly entered the room, and before she could give me any previous explanation, the apartment was filled with armed men. As soon as I was collected enough to enquire the object of this unseasonable visit, I learned that all this military *apparel*\* was to put the seals on my papers, and convey my person to the Hotel de Ville!—I knew it would be vain to remonstrate, and therefore made an effort to recover my spirits and submit. The business, however, was not yet terminated, my papers were to be sealed—and, though they were not very voluminous, the process was more difficult than you would imagine, none of the company having been employed on affairs of the kind before. A debate ensued on the manner in which it should be done, and, after a very tumultuous discussion, it was sagaciously concluded to seal up the doors and windows of the apartments appropriated to my use. They then discovered that they had no seal fit for the purpose, and a new consultation was holden on the propriety of affixing a cypher which was offered them by one of the *Garde Nationale*.

“ This weighty matter being at length decided, the doors of my bedchamber, dressing-room, and of the apartments with which they

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\* A gallicism, for *appareil*. apparatus.

Rev.

communicated,

Communicated, were carefully fastened up, though not without an observation on my part that I was only a guest at Mad. de —'s, and that an order to seize my papers or person was not a mandate for rendering a part of her house useless. But there was no reasoning with ignorance and a score of bayonets, nor could I obtain permission even to take some linen out of my drawers. On going down stairs I found the court and avenues to the garden amply guarded; and, with this numerous escort, and accompanied by Mad. de —, I was conducted to the Hotel de Ville. I know not what resistance they might expect from a single female, but, to judge by their precautions, they must have deemed the adventure a very perilous one. When we arrived at the Hotel de Ville, it was near 11 o'clock: the hall was crowded, and a young man, in a dirty linen jacket and trousers, and dirty linen, with the air of a *polisson* and the countenance of an assassin, was haranguing with great vehemence against the English, who, he asserted, were all agents of Pitt (especially the women) and were to set fire to the corn and corrupt the garrisons of the fortified towns.—The people listened to these terrible projects with a stupid sort of surprize, and, for the most part, seemed either very careless, or very incredulous. As soon as this inflammatory piece of eloquence was finished, I was presented to the ill-looking orator, who, I learned, was a *representant du peuple*. It was easy to perceive that my spirits were quite overpowered, and that I could with difficulty support myself; but this did not prevent the *representant du peuple* from treating me with that inconsiderate brutality commonly the effect of a sudden accession of power on narrow and vulgar minds. After a variety of impertinent questions, menaces of a prison for myself, and exclamations of hatred and vengeance against my country, on producing some friends of Mad. de —, who were to be answerable for me, I was released, and returned home more dead than alive." P. 333.

This was but the beginning of evils; on her return home, her papers were sealed up in a box, but not till her servant had conveyed away some letters, while she amused the officers "with the sight of a blue-bottle fly through a microscope." But another letter or two places the writer in a *Maison d'Arret* at Arras, and gives the commencement of a severe imprisonment, which ended not till after the death of Robespierre. We had intended with the present article to close our account of this work; but, after refraining as much as we could from the insertion of various passages, which highly deserved insertion, we have still so many to remark, that are by far too interesting to be omitted, that we must transgress our usual customs, by extending our account of these volumes to a third number.

*(To be concluded in our next.)*

ART. XI. *Additional Facts, addressed to the serious Attention of the People of Great Britain, respecting the Expences of the War, and the State of the National Debt.* By William Morgan, F. R. S. *Third Edition.* 8vo. 53 pp. 1s. Debrett. 1796.

THERE is a natural alliance between arithmetic and some important branches of politics, which has given rise to the science called political arithmetic. Mr. Morgan, the writer of the pamphlet of which we are now to give an account, has acquired a just and extensive celebrity, as a calculator and a mathematician. There is a considerable party likewise, who will admit him to have a kind of right by succession, to lead the opinions of the nation in matters of finance. Thus a double weight is attached to his conclusions on the subjects of which he treats, whether they be just or erroneous: and the degree of attention which we shall give to his present publication, must be somewhat increased by these circumstances.

The first section of his work consists of a comparison of the expences of the present and preceding wars. To this the author premises a defence against the charge of having, in a former work, instituted an undue comparison between the expence of the three first years of the American and present war; because it was but part of our force which was exerted in the former term, until the last year, 1778, whence its expence was relatively low; whereas the greatest possible exertions were made during the whole of the latter period. The legitimacy of that comparison Mr. M. defends thus: "The expences, which the woeful experience of late years has made to appear as trifling, were considered, at the time when they were incurred, as the most enormous ever sustained by this country." P. 7. What authority has drawn Mr. M. into this error, we know not; but it is an error of great magnitude. In the three first years of the American war, he states its total expence at 30,565,885l. (p. 11.) but when he says that it was "*the most enormous ever sustained by this country,*" in the same term of years, he has the authority of Dr. Price expressly against him; for he computed the charges of the last three years of the war of 1756, at 47,432,060l.\* exceeding the other charge, for the same term, by 16,866,175l. or, on the average, 5,622,051l. yearly.

After

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\* Price, State of Public Debts, January, 1783, &c. p. 14. This work also contains much curious information relating to the state of the

After this endeavour to vindicate his former comparison, Mr. Morgan enters on a second: that of the charges of the years 1778, 79, 80, when the war had extended into Europe, and of the three first years of the present war; professing to meet his opponents on their own ground. Of these six years there are only two, 1779 and 1780, for which we are able to collate Mr. Morgan's charges with authentic accounts. These are the first two of the last four years of the American war, the expences of which are given by Dr. Price, in a tabular form, and in a very finished manner. This table, with the mode of calculating its articles\*, occupies the whole third section of the work of Dr. P. quoted above. In the sums voted by estimate, for the three war departments, for the years 1779, 1780, and in the exceedings of the navy, Mr. M.'s charges, and those of Dr. Price, very nearly concur: the differences in those of the army and ordnance are important, as is thus shewn†.

## Exceedings.

	Army,			Ordnance.		
	Dr. Price.	Mr. Morgan	Difference.	Dr. Price.	Mr. Morgan	Differ.
1779	3,418,805	3,026,137	392,668	‡ 741,466	591,466	150,000
1780	4,443,217	3,418,806	1,024,411	‡ 597,182	547,182	50,000
2 yrs.	7,862,022	6,444,943	1,417,079	1,338,648	1,138,648	200,000

Here the extraordinaries of the Ordnance||, by Dr. Price, exceed those assigned by Mr. M. by 17.56l. per cent. and of the Army by 21.98 per cent. ; and in this last article particularly,

the public accounts at the end of the American war. It appears to have been taken from authentic papers, to which the writer had access in the administration of Lord Shelburne. In matters of actual expence, therefore, we shall quote it as a work of authority; against all different accounts, brought forward by writers, who do not apparently possess the same authentic information relating to that period; at least when they do not exhibit special proof of error in the articles which it contains.

\* *Ib.* p. 13. Mr. Morgan quotes this table and section, p. 42, yet professes in his statements to follow the method adopted by Mr. Grey; if it be that explained by Dr. P., he ought to have quoted the original author, as he had his work before him; or to have assigned a reason for his preference of the other.

† See State, &c. by Dr. Price, p. 13, and Mr. Morgan's tract, p. 10.

‡ "Probably stated too low." *Dr. Price.* *Ib.* p. 14.

|| *Ib.* p. 15. Exceedings and extraordinaries, synonymous terms—here defined "debt contracted without consent of parliament," or voted without estimate. Mr. M.

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Mr.

Mr. Morgan's documents must be held to be bad, until he proves that Dr. Price erred very grossly, which we do not conceive to be the fact. Further, it is a leading object with Mr. M. to point out the present rapid progress of profuseness from the rate of the increase of these exceedings; but this error will vitiate his comparison in the highest degree, as far as it respects the army: as the error of the result will much exceed the first, or 22l. per cent. For, admitting his estimates for the present war to be true, it follows from the nature of proportion, that the ultimate error will exceed the first (22l. per cent.) in the same ratio that the extraordinaries of the present war exceed their true charge in the former.

Desirous of setting the profuseness of the war office in another point of light, Mr. M. compares the exceedings of the first three years of this war, with the whole, or part of those of our five greater wars since 1688; and repeatedly with those of the first, terminated a century ago. His account of that war we shall consider alone, following Postlethwayte's History of the Revenue. He gives the several articles comprised under the title of Extraordinaries in the first year; it *includes the hire of transports*. In the first four, and last years of the war, the amount of these exceedings was 500,000l. a year: in the three intermediate years, the particulars are given, not a gross total, and their sum for the term was 1,356,356l.\*. and, at the end of the war, the unprovided debt of the army and transport service must be taken at 2,369,787l.† and these three sums must be added, to give the army extraordinaries for this war; which thus amounted to 6,726,143l. stated by Mr. M. at 1,200,000l. only‡.

He next proceeds to compare the exertions of this department for the three assigned years of the last and present war; from accounts upon which he professes to argue. For such comparisons we must lay down one preliminary rule; which he has totally neglected. The yearly maintenance of the army, is taken to be voted for troops already on foot; if, therefore, at the beginning of a year, provision is made for 50,000 men, and that force is uniformly so increased, that, at

\* See supplies each year.

† Debt and *charge of disbanding*, 3,373,727l. Post. Fol. 41, the latter taken at half a year's maintenance of the army, see folio 17, for the necessity of adding this article, see Price's State, &c. section 3, p. 14, for the principle, there has been a change of the time of voting the exceedings of the army.

‡ P. 13. See also more, note to p. 15.



the beginning of the next, it amounts to 100,000, the real charge incurred in the year will be that of the maintenance of 75,000 men; or the number voted increased by 25,000, half the augmentation of the year; and so for any other force, or term of time, when our troops are increasing. Mr. M.'s "Comparison of the Army," corrected on this principle, will stand as follows:

British troops	Men.		Men.		Differences.
Whole augments	18,457		101,566		+83,109
British voted	1778	127,476	1793	66,331	
	1779	133,895	1794	115,876	
	1780	145,933	1795	167,897	
Foreign ditto	16,550		52,975		
Mr. Morgan's amounts	423,854		403,709		-20,775
Half augment add	9,228		50,783		-
Total by rule	433,082		453,861		+20,779

By this correction of the process of balancing the numbers given by Mr. Morgan, we see two large errors in his comparison. His result is, that the number of men maintained in the first period, exceeded that of the second 20,775\*: it appears from the corrected mode of statement, that in the whole three years of the second period, there were 20,779 men more maintained than in the first: the sum of which two numbers, or 14,554† men, is the error of his balance. The second is of greater magnitude: the excess of the addition to our force, in the second period, appears in the table to have amounted to a complete army of 83,109 men: of the expence of raising that army, and providing it with clothes, arms, and military stores, he omits all mention: this error is equally the result of his mode of comparison, and ours.

We now proceed to give some remarks on what Mr. Morgan has said respecting the increasing charge of the navy; and as the expence of this department, given by him for the first war, is sufficiently confirmed by Dr. Price, we shall here admit the rest, and consider the subject in its fullest point of view. For that purpose, we lay down the following postulate: that the increase of the price of the necessaries of life (spoken of as very great by Mr. Morgan himself, p. 47) and an advance

\* "Annually about 7000 fewer." P. 16.

† It follows from Mr. M's statement, that 36,425 foreign troops more, were maintained one year in the last than in the first term. We note that this excess should be considerably diminished, but by what number, we shall not stop to explain.

on all other charges for shipping, though less in degree, had increased the charge of equal armaments, in the time between the middle of the two terms, at a rate exceeding 14 per cent. The consequence of which is, that if the total expence of an equipment of a given force (or the TOTAL of the sums voted for it, and the EXCEEDINGS—*be the latter more or less—by any assignable sum*) do not exceed what it would have amounted to in the last war, at a greater rate than 14. per cent. all charges of greater profusion in the navy, in the present war, fall to the ground.

Now the total number of men *voted* for the navy, in the years 1793, 94, and 95, was 230,000l.\*: and the total of the sums voted, for this service and the exceedings, according to Mr. Morgan, amounted to 29,110,316l. (see p. 10): and the annual expence of a fleet carrying 70,000 men, would have been 8,859,500l.† In the year 1779, there were voted for the navy 70,000 men‡; and the total charge, according to Mr. Morgan, was 7, 71,340l. (see p. 10): and the former expence of the same force exceeds the latter 14.003l. per cent. only: and even this exceeds the truth, on account of the more rapid increase of our naval force in the present war. No charge of profusion, therefore, can be brought against the present navy-board, from a comparison of the expences of the last and present war.

Mr. Morgan has given a table of the number of ships in commission, in each year of the two terms which he professes to compare. Whence he concludes, that we annually employed only nine ships of the line more in the latter than the former term: and only three more of all descriptions, or nine ships for one year. Here is an error in his addition; the last number should be nineteen ships, and the preceding six ships: but this is of less importance than the false principle of comparison employed; for thus a dozen small sloops may be made to overbalance eleven first rates||. If there be two heaps of money, each consisting of gold, silver, and copper coins; no information of their value is obtained, by counting up the number

\* New Annual Register of those years.

† The half augment of the three years 27,500 men; hence this sum is above the truth: but as we have not before us the supplies of 1778 and 1780, or the half augment of 1779, the comparison is of men voted, not of men maintained, the juster standard.

‡ Doddsley's Annual Register. P. [325].

|| Thus, from Mr. Morgan's balance it follows, that twenty fourth-rates legitimately counterbalance twenty first-rates. See p. 15.

of pieces in each ; nor any just idea of the difference in their amount, by subtracting the number in one heap from that in the other. Such totals of the royal navy have been sometimes taken, and they may have perhaps been so compared ; but we do not expect to meet with processes so illegitimate in the writings of philosophical mathematicians.

We think likewise that Mr. M. professing to extract the consequences of the table from which he argues, erred in omitting the following. First, there were added to the navy, in the three years of the present war, 24 ships of the line, 11 fourth rates, and 61 frigates and smaller vessels, exceeding the increase of the former war by 5 of the first, 11 of the second, and 14 of the third class of ships. Secondly, he might have added, (if he had thought proper, here, as well as on other occasions, to comment on the conduct of the administration in peace, as well as in war) that the year 1778, when France declared against us, might be justly taken, with respect to the increase of the navy, as a second year of a great war ; and the following as a third. Now in that effectively third year of the last war, we had only two ships of the line more, in commission, than in the first of the present : a proof with how much greater vigilance, that most essential part of our navy was kept up ; during the last, than in the preceding peace. We had indeed, in 1779, thirteen fourth-rates more than in 1792 ; but, in 1795, one more than in 1780. Thirdly, the number of ships of war captured in the whole of the last war, certainly exceeded that of the three first years of the present : yet, at the end of 1782, we had only 105 ships of the line, and 13 fifty gun vessels\* : but at the end of the third year of the present war, we had, in commission, 104 of the former, and 18 of the latter class.

We now pass on to the second section ; “ on the debt incurred by the war, and its present amount.” Our observations on this will be confined to what Mr. M. has said on the unfunded debt ; and principally to that of the navy : speaking of which, he first states the “ **WHOLE DEBT** on the 31st of December, 1795, at 10,788,984l.” P. 18. This he confirms, in an account of the “ whole” unfunded debt. (p. 26) Again (writing in 1796) he says of the same debt, “ at Christmas last the debt was 12,507,115l.” P. 23, note. This he also confirms in his account of our future expenditure, (p. 41) and the difference of these two amounts is 1,718,131l.

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\* New Annual Register [5] Pr. Occ. but our smaller vessels were then extremely numerous.

Moreover,

Moreover, the increase of the navy debt, in every year, is equal to the difference between the exceedings, and the part of the debt provided for in the course of the year: but Mr. M. mistakes the whole exceedings for the increase. Thus, in p. 10, he states the exceedings of the year 1795 at 7,008,940l. and, at p. 23, he affirms, that the same sum is the "increase of the debt in 1795." If he had attended to what Dr. P. has said on these three articles\*, he would have escaped this error, and another which is the consequence of it. For it is evident, that the navy debt at Christmas, 1795, must be equal to its increase during that year, added to its amount at Christmas, 1794: the latter sum he states to have been 7,108,073l.†; the increase of the year 7,008,940l.‡; the legitimate consequence of which is, that the amount of this debt at Christmas, 1795, was 14,117,103l. He had repeatedly before fixed it at two totals, differing by the sum 1,718,131l.; and its third amount exceeds the greater of the two former, by 1,609,898l.

We are obliged to pass over the remaining parts of Mr. M.'s "more accurate account of the unfunded debt, incurred in this war," to be found in p. 19; and his "more probable increase thereof," in p. 23; and the "more correct account of the unfunded debt," p. 26; which last was formed from the "valuable communications" of some friends, "and particularly of the Earl of Lauderdale;" both as differing in the articles composing them, and containing common articles differing by millions: and together with these, his estimate of the future expenditure of the nation, as its basis disagrees equally with each of them, severally taken.

In the third section, the terms of the loans of the present war are censured: but as nothing new is said upon the subject, we shall suppress our remarks upon it.

In the next, Mr. M. treats on the sinking fund: and here we meet with errors which we wonder to find in the author of the Review of Dr. Price's writings. Of the remarks we had drawn up, on the very objectionable account Mr. M. gives us, of the three plans of a sinking fund, communicated by Dr. Price to Mr. Pitt, we can give place only to one. Mr. M. admits, that what Dr. P. had written on the effect of the fund of one million, was "no new invention or discovery:" and then adds, "but was Dr. P. ever so absurd, as to suppose that he had made such a discovery?" P. 32. This question he might have answered, and in the affirmative, if he had consulted his writings; where he would have found him (principally advert-

\* State of Public Debt, &c. p. 14.

† M. p. 13, note.

ing to this plan, and his observations on it) making the following avowal: "I have given them just as they occurred to my thoughts, without knowing that any of them had been made by other writers.\*"

We shall preface what we have to say on the more important part of this section, with the following remark; that it is not with the best grace that Mr. M. condemns certain writers, who, he says, endeavour "to *deface* the memory of Dr. Price:" P. 36. as it has been in many points already seen, that the authority of that author is of trifling weight with him. In political arithmetic, we look upon the writings of Dr. Price as of a mixed quality: there are points of importance in which we esteem him to have erred; too much weight has frequently been given to parts in them of no particular merit; and when necessity calls for it, we must object to those, and reduce these to their true value. Yet it ought to be admitted, that there are in that mass of ore, rich veins of pure metal. There are parts in his writings, of great excellence and utility, originally his own: and when any writer shall come forward to deny his claims to them, to trample upon, or vilify them, we declare, retaining the august plurality of style allowed to reviewers,

"Ourselves will mount the rostrum in his favour †."

It is to the performance of this duty to the memory of his merits, that we are called upon by *Mr. Morgan himself*; who enters the list against him, both as a principal, and as the second of a man, with whom we never could have expected to see him engage in a common cause.

Here then we must give an account of the important point in which Mr. Morgan sets himself in diametrical opposition to Dr. Price. To him, the plan of increasing the sinking fund together with the debt, by augmenting it with 11. per cent. on every loan in war, we conceive originally to belong. In the wars of William and Anne, he observes, it was in many instances "provided, when any money was raised, that the principal should be cancelled," by the surplusses of the duties "charged with the payment of the interest ‡." This, he justly says, was "an excellent plan; but by no means carried steadily into execution §;" and we add, that there was no constant proportion observed between the loan and the attached

\* Rev. Paym. v. i. p. 209, 4th edit. † Cato.

‡ Rev. Paym. v. i. pp. 213, 214. See also p. 196.

§ Ibid. 214.

surplus. Dr. Price then proceeded to assign, what would have been an adequate remedy to these imperfections; and here we find the first delineation of the plan we are considering. "It would have been an easy thing (says he) to have annexed to each loan a fund producing a surplus of 11. per cent\*." He then goes on further, to show in what term such a surplus would reduce a debt to which it is attached, at different rates of interest; and finishes by declaring this to have been "a right plan" to have "been pursued from the first." It was thus that Dr. Price endeavoured to give permanency, uniformity, and system, to some detached instances of good practice; uncertainly applied, and applied without proportion. This we regard as his masterpiece in political arithmetic: and if public virtue shall continue to support the uninterrupted prosecution of this plan, it will still be true of Dr. Price, with all the imperfections we impute to him on his head, that he gave a finished delineation of that measure which will have saved his country.

But it has been the fate of many a proposition, which would have much ameliorated the condition of society, never to break loose from the prisons of a portfolio; or to see the light, only to mingle with the common dust—in a library. After this plan was formed, a task remained, which required as much originality in the conception, as the plan itself; that of getting the nation to adopt it. It is an arduous undertaking to induce a whole people, in the time of war, to consent to impose greater burthens upon themselves than the immediate exigence requires: and, in surmounting of this difficulty, we see great dexterity and address in the minister. Most individuals can make very self-denying resolutions for a future term, if it be supposed tolerably remote, and they may be induced to bind themselves so firmly to the execution of them, that they will find it difficult, when the juncture arrives, to break away from them: but by means of this facility, to engage a whole nation in such a self-denying measure, was an experiment, in moral politics, which we believe was never before attempted. It succeeded; the faith of the nation was pledged to posterity: it has hitherto been kept inviolate, and we hope and trust it always will.

In the reflections of the author of the Review of the writings of Dr. Price, we find much that we should not expect on the subject of this excellent plan. He takes the whole merit of it from him, and ascribes it to Mr. Pitt. "The provision," he says, "when applied to the national debt, is, I believe, the work of the Chancellor of the Exchequer; and by this provi-

\* Rev. Paym. v. i. p. 196.

† Ibid, p. 197.

sion he has certainly so far made the sinking fund his own." P. 35. He next censures it *as adverse to the principles of Dr. P.* "It was the glory of Dr. P.'s sinking fund, to be founded upon a system of peace"—"on the contrary, Mr. P.'s sinking fund is founded upon a system of war." Ibid. Yet we have shown from Dr. P. that he esteemed even an imperfect approach to it, as "an excellent plan\*." Mr. M. further says of it, that "it seems calculated only with greater facility to increase the national debt—for the pernicious purpose of giving vigour to the new loans." Ibid. And continuing to assign it to a wrong author, he contemptuously adds, "nor shall I contest with him for the honour of the invention." P. 36.

Let us now examine on what arithmetical evidence he supports this declamatory censure, which effectively falls on Dr. Price. Mr. Paine, with more vivacity than knowledge of the subject, has said, that in wisdom, this plan is nearly equal to that of setting a man, with a wooden leg, to run after a hare. Mr. Morgan supports this, by translating his simile into the language of arithmetic, and pronounces it to be inadequate, "because the evil (the debt) grows a HUNDRED TIMES faster than the remedy" (the fund) Ibid. But are such the arithmetical reasonings of a disciple of the school of Price? and of one who aspires to succeed him at the head of it? Has he forgotten that its founder has demonstrated, "that there is no difference between *taking from it* (a sinking fund) the annual interest of a sum, and the sum itself †." And is not the same consequently true of *adding to it* that interest, and the sum itself? Whence interest being 5l. per cent. the addition of an annuity of 1l. to the fund for every 100l. borrowed, increases its value by 20l. or one fifth of the loan: the augment of the fund therefore is as twenty, and not as unity; and the quantum of Mr. Morgan's error is nineteen twentieths: or he has made the payment of a single pound into the sinking fund, equal to the grant of an annuity of 1l. thereto, for ever.

The fifth section of this tract is on the public income and expenditure. Mr. M. takes the amount of the perpetual taxes, at the beginning of the war, at 14,132,000l. (p. 39) and it follows, from his account, that in the year ending April, 1796, there was a deficiency in their amount of 1,073,473l. which he supposes will be permanent. If he had, with due care, examined a tract of Dr. Price's, which he quotes ‡, or even read the very page throughout, he would have

\* Rev. Paym. v. i. p. 214.

† Ibid, p. 217.

‡ Postscript to State of Public Debt, p. 10. See p. 42 of Mr. M.

found,

found, that in the case of a similar failure of the revenue, in 1783, that writer had attributed "the deficiencies of the old taxes" of that year, as they "fell chiefly on the taxes on malt, strong beer, hops, salt, and spirits;" to "a scanty harvest," as the leading cause. He further mentions the "increase of smuggling, and illicit practices;" but signifies his hope, that in the "next and following years, they (the taxes) will recover their former productiveness.\*" And in the third following page, he expressly calls the whole fall "accidental†:" he supposed, therefore, that the deficiency chiefly depended upon the cause which was transitory—the scarcity. The deficiency he was considering amounted to 1,210,376*l.* on a set of taxes, the average amount of which had been 8,144,304*l.* The year ending in April, 1796, may very well be called a year of *dearth*: and the effects of a year of dearth we might expect to find much greater, even on equal revenues, than those of merely a scanty harvest.

For want of room, we must suppress the strong objections we have to urge against the computation of the deficiency of the new taxes. On the basis of Mr. Morgan's account of our future expenditure, we have before spoken, in general terms: an observation on one particular article of it, we shall here hazard. That the addition to the peace establishment there charged, seems a very proper article; for, otherwise, the periodical increase of that charge, not being provided for by new taxes, will recommence its former operations; and debilitate, if not at length swallow up, a second sinking fund.

Mr. M.'s last section is on the general state of the nation: and here he particularly labours to prove, that it cannot be inferred that our foreign commerce is in a prosperous situation, from the increased amount of our exports and imports. This he affirms to be artificial; and to have arisen from the war itself. The total of each, annually laid before Parliament, is extracted from the account of the year, in the ledger of the inspector general. But of all the great articles which, he says, artificially swell their respective sums, one only finds a place in it—"naval stores imported." P. 45. For, among our exports entered in the ledger, "the clothing and provisions for our fleets and armies," not being for sale, are not enumerated. And as for "the millions of gold coin exported for our subsidized allies on the continent," Mr. M. might have found, on

\* Postscript to State of Debt, &c. p. 10.

† Ibid, p. 13, 18.



the authority of Dr. Price, that, since the year 1764\*, even no foreign coin or bullion exported, has been entered in this ledger, much less our own, if any has been so carried out. Hence it is impossible thus to explain away that increase of exports and imports which he admits. The simple account of the matter is this: the commercial capitals of France and Holland, being dissipated or annihilated by their respective revolutions, our imports are swelled by the value of many of the raw materials, formerly wrought up by them; and our exports, by as much of the demand they formerly supplied, as we are able to furnish: these events have thrown something, not very unlike a monopoly of the universal market, into our hands: and this is a new situation, on the nature and consequences of which no opinion ought to be hastily formed.

Having been induced, by the national consequence of the subjects treated by Mr. M., to enter so much at large into each of them particularly; it is unnecessary to give any summary character of the whole tract.

ART. XII. *Delineations of Exotick Plants, cultivated in the Royal Garden at Kew. Drawn and coloured, and the botanical Characters displayed, according to the Linnæan System. By Francis Bauer, Botanic Painter to his Majesty. Published by W. T. Aiton, his Majesty's Gardener at Kew. 10 Plates. 5l. 5s. Printed by W. Bulmer and Co. for George Nicol, Bookseller to his Majesty, Pall Mall. 1796.*

THE dedication and preface of this most magnificent work, are written by the first botanist in this kingdom, and express for the publisher, in clear and masterly language, that gratitude to his sovereign, and attention to his employment, which we recollect constantly to have remarked, both in him, and his late excellent father. The former, therefore, is so far unlike most dedications, that it is strictly true. The latter leaves nothing to be regretted, but that a person should write so little who can write so well. To the information there given, we have to add, in the fullest stream of praise, that the figures in every sense far surpass all that have hitherto been published. Their mere outlines only, like the Canons in the *Philosophia*

† Price's Additional Observations, p. 115, note, second edition. See also Sir Charles Whitworth's State of Trade, &c. part 2, p. 74.

*Botanica*, would be so eminently useful, that we could earnestly wish a cheap impression of this sort to be taken off, and sold uncoloured, to such botanists as may be unfortunately too poor to buy them coloured. There is a French fashion, however, introduced in these figures, against which we cannot but enter our strongest protest, because it never takes place naturally to such a degree, in parts so little distant from one another. We mean, engraving and colouring all the back branches so much paler than those in front: and in this alone we think that prince of Botanic Painters, Bauer, has been induced "to outstep the modesty of nature." The present number contains solely *Ericas*: they are, *Viscaria*, Linn. *Halicacabe*, Linn. *Obliqua*, Thunb. *Longifolia*, Dryand. known in the nurseries by the name of *Pinifolia*. *Umbellata*, Linn. *Fascicularis*, Linn. *Monsoniæ*, instead of *Monsoniana*, Linn. as Dryander writes it, to distinguish such collectors as have been at the Cape. *Grandiflora*, Soland. a very different species from *Grandiflora*, Linn. *Suppl.* *Pluknetiana*, Dryand. *Sebana*, Dryand. We shall now offer a few observations on such as we have lately compared in flower with the plates before us.

*Umbellata*. In all the plants we have seen of this species, the corolla is of a more purple hue: Loeffling, who describes it wild, even calls it "*pallide cærulea*:" the tube is also more compressed into a somewhat sharp margin, so as to answer to Gertner's definition of the term *Lenticularis*. The Bractæ in our specimens are invariably placed in the same line on the outer side of the peduncule, being *semiverticillatæ*, not *sparfæ*. The Germen is also more obpyramidal, and its melliferous base very differently indented. The greatest defect, however, in this figure, is the insertion of the peduncles close to the leaves, whereas the last whorl is *almost constantly* wanting, so that the peduncles appear as if supported by a little column: Loeffling says, "*Folia omnino nulla umbellæ subjecta*;" but, after examining, several years ago, many hundreds of branches, we found two specimens which had them, and one of these has also *folia quaterna*: this error is of the more consequence, as by that single character only this species may be distinguished from all yet discovered.

*Fascicularis*. This species is very remarkable for its long petioli, which are here correctly drawn, in the figure of the natural size, but not so in that which is magnified. The tube of the corolla, most probably varies, being in every flower here delineated gradually smaller towards the bottom, but in our own plants, as well as wild specimens from the Cape, and in those of all the collections about London, it is a little swelled in the middle, so that we should describe it rather *angustè urceolaris*.

*Monsoniæ.*

*Monsonia*. A most accurate figure in every respect but one, the *Cristæ* of the *Antheræ*: these differ from all we have yet examined in this vast genus, in being hollow in the middle, with very thick margins. A separate whorl of the narrow subulate leaves, which this plant also produces on all the branches after flowering, should have been added.

*Pluknetiana*. The leaves of the variety here figured (we have at least five) are not sufficiently attenuated towards the top, and they are in all obsoletely ferrated at the reduplication.

*Sebana*. When the corolla of this species begins to wither, it becomes a little quadrangular, as here shown in the separate flower. We have seen the germen varying so astonishingly in some *Ericas*, that the figure here drawn may possibly be true; yet, in a great number of individuals, both in our own possession, and in other gardens, we have found it totally different, being *obovate* rather than *ovate*, and octangular with the alternate sinusses very shallow, instead of decangular with sinusses of an equal depth: nor have we yet met with a specimen that had any pubescence towards the top of the germen, though very frequently a mucor, resembling pubescence, covers it in specimens past flowering.

It has been well remarked, by an authority not inferior to that of the great patron of natural history we first alluded to, that "the errors of the most eminent authors are alone worth pointing out." This will afford us a sufficient excuse (if impartiality stands in need of any excuse) for the foregoing observations on a work of high and singular merit.

ART. XIII. *An Historical Dissertation upon the Origin, Suspension, and Revival of the Judicature and Independency of the Irish Parliament; with a Narrative of the Transactions in 1719, relative to the celebrated Declaratory Law, extracted from a Paper of the late Earl of Egmont; and a Comment upon his Lordship's Opinion upon the Legislative Union of these Kingdoms. To which are annexed, the Standing Orders of the House of Lords, transcribed from a Copy, printed by Authority, the 11th of February, 1790; accurately compared with the leading Cases; the Dates and Causes of their Origin, Construction, and Application, extracted from the Journals of Parliament in Great Britain and Ireland. By Hervey, Viscount Mountmorres, F. R. S. and M. R. I. A. 8vo. 111 pp. 3s. 6d. Debrett.*

THERE can be no doubt that the amplitude of the title sufficiently announces the nature of this work; which the noble author has also (p. 110) described as "a short but useful,

ful, interesting, and labourious compilation." In an earlier passage, however, he admits that, "the subject, however interesting it might have been in 1782, is now of less moment, because it is no longer a question of novelty;" but he adds, to give it consequence, "that it will be found to lead to a dissertation of the greatest importance, that naturally springs from the information of which the author has been possessed—viz. the legislative incorporation of Great Britain and Ireland."

Had it led, in fact, to this dissertation, we should have thought it truly important; but the noble author has not, after all, adventured to meet this question. He contents himself with relating those instances wherein a legislative union has prevailed, and wherein it has been in parliamentary contemplation: and with referring to the treatises in which it has been discussed. He has thus collected the cases, as he conceives, in one point of view; but declines entering upon the subject, as from himself. We shall not deny to his Lordship the merit he has assumed; but the intelligent and liberal friends to both kingdoms, who wish for an union on the basis of a fair reciprocity and mutual advantage, will doubtless smile at his conception, that the instances here detailed have presented themselves to his researches alone; and that the treatises here mentioned have, for the most part, eluded all other observation.

The part his Lordship took in the revival of the appelland jurisdiction of the House of Peers in Ireland, and the assistance he gave in framing the orders of that right honourable body, were not likely to be forgotten: the impartial historian would have done ample justice, as his countrymen did at the time, to his honest and successful exertions: and, for these very reasons, it would surely have been more dignified had he refrained from celebrating them himself. Nor do we exactly see of what service it can be to the public to have certain subjects merely stated in the present tract, and then to be referred to the "History of the Irish Parliament," and the "Letters of Themistocles," for the elucidation of them. Still less do we perceive what benefit can result from reprinting in 1795, (interlarded with some new matter from this author) the standing orders of the House of Lords in Ireland, which were published by authority in 1790. Least of all can we see for what purpose of public utility the pedigree of the Marquis Cornwallis, from Edward I. through the Duke of Ormond, should be tacked to this pamphlet. This was compiled by Lord M. from the case of the Earl of Ormond given in to the House of Lords in Ireland in 1791; and, whether for the honour of the noble marquis or of the noble compiler, was published also (abridged) in a public newspaper of the same year.

Lord M. has introduced into the present historical dissertation, general observations upon several unconnected and irrelevant topics of government. The propriety of this must be denied on general views of criticism, nor can we forbear to add, that it appears not very commendable to publish opinions, upon measures of national policy, in opposition to those which are generally received, without stating some reasons for that departure from established systems. His Lordship inveighs against continental connections, and subsidiary treaties, and his observations on these subjects strike us as being equally misplaced in his book, and unfounded in policy. The system which he stigmatizes, is one which has been adopted by the greatest of our statesmen, in the highest periods of our history. In favour of it, solid reasons have often been assigned and published, and we leave it to the noble writer himself to judge what weight can be given to a contradiction of those reasons, not supported by a single argument, or any show of argumentation.

We must also notice, before we conclude, a mistake into which his Lordship has fallen. The anecdote (relative to the first clause of the 7th of William III. c. 3, assigning counsel to persons accused of high treason) which he has ascribed to Lord Shaftesbury, belongs to Lord Halifax; a greater man than "the great author of the *Characteristics*." The words, which Lord Mountmorres has put into the mouth of Lord Shaftesbury, were not spoken in the House of Peers, but in the House of Commons, by Charles Montague, then one of the Lords Commissioners of the Treasury, and afterwards Lord Halifax.

ART. XIV. *A philosophical and critical History of the fine Arts, Painting, Sculpture, and Architecture; with occasional Observations on the progress of Engraving, in its several Branches, deduced from the earliest Records, through every Country in which those Arts have been cherished, to their present Establishment in Great Britain, under the Auspices of his Majesty King George III. In four Parts. Volume II. By the Rev. Robert Anthony Bromley, B. D. Rector of St. Mildred's in the Poultry, and Minister of Fitzroy Chapel, London. 410. 530 pp. 1l. 1s. Cadell and Co. Strand. 1795.*

THE first volume of the work now to be reviewed, appeared a short time before the commencement of our critical labours; and, as we did not find that we could say of it any thing

thing very good, we took the liberty, which that circumstance allowed, of being silent. Its reception with the public, as will be easily accounted for, was cold enough: fortunately, however, for the author and his work, it met among the artists with considerable opposition; which, if it failed in raising the work into reputation, procured for it, at least, a short respite from oblivion. The history of the warfare here alluded to may be gathered, in part, from some letters that originally appeared in the Morning Herald; and which, but for the parental affection of their author, would have perished with the fugitive sheets in which they first issued. Mr. B., however, has thought fit to republish them in the front of his second volume: and, if they do not convince us of his learning, they furnish a proof of the versatility of his powers; and demonstrate that he is skilled in the language of railing, at least, as much as in that of history.

As Mr. B., however, has thought fit to arraign the justice of the Royal Academicians for condemning his work, and has even made some awkward attempts at being witty and severe, in return, our regard for so respectable a body, induces us to show what ground there was, not merely for censure, but contempt.

The reader, who may have some doubts how far Mr. B. is qualified for the task he has undertaken, will be pleased to find he was determined to it by accidentally meeting with *D'Ancarville's Recherches, &c.*—"I cannot but be happy," says he, "that I have consulted that work, which I apprehend has yet reached few hands." We know not Mr. B.'s reason for thinking so: the work has been printed several years, and might have been had of almost every bookseller in town; if it be, therefore, as he asserts, "in few hands," it is because few have thought it worth the purchase.

The reader requires not, probably, to be told that *D'Ancarville* is the slave of a system, combated by most, and doubted by all. Mr. B., therefore, who blindly adopts it in every part, and frequently without understanding it, cannot be supposed to have advanced much that is useful, or to the purpose, on the subject of the arts. Such, indeed, is his perverse fortune, that from the instant of his taking up *D'Ancarville*, he hurries from absurdity to absurdity; and renders a regular review of his work as difficult as it would be useless. We must content ourselves, therefore, with noticing a few striking particulars *en passant*, premising only that the whole work is confused, the style dull and prolix, and the language frequently vulgar, and even ungrammatical.

It is somewhat singular, that a man who deems it necessary to employ near a quarto volume on ancient mythology, should be ignorant of the best modern books on the subject. Of Bryant, incredible as it may appear, he does not seem to have any knowledge; nor of Banier, nor of Caylus, nor of Gibelin, nor of a number of other respectable writers, who have happily elucidated these abstruse topics, and whose lucubrations can hardly be, with decency, dispensed with, by a writer who attempts to discuss them. This deplorable deficiency has had all the consequences that might naturally have been expected from it. We are carried back to the fabulous ages, and nauseated with the crambe recocta of Pliny, &c. with the idle tales that have been exploded for near two thousand years!

D'Ancarville finds, in Herodotus (we have his own words for it, or at least Mr. Bromley's) that *Scythes*, the son of *Hercules*, received from his father a belt, "the clasp of which was ornamented with a vase of gold." We beseech the reader to remember this; further, "that all the Scythians retained *that vase*, upon the clasps of their belts, to the days of the writer." Now hear this learned author.

"This anecdote is pregnant with deep information, for, 1st. The execution of *that vase*, doubtless as a *bas relief*, carries with it a knowledge of other arts, without which it cannot be satisfied; 2. If they could execute *that vase*, they could doubtless execute, by the same art, other articles of service; 3. That we should not do them justice, if we thought they looked no further than to the ornament afforded by *that vase* in the selection of it; and, 4thly, That, though we do not clearly see what they looked to, nor can be fully assured of the precise form of *that vase*, it may have given the secret origin to all the vases of the earth."

This is "deep information" with a witness; but this is not all.

"It is plain," continues he, "that they were arrived at the ability to do them before the time of that Hercules (the father of the Scythian nation) to whose period we know not to advance, but from whom must presently have descended the Brauma of India, if he were not either *that Scythes*, or *that Hercules* himself."

Why this, as Sir Andrew says, is the best fooling of all. Hercules, we find, is either his own son, or his own father; and the Scythians, who are expressly said to be descended from his son, taught their grandfather, it seems, to sculpture golden vases several ages before he was born! O rare information!—

But will the reader hear the history of this Golden Vase, on which our sagacious author has founded such notable discoveries? It is briefly this. Hercules went into Scythia, which he found

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uninhabited.

uninhabited. Prying about, however, he discovered a certain non-descript, half woman and half serpent; on her he begot (for his amours were as numerous as his conquests) three sons; to one of whom, named Scythes, the *mother* gave, by his desire, a bow, a belt, and a *cup*, not sculptured *on the clasp*, as the present historian supposes, but distinct from it—a real cup to be strung on the belt, and suspended from the waist!!!

But we have not yet done with the Scythians. The Egyptians, we find, derived their knowledge of the fine arts from them. This is D'Ancarville's idea. Mr. B. receives it, as usual, without hesitation; and gravely proceeds to prove it. "Justin," says he, speaking of their antiquity, "asserts, that *they were never so ancient as the Scythians.*" This elegant phrase is a translation, in the author's own manner, we suppose, of "his igitur argumentis superatis Ægyptiis, antiquiores semper Scythæ visi," and puts the matter beyond a doubt. If any pitiful critic should still hesitate, Mr. Bromley has an *argumentum crucis* from the same Justin. "To come closer to the fact, Justin says, *ab Ægypto paludes prohibuere*, so that they (the Scythians) *must have been in the country, and have done some service!!!*" We did not immediately observe the justice of the author's triumphant conclusion: at length it occurred to us, that he must have rendered the passage in question—they drained Egypt of its bogs. This indeed was "doing it some service," though it does not appear, even now, what analogy there is between bog-draining and sculpture.

But the worst is yet behind; for, as ill luck will have it, there is no foundation for the fact. Justin only says, that "Vexoris, a king of Egypt, made war *on the Scythians*, was defeated, and driven back to his own country; whither the conquerors *could not pursue him, on account of the bogs\**:" which, as every one knows, cover the north-east frontier of Egypt. This is a terrible blunder for a philosophical and critical historian of the fine arts; but the fact seems to be, that Mr. B. finding these four important words somewhere in D'Ancarville, ran for his dictionary, and with a laudable industry made himself master of them, as a boy at school would naturally do, only mistaking one case for another—*Scythas*, the Scythians; *prohibuere*, prohibited; *paludes*, the bogs; *ab Ægypto*, from Ægypt.

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\* The passage is "rex (Ægypti. scil) in fugam vertitur, exercitumque cum omni apparatu belli relicto, in regnum se recepit. *Scythas* ab Ægypto paludes prohibuere." Just. ii. c. 3.



Mr. B. now quits the Scythians for a time, and suddenly bursts forth into a warm encomium on the proficiency of the Greeks in the art of Sculpture, which they speedily carried to perfection. Some additions, however, were made to this *perfection* by Dædalus (who, by the way, according to Mr. B. died before the Trojan war, though his father, it should seem, was born after it) who carried statuary to a pitch unknown before. "His works seemed to live; nay, there were people alive at the time, who scrupled not to affirm (moved, as Mr. B. gravely supposes, by the *infinite* superiority of his talents) that they actually did live"—— and truly what this judicious author immediately subjoins from Plato, Pausanias, &c. "that his figures were scarce one remove from the *mere block*," seems to put the matter beyond dispute. But though Dædalus be thus unaccountably degraded to a quarry-man, he had still one excellence, which his successors in the art would do well to imitate. His statues, blocks as they were, "were good likenesses." This Mr. B. wisely proves from Apollodorus, who says, "that the statues of Hercules, *done* by Dædalus, perfectly resembled the original." Nay, further "he assures us, that one of them, made of pitch, deceived Hercules himself, who, mistaking it *for a man*, in the *night*, flung a stone at it, and broke it!!!" Apollodorus was undoubtedly a good judge of the resemblance of the copy to the original; and Mr. B. manifests his good sense in the credit he gives him. "Et vitulâ tu dignus et hic."

This is but a small specimen of the curious positions and discoveries to be found in the first volume; yet even here is quite sufficient to exculpate the Royal Academicians from the charge of illiberality. We shall now proceed to make a few remarks on the volume more immediately before us.

It commences with the fourth book, which is occupied entirely with the sculpture and arts of Etruria. The fifth book is dedicated to the account of ancient Rome, and treats, 1. of its sculpture and painting; 2. of Roman patronage; 3. of Roman architecture, in so many distinct chapters. The Eastern empire forms the subject of the sixth book; which consists of two chapters; one treating of the sculpture and painting, and the other of the architecture of that historical division. Book the seventh is on Gothic Architecture. We next come to another general division, styled Part III. and announced to communicate the progress and patronage of the fine arts in the modern world: and on this part we shall bestow our chief attention. The first chapter describes the revival of Arts in Italy, the second gives an account of Florence,  
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the third and fourth of Rome; in the latter of which, the narrative is brought down to the present century.

Had Mr. B. rendered into English any of the Italian or French authors, who have given the history, or rather the panegyric, of the old masters in painting and sculpture, prejudice, inconsistency, and frivolousness, would have been stigmas not solely attached to the translator; the original writers would have divided the weight of censure, and this teacher of taste might, in part, have escaped the severity of investigation or animadversion. In presenting the world with a Philosophical and Critical History of the Arts, he spurns at the encomiums due, and the advantages allowed, to a mere translator. A writer of a less inflexible spirit would, at least, have used much caution and diligence, in the prosecution of a work whose commencement had proved so inauspicious: the spirit of philosophical research would have distinguished the permanent cause of the rise and declension of the Arts, from their accidental depression, or unexpected elevation; would have dwelt on the striking events in political history, which influenced the tide of patronage, and the consequent fate of the Arts, until shipwrecked by an inundation of Imperial troops, the professors were scattered, almost like mendicants, over Italy: barbarism usurped the seat of elegance, and the Stanzas of Raphael in the Vatican, were converted into guard-rooms for a licentious banditti.

Mr. B. in answer to the opponents of the first volume of his work, makes these judicious remarks.

“Theoretical principles being the result of reasoning and discussion, are capable of being illustrated in books; and, if they have passed in ever so many languages, they only require the education which is sufficiently master of those languages, and sufficiently enlarged in its studies to comprehend them. To these you may add, whatever importance may be thought to rest on those critical acquirements, which are strengthened by the opportunities of a personal inspection into works of art.”

But whether this historian of the arts has accomplished all that might be expected from his own declaration, that he has “presumed to understand, to connect, and to reduce into useful views, what has been properly authenticated to him by reading, by conversation, or by personal inspection,” is a question that cannot be decided in the affirmative, while ill-supported conjectures are adduced as decided facts, the reasoning on these supposed facts frequently obscure, and their illustration a rhapsody of unintelligible *connoisseurship*.

We are decidedly of opinion, that to write a *critical History of the Arts*, with success, an inspection of original works forming

forming a series of the progressive improvement of the pencil, is *absolutely necessary*; and that without these documents, books may materially deceive. On the revival of painting in Italy, pictures possessing but a small portion of merit, excited a wonderful degree of enthusiasm; the early writers, warm'd by the flame, which perhaps these encomiums tended to diffuse, thought no language too glowing to decorate the eulogiums bestowed on native genius. Zeal for religion had also a share in augmenting the general admiration of the first essays of the painter; when the influence of printing was circumscribed, the jealous Vatican committed to the pencil the arduous task of instructing the populace in the dogmas of faith.

Painting has been styled *a dumb poetry*; in Italy it was a mute, yet a forcible monitor, enlisted in the service of the church. The successors of St. Peter were aware, that while religion purifies, the liberal arts contribute greatly to refine the affections: hence encomiums, patronage, and exertion, were crowned ultimately by success; but the progress both of the imitative, and of the creative powers of the pencil, was surprisingly slow, while the language of praise was uniformly hyperbolic.

Having nearly exhausted the stores of eloquence on the infantine efforts of *Cimabue*, our critical historian follows up the art, *even from its boyish days*, unto that stage where he deems it necessary to enumerate "the specific advantages which constituted the manhood of the pencil, and which distinguished that of *Leonardo da Vinci*." In enumerating the many excellencies of this master, Mr. B. affirms, that he added "an *ease* which had the appearance of *labour*," p. 353; and yet, in a subsequent page, we learn, "he was not sparing of his labour, for he sometimes finished his figures so much, that they bore, as it were, the *polish of marble*." P. 357. Freedom in the execution, or facility of pencil, is not discernable in any of *Leonardo's* paintings that have come down to us; nor was this dexterity in art, a grace either understood or practised in the Florentine school. Dryness of manner pervaded most of the primitive productions; and when grandeur of form, ample, flowing folds of drapery, with appropriate light and shadow were added, still the mechanical part of oil painting displayed none of those fascinating touches that confer an ease which hides the appearance of labour. Fra. Bartolomeo, in some of his most approved works, is perhaps the only exception to what we have stated. Raphael profited by this master's example, and advice; but the Venetian painters, with Titian at their head, bear away the palm for wonders in art, that appear, though highly studied, "finished more through happiness than pains;"

pains." Mr. B. is more correct when he states that Da Vinci aimed at "a high relief and an original sort of roundness in his figures," p. 357; but is egregiously mistaken in the cause he assigns as producing this effect, namely, "the strength with which his contour is marked." Nothing takes from the high relief, or effect of roundness, so much as a strongly marked outline: the works of Corregio forcibly and beautifully illustrate the propriety of a conduct totally the reverse. The critical writer, in a more advanced stage of his philosophical history, is equally erroneous, when animadverting on the merits of Annibal Caracci, he mistakes beautiful *colours* for beautiful *colouring*, and regrets "it is not always that a beauty of colours can be brought to accord with an exact imitation of nature, in which there are many half tints, lights and shadows, and reflections by no means agreeable." P. 464. All the painters of eminence we have consulted, agree in the opinion, that *beauty of colours* have very little share in that combination from which results the impressive effect of *fine colouring*; and it is precisely from a judicious arrangement of *half tints, lights and shadows, and reflections*, that the magic of colouring is produced.

How much is it to be regretted that in the literary world, are to be found presumptuous votaries of the Muses,

"Who talk of beauties that they never saw,  
"And fancy raptures that they never knew."

It would be irksome to follow such writers through all the mazes of error into which they may be inclined to conduct their readers. We confess we are at a loss to guess at what is meant by "a beautiful form in the *cloathing* of ambient darkness," nor have we been able to discover the "moral allegories" by which the Caracci "made the walls of the *Farnese* Palace eloquent." The most celebrated work in the *Farnese* Palace in Rome, is the gallery painted by Annibal Caracci, and distinguished for a greatness of style in the design; but, as for morality, the mere mention of the subjects employed for the principal compositions, will evince how very little the artist attended to any thing more than a display of his academical knowledge. Polyphemus piping to Galatea; the same giant throwing a rock at Acis; Andromeda chained to a rock; Diana's amour with Endymion, and a riotous scene of Bacchanalians attending the triumph of their buxom God. It is not at all surprising that a writer should discover the eloquence of morals in subjects selected from Ovid; who perceives nothing but superstition in the patronage that makes choice of subjects from the Scripture, and boldly decides that "A spi-

rit of superstition, engrafted on political craft, was *the great spirit of that age*," in which were encouraged and combined the splendour of arts with the glory of letters.

For the revival and advancement of painting, the moderns are indebted to the patronage bestowed by the church; Mr. B. adverting to this source of encouragement, makes no distinctions; with him "The Delivery of St. Peter from Prison," the "Consecration of Pepin," and "The Miracle of the Sacrament at Bolsena," are scyons from the same root: he declares "*The volume of superstition* was then opened to every artist in all Italy as well as at St. Peters;" he classes together "Madonas, *legendary Saints*, and Crucifixes;" does not deny that "their influence may be felt by a thoughtful mind;" but adds that "when we reflect *these are fancied characters*, so much of their expression as springs from religious reverence is abated." If by fancied characters are meant forms invented or combined by the painter, to express images corresponding with our ideas of exalted or celebrated personages, it may be asked how few instances occur, even in classical historic painting, where, although the subject be true, the personification is not ideal?

Without going more carefully into the general contents of this volume (which altogether does not to us appear calculated to render any essential service to the arts) we shall conclude with a few specimens of the author's style. He delights occasionally in a false glare and confusion of metaphor. Speaking of the rage of the Iconoclasts he asks:

"Is there in human nature a current of blood so deep in its dye, so rank in its virulence, that *no mixture with others*, nor progress of time, can mellow its aspect, or work out its venom?" P. 191.

Quære, What has the colour of blood to do with the dispositions of those who possess it? Concerning a monk, Lazarus, who would paint in spite of strong interdictions from the Emperor, he asks, with no great dignity of language,

"*Was not that a glorious monk*, worthy of the best religion in the world, worthy of that divine Master whom he served, and worthy to be celebrated for ever, when in the face of that tyrant Theophilus, and in defiance of all his threats, he would not desist from painting subjects of religion?" P. 193.

The following paragraph is as curiously constructed as any we have seen for some time.

"Looking on the Goths of Italy *through the mirror of that prince*, with the additional assurance that they were not only happy under his government, but distinguished from the herd of barbarians by their superior qualifications, although it were much overcharged by Dion. Cassius,

Cassius, when he says that they were not inferior in science to the Greeks, we find in that people an epoch very genial in its aspect, and favourable to the support of whatever had been considered by the Romans as salutary, improved, and elegant." P. 238.

How few people there are who can look through a mirror, (or indeed a mill-stone) and having looked through a prince for a mirror, can discern through him an epoch in a people! Another, and still more sublime example of eloquence occurs in the passage we next take.

"It might have been thought that a luminary so bright as Michael Angelo would have thrown, for some time at least, an encreasing light and life around the meridian in which he shone. But it frequently happens that genius of an extraordinary quality diffuses and leaves after it encreasing shade, instead of light and life. And so the greatness of Michael Angelo overshadowed no less than it illumined the sphere in which he acted." P. 378.

But we have passed one, perhaps, still finer, in which, after speaking of the singular liberality and candour of the Florentine artists, in judging each others works, the author makes an application, of intended severity, to what he considers as the state of artists here.

"If once a different spirit prevails, if the voice of any such institution once comes to be the organ of cabal, of personal jealousy, and of discouragement to those efforts which in its system it was formed to cherish, every fatal consequence to the fine arts may be prognosticated, they cannot thrive, they cannot stand long, they must perish in that country. In other circumstances they might go on and flourish for a length of time, *floating at large, buoyed up by their own intrinsic influence, and encreasing their vortex by their own natural attraction*: but, if once there arises a set of men, *constituting a sanbedrim of art*, or such a number as to influence its counsels, in whose minds there is not at least as much elegance and *ingeniousness* as we should expect to find in their works, and in whose measures, therefore, enlarged and liberal principles are stifled by the narrow views of personal favour and prejudice, the fate of the arts is sealed, even beyond the resistance of any patronage; indeed none will be found to resist it, because when those who stand at the head of art are become contemptible in the administration of that very function, no respect can be left for art itself." P. 352.

If the connection of good taste in the several polite arts be as intimate as it is usually supposed, and as we believe it to be, it will not be unfair to say that the writer of such passages as we have produced, and many more which we have omitted, could hardly be well qualified to write the history of those arts.

ART. XV. *Origine de Decouvertes attribuées aux Modernes, où l'on démontre que nos plus celebres Philosophes ont puisé la plûpart de leurs connoissances dans les ouvrages les Anciens, et que plusieurs verités importantes sur la Religion ont été connues des Sages de Paganisme. Par M. L. Dutens, &c, &c. Troisième Edition, considérablement augmentée. 410. 11. 1s. Elmsly. 1796.*

THIS new French edition of the Reverend Mr. Dutens's book, has several important and curious augmentations. Besides two new chapters added to it, and several augmented, it has been improved by many and useful notes, a catalogue of the authors quoted, much more correct than the last, and an alphabetical table of contents.

A chapter has been added to the second section, upon the knowledge the ancients had of telescopes. Mr. Dutens draws his consequences from the want they must have had of telescopes to make their astronomical observations, and the knowledge they certainly had of the use of tubes, to see objects better at a great distance. Democritus must have had other resources than that of the common sight, to be able to account for the spots of the moon, and to determine that the milky way was a great assemblage of fixed stars. This, however, might have been attributed to his sagacity, if the ancients had not made use of tubes; but Aristotle says, that in seeing through a tube, there is less dispersion of the visual rays, in their way from the object seen to the eye. This tube of which he speaks, is apparently the infancy of the telescope. A passage from Strabo leads us to believe, that they put glasses in those tubes. He compares the effect produced by vapours, which make the sun appear much larger, to the augmentation of extent, occasioned by the breaking of the rays, in objects seen through a tube; *breaking of rays* seems to suppose the refraction of those rays by the means of a glass. Mabillon says, that he saw in his journey through Italy, a statue of Ptolemy, looking at the stars with a tube composed of several pieces.

In the chapter on the ebbing and flowing of the sea, the author observes, that Pliny, Aristotle, and Plutarch, were acquainted with the manner practised by Dr. Franklin, of calming the fury of the waves by throwing oil on a large extent of water. In the same chapter, he finds that the ancients were acquainted with the manner of attracting the lightning by an electrified bar of iron. Numa made use of it, he thinks, in

A a his

his religious rites, to induce the people to believe that he could correspond with the Gods. From that ceremony, they gave to Jupiter the surname of *Elicius*, or *Electric*. Lucius Piso, from whom Pliny gives this account, adds, that Tullus Hostilius was killed in performing the same religious ceremonies.

When Mr. Dutens treats of burning glasses, he relates, that Mr. de Buffon, in the memorial he printed in 1747, allows that Archimedes must be acknowledged the first inventor of the art of forming them by the union of many plane specula; but says, that he was totally unacquainted with the knowledge of the ancients upon that subject, when he produced that effect. It was thus that he verified the accounts of history, which most philosophers till then had contested as impossible: and it has since been very curiously confirmed by MSS. that the method employed by Archimedes was actually the same as that contrived by Buffon. Numa, according to Plutarch, made use of concave glasses to renew the sacred fire with the rays of the sun; and Hesiod says, that Prometheus *drew a splendid ray from the everlasting source of fire, by the means of a concave-vase.*

In the chapter concerning Architecture, Mechanics, and Microscopes, two curious facts are related. Sir William Hamilton wrote to Lord Warwick, in 1773, that a house had been found at Pompeii with glass windows. M. Dutens has seen this glass, which is very fine, and as thick as a coach-glass. M. Dutens has also seen, in the cabinet of the King of Naples, several ancient convex glasses, some of which had a focus of only four inches. Such glasses were necessary to engrave stones like that called *Michael Angelo's Seal*, where the eye can hardly perceive all the figures, which are about fifteen, in a space of six or seven lines.

He relates, in speaking of music and dancing, an anecdote from Lucian, of a King of Pontus who came to Rome under Nero, and who, without knowing a word of the Greek language made use of at the Theatre, understood so perfectly well every sentiment expressed by a dancer, that he intreated the Emperor to give him such a clever man, that he might serve him as interpreter with the barbarous nations which surrounded him. The Romans were very exact as to the propriety they demanded in a ballet; and seeing once a little man appear for Hector, they cried out, *We see Astyanax, but where is Hector?*

A chapter has been added to the third section of this work, upon the use the ancients made of linnen for shirts and sheets. That the ancients were accustomed to wear garments made of flax, cannot be made a matter of doubt, but the question is to know, whether they made shirts and sheets with it. The Greek word generally received for the garment nearest to the skin, or  
shirt,



shirt, is χιτὼν, and the Latin words *subucula*, *indusium*, *interula*, have the same meaning, for when the Romans, say Varro and Nonius, began to wear two tunics, they called the under one *subucula*, for men, and *indusium* for women. The Greek and Latin words being determined, M. Dutens finds in history many instances of the ancients wearing shirts; and, among many others, Pliny says, that the ladies of the House of Serana did not wear linen upon the skin like the other Roman ladies; and in the history of St. Cyprian, it is said, that after having put his sacerdotal garments in the hands of the Deacons, he remained in his shirt; *in lineâ stetit*. The statues of Flora, in the Palace Farnese, the Hermaphrodite of the Palace Borghese, and particularly the youngest daughter of Niobe, are existing proofs of the wearing of linnen garments next the skin. As to the sheets, Homer informs us, that Patroclus prepared for Phoenix a bed of sheep-skin, with a cover and sheets of fine linnen. Jamblicus, in the life of Pythagoras, speaks of white and clean bed covers made with flax. Apollonius, in the life of Philostratus, observes, that it is very pleasant to be in flaxen sheets; and Pollux mentions mattresses and pillows covered with linnen.

At a time when wigs are said to be generally adopted by the French ladies, it is curious to observe, that the ancients made use of them, and particularly the luxurious nations. M. Dutens proves it by passages from Suetonius, Polybius, Horace, Ovid, Xenophon, and Herodian. If we mistake not, he has added some authorities to those cited by M. Thiers, in his curious "Histoire des Perruques," a book of near 450 pages, on the subject of wigs, - their history and *religious* properties, which has had the honour of being translated into Italian.

This new edition of M. Dutens' most valuable and learned work ends with a letter of the Abbé Rive, Librarian to the Duke de la Vallière, on the book of Servetus, entitled *Christianismi restitutio*, the last copy of which was in that nobleman's possession.

## BRITISH CATALOGUE.

## POETRY.

ART. 16. *The Sea, a Poem; in Two Books.* By John Bidlake, B. A. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar School, Plymouth. Crown 8vo. Two Plates. 4s. 6d. Chapman. 1796.

This elegantly printed poem is introduced to the public under the patronage of a respectable list of subscribers, and may justly be said to merit such a compliment. The author appears to have contemplated his subject with the eye of a naturalist, and the mind of a poet, is generally faithful in his representations, and seldom fails in accuracy of language. We say seldom, because we find here and there passages and expressions which could not retain their place in a highly finished composition. We shall now present a passage to our readers, which will certainly incline them to form a favourable opinion of Mr. Bidlake's poetical talents.

In gloom enwrapp'd, and dusky tempests thron'd,  
 And terrible in ire, the rough south-west  
 Breaks forth. His mantle darkness and thick night  
 And mist confus'd. In show'rs the weeping skies  
 Profusely fall, and raging ocean roars;  
 Scar'd at the scowling of his angry brow,  
 Implacable and rough. Another, fell,  
 The dreary east blows dry his arid breath;  
 Or southward winding, takes him vapour, wings  
 From all the fogs of Egypt and the Nile;  
 And shakes eternal inundations down.  
 Far from the polar North another comes,  
 Thy kingdom, keen relentless frost! and rides  
 On icy chariot furious, fast. He, dread,  
 His fierce artillery discharges large,  
 Of pattering hail, and fleet, and arrowy cold.  
 His fiery head around, for diadem,  
 Brisk lightnings play; and hoarse, in thunder speaks  
 His awful voice. With these, equal in rage,  
 A demon troop of brother warriors rise;  
 Tornado ravaging, and whirlwind wild:  
 And all an elemental battle wage.  
 There, when relax'd, wanton and free, at once  
 Dread o'er the gloomy months the tyrants rage.  
 Calm smiles no more; nor spreads her stilly arms  
 Across the bosom of the charmed wave.

Away

Away she flies, susceptible of alarm,  
To milder skies, and sleeps near spicy isles,  
Lull'd to soft rest by songs of summer birds." P. 6.

Mr. Bidlake evidently has made Thomson his model, both in the arrangement of his materials, and the structure of his versification. Nor can we censure the choice he has made; or deny the strength he has shown in following the footsteps of his master. The foregoing lines strongly characterize the style of Thomson, without betraying any fervility of imitation.

We must, however, mention some of the faults to which we alluded. Line 71, is probably misprinted,

On nature's common freely fly, pouring

This is not verse; we presume the author wrote,

On nature's common freely fly, and pour—

Though, after all, flying on a common is not particularly good, as birds fly *over*, rather than *on* a common. What the author says, in the part preceding this line, against the rich keeping the works of art in cabinets, is no better than nonsense; for how can they be kept otherwise; and how long would they exist, if open to all the world? Besides, the poor (unless he means such poor as he professes himself to be) have no taste for them. "Stounded," in line 210, is not English; towers "steeping," in l. 291, is almost a bull; "suspensive," l. 310, should be suspended, and makes only tautology with the last word "hung." The whole line has a burlesque effect. "Wove," l. 320, for woven; "lit, in two or three places, for lighted—a terrible vulgarism; "forbode," l. 336, instead of forboded.

And frequent sparkling turn'd the glassy glance,  
Gazing the solemn planets' placid eye. L. 336.

These are full of faults; what *turn'd*? to what does *gazing* refer? why the alliterations? These objections, out of many, should convince the author, that he ought much more carefully to correct what he writes before publication. Yet, upon the whole, we congratulate him on having ornamented a difficult subject with taste and elegance; and converted, what Homer has called a barren theme, ἀλα ἀλευργέτος, to copious fertility.

Perhaps it may be observed of the Episodes, Ernesto and Matilda, and Thelamont and Almeria, that both should not have been introduced in the same book; that the catastrophe of one is too similar to the other, and too soon anticipated by the reader.

ART. 17. *The Balance, a Poem, in Three Cantos, heroic and satirical, on the British Constitution, the Reign of Justice, and the Fall of Antichrist.* 4to. 1s. Parsons.

The poem of the Balance, in three cantos, heroical and satirical, is comprized in sixteen pages; a circumstance we by no means intend to censure. It is dedicated to Mr. Erskine; and the patron, we doubt

doubt not, will agree with us in opinion, that the poet should have adopted a motto from Catullus—

“ Tanto pessimus omnium poeta,  
Quanto tu optimus omnium patronus.”

ART. 18. *The Story of Tom Cole, with old Father Thames's Maledictions of the Wapping Docks, addressed to the Right Honourable the Lord Mayor.* 4to. 1s. 6d. Richardson. 1796.

Virgil did not escape entirely the severity of the critics, for introducing the eloquence of Father Tiber to his readers; nor has Gray been always uncensured for his introduction of Father Thames. But Tom Cole's poetical historian, will certainly not be so severely canvassed by the critics as his predecessors. The poet's raillery is good-humoured; whether well directed or not, cannot be decided by the canons of criticism. But we must warn him, when he ventures to wield the weapon ridicule, that he should take care not to expose his own vulnerability, and invite similar attacks.

A literary assailant ought to know the sex at least of a Naiad, before he enlists such a Being into his service. “ We are to presume (says the author, p. 15, in the note) the Naiad chose to let Tom see *him*.”

ART. 19. *Original Miscellaneous Poems.* By Edward Atkins Harrop. 13mo. 6s. Dilly. 1796.

On first opening this volume, our eyes met the following stanza :

Hard is the task, I own, to know  
Where Charity is due,  
Yet harder 'tis where real woe  
Travels without a shoe.

On looking further, we met with *do* and *did*, and other feeble expletives. Nevertheless, there is some promise of parts and taste; but of parts that must be improved by study, and of taste which must be corrected by experience.

## NOVELS.

ART. 20. *Memoirs of Emma Courtney.* By Mary Hays. 2 Vols. 12mo. 6s. Robinsons. 1796.

If we were not to allow that the writer of this novel is a person of respectable talents, we should do her injustice; but we certainly cannot recommend this publication. The lady's head seems to be full of the sophistries of Rousseau, Helvetius, and writers of that class, which, with little scruple, sacrifice morality at the shrine of passion. Accordingly, the heroine of this novel, after falling in love before she sees the object, and after having seen him, in vain trying to win his attachment, boldly offers herself for his mistress. In spite of her philosophy, which teaches her to condemn vulgar prejudices, she marries, from the necessity of her situation, a man she does not love; who,  
knowing

knowing the first passion of his wife, becomes jealous of her attentions to *her beloved* when on his death-bed, forms a connection with a maid-servant, and shoots himself without any *poetical necessity*. The author seems to have formed her opinions from communicating very partially with one class both of books and men. A less limited circle of reading and acquaintance, will, in our opinion, qualify her better to discharge the duties of her sex, as well as to entertain the public by her writings.

ART. 21. *Vaurien, or Sketches of the Times; exhibiting Views of the Philosophies, Religions, Politics, Literature, and Manners of the Age.* 2 Vols. 8vo. 7s. 6d. Cadell and Davies. 1797.

This is evidently the performance of an able pen, and of one, if we mistake not, which has frequently been exercised. Many of the characters, we trust, are overcharged; but many others, the reader, according to his knowledge of what is passing on the great theatre of the world, will be able successfully to appropriate. Vaurien is an accomplished Frenchman, who comes hither, as many of his countrymen have come, to assist the good work of disaffection to government. We trust, however, that the parallel is not actually to be found, for we should indeed despise our countrymen, if such an influence could be so attained, and so abused. Vaurien, after being the dear friend of a woman of high rank, after violating the confidence of friendship, perverting the innocence of a lovely female, and presiding at some fraternizing meetings, is sent out of the kingdom by the alien act. But it is to be observed, that the story of Vaurien is merely used to introduce some very sensible and pertinent remarks on the philosophy of the day, the various schisms in religious opinion, in politics, and in literature. Vaurien is certainly entertaining, though the positions of the author will be frequently controverted, as they seem to be hastily taken up at some times, and defended, without sufficient regard to argument as well as fact, at others.

ART. 22. *Consequences, or Adventures at Raxhall Castle, a Novel, in Two Volumes.* 8vo. 7s. Boofey. 1796.

Among the multitude of publications of this kind which are poured upon the public, we rejoice when we have an opportunity of saying, *The Consequences* will not be injurious to the reader. We are glad to affirm this of the present publication, which we trust will satisfy the author.

## DIVINITY.

ART. 23. *Sober and serious Reasons for Scepticism, as it concerns revealed Religion. In a Letter to a Friend.* By John Hollis, Esq. 8vo. 37 pp. 1s. Johnson.

When a man, without rejecting the general evidences of christianity, determines not to admit any doctrine which he cannot thoroughly explain

plain to his own mind, he calls himself a *rational believer*. Such persons (of late years unfortunately increased) we have always contended, and ever must contend, to be altogether *irrational* in their faith. They lay down in religion a criterion which daily experience shows them not to be applicable, even to their knowledge of the works of nature; wherein they must admit many things, for which they cannot account, or reject the most direct evidence of facts. The truly *rational* conclusion of the mind is, that there must be many positions, of a theological kind, of which God may give us notice, as to the fact, but which, as to their reasons and causes, we cannot comprehend. They who conclude otherwise make human reason, in truth, their idol; and should be called not *rational believers*, but *reason-warshippers*. With such reasoners the most natural progress is, from believing as much of christianity as happens to suit their fancy, to believing nothing of it: and we are more inclined to wonder, when we find them stopping at the former point, than when we learn that they have gone the whole length of Scepticism.

Mr. Hollis, therefore, removed all surprise at his unfortunate change, when he told us in his first page that he had been formerly, in his own opinion, a *rational believer*. When we found him also a convert to the doctrine of *necessity*, the matter was still more clear; for we felt, that if we could be brought to admit the same premises, we must inevitably arrive at the same conclusions. To our apprehension, the moment man is made a necessary agent, however Dr. Priestley may attempt to palliate the doctrine, God is made the author of all sin, and punishment, for it becomes altogether unjust and abominable. The sober and serious reasons, therefore, of this author for Scepticism, so far as they are drawn from the consideration of future punishments, do not apply at all to the minds of those Christians who have not relinquished their free agency; and, consequently, will be felt, we trust, only by a very inconsiderable number. What he subjoins respecting the punishment of the Canaanites, and the antecedent improbability of all miraculous interference, appears to have arisen from not adverting to one or two very plain considerations. If God thought fit to destroy the Canaanites for their crimes, whether it happened by a deluge, a plague, or an earthquake, or by the sword of the Israelites, the judgement would be the same; and might, on the very same principles, be equally indiscriminate. But, when the Israelites knew that they were made the instruments of divine vengeance, to punish the sins arising from propensities which they also felt, the lesson to them was rendered of the utmost possible strength. On the subject of the general probability of miracles, Mr. Hollis's old enemy, the necessarian doctrine, is certainly, as he himself intimates, his greatest obstacle. Whether the Deity may with propriety, or not, suspend laws established by himself, is surely not a question so much within our reach, that we can decide upon it with any approach to certainty. That mechanical laws should, if expedient, give way to moral purposes, seems to us perfectly within the order of propriety.

We must confess ourselves to be among those who think that Mr. H. ought not to have published these reasons, except it was in hopes

of having them refuted : but, from the nature of them, we have great confidence that they will influence very few minds.

ART. 24. *Reasons for Faith in revealed Religion; opposed to Mr. Hollis's Reasons for Scepticism; in a Letter to that Gentleman. By Thomas Williams, Author of "The Age of Infidelity," &c.* 8vo. 45 pp. 1s. Heptinstall, No. 131, Fleet-street. 1796.

It could not be doubted that this tried and approved disputant in favour of religion would, if he took up the pen, be found an able opponent to the Scepticism of Mr. Hollis. On his own ground, of the doctrine of necessity, which, however, he does not seem to admit, he argues with his antagonist in favour of the scriptural declarations respecting future punishments. He alleviates them by lessening the number of the condemned, as much as possible, and very properly stating the infinitely various degrees of punishment suffered by them. On the subject of the Canaanites he states an opinion, which he has elsewhere more fully defended (*Age of Infidelity*, Part ii. p. 28, &c.) that the Israelites were authorized to make them a tender of life and mercy if they would renounce their idolatry. The case of the Amalekites he explains, which Mr. H. appears to have misunderstood. On the general subject of difficulties attending revelation, he very justly observes that the system of mutual destruction visible throughout the works of nature, is quite as unaccountable as any apparent severity in the decrees of Revelation. On the subject of miracles, he recurs chiefly to the evidences for them, some of which he states in a very strong and pointed manner. The tract is altogether valuable, and will have the more weight with some minds for being written by a layman.

ART. 25. *Letter to John Hollis, Esq. on his Reasons for Scepticism, as it concerns revealed Religion. By the Rev. J. Trebeck.* 8vo. 40 pp. 1s. Rivingtons. 1796.

We see and revere the piety that dictated this letter, but we do not see the force and clearness of argument which are likely to convert the Sceptic from his doubts. Some expressions, such as "prithee," &c. would not have been inserted by a writer attentive to the refinements of the present day; but there are many sound theological remarks, which are of more value than any refinements.

ART. 26. *The Compassion and Beneficence of the Deity. A Sermon, preached before the Society incorporated by Royal Charter for the Benefit of the Sons of the Clergy of the Established Church of Scotland, in the Iron Church of Edinburgh, May 20, 1796. By Hugh Blair, D. D. F. R. S. E. one of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University of Edinburgh. To which is added, An Account of the Objects and Constitution of the Society. Published by Desire of the Society.* 8vo. 44 pp. 1s. Creech, Edinburgh. 1796.

The text of this discourse is apposite and striking; "Leave thy fatherless children; I will preserve them alive; and let thy widows

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trust

trust in me;" Jer. xlix. 11. The preacher states, that the goodness of God is evident from a contemplation of the universe, and from the administration of providence; and that "there is one light, in which more frequently than in any other, the goodness of God is presented to us in the sacred writings, namely, the light of compassion to the distressed of mankind." P. 2. He proceeds to enquire into the reasons of this; and observes, "that there are two very important purposes which such discoveries of the divine nature serve: 1st. They furnish particular ground for trust in God amidst all the vicissitudes of human life; and next, they exhibit patterns of that disposition, which we ought, in our measure, humbly to follow and imitate." P. 5.

Dr. B. is then led to the consideration of that institution which gave occasion to the meeting of the day. Here he bears very honourable testimony to the general character of the clergy of the church of Scotland.

It is sufficient to say of this discourse, that it is worthy of the distinguished character of its author.

ART. 27. *A short Defence of the Church of England, in Answer to those from whom we separated, and to those who separate from us: addressed to the Inhabitants of Middleton Cheney, Northamptonshire. By Ralph Churton, M. A. Rector of that Parish, and late Fellow of Brazen-Nose College, Oxford. 8vo. 124 pp. White, Fleet-Street. 1795.*

If it were practicable to effect an uniformity of opinion in matters of religious belief and public worship, we should not despair of this brief elucidation of the English rites and ceremonies contributing greatly to that end. Such, however, is the complexion of the human mind, and so various are the objects which engage its attachment, that the purest creed will continue to have its unbelievers, and the chastest worship its seceders. Mr. Churton's effort is not, however, the less laudable, for the imperfect effect which it may be expected to produce. His treatise presents an able, though concise, analysis of every thing material in the forms of our church. It is divided into two parts, corresponding to the distinct objects expressed in the title; and every question of moment which has entered into the controversy between the church of England and her different adversaries, is disposed of with a degree of ability that would seem scarcely compatible with the brevity of the treatise. The public will judge of the merit which this little tract possesses, from the following judicious and elegant remarks upon ritual worship.

"He who endowed man with a reasonable soul, deals with him according to the nature he formed. By memory we acquire the best part of our knowledge: a prayer therefore is given us, that we should remember, and use it. The young as well as old are bound to worship God: the prayer therefore is short and easy, that the infant may learn it; it is abundant in meaning, more than the wise can fully comprehend. By memory, that is, by a precomposed form, *the way which God himself hath recommended*, perhaps we all of us pray so as best pleases Him, and therefore most to our own benefit. But of this, surely,



surely, there can be no doubt, that the infant must be taught this as he is taught other things; and will pray with more advantage in words known and remembered, than in new and therefore less known words daily suggested to him." P. 120.

ART. 28. *An Answer to a Letter from Francis Eyre of Warkworth, Esq. to the Rev. Ralph Churton, M. A. Rector of Middleton Cheney, in Northamptonshire, on his Address to his Parishioners, intitled, A short Defence of the Church of England. By the Author of that Defence.* 8vo. 186 pp. Rivingtons. 1796.

The tract of Mr. Churton, upon which we have just bestowed our unreserved commendation, has not been equally successful with all its readers. Mr. Eyre, whose letter has not reached us, and which therefore, we must consider this writer as reviewing for us, appears to have taken up with much warmth, the defence of those *from whom* (in the phrase of Mr. Churton) *we separated*. The subject, however, has by no means suffered from such interference. In producing Mr. Churton's reply it has contributed largely to the defence of the Protestant church; and they who may have deemed the original pamphlet too concise, will have an opportunity of seeing, in the present reply, some subjects at issue between us and the Catholics, discussed in a manner which discovers sound information, and great controversial acuteness.

ART. 29. *Purity of Christian Communion recommended as an Antidote against the Perils of the latter Days, in three Discourses delivered to a Church of Christ in Richmond Court, Edinburgh. To which is added an Appendix, containing some Thoughts on the Weekly Celebration of the Lord's Supper, and on the Nature and Tendency of human Standards of Religion.* 8vo. 92 pp. Chapman. 1796.

The writer of these discourses appears to be a man of no ordinary talents and devotion. His sentiments on religion, though not strictly our own, are delivered with much clearness, and supported with a judicious variety of scriptural quotations. Religiously tenacious of the communion he recommends, the author breathes no intemperance against the advocates of an opposite system. We could state our objections to many of his reasonings, were it consistent with our limits to enter into the enquiry. To that portion of the pamphlet which enforces the necessity of personal virtue, we annex our ready assent; and the writer must excuse us if we continue to think, after all his statements, that the condition of mankind is considerably improved by the alliance of religion with the institutions of civil government.

ART. 30. *An occasional Sermon, preached in the Parish Church of Doncaster, on Sunday, the 29th of May, 1796. By Thomas Deafon, A. B. Curate.* 4to. 19 pp. 1s. Todd, York. 1796.

In this discourse there is much good advice, somewhat immethodically delivered; but there is nothing important enough to demand the attention of the public in general. The style abounds in metaphors,

phors, which are sometimes a little confused; as at p. 18, "Whilst her constitution towers like the proud Teneriffe above the circumfluent ocean, she may break the waves of faction and of war, and resist the scythe of time, firm as the rocks by which she is surrounded."

ART. 31. *Sabellianism refuted; or the Doctrine of the Trinity proved and enforced as the Glory of Religion: addressed to the Church under the Pastoral Care of Mr. Mansell, Meeting-House Walk, Snow's-Fields. To which is added, a Refutation to Mr. Mansell's Work, entitled an "Appeal to the Christian-professing World."* By George Foffet. 8vo. 98 pp. 1s. 6d. Button, Paternoster-Row, &c. 1796.

The editor of this tract, Mr. H. F. Offley, to whose correction it was submitted, speaks of it as designed chiefly for the unlearned, and not calculated to encounter the rigour of criticism. Of the occasion by which it was produced, the author thus speaks: "After having spent nine or ten months in church fellowship with a Baptist congregation in London, a people with whom I wished to pass through life in love, community, and concord;—but, alas! Satan crept into our assembly, and insidiously raised variance, emulations, wrath, strife, seditions, and envyings; all of which evidently arose from heresy, or that fundamental error, Sabellianism, the bane of all vital godliness." On this account he separated from them, and wrote the refutation here published, in order to recall some, if possible, to the truth. Though Mr. Foffet does not appear to be himself a man of much learning, his arguments are many of them strong, and, by the aid of his friend the editor, they wear a very respectable form. The hymn, inserted at p. 72, though composed, as the author says, "with raptures of joy," certainly proves that he ought not to have inserted any thing without the advice of his Oxford friend. We should hope that the tract might be very serviceable to the class of persons for whom it is designed.

ART. 32. *Principles and Duties of Christianity inculcated and enforced: a Sermon, preached at Sunbury, Middlesex, on Wednesday, May 25, 1796. Being the Anniversary Meeting of two Friendly Societies of poor Tradesmen and Day Labourers in that Parish, instituted for their mutual Support in Cases of Sickness, Accident, or Old Age.* By James Corwe, M. A. Vicar. 4to. 22 pp. 1s. Robson, New Bond-street. 1796.

The recommendation of the Apostle, to let our "conversation be as becometh the Gospel of Christ," Phil. i. 27, is here divided into five topics of consideration. 1. As to mankind in general; 2. as to neighbours and friends; 3. as to those who differ from us in religious opinions; 4. as to those of our own families; 5. as to all who are members of the same society. These points are judiciously and sensibly considered, and the proper conduct, in all such different cases, is recommended with sound piety, and with an energy likely to prove efficacious.

MEDICINE:

## MEDICINE.

ART. 33. *On Rheumatism and Gout; a Letter, addressed to Sir George Baker, Bart. By John Latham, M. D. Fellow of the Royal College of Physicians, Physician to St. Bartholomew's Hospital, to the Magdalen, and Physician Extraordinary to his Royal Highness the Prince of Wales.* 8vo. 80 pp. 2s. Longman. 1796.

This publication seems principally intended for the purpose of divulging the author's theory of the nature and cause of rheumatism and gout. These consist, he thinks, in a constriction of the minute lymphatic vessels, whence pain and swelling of the parts; when the constriction or spasm gives way, the swelling subsides, and the pain ceases. But a disposition to spasm being present in the whole lymphatic system, it frequently happens, that when the constriction gives way in one place, it recurs in another. The injury also the vessels receive, while under the influence of the disease, occasions them to be ever after exceedingly apt, from very trifling causes, to fall into the same vicious state. This circumstance occurring also in gout, induces the author to rank them together, and to make them one family, although the original cause of the disposition, in the two diseases, be very different; gout being more commonly the offspring of intemperance and irregular living; rheumatism of cold. The author is at great pains to show the opinion, that rheumatism and gout are inflammatory diseases, to be erroneous. Inflammation frequently terminating in suppuration, rheumatism and gout never. But this is no new observation. They are ranked among inflammatory diseases, as having a nearer affinity to them than to any other; and as being usually relieved, particularly rheumatism, by the same remedies. Bleeding and purging, the two principal remedies in inflammation, are recommended by this author in the early stage of rheumatism; and he thinks they would be equally proper in gout, in persons not previously debilitated by the disease. On the whole, we apprehend our knowledge of the disease, or of the method of treating it, will not be much improved by this performance; although the author seems to think, to use his metaphor, he is the first pilot who has hit upon the passage, by which the vessel may be safely conducted into port. Not that he affirms that no person was ever cured of rheumatism before his publication appeared, but the cures have hitherto been effected, he says, by chance; the vessel has been driven, not conducted, into port. But he shall speak for himself.

“The liberty,” he says, addressing himself to his patron, “which I take of addressing you on the present occasion, very naturally arises from that indulgence, which you have always shown me, and from the opportunity which both as President of the College of Physicians, and as a private gentleman, you have constantly granted for freedom of communication. Easy access very often invites intrusion; and, therefore, if your doors have been open, and I have not denied myself the satisfaction of walking in, you must lay to that account the

visits which I have sometimes made you, and blame yourself alone for the interruption. I know not, however, whether at this time I ought to consider myself as a welcome visitor, since the subject which I shall propose for your examination, will be an attack upon old opinions, in which perhaps I shall find you fortified by numbers against me; but which I conceive to have been defended by a supposed impracticability of the approach, rather than by the real strength of the fortrefs.

“ The opinions to which I allude, are such which the world in general, medical as well as other men, have hitherto held, concerning these two very frequent diseases, rheumatism and gout; and which floating, as it were, in the minds of mankind, without any compass to direct, or rudder to steer their course, have been tossed about by prejudices, and at last lost in uncertainty. It is no argument to say, that in one of them sometimes, and in the other often, we sail on prosperously, and reach the expected coast, *since this is more the effect of chance than of any well-concerted plan*, and is owing rather to the nature of the vessel itself, than to the regular management of the pilot, which being well built, is blown over shoals by strong popular gales, and is driven, not conducted, into port.”

ART. 34. *Descriptive Account of a new Method of treating old Ulcers of the Legs.* By Thomas Baynton, Surgeon, of Bristol. 8vo. 115 pp. 2s. 6d. Robinsons. 1797.

This author's mode of treatment is applying circular straps of adhesive plaster, spread on linnen, round the limb, so as to cover it not only where the ulcer is, but for an inch above and below it. The mode of putting on the straps of plaster, is to oppose the middle to the part of the limb opposite the ulcer, and bring the two ends over the ulcer as tight as the parts will bear, which draws the surrounding skin over the ulcer as much as it can be done. The ulcer is entirely cased in this way by sticking plaster, and the whole limb, from the knee to the foot, is to be rolled up in a callico bandage; the parts are to be moistened with spring water every hour. The applications are changed once in the twenty-four hours, but oftener if the quantity of the discharge makes it necessary. The patients are allowed to walk about and follow their business. Six cases of the success of this kind of treatment are detailed, which give a very favourable impression of it.

The author conceives the great advantages of this mode of treatment, to arise from the support given to the granulations, and the assistance they necessarily receive in contracting, from the straps of plaster. Dissident of his own authority, he quotes several passages from Mr. Hunter's work on Inflammation, in proof of his opinion.

The mode of applying the straps of sticking plaster, we believe to be new and ingenious, since the ulcer is compressed, and the limb at that part is more effectually supported, than can be done in any other way; it is therefore natural to expect, that the success should exceed what has been derived from light bandages or pressure upon the ulcer. The cold water can hardly ever come in contact with the ulcer, completely covered with plaster, so that its use must be a very secondary

dary consideration. We recommend the perusal of this little tract to our medical readers, as one which we believe will effect what it proposes—the relief of many ulcers which cannot be cured by the usual applications.

## AGRICULTURE.

ART. 35. *Large Farms recommended, in a national View. A Reply to Mr. Wright's Address to the Public, on the Monopoly of small Farms.* 8vo. 27 pp. 1s. Scatcherd. 1796.

Whenever men, apparently benevolent, hold forth to the public impracticable and visionary projects, not only no good, but much harm, ensues. For the consequence is, that other designs, *wise* as well as benevolent, are received with distrust, obstructed in their progress, and finally defeated in their execution. A project more visionary in its formation, and more questionable as to its utility, was scarcely ever published, than that of Mr. Wright and his associates, for “the establishment of a society for the purpose of purchasing large estates, and dividing them into small farms, and letting them on lease or otherwise.” P. 18. The writer of this tract objects very strongly, and, for the most part (we think) justly, to such a scheme. He does not enter deeply into the subject; but in a cursory, and somewhat careless manner, he suggests several shrewd observations.

## POLITICS.

ART. 36. *Strictures on a Pamphlet, written by Thomas Paine, on the English System of Finance: to which are added, some Remarks on the War, and other National concerns.* By Lieutenant Colonel Chalmers, of Chelsea. Second Edition. 8vo. 98 pp. 1s. 6d. Debrett. 1796.

When Mr. Paine wrote his well known tract, entitled *Common Sense*, to persuade the Americans to declare themselves independent of this country, Col. Chalmers, under the signature *Candidus*, wrote the well known answer to it, intitled *Plain Truth*: and he now enters the field again with his old antagonist, and we hope with better omens.

Mr. Paine's book on our finances, has met with more systematic answerers before; and the public is already in possession of our notions on this controversy: it proceeds on a tacit assumption, that the national capital has been fixed during the last century: Col. Chalmers rightly opposes his conclusions from the fact, that it has rapidly increased during that period: a fact which vitiates every conclusion so drawn, though to us he appears to have allowed a degree of celerity somewhat too great, to that increase.

The title of this work announces a more miscellaneous plan, than that of those we have previously considered; of the political sagacity of its author, we may judge from the exact accomplishment of the  
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evils he prophesied France, so early as the year 1776; in case that kingdom should interfere in our colonial disputes. From his pen we might rightly expect many good political and military observations; and that expectation he has not disappointed: we shall transcribe two. On the past conduct of the German generals, he passes this censure; "We saw posts of the very first consequence, entrusted to the troops of the circles and petty princes; which in the very nature of their establishment, and by the testimony of Frederic the Second, and the evidence of the American war, appear to be as inferior, as the troops of the great Germanic powers are excellent; the republican armies were not vigorously attacked before their junction." P. 48.

Nations differ in their capacities of enjoying liberty in many respects, in some of which, he thus compares Great Britain and France. "It may be remarked, that France inheriting more physical inconveniences or evils than the British kingdoms, never, perhaps, can enjoy a government so nearly approaching to perfection. Surrounded on the continent by warlike nations, France must ever be defended by many strong fortresses, and by very numerous armies; and in many other respects, her people of various climates and tempers, are neither so well situated or adapted for commerce, agriculture, and a mixed free government, as this kingdom." P. 36.

This little work deserves likewise to be distinguished as possessing a degree of elegance in its general manner, which political polemics are not so happy as always to acquire.

ART. 37. *A Reply to Mr. Burke's Two Letters, on the Proposals for Peace with the Regicide Directory of France.* By William Williams, Author of *Rights of the People, &c.* 8vo. 64 pp. 1s. 6d. Jordan. 1796.

This gentleman very strenuously pleads the cause of the French Directory; like other writers of the same class, he cannot see any wrong in them, nor any right in us. "The consolidation of the conquered countries," he says, "was the effect of the popular will, which is the only lawful governor, and it is the popular will alone which can disunite them."—"The Directory have no authority to resign them."—But when were the people asked whether they would have those countries? And why might they not be asked whether they chose to resign them? "The legislature," this author says, "never pretended to omnipotence; that is the *alone* attribute of the people." P. 19. Mr. Burke has an advantage, which we a little envy him; he is not obliged to buy, or look into, these numerous letters which are written to him.

ART. 38. *Remarks on Mr. Burke's Two Letters, on the Proposals for Peace with the Regicide Directory of France.* By S. F. Waddington, Esq. 8vo. 34 pp. 1s. Johnson. 1796.

Very superior indeed is this writer to the preceding; but he is violent nearly in an equal degree. He considers Mr. Burke as a mere pensioner, and a drudge, "nursed and cherished by the very persons" whom in these letters he opposes; and therefore he doubts whether the

the publication of them, at the particular time when they appeared, was not "a subtle and diabolical piece of art," &c. He professes it to be his wonder, that "the revolution in 1789 was effected *without shedding blood!*" He cannot surely have looked into any account of those times. The most horrid murders were committed in July and August, 1789; so that his admiration on that subject will cease, even on consulting the most partial historians in favour of the revolution. When the great massacres commenced, he, like other writers of this class, thinks it perfectly natural and excusable, that because an armed force marched towards their frontiers, the French should murder unarmed men, in prison, within their country. In his zeal against Mr. Burke, this writer is not ashamed to repeat the old insinuations of Jesuitism and St. Omers.

ART. 39. *A short View of the Inconveniences of War; with some Observations on the Expediency of Peace; in a Letter to a Friend.* 8vo. 45 pp. 1s. Jordan. 1796.

To gild refined gold, to paint the lily,  
Or add a perfume to the violet, &c.

as Shakspeare justly says, "is wasteful and ridiculous excess." The same may be said of the praises of peace, an object to which no encomiums can add new loveliness. But when it is praised, only to divide our minds and weaken our efforts, in a war in which we are engaged, we cannot greatly commend the labours of those who extol it. That this author is a sincere friend to peace, we do not desire to dispute; but when he says that the war might have been avoided, and has been a war without an object, we do not feel inclined to give up our own opinion to the *ipse dixit* of any writer. This indeed is, and has been, the great object of dispute between the parties of this country.

ART. 40. *A correct List of the House of Peers and Commons of Great-Britain, with their Town and Country Residences: together with a List of the late and present House of Commons, shewing the Changes, the Numbers polled at the contested Elections, and Right of Voting.* 8vo. 52 pp. 1s. 6d. Stockdale. 1796.

The collateral information contained in this tract, makes it of more utility than a mere list.

ART. 41. *Something which Concerns every body, at this awful Crisis, and which ought therefore to be circulated throughout the whole Nation. By One of the People.* 8vo. 25 pp. 1s. Symonds. 1796.

The cloud of divine vengeance, which appeared to this author to be gathering over the head of this sinful nation, in the form of famine, was, by the indulgence of Providence, dissipated; a fertile harvest was succeeded by the kindest and most promising changes of weather; but while the fears of famine are far removed, we trust the minds of men are not untouched by a recollection of the calamity which once

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threatened them; nor insensible of what they owe to the disposer of all events, for having withheld his dreadful visitation.

Amongst other expedients intended to remove the embarrassments produced by a scarcity of corn, this author recommends to government the fixing of a *maximum*; a measure which, in our estimation, only the most despotic tyranny can pursue, and even that not an enlightened tyranny. Far be from us that moment, when, like the new republicans on the continent, we should be encouraged to clamour for the name, while we were compelled to surrender the essentials of our liberty.

The pamphlet is dedicated to the Duke of Bedford, who will devour, "with what appetite he may," such compliments as the following. "Though titles, and elevated rank in society, like yours, abstractedly considered, are *as nothing* in the estimation of the *enlightened sons of reason*; yet when the man of immense property, and, of course, of extensive influence, stands forward with the laudable design of raising the depressed, succouring the afflicted, and restoring the dignity of the human race, praise, extensive praise, is his due, and the tribute ought to be gratefully paid."

ART. 42. *Impartial Reflections upon the present Crisis; comprized in four Essays, upon the Economy of the present Stock of Corn—the Assize of Bread—Tithes—and a general System of Inclosures. With an Appendix, containing the System of Inclosures introduced in 1732, by Arthur Dobbs, Esq. in the Irish Parliament. By Henry Viscount Mountmorres, F. R. S. and M. R. I. A.* 8vo. 60 pp. 2s. Nicol. 1796.

Happily directed are the efforts of that writer, whose aim it is to give confidence to his countrymen in the moment of peril, and relief under the pressure of difficulty. For such an aim we are ready to allow this noble author due credit; but it is one thing to direct our labours well, and another to crown them with success.

There is a want of clearness in his Lordship's style, which occasionally deprives his sentiments of their full force—as in his dedication of this work to Lord Landdowne, where he says, "Those, my Lord, who are justly conscious of their own merit, can best appreciate the qualifications of other men, trace information from the humblest sources, and render justice to those whose labours may be rendered useful to the community. Such are doubtless the advantages I may expect when I have the honour of dedicating these essays to your Lordship." But want of clearness is certainly not the constant characteristic of Lord M.'s style, as for instance.—"Tithes are the grand obstruction to national improvement, to agricultural amelioration; where the lazy idle drone devours a large portion of the labours of the sedulous insect, and of the product of the industrious bee." P. 22. Here it must be confessed every thing is perfectly clear, but unhappily neither liberal nor just. "After having (adds his Lordship in the next page) offered some *humble considerations* upon the arduous subject of tithes, it remains now to terminate these essays with some general remarks, and to infer from the foregoing premises fair, useful, and beneficial



beneficial conclusions." The proposal which immediately follows, for a true mechanical construction of carriages, so as to reduce the number of draught horses, appears worthy of attention; but there is reason to imagine that experience has proved the inefficiency of oxen, as a substitute for horses in ploughing, since it is found that the labour of one horse is equal to that of two oxen; that the talents of the former are more various, and its existence more durable.

## MILITARY.

ART. 43. *A Treatise on the Discipline of Light Cavalry, with annexed Plates.* By Captain L. Neville, of the 13th Regiment of Light Dragoons. 8vo. 64 pp. 4s. Egerton, Whitehall. 1796.

This is by much the best practical treatise on the subject which has yet fallen under our notice; and, after the commendations which we have bestowed on almost every other essay of the same kind which has passed in review before us (to speak technically or rather tactically) we consider ourselves, in so saying, as bestowing no slight praise. We have never before seen so much matter compressed into so small a compass, nor instructions given with so much conciseness, and at the same time so much perspicuity. Every thing absolutely necessary for the formation of corps of cavalry, with respect to their duty on horseback, is here given, except what are known by the name of evolutions (as distinguished from manœuvres) which Captain Neville professes to omit, that he may not swell his book with things generally known. We, however, think the evolutions so necessary for the forming of young troops, that we see them going into disuse with great regret. Though they are not used in actual service, they are the basis on which the whole of the field discipline rests, and without which neither the recruit nor his horse will ever acquire that degree of steadiness and precision, which are not less necessary for duty than for parade. They are, in short, as we conceive, the grammar of tactics, which every scholar should learn before he attempts the Classics of Turenne and Marlborough, of Saxe and Frederic the Great. As we doubt not that the sale of this work will demand another edition, we would recommend it to Captain Neville to insert a short description of the evolutions now used; together with the words of command for dismounting, and performing the exercise on foot. He will also, of course, refer his readers to Major Le Marchant's System of Sword-Exercise, and omit what he has already published on the subject, which the Major's book, lately printed by order of the Commander in Chief, has rendered in some degree obsolete.

Captain Neville professes to have followed, as much as the nature of the two services will permit, the principles laid down for the infantry by General Dundas; we regret that the General did not leave the subsequent adaptation of those principles to cavalry, to some officers more experienced than he could be himself in that service. Where Captain Neville has deviated from the General's system, we think he has invariably improved upon it, particularly in substituting another

movement in the place of that very unnatural manœuvre of wheeling backwards, of the utility of which, even in the infantry, we are not completely convinced; but we are confident, that in service cavalry will never attempt it, and that it is at all times both awkward and dangerous.

We cannot conclude without wishing to see a new edition of Hinde's Treatise on Light Cavalry, of which we have always thought very highly; and, if the copy-right has expired, should be glad to see it modernized and republished by so experienced an officer as Captain Neville.

## MISCELLANIES.

ART. 44. *Rules and Regulations for the Sword-Exercise of the Cavalry. Published at the War-Office by his Majesty's Command. Plates. 8vo. 90 pp. 6s. 6d. Egerton. 1796.*

This exercise has been long in use among the Hungarian Hussars, but has been very lately introduced into the British army, by Major Le Marchant, of the 16th Light Dragoons, the author (as we understand) of the work before us.

As the addition of skill always gives a decided superiority to powers otherwise equal, it was necessary that our armies should adopt a system which the rest of Europe will most probably acquire; but we regret all inventions which tend to make the science of war more sanguinary.

The system itself has stood the test of so small experience in this country, that it is unfair to judge of it. We think it, however, rather complicated, notwithstanding the very clear directions which the Major has given for the different modes of attack and defence. From the price of the book, we conclude that the expence of the plates, which are numerous, is defrayed by the War-Office.

ART. 45. *A Journal kept in the British Army, from the landing of the Troops, under the Command of the Earl of Moira, at Ostend, in June, 1794, to their Return to England the following Year. 8vo. 191 pp. 3s. 6d. Liverpool: printed for the Author by Merritt and Wright. 1796.*

If a journal of this kind contains a clear and faithful narrative of the operations of an army, it is all that we are entitled to expect from it. If it is animated by amusing descriptions and anecdotes arising from the events, and illustrative of the characters of the principal actors in them, "omne id deputamus esse in lucro;" and we are bound to thank our entertainer for a dessert, which his bill of fare did not promise. But, however we may be pleased with the easy and unaffected style of this narrative, no British reader will peruse without pain an account of one of the most disastrous campaigns in which this nation was ever engaged, a campaign in which the elements united with an enemy more than treble our numbers, in defeating every effort of British valour; and compelled our army to a retreat, in which it suffered the most dreadful hardships, and preserved nothing but its

honour. Yet, in reading of these calamities, it is satisfactory to know that they were produced by circumstances which no human prudence could prevent; and that no blame, but, on the contrary, a very high degree of praise is imputable to those who commanded our troops in that unfortunate year.

To the sanguinary decree of the French Convention, ordering no quarter to be given to British or Hanoverian troops, we are indebted for the manifesto of the Duke of York (here given) which we doubt not will remain a splendid monument of his Royal Highness's humanity as an Englishman, his judgment as a general and a statesman, and his true courage as a soldier, as long as the military annals of Great Britain shall continue to be read. We observe, with some regret, that this publication is disfigured by very numerous errors of the press.

ART. 46. *A new System on Fire and Planetary Life; shewing that the Sun and Planets are inhabited, and that they enjoy the same Temperament as on Earth. Also an Elucidation of the Phenomena of Electricity and Magnetism.* 8vo. 75 pp. 2s. Cadell and Co. 1796.

This anonymous publication is a strong instance of what often takes place in the literary world; namely, that the author betrays a gross ignorance of the subjects which he, with too much confidence, undertakes to elucidate, and to reconcile to a new, imperfect, and indigested theory. The author before us seems as little acquainted with the true principles of Newtonian philosophy, as with the subjects of electricity and magnetism. Of these he speaks with puerile brevity and confusion; those he attempts to explode as insufficient to account for the phenomena of motion in general, and particularly that of the celestial bodies. In the place of Newton's, he would substitute the following theory.

“The two great leading principles upon which I build my system, are, that fire consists in motion, and that inert matter, which, by way of distinction; I shall call earth, consists in inaction.

“The next two important principles I draw are, that the particles of fire have a great repulsive power to each other, being the first great and general law in nature; and from that repulsion consists its motion.

“The next important law is, that the particles of inert matter, or earth, have an attraction, or gravitation, to each other.

“Another great law is, that these two bodies, viz. fire and earth, have an attraction for each other.”

The uniform tenor of this work renders a single instance sufficient to give our readers an idea of the author's mode of reasoning. By way of showing the insufficiency of Newton's theory, “while the earth, *says he*, moves round the sun at the rate of 58,000 miles an hour, the moon moves round the earth only at the rate of 2,290 miles an hour; therefore, the moon's motion round the earth must be greatly impeded, the earth moving so immensely quicker than the moon.”

A moderate acquaintance with the true principles of the Newtonian philosophy might have shown the writer that this impediment does not exist; since the motion of 58,000 miles per hour, which is assigned

to the earth, must be understood not of the earth singly, but of the earth and moon conjointly, or properly speaking, of their common centre of gravity, which centre of gravity suffers no alteration from the motion peculiar to each of those two bodies.

ART. 47. *A practical Treatise on Painting in Oil-Colours.* 8vo. 246 pp. 6s. Whites. 1795.

We cannot regard this volume in any other light than as a notable instance of the art of book-making. To a preface, which, in some very flourishing words, says nothing, is subjoined an introduction, extracted chiefly from the discourses of Sir Joshua Reynolds, and a treatise on the pigments of the ancients, by Mr. Cooper; published in the Manchester Memoirs, vol. iii. p. 530. Then follows an article entitled, *Materia Pigmentaria*, which is a slight dictionary of pigments, drugs, varnishes, &c. comprised in about forty-eight pages, in which *carmine* is not even mentioned, though it stands only the eighth article in the ensuing directions for using colours. The practical rules for painting in oil-colours, which form the largest part of the book, are copied verbatim from "The Practice of Painting," published by Thomas Bardwell, in 1756. They are taken with acknowledgement indeed, but with much less alteration and correction than is insinuated in p. 76, and with so little attention to the improvements made since the time of Bardwell, that *patent yellow*, and other pigments invented since he wrote, are not even mentioned under the heads appropriated to their respective colours, see p. 143. It might surely have been expected that something derived from the knowledge and experience of living artists, aided by the improvements in chemistry, would have been added to the precepts of the obscure Bardwell. This part of the book extends to the one hundred and seventy-third page. The rest is formed of scraps, for the most part very unimportant, and extended to the utmost by unnecessary breaks and spaces. That which is called an epitome of *Coloritto*, from a scarce work of Le Blon, is the most contemptible thing that can be imagined. The chief information in it is, that yellow and red make an orange colour; red and blue, a purple, or violet; and blue and yellow, a green; which we conceive all children know, who have painted stars, or coloured penny prints. The last thirty pages consist of a Memoir of M. de Morveau on white Pigments.

ART. 48. *The Chronicle of the Kings of England, from the Norman Conquest unto the present Time.* By R. Doddsley. A new Edition enlarged. Small 8vo. 156 pp. 2s. Vernor and Hood.

A lilliputian history of England, in a parody of scripture, containing some inaccuracy, more drollery, and much more profaneness. Though it bears the name of R. Doddsley, it certainly never deserved to be published, and still less to be continued and reprinted. The union of the two kingdoms, under Queen Anne, is placed in the reign of James I. (p. 77) by a curious mistake, for the union of the two crowns. So apt is wit to outrun knowledge!

ART.

ART. 49. *Letters to the British Critic; containing a Charge of Misconduct in his Official Capacity.* 8vo. 38 pp. 1s. Ridgway. 1797.

As we might be thought prejudiced, in such a case, we will not say that we are here very stupidly attacked. But we should not fear any risk whatever upon the experiment, that out of twenty readers (if this tract ever should attain so many) nineteen at least will be of that opinion.

ART. 50. *The Case of Captain Downing, with the Proceedings of a General Court Martial, and Copies of Letters to and from the Duke of Richmond, Sir Charles Morgan, Judge Advocate General, &c. &c. With the Opinion of Counsel concerning the Legality of the Trial.* By Captain John Downing, in the Royal Regiment of Artillery. 12mo. 66 pp. 1s. 1796.

The lines of our duty prescribe to us little more, with regard to works of this nature, than to announce their publication to the world; nor does this pamphlet call upon us for any thing more than this usual discharge of our office. It is without a printer's name, but has, in other respects, the appearance of being an authentic statement of the business, from the pen of Captain Downing.

ART. 51. *Letters from Mr. Fletcher Christian, containing a Narrative of the Transactions on Board his Majesty's Ship Bounty, before and after the Mutiny; with his subsequent Voyages and Travels in South America.* 8vo. 3s. 6d. Symonds. 1796.

A cheat, with which the unhappy man, whose name is prefixed, had obviously nothing to do.

ART. 52. *Chefs made Easy. New and comprehensive Rules for playing the Game of Chess; with Examples from Philidor, Cunningham, &c. To which is prefixed, a pleasing Account of its Origin, &c.* 12mo. 1s. 6d. Symonds. 1796.

The rules here may be useful to beginners; the anecdotes are trite, and to be found in various other places.

ART. 53. *Beauties of Religion, Morality, and Useful Knowledge.* 12mo. Hamilton. 6d. 1796.

Nothing can be objected to this little work, but that it is too diminutive in form and substance to be of great use.

ART. 54. *The Pleasures of Reason; or, The Hundred Thoughts of a sensible young Lady. In English and French.* By R. Gillet, Lecturer on Philosophy, and F. F. R. S. 12mo. 167 pp. Wallis, Debrett, &c. 1796.

The sententious wisdom of Mr. Gillet, with the assistance of the engraver and a neat type, forms an elegant little volume, which may be safely put into the hands of the class of readers to whom it appears  
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to be addressed. The work is appositely enough inscribed to Mrs. Olier, Bloomsbury-square. While we commend the general propriety of Mr. Gillet's sentiments and language, we cannot always subscribe to his accuracy, nor always find that compressive energy which the dictatorial style of the apophthegmatist requires. "I have found (says Mr. G. p. 3) that in my disquietudes *resolution* has furnished me with more resources than reason." Instead of resolution, we should suppose he meant religion; nor can a moralist, with propriety, speak of resolution as a virtue, without considering it as the result of reason. "The basis of all solid merit is goodness and wisdom. With goodness we do good, and with wisdom we avoid evil." P. 18. We do not mean to controvert this position as false, but to mark it as a flat and insipid truism. The apologues have somewhat more of spirit, particularly the last, in commendation of industry. The allegorical map of the *tract* (track, properly) of youth to the land of knowledge, is a piece of moral ingenuity, neatly executed, and exactly in the style of a Voyage to the Land of Matrimony, which we have seen, and from which apparently the idea was taken.

ART. 55. *The English Traveller's Guide to Hamburgh, in a Series of Letters to a Friend; written in the Summer of 1796.* 12mo. 2s. Lane, Leadenhall-street. 1796.

This will be found both an useful and agreeable companion to all who shall have occasion to make the tour to Hamburgh.

ART. 56. *Essays on various Subjects; in which some Characters of the present Age are introduced.* 12mo. 2s. 6d. Low, Berwick-Street, 1796.

This is a pleasing and sensible performance, which may properly be recommended to young people,

ART. 57. *The Sylph, Volume the First.* 8vo. 4s. Debrett. 1796.

A collection of detailed papers; whether published periodically, or at once, in this collected form, does not appear. They contain, however, some observations on men and manners that well deserve attention.

ART. 58. *Precis de la Conduite de Madame de Genlis depuis la Revolution. Sui-vi d'une Lettre a M. de Chartres, et de Reflexions sur la Critique.* 12mo. 3s. 1796.

ART. 59. *Short Account of Madame de Genlis since the Revolution. To which is subjoined, a Letter to M. de Chartres. Translated from the French.* 12mo. 2s. 6d. Vernor and Hood. 1796.

This account proves the author to have been sincerely attached to the younger branches of the unfortunate House of Orleans; but we find nothing interesting in it as a whole, except that it will inform those who are curious about the conduct of this celebrated lady, that since  
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the period of the Revolution, she professes to have carefully avoided all political intrigues. She warns M. de Chartres against asserting any pretensions to the Crown of France; and this she does with much power of argument, and elegance of language.

ART. 60. *An Epitome of the Stocks and Public Funds, containing every Thing necessary to be known for perfectly understanding the Nature of these Securities, and the Mode of doing Business therein. Second Edition.* 12mo. 1s. 6d. Debrett. 1796.

This is, of all others perhaps, the most out of the way subject to authors; but as far as we are able to comprehend, it is here treated in a clear and satisfactory manner.

ART. 61. *Musseiman Adeti; or a Description of the Customs and Manners of the Turks, with a Sketch of their Literature.* By S. Baker. 12mo. 2s. 6d. Jordan. 1796.

This volume contains nothing which was not to be found before in English publications, particularly in the works of Lady M. W. Montague, and in the elaborate and excellent History of Aleppo, by Dr. Ruffel. It nevertheless may be useful and amusing to young readers.

ART. 62. *The Life of Tobias Smollet, M. D. with critical Observations of his Works.* By Robert Anderson, M. D. 8vo. 56 pp. 1s. 6d. Mundell and Co. Edinburgh; Arch, Gracechurch-street, London. 1796.

For a very convenient edition of the British Poets, published at Edinburgh, of which we gave our concluding account in our seventh volume, p. 172, Dr. Anderson supplied the lives of the authors, and among them that of Smollet. His life of Dr. Johnson was separately published, but without alteration: the Life of Smollet, now before us, has been considerably amplified and improved since it was inserted in that work. Some original papers are here inserted, which, probably for the sake of brevity, were omitted in the former account. Dr. Anderson delineates the character of the man and the author with that judgement and elegance which he usually displays. This separate Life of Smollet will undoubtedly be very acceptable to those who possess not the edition of the Poets; and, on account of the additional matter, will not be altogether superfluous to those who have it in that work.

ART. 63. *The laughable Adventure of Charles and Lisette; or, The Beards: to which is added the Strolling Student.* 12mo. 190 pp. London: printed for the Translator. 1796.

If such contemptible trash as this be really translated from the German, it exhibits a proof that the scribblers of that country can descend as low in merit, while perhaps they ascend as high in their lodgings, as our garretteers of Grub-street; but the probability is, that the

the place which Dr. Johnson humourously hailed as his *Ibaca*, may claim the whole merit of this production.

ART. 64. *A View of the Village of Hampton, from Moulsey Hurst; with the original Lancashire Collier Girl. By the same Author.* 12mo. 29 pp. 6s. At the Library, Hampton. 1797.

The story of the Collier Girl is sensibly and impressively related; and is a narrative which, whether told by Mrs. H. More, in the Cheap Repository, or by this author, in his own way, is highly pleasing and instructive. The topographical sketch, which precedes it, is very slight; in the manner, but not quite in the best manner, of the author of a "Fortnight's Ramble to the Lakes." See Brit. Crit. vol. vi. p. 446.

ART. 65. *Prison Meditations, composed while in Confinement in the King's Bench Prison, in the Year 1795, by the Reverend William Woolley, M. A. Chaplain to the Marshalsea, Author of the Cure for Cauting, Vox clamantis, Benefit of Starving, and other popular Publications.* 12mo. 88 pp. 1s. 6d. Egerton. 1796.

We know not the cause of this gentleman's confinement, nor have his popular publications reached us; but certain it is, that his employment in his melancholy situation is creditable to his piety, and must have alleviated his mental sufferings.

ART. 66. *A System of Natural History, adapted for the Instruction of Youth, in the Form of a Dialogue. Originally written in German, by Professor Roff, of Goettingen, now first translated into English.* 2 Vols. 8vo. 8s. Johnson, St. Paul's Church-Yard. 1796.

We are exceedingly pleased with this publication, and recommend it, without scruple, to those for whose use it is intended. It is very perspicuous, nor does any thing appear to be omitted which really deserves attention. If there be any room for objection, we could have wished the plates not to have been so minute, or the figures so crowded; but they are delicately finished, and will bear examination.

ART. 67. *A Narrative of the Loss of the Catharine, Venus, and Piedmont Transports, and the Thomas, Golden-Grove, and Æolus Merchant Ships, near Weymouth, on Wednesday, the 8th of November last. Drawn up from Information taken on the Spot, by Charlotte Smith. And published for the Benefit of an unfortunate Survivor from one of the Wrecks, and her infant Child.* 8vo. 2s. Law. 1796.

This publication does honour to the sensibility of the author, and we doubt not that it is as faithful as it is dreadful.



## FOREIGN CATALOGUE.

## FRANCE.

ART. 68. *L'antique Rome, ou description historique et pittoresque de tout ce qui concerne le peuple Romain, dans ses costumes civiles, militaires et religieux, dans ses mœurs publiques et privées, depuis Romulus jusqu'à Augustule.*—Ouvrage orné de cinquante tableaux. Par H. Grasset Saint-Sauveur, ancien Vice-consul de France en Hongrie. Paris, 1796: 224 pp. in 4to.

The attention of the French people seems still to be directed almost exclusively to politics. Since the revolution, however, it would be in vain to look for any works among them, that can, on account of their erudition, lay claim to the gratitude of posterity. Even this now before us, the title of which promises so much, and which is certainly distinguished by the elegance of its typography, as well as by a number of well-executed plates, does not rise above the level of those ordinary publications, which appear in the course of every year, and of which, after a short space of time, nothing more is heard. The author indeed is not wanting in confidence; he speaks on every subject with as decisive a tone, as if it were absolutely impossible that there should be two opinions on it; he has discovered so many particular circumstances relative to the dress, the domestic usages, &c. of the Romans, that we cannot but feel ourselves ashamed not to have found in the writings of the ancients the authorities for the conclusions which he draws; and which he but rarely thinks it worth his while to point out. Sometimes, however, the author does condescend to quote—the French translations not only of Greek works, but even of Pliny. The title professes to take in the whole compass of Roman Archæology, though the deficiencies, as well as the mis-statements, are unquestionably very numerous and obvious. The author does not, for instance, hesitate to assert, p. 118, that 10,000 sesterces are equal to so many livres; p. 126, that in Rome there were still only one hundred senators, at the period when the form of government was changed from a monarchy to a republic; and that the oldest senators were alone honoured with the title of *Patres*, whilst the rest were, in general, called *Conscripti* only. The main object of the writer seems to have been to represent the Romans to his countrymen in the most unfavourable light; possibly with a view to prevent them from making comparisons, which, on the slightest occasions, and often without any propriety, it has been usual for them to institute between the two nations. In this attempt likewise he has, for the most part, been unsuccessful; chiefly because the abuses which he has instanced, do

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not exist in history, but merely in his own imagination. The young Salic priests, observes our author, introduced themselves into the houses of the young female Patricians, and then—the night covered them with its friendly veil. In p. 10 the author laughs at the Pontifex Maximus, to whose office it appertained to chastise the vestal virgins with a rod, when they had transgressed the rules laid down for their conduct. “A Pontifex M. of nineteen years old, is to inflict punishment on a young woman of eighteen, who offers her willing back to the rod;” and, in the next page, he himself assures us that the situation of Pontifex M. could only be obtained by a person who had distinguished himself by the most eminent services, and been invested with the highest dignities of the state, which, we conceive, could very rarely have been the case at the age of nineteen.

### ITALY.

**ART. 69. 1.** *Monumenti Veneziani di varia letteratura per la prima volta pubblicati nell'ingresso di sua Eccellenza Messer Aluise Pisani Cavaliere alla dignità di Procuratore di San Marco.* Venice, 1796; 65 pp. in fm. folio.

**ART. 70. 2.** *Memoria Storica intorno alla Repubblica di Venezia scritta da Paolo Morosini e da Giovanni Cornaro, per la prima volta pubblicata nell'ingresso di S. E. Messer Aluise Pisani Cavaliere alla dignità di Procuratore di San Marco.* Venice, 1796; 149 pp. in fm. folio.

The editor of No. 1. is Mr. *Movelli*, the celebrated keeper of the library of St. Mark at Venice. It consists of *three* articles, in the *first* of which is given an account of the successful siege, in the year 1346, by the Venetians, of the city of *Zara*, which had thrown itself on the protection of Lewis, King of Hungary. This narrative was first composed in Latin by an unknown person; but it is an Italian translation of it, found in an ancient Venetian Chronicle, entitled *Cronaca Zancaruola*, which is here presented to the public, with corrections, however, from the original itself, by the editor. The *second* article contains *four* letters of *Pietro Bembo*, taken from a large collection of inedited letters of that learned Cardinal, preserved in one of the libraries at Rome. They relate to the cultivation and improvement of the Italian language. This small volume is concluded with a *Scrittura* by *Galileo Galilei*, *alla Signoria di Venezia*, in which he acquaints the Senate with his discovery of the Telescope. As this letter affords the most uncontrovertible proof, that this instrument was first invented by *Galilei*, in the year 1609, and as his biographers, *Viviani* and *Jogemann*, expressly refer to it, it was certainly proper to communicate it to the public through the medium of the press. Annexed is the decree of the Senate of Venice, by which *Galilei's* annual salary is not only increased, but likewise continued to him, with the situation of Professor of Mathematics, for life, whereas he had before been appointed for six years only.

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The editor of No. 2, is the *Abate* Antongiovanni Bonicelli, *Bibliotecario di casa Pisani*. In the preface, he gives a full account of the authors of this *Memoria Storica*, which is now published for the first time. The first of them was *Paolo Morosini*, or *Maurocenus*, a learned Venetian, who was born about the year 1406, and who died in 1482. He was a Senator, but was generally employed in important embassies to foreign courts. He composed a work against the Jews, which was published at Padua in 1473, under the title *Opus de aeterna temporaliique Christi generatione*. The occasion by which he was induced to write these memoirs, was to defend the Venetians from a charge brought against them about that time, by the celebrated *Fr. Philadelphus*, and others, who wished to exasperate the Emperor, *Frederic IV.* against them, of aiming too much at their own aggrandizement. The second *Johannes Cornarus*, is less known than *Morosini*. About the year 1509, he translated the above-mentioned *Memoria Storica* into the Latin language, with additions. From a comparison of this version, the present editor has greatly improved the original Italian, which he has also illustrated with notes.

We must not forget to observe, that these two works are likewise printed with all the splendor which the occasion might appear to require, and ornamented with suitable decorations.

## GERMANY.

ART. 71. *Frankreich und die Freistaaten von Nordamerika; i. e.* France and the Free-States of North-America. By E. A. G. Zimmerman, Aulic Councillor and Professor at Brunswic, Berlin, 1795. 8vo. Vol. the First.

There have been many men abundantly benevolent and honest, as well as of superior understanding, who thought they might justly congratulate mankind on the breaking out of the revolution, which brought on the convulsion that now threatens the subversion of all civilized society. These men, who, we are convinced, are now very much reduced in number, had suffered themselves to be dazzled by the successful struggles and present prosperous condition of the United States of America, and deduced thence comparisons highly favourable to their darling systems of liberty, and their plans of emancipation from what they deemed tyrannical oppression: while others, no less friendly to the human race, but endowed with more penetration, have easily traced up the difference in the data from whence the former derived their delusive prospects; and have foreseen in the events that first agitated the French monarchy, the fatal consequences, the disorganizing principles, which now desolate the fairest part of Europe.

To point out the difference in the two countries, as to local or territorial circumstances, as to their natural produce, the characters of the inhabitants, the political state of each, and their respective relations with other countries, is the object which professor Zimmerman has proposed to himself in the work before us, with a view to detect  
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the fallacy of those arguments which have been adduced in favour of the benefits derived or expected from the late convulsions.

This is the first volume of the work, of which our readers will doubtless be satisfied with a succinct account, as the general results will be given in the second or last volume, which is shortly to appear. The present contains two books, the first being a comparative view of the geographical and physical state of the two countries, distinguished into all their different parts, and embracing circumstantial accounts of their situation, extent, climate, conformation as to mountains, rivers, harbours; the produce both of nature and industry; and the actual state of, or the opportunities afforded for commerce in each of them. The immediate result of this comparison shows how much America has been favoured preferably to France, especially as a commercial country; the former containing within itself almost every article which can facilitate a flourishing trade, whilst the latter, with all its fertility and industry, must still have recourse to a foreign market for many articles of absolute necessity, particularly timber and stores for ship-building, iron, the precious metals, &c.

The second book contained in this volume treats of the inhabitants of these two countries. And here the author proposes to trace the history of each nation throughout the different stages of its political existence, with a view, by determining the character of each, to illustrate the causes of their respective revolutions, and to arrive at the most probable conjecture concerning the nature of the government best adapted to each. In the first section we find an enumeration of the number of inhabitants, not only in each country collectively, but in each separate province or department, specifying, at the same time, the extent of each of these divisions, as well as of their subdivisions. The total of the population of France, according to Mentelle, amounted, in 1790, to 27,284,380: and, according to Arthur Young, to 26,363,074. The progress of the American population, which is in a great measure ascribed to the influx occasioned by the hostile commotions, first in Holland and the Low Countries, and since in the greatest part of the Western Europe, is too striking to be here omitted. In 1783, 2,389,300—In 1788, 2,573,000—In 1790, 3,893,862—And, in 1792, 4,150,000. Comparing the extent of the two countries, the population of France exceeds that of America, on a given space, both taken collectively, nearly in the proportion of thirty-one to one. The next section treats of the character of the French nation. This is prefaced by some strictures on national character in general, which, in opposition to the opinions of several statistical writers of the first eminence, this author maintains to be in a great measure deducible from the climate, soil, and other local circumstances of a country; though he by no means excludes the various political and moral causes which may jointly contribute to form the general bias of a people. He then proceeds to an historical deduction of the character of the French, from the earliest period of their history, when Dio Cassius flung upon the Gauls the epithets of levity, baseness, and insolence\*.

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\* Το καίρον, κὶ τὸ δειλὸν, κὶ τὸ ἄριστον.

down to the death of Louis XII, where the present volume closes. In the next the subject will be continued to the calamitous reign of Louis XVI. The consistency of character of this formidable people throughout all the stages of their cultivation, the various fluctuations in their government, the occasional tyranny, but more frequent imbecillity, of their rulers, is here delineated and evinced by an abundance of authentic documents. For the general result we must wait the conclusion of this book; but thus much we can infer from what we have before us, that, although possessed of many shining and laudable ingredients, the preponderating character of the French nation has ever rendered them most vexatious neighbours, and indeed a scourge to the human race. We understand that Professor Zimmerman proposes to publish speedily a French translation of this interesting work, for which subscriptions are now received at Mr. Elmly's.

### ACKNOWLEDGMENTS TO CORRESPONDENTS.

Our correspondent, *Cosmopolitain*, may be assured that steps have very lately been taken, which promise effectually to prevent the recurrence of the subject of his candid, and not wholly unfounded, complaint. Our endeavour has constantly been to proceed in the manner he recommends, and, if we have sometimes been more tardy than we could wish, the cause has existed neither in prejudice nor partiality, but incidental obstacles and disappointments.

*Puny* gives undoubtedly very excellent advice. If he thinks we have not kept up to the spirit of it in his case, we are sorry. We certainly feel the truth of it as much as he does, and mean always to act accordingly. We neither pretend to infallibility nor despise admonition: and, though we have never professed indifference, we are very desirous to be impartial.

Our condemnation of a pernicious novel is desired by R. H. C. If he will look back to p. 677 of our last volume, he will perceive that we have already given it, in very pointed terms. We made our account concise, because we wished not to excite curiosity. The book has since acquired a sort of popularity, which we think a melancholy proof of the depravity of the times. Every parent ought, in our opinion, to prohibit *the Monk* in his family, if he prohibits any immoral book whatever.

## LITERARY INTELLIGENCE.

*Dr. White* is proceeding in his publication of the *Philoxenian Syriac Version* of the New Testament, volume the second.

An edition of *Sophocles* is proceeding at the Clarendon Press, from the papers of the late *Dr. Musgrave*.

A very curious historical treatise on *Italian Tragedy*, is prepared for the press by *Mr. Walker*, who has collected many original materials for the work.

We hear also of a *professional Life* of the late *William Murray*, Earl of Mansfield, the author of which is *Mr. Holliday*, of Lincoln's-Inn.

*Dr. Crichton*, of the Westminster Hospital, is preparing for the press a work on the *Diseases of the Mind*. The three first books, comprehending all the physiological and pathological parts of the treatise, will be published separately, and, as we understand, within the course of the present year.

We learn, with pleasure, that a complete edition, in three volumes quarto, of *Mr. H. Tooke's* long expected *επεα πλοκῆσαι*, is nearly ready for publication. His words on Grammar and Criticism, are far from being *fugitive words*.

The elegant work of *Messrs. Hoppner and Wilkins*, containing the Portraits of Ladies of Fashion, is also in great forwardness. The first number will appear in April, with two plates, and some letter-press.

A gentleman of Cambridge is preparing "*Spicilegia Floræ Britannicæ*," in one quarto volume, with plates, to illustrate the characters of British plants recently discovered, or hitherto inaccurately described, and intended as an introduction to a new *Flora Britannica*.

A gentleman, who is preparing a *Pocket Flora* of Great Britain, on a new plan, desires us to enquire whether any other person is really employed on such a work. An answer to this question, should any person be so engaged, will, therefore, be considered as an obligation.

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T H E

BRITISH CRITIC,

For APRIL, 1797.

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Blâmer des vers, ou durs, ou languissans,  
De choquer un auteur, qui choque le bon sens :  
De railler un plaisant, qui ne fait nous plaire,  
C'est ce que tout lecteur eût toujours droit de faire. BOILEAU:  
To blame a verse too languid or too rough,  
When shock'd with nonsense, to exclaim " what stuff !"  
To smile, where wit attempted has no pow'rs,  
Is ev'ry reader's right,—and why not our's ?

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ART. I. *Letters to Mr. Archdeacon Travis, in Vindication of One of the Translator's Notes to Michaelis's Introduction, and in Confirmation of the Opinion, that a Greek Manuscript, now preserved in the Public Library of the University of Cambridge, is One of the Seven which are quoted by R. Stephens at 1 John v. 7. With an Appendix, containing a Review of Mr. Travis's Collation of the Greek MSS. which he examined in Paris: an Extract from Mr. Pappelbaum's Treatise on the Berlin MS.: and an Essay on the Origin and Object of the Velestan Readings. By the Translator of Michaelis. 8vo. 8s. Leipzig, printed for the Author, by C. F. Solbrig; and Sold by R. Marsh, Fleet-street, London. 1795.*

IN our notice of the last edition of Mr. Travis's Letters to Gibbon (Review for October, 1794) we professed our opinion that he had brought forward some strong proofs in de-

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BRIT. CRIT. VOL. IX. APRIL, 1797.

fence of his original position; and, from our view of the state of the controversy at that period, we inclined to side with him. Still, however, aware of the uncertainty attending arguments which depended upon the fidelity of the collator for their support, and feeling at all times the difficulty of attaining truth, when enveloped in the niceties of critical and polemical investigation, we did not venture to decide on the merits of the whole question, but reserved ourselves for a candid and impartial investigation of any additional matter which might be brought forward. That our caution was founded upon just grounds, the present publication has amply convinced us: since it attacks one of the archdeacon's principal intrenchments, with such persevering labour and such commanding skill, that we think he will not find\* this post, at least, any longer tenable.

To quit the language of metaphor, we must inform our readers that the controversy on the celebrated verse, for which Mr. Travis so long and so resolutely contended, has here assumed a new shape: or rather that only one branch of it forms the subject of the dispute at present before us. Mr. Marsh, who rendered such service to the public, and gained such credit to himself, by the translation and illustration of Michaelis's Introduction to the New Testament†, informed his readers, in a note to that work, that he had discovered in the public library of the University of Cambridge, one of the very manuscripts which are quoted by Robert Stephens at the verse in question.

“Of this discovery,” says Mr. Marsh, “I gave an account in one of my notes to Michaelis's Introduction (Vol. ii. p. 789) which was published at Cambridge in the spring of the year 1793; and, as far as the brevity of a note admitted, I assigned the reasons, which induced me to believe, that our MS. Kk. 6. 4. was formerly in Paris, and that it was no other, than the MS. which Stephens calls Codex 17. Now this MS. omits, as might be expected, not only  $\epsilon\upsilon\ \tau\tilde{\omega}\ \xi\epsilon\alpha\nu\tilde{\omega}$ , but all the following words, including  $\epsilon\upsilon\ \tau\tilde{\eta}\ \gamma\tilde{\gamma}$ : and since Stephens quotes all his seven MSS. of the Catholic Epistles, for the same omission, it follows, that if one of them omitted the whole passage, the others did the same, whether they are now in Paris or in Pekin. Of the truth of this inference, Mr. Travis was well aware: and, therefore, felt himself reduced to the necessity, either of giving up the opinion which he had so warmly espoused, or of proving that the MS. in our library had no more been used by R. Stephens, than those, on which Le Long had fixed in the Royal Library in Paris. For this purpose he has made an attack (p. 410—414 of his last edition) on the arguments, which I had produced, in the above-mentioned note, in proof of the identity

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\* This was written before the death of Mr. Travis.

† See Brit. Crit. vol. iii. p. 601, and iv. 46, 170.



of the MS. Kk. 6. 4. and Stephens's MS. 17. The following letters are intended as a vindication of that note from Mr. Travis's objections: and they contain likewise many important documents, in support of my opinion, in addition to those which I had already produced." Preface, p. xxvii.

The preface exhibits a masterly sketch of the whole controversy relative to this famous verse. To this we refer any of our readers, who may wish to understand completely the merits of the dispute. Our attention must be directed to the main object of the work: and we shall endeavour to exhibit the series of those arguments upon which the identity of the manuscripts in question is founded, with all possible candour and exactness.

The first letter contains an account of the reasons which led Mr. Marsh to a belief of the identity of the MS. K k. 6. 4. with Stephens's MS. 17. Having discovered an ancient and valuable manuscript, which appeared to have been in the possession of Vatablus, a friend\* of R. Stephens, and connected with him in literary pursuits, he thought it extremely probable that it was one of the six MSS. which he informs us, in the preface to his edition of the Greek Testament, 1550, "undique corroborare licuit." Upon an accurate collation of Stephens's Margin with this MS. he found that no less than twenty-five† readings in the Catholic Epistles, quoted from the Codex 17 alone, were found in this MS. K k. 6. 4.

"This extraordinary coincidence therefore," continues Mr. M. between the characteristic readings of the Codex 17, and those of the Codex Vatabli, united with the external evidence derived from the manuscripts having been the property of one of Stephens's intimate friends, afforded, as I thought, and as I still think, a very satisfactory proof of their identity. Further, upon consulting the editions of Mill, Wettstein, and Griesbach, I found, 1st. that of the twenty-five singular readings of the Codex 17, no manuscript at present known, beside the Codex Vatabli, contains even a sixth part; 2dly, that if we except the Codex Alexandrinus, which contains four of them, and

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\* It is a circumstance not observed by Mr. Marsh, and perhaps not material to the present question, that Vatablus quarrelled with Stephens, upon an occasion not very creditable to the latter, soon after the year 1545. Vid. Maittaire in Vit. Rob. Stephani 1mi. pp. 45, 47, 53.  
*Rev.*

† Mr. Marsh (in the note to Michaelis's Introduction, Vol. ii. p. 789) said by mistake that the singular readings of the Codex 17 in the Catholic Epistles, amounted to twenty, which is the number of those of the 12, a mistake by which he inadvertently weakened his own argument. *Rev.*

four only, there is no single manuscript at present known which contains any two of them; and 3dly, that all the manuscripts put together, which have been collated by Mill, Wetstein, and Griesbach, (to whom, as I have since learnt, may be added Matthaëi and Alter) contain only two-fifths of them." P. 7.

The second letter is devoted to a refutation of Mr. Travis's objections to the identity of the MS. The principal part of it, indeed the whole, is confined to an examination of one passage. Mr. Travis having allowed that twenty-four, out of twenty-five singular readings in the Codex *17*, were contained in the Codex Vatabli, was satisfied that the MSS. were different, from comparing the text and margin of Stephens' edition\*, at James v. 7, with the reading of the Codex Vatabli at that place. This passage, therefore, becomes the subject of a most elaborate and able examination in the work before us; and as the method of reasoning and proof appears to strike at the root of Mr. Travis's accuracy and ability in collation, and may be considered as applicable to the whole matter in question, we shall give a distinct account of the arguments used to enforce the proposition of Mr. Marsh.

That our readers may fully comprehend the merits of the case, we shall, in imitation of Mr. Marsh, place in parallel columns

<p>The text of the Codex Stephani <i>17</i>, at James v. 7, according to Mr. Travis's statement,          * Εως ἂν λάβῃ πρώτον καὶ ὀψιμον.</p>	<p>The text of the Codex Vatabli, at James v. 7,          * Εως λάβῃ καρπὸν πρώτον καὶ ὀψιμον.</p>
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In order to determine whether the Codex Vatabli contradicts the margin of Stephens at this passage, Mr. Marsh properly asks these two questions:

“ 1st. What does Stephens affirm of his Codex *17*, at James v. 7? 2dly, Is that which Stephens affirms of the Codex *17*, true likewise of the Codex Vatabli? If the second question can be answered in the affirmative, surely the Codex Vatabli cannot be said to contradict Stephens's margin. Now all that Stephens has affirmed of his Codex *17*, at James v. 7, is, that the word *ἕτερον*, which is the reading of his own text, was not in the Codex *17*. Not a word more has he affirmed on this subject; for he has made no other notation in the whole verse, than that he has enclosed *ἕτερον* between his obelus and semicircle, and noted (— *17*) in the margin. In proposing the second question, therefore we must ask, Has the Codex Vatabli the word *ἕτερον* in this passage, or has it not? If it has, it certainly contradicts Stephens's notation;

\* Which stands thus,

Εως ἂν λάβῃ ἕτερον πρώτον καὶ ὀψιμον | *17*

and in that case, I was wrong in making no exception. But if the Codex Vatabli has not the word *ἕτερον*, it does not contradict the notation in Stephens's margin, and the expression "without any exception" is certainly defensible." P. 14.

But Mr. Travis asserted, that the MS *17*, reads the passage as above stated, "without *καρπον* or any other substantive.\*"

Here then the question is at issue between the two combatants, and as the point is of the utmost importance, we shall state Mr. Marsh's objections in his own terms. Nor shall we apologize for the length of the quotation, since we wish to furnish our readers with data, upon which to form their own opinion, rather than to bias them by ours.

"In the first place then I ask you, Sir, by what means you have discovered, that these were the words of the Codex *17*. I have certainly a right to ask this question, because you assert it, as a fact, without expressing the least doubt whatsoever. Now, as this manuscript has been immediately quoted by no other editor than Stephens, there are only two sources from which we can derive information on this subject; namely, the manuscript itself, or Stephens's quotation from it. Has Stephens then quoted this reading from the Codex *17*? Certainly not; for of the six words, which you have produced, Stephens has not quoted a single syllable. His evidence is merely negative: he has set in his margin a mark, which denotes, that *ἕτερον* was *not* in the *17*; but in respect to what really was in that MS. either there, or in any other part of the verse, he is totally silent. Since Stephens then affords, in regard to this reading, no positive evidence, and since his negative evidence, as I shall presently shew, is of no value whatsoever, the only source of information in the present instance, is the manuscript itself. Unless, therefore, you have gained access to the real Codex *17*, in order to silence the unjust claims of the pretended one, which I cannot suppose, because in your opinion, Stephens's manuscripts are all lost, the reading which you have confidently produced as that of the Codex *17* is merely a supposed reading; or in other words, it is nothing more than a reading, which you suppose to have been there. The next question, therefore, which I will propose, is, what reason had you for supposing, that the Codex *17* had this reading? Now the only reason you could possibly have, is this: Stephens's text in the passage in question, is, *ἕως ἂν λάβῃ ἕτερον πρόμιον καὶ ὄψιμον*: the word *ἕτερον* is enclosed between the obelus and semicircle, and (*— 17*) is noted in the margin. Hence you conclude, that if you deduct *ἕτερον* from Stephens's text, the remainder must be the text of the Codex *17*. This, Sir, is a conclusion, which I should have expected from a novice in the art of criticism, but certainly not from so experienced a critic, as yourself; for the conclusion rests upon a principle, which upon examination will appear to be totally false. The principle, which I mean, is this: that wherever Stephens is silent in respect to any one of his manuscripts,

\* Letters to Mr. Gibbon. 3d edit. p. 411.

that manuscript had the same text with his own; or, that if we wish to discover the text of any one of Stephens's manuscripts, we have only to make such alterations in Stephens's text, as Stephens has actually noted. But in no edition of the Greek Testament, or of any other book, that is published with various readings from Greek manuscripts, are we authorized to argue in this manner, except on the following conditions; 1st. that the editor engages to quote *all* the readings, in which his MSS. differ from his own text; and 2dly, that he faithfully fulfils his engagements. Now it is well known, that in the sixteenth century, when criticism was hardly advanced beyond the state of infancy, no editor engaged to collate manuscripts so completely, as to note all their deviations from his own text, a labour which has been reserved for the present age: and with respect to Robert Stephens in particular, it is equally well known, that though the Complutensian edition, which he considered and treated as one of his manuscripts, differs from Stephens's own text in above thirteen hundred places, he has not quoted it even in six hundred. And if this has happened in the case of a legibly printed book, which Stephens had constantly at hand, and to which he could at all times have recourse, how much more easily might it have happened in the case of a Greek manuscript, which it is more difficult to read, and in which it is much more probable that a collator should be guilty of oversights, than in the collation of a printed edition. If Stephens's margin, therefore, exhibits not one half of the differences between his own text, and that of his manuscripts, it necessarily follows, that if you take any passage at a venture, where Stephens has no quotation from a given MS. it is at least an equal chance, that in that passage, the manuscript has one or more variations, notwithstanding Stephens's silence." PP. 18-22.

Mr. Marsh is not content with general assertions, but adduces several satisfactory proofs to show that the principle adopted by his antagonist leads to the most absurd conclusions. From a comparison of the Complutensian text in the two celebrated verses, 1 John. v. 7, 8. with what it would be according to the Archdeacon's method of arguing, it appears, that the two texts would differ from each other in not less than twelve instances.—Again, he consults the apocalypse, in which particular attention has been paid to the Complutensian edition, by Stephens's collator. He applies the rule from which Mr. Travis has deduced an inference so unfavourable to the identity of the Codex Vatabli, and Stephani 17, to Apoc. cap. 21. ver. 14, 15, and the first half of the 16th verse; and the result in this instance, proves to be five errors. This example, added to the preceding, shows that such a method of determining the text of Stephens's MSS. would lead, in the short space of four verses and an half, to seventeen errors.

“ But this is nothing in comparison of the whole: for as it appears from Mill's collation, that the Complutensian edition differs from that of Stephens in above seven hundred places, in addition to those which Stephens has noted, it necessarily follows, that a Complutensian text,  
formed

formed upon your (Mr. T.'s) plan, would contain not seventeen only, but seven hundred errors, which is really a very tolerable number for one edition of the Greek Testament." P. 26.

Mr. Travis, however, not without some colour of reason, thought it improbable that Stephens's collator should notice the absence of *ἑτὸν* from the Codex *17*, and overlook *καρπὸν*, which supplies its place in that manuscript. Such a probability is, however, surely too small to ground upon it a demonstration of the diversity of two manuscripts, which had in general so remarkable a coincidence: and it has proved so in this instance, by a series of remarkable oversights with respect to this very reading. Mr. Marsh owns, that when he collated the Codex Vatabli, he noticed the absence of *ἑτὸν*, but did not perceive the presence of *καρπὸν*.

"Indeed there seems to be a kind of fatality attending this verse: for Mill, in collating the Ethiopic version, Bengel in collating the Coptic, and Wetstein, in collating what is called the Itala, have all three been guilty of the very same oversight; and have quoted these three versions, merely for the absence of *ἑτὸν*, though all three express *καρπὸν*." P. 31.

This is accounted for very naturally, when we learn that *καρπὸν* is so very singular a reading, as never to have been quoted from a Greek MS. since the age of Erasmus to the present day. On the other hand, as the present author observes, it was likely that Mr. Travis should notice that singular reading, since his object was diametrically the reverse of Mr. M.'s. Mr. M. sought examples of coincidence: Mr. T. sought only examples of contradiction.

In order, however, to take away from his adversary every shadow of argument that might rest on the supposed accuracy of Stephens's collator, Mr. Marsh adduces a variety of instances in which the margin of Stephens deviates considerably from the MSS. quoted there. It may be thought that he labours the point too much, and brings forward unnecessary proofs. But he seems to have been persuaded that he was contending with a stout and resolute polemic, and was therefore determined to strengthen his positions in every possible way.

In the third letter, the singular readings of the Catholic Epistles, in which the Codex *17* agrees with the Codex Vatabli, are classed in the following manner:

"Class I. Containing readings, for which no manuscript, except the Codex *17*, has been quoted by either Mill, Wetstein, Griesbach, Matthæi, or Alter."

These amount to fourteen.

"Class

“ Class II. Consisting of readings, which have been found in one manuscript, beside the Codex *xy*.”

The readings in this class are eight.

“ Class III. Consisting of readings which have been discovered in more than one manuscript, beside the Codex *xy*.”

In this are two readings.

It will be observed that these readings amount only to twenty four, whereas the singular readings in the Codex *xy*, amount to twenty five. The twenty fifth, which forms the subject of the second letter, Mr. Marsh is willing to consider as neutral, satisfied with having proved that it cannot be considered as adverse to himself. In this letter, the author is employed in clearing away the objections which Mr. Travis may make to his arrangement of them; and we must confess that we are satisfied by his arguments of the propriety of it. Mr. Marsh was led by the subject of this letter, to make a particular enquiry into the Velelian readings, the detail of which he has given in the Appendix. From a full examination of that part of the work, in which extraordinary labour, as well as acuteness, is displayed, we are satisfied,

“ That the Velelian Readings were taken, neither from Greek, nor even from Latin manuscripts, but from Robert Stephens's edition of the Vulgate, published at Paris in 1540: that the object, which the Marquis of Velez had in view, in framing this collection of readings, was to support, not the Vulgate in general, but the text of this edition in particular, wherever it varied from the text of Stephens's Greek Testament, printed in 1550: and that with this view he translated into Greek the readings of the former, which varied from the latter, except where Stephens's Greek margin supplied him with the readings, which he wanted, where he had only to transcribe, and not to translate.” P. 67.

Having established his data in the preceding letter, Mr. Marsh proceeds, in letter the fourth, to support his argument by a decisive reference to mathematical demonstration: an idea suggested perhaps by Knittel, “ who, in his Commentary on a fragment of Ulphilas, has examined, by mathematical rules, the evidence for and against the readings of the Greek Testament, and applied for that purpose even Algebraical series\*.” Our learned author was probably little aware; when he gave this account of Knittel's labours, that he should himself very soon illustrate a critical question by the application

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\* Notes to Michaelis' Introduction, vol. ii. p. 533.

of a mathematical calculus. However that may be, we cannot sufficiently admire the strength of mind, and variety of knowledge, which enables him to wield, with so much facility, the different weapons of logical argumentation, and scientific proof. The Theorem which he has given appears to us, upon the fullest examination, to be accurately deduced from the soundest principles of calculation: and if the inference from it appear so enormously in favour of Mr. Marsh's position, it can only afford matter of satisfaction to every lover of truth, that the same conclusion is arrived at by very different methods of arguing. The following is the

" *General Theorem, by which the Identity of Manuscripts is determined, from a Coincidence in their Readings.*

" If, after a collation of Greek\* MSS. to the amount of any number, which I will call  $p$ , the readings  $A, B, C, D, \&c.$  to the amount of  $m$ , have all been found in any of these MSS. which I will call  $\kappa$ , but not one of them in any other manuscript: moreover, if other readings  $A, B, \Gamma, \Delta, \&c.$  to the amount of  $n$ , have likewise been all found in the MS.  $\kappa$ , but each of them in only one other manuscript: further, if a third set of readings, to the amount of  $r$ , is contained in the MS.  $\kappa$ , but each of them in only two other MSS.: a fourth set to the amount of  $s$ , each of which has been discovered in only three other manuscripts, and so on: in that case, if all these readings should afterwards be found in any one manuscript, the probability that the manuscript, in which they are thus found, is the very identical manuscript from which they had been taken, is to the chance of its being a different manuscript as

$$\frac{p^m + n + r + s + \&c.}{1^m \cdot 2^n \cdot 3^r \cdot 4^s \cdot \&c.} \quad \text{--- 1 to 1.} \quad \text{P. 70.}$$

We regret that the length of the demonstration prevents us from bringing it forward: but we must repeat our conviction that it is perfectly accurate; and content ourselves with informing our readers of the application Mr. Marsh has made to the particular instance in debate. After making every fair allowance for incomplete and hasty collations, Mr. M. deduces, that the probability in favour of the identity of the MSS. in question, is to the improbability, as 93132 Quintillions + 257561 Quatrillions + 542601 Trillions + 562499 Billions + 999999 Millions + 999999: 1.

\* *Why Greek?* The Theorem is general. *Rev.*

+ A curious and important application of the doctrine of chances, to establish a moral probability, may be met with in Michaelis' Introduction to the New Testament, p. 187, edit. London, 1761. Michaelis is satisfied with a ratio of 900000:1. His translator has gone far beyond him. *Rev.*

This letter concludes by showing, that the external evidence is strictly in conformity with the internal: in the course of which, a *fac simile* engraving is introduced of the name of Vatablus\*, as it is written at the beginning, and at the end of the MS. Kk. 6. 4. If it were necessary, we could add our testimony to the fidelity of the copy, as we have had an opportunity of examining that MS. in the valuable library where it is deposited.

(To be concluded in our next.)

ART. II. *Stapelia Novæ: or, a Collection of several new Species of that Genus; discovered in the interior parts of Africa.* By Francis Masson. Folio. Ten coloured Plates. 1l. 1s. Printed by Bulmer, for G. Nicol, 1796.

MR. Masson is well known, as having for twenty-four years past, been a collector of exotic plants for the King. The greater part of this time he has been abroad, and in his various excursions has enriched the botanic garden at Kew, with a greater number of living plants, chiefly new to this country, than perhaps it has ever fallen to the lot of one man to introduce. During his late residence of ten years, at the Cape of Good Hope, he has made a rich harvest, the value and extent of which are well known to all frequenters of the Royal Botanic Garden: but some conjecture of it may be formed, by the great additions which the industrious author has made to the very singular and interesting genus of *Stapelia*, in the elegant work before us.

Two species only are to be found in the works of Linnæus. Forskahl discovered five new species in Arabia Felix. Thunberg mentions as many in his *Prodromus Floræ Capensis*. In the splendid work now under publication, at the expence of the East-India Company, on Coromandel plants†, one new species is given; and Colonel Gordon, and Captain Paterfon, are said to have discovered several remarkable forts. But Mr. Masson, in his various journeys through the deserts called Karro,

\* Mr. Marsh met with a book in the public library of the city of Leipzig, in which the name of Vatablus was likewise written twice. A *fac simile* of this is also given, and establishes the hand-writing to be the same in the book and in the MS. *Rev.*

† See Brit. Crit. vol. viii. p. 106.



in which these and other succulent plants delight, has collected about forty species, ten of which he now presents to the public; and he purposes that the rest should follow in decades.

The figures, he informs us, were drawn in their native climate; and, as he modestly expresses it; "though they have little to boast in point of art, they probably exhibit the natural appearance of the plants they represent, better than figures made from subjects growing in exotic houses can do." We sincerely wish that we had more figures such as these, drawn from living plants, in their native climates; and fewer from garden plants and dried specimens.

A scientific description of each species is given in Latin, with some useful hints annexed. These are preceded by a dedication to the King, which is no less manly than modest: and by a preface, containing a succinct account, well drawn up, of the desert tract of country near the Cape; of what has been done there for natural-history by the Dutch and the English; and of the author's own voyages.

It appears from this account, that the curious productions of the Cape, had been much neglected, until the year 1771, when Captain Cook returned from his first voyage round the globe. In consequence of the observations which the naturalists who were with him made at the Cape, Sir Joseph Banks suggested to the king, the idea of sending a person, professionally a gardener, to collect seeds and plants there for the Royal Botanic Garden, at Kew: his Majesty adopted the plan, and Mr. Maffon sailed for the Cape in the beginning of 1772. He remained there two years and a half, and succeeded so well, that several other botanical expeditions of the same kind were undertaken, by order of the Emperor, the late King of France, and the King of Spain.

In the year 1786, Mr. Maffon was sent out a second time to the Cape, and continuing there near ten years, had an opportunity of searching that great tract of country more minutely; as the great collections he sent to Kew Gardens, and which have been cultivated there with so much skill and success, abundantly testify.

The public will be glad to receive the information, that Mr. Maffon is speedily to set out on another botanical excursion, to a different part of the world; in which we doubt not of his success in introducing a variety of curious plants, yet unknown to this inquisitive nation. In the mean time, he has very well employed the leisure of his residence here, in this work upon the *Stapelias*; which is executed with fidelity, both in the descriptions and figures, and with the utmost elegance in all its parts.

Nothing contributes more to the perfection of the science of botany, than the publication of these *Monographiæ*; or, Dissertations on particular genera and species; in which the subject is handled with more accuracy and precision, than can possibly be attained in more general works.

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ART. III. *Thoughts on the Defence of these Kingdoms, in Two Parts. Part the First.* 8vo. 58 pp. 1s. 6d. Faulder, New Bond Street, &c. 1796.

THE subject announced in the title-page of this pamphlet, is so very important in its nature, and occupies, in so great a degree, the minds and feelings of all our countrymen, that we entered on the perusal of it with a determination to pay more attention to the magnitude of the subject, than to the size of the book. We looked indeed with an anxious eye, in the hope of seeing the information it might contain sanctioned by the name of some military veteran, whose approved talents might confirm the principles he laid down, and raise the spirits of the public, which, we trust, have been unreasonably depressed. But we were sorry to see that no intimation was given of the name, or even the profession of the author; and a very few pages discovered to us, that the book did not completely perform what the title promised. That instead of a general treatise on the defence of the kingdom, it contained only suggestions for increasing, and (to use an affected word) *re-organizing* the militia, with some very cursory remarks on other modes of defence. Our objection, however, is only against the title; for the book contains many excellent observations, and is written with plainness and perspicuity, without any attempt to decorate the subject, or increase the number of pages, by what authors are very apt to mistake for the beauties of composition.

In some points we differ in opinion from this writer, and in one or two we feel ourselves persuaded that he is mistaken. He complains that out of the twenty-eight days allotted for the annual exercise of the militia, scarce eighteen are employed in training them, "after deducting those taken up by their journeys to and from the place of meeting, for which they would have no pay, unless their attendance on those days was dispensed with; Sundays, the days of taking out, distributing and fitting the clothing, and returning it into the stores, and the accidental hindrance of bad weather."

As we guess the author to be a militia officer, we are rather surpris'd at his appearing to be ignorant that, *exclusive* of the twenty-eight days, it has always been customary to allow pay for the days of marching to and from the divisions of the county for which the men serve, at the rate of about fifteen miles a day. The clothing is usually taken out, distributed and fitted, during the intervals of exercise; the parades on Sundays are useful in making the men steady; and, in most towns where the militia is assembled, there are market-houses, or other covered places, where the recruits are disciplined in bad weather.

The present state of our militia, and the short time which was required to bring it to perfection after it was embodied, at the commencement of the present war, are the strongest arguments that can be adduced to prove, that very few alterations are requisite in the present laws by which it is conducted; and we entirely dissent from the opinion, that the men would be brought to a more perfect state of discipline, by being trained for six weeks biennially, than for twenty-eight days annually. We know from experience, that recruits, who, like most other people, are fond of novelty, learn much in a short time, and forget it again almost as soon; and we are confident that the labour of six weeks would be less visible at the expiration of two years, than that of twenty-eight days at the end of one year. Besides which it should be remembered, that as one third of the men under the former militia act, and nearly one fourth under the present, are changed annually in time of peace, a militia called out, which had not been disciplined for two years, would bring one half of its men as raw recruits into service.

The defects of regimental court-martials, we fear, are without remedy; and we should be sorry to see an attempt to cure them, by the multiplication of oaths here recommended.

The author's observations on the cruel situation of discharged soldiers and mariners, shew him to be a man of feeling and humanity; and we entirely concur with him in wishing to see some remedy immediately applied to it. The precise mode suggested by him would, perhaps, be attended with some difficulties, on which our limits will not permit us to enlarge; and it is not a subject which can easily be compress'd. But the outline we think good; and we have no doubt that a system might be formed on it, fully adequate to remedy the evil, without burthening the public unnecessarily.

We agree (and we suspect the bulk of the nation has, by this time, been brought over to the same opinion) in the necessity of small batteries dispersed along our coasts; but we  
are

are of opinion that battering guns, mounted on field carriages, and lodged in depôts at certain distances, wherever the coast is accessible, would be still more useful; for they might be transported by the farmer's horses (pressed for the purpose) in a very short time, to any height, where they might be worked with the greatest advantage, and they would entirely supersede the use of gun-boats, of the advantage of which we hold a very different opinion from this author. We believe they may be useful in offensive operations, to cover the landing of troops, but we deprecate any experience of them as weapons of defence; nor can we ever be induced to believe, "that they will serve as good a purpose as batteries on the shore." If the wind sets on the coast, which is the time when an enemy may be most probably expected, they cannot, from their construction, work out of their harbours; if it blows fresh, they are useless; their aim is always uncertain, their whole fabric unwieldy, and incapable of resisting the guns of a frigate, whenever they can be brought to bear upon them; and we believe all military men will agree with us in thinking, that a very small battery on shore is superior in its effects to a fleet of gun-boats.

ART. IV. *Essays, by a Society of Gentlemen at Exeter.*

(Concluded from our last, p. 246.)

AN Essay "On some of the more remarkable monuments in Devon," (p. 106) succeeds that which was so amply criticized in our last. It mounts not with the same high spirit of enterprise, but takes a humbler and a safer flight. It begins, however, in a strain not entirely unusual in such speculations, but dictated wholly by an ignorance of history. "Those who *revolve* the pages of antiquity," we are rather affectedly told, in p. 107, "will with astonishment perceive—" what only those perceive who do *not* revolve them, but less laboriously contemplate the images of history in the mirror of imagination; "—the antient Briton, as the savage which then prowled among the forests, rushed from his *cave* or *wicker* habitation in the pursuit of a *similar* prey;" a prey like himself, which should be a savage man; "and, when acquired, fed on it in the *same* voracious manner; while the Druid, the priest and tyrant of this wild race, shackled it with the chain of superstition, and terrified it with the *perpetration* of 'deeds unutterable.'"

utterable." What deeds does the author mean? But leaving his meaning to himself, if even to himself it can be known, since he writes here with peculiar obscurity, from having very indistinct ideas of the point; let us observe concerning the whole of this *high-wrought* description, as it is intended to be, that there is scarcely a single stroke in it, which is not *historically false*. History draws not the ancient Briton from either his cave or his wicker habitation, makes him a hunter only of the beasts of the forest, and gives him a regular habitation of wood and stone. A "wicker habitation" indeed is given him by this author, by an unconscious mistake for a wicker basket or boat; either of them incompatible with the state of a savage who lived in a cave, or prowled among the forests. Even the very existence of an instituted priesthood, which is brought in to throw a completer horror over the whole scene of savageness, actually proves the Briton, when he appears in the realities of history, to have reached no low pitch of refinement. The Druidical priesthood too was the repository of all the learning in the isle, and this all was no little. But authors who have acquired a *pretty taste* for antiquities, who have just tasted the Pierian spring of history, but never drunk deep of it, will always be writing in this manner, flourishing in visionary generals, and doing despite to historical realities.

The author, however, soon leaves his shadows, and comes to substances. He gives an account, and a good one, of a *Cromlech*, two *Logan-stones*, and a *Rock-bason*. But the supposition adopted by him concerning the last, that it was a receptacle for the blood of the *human* victim, seems to us peculiarly unfortunate; there being rock-basons in the island sufficient in number for the blood of all the present race of Britons. We even doubt whether all are not merely the fabrications of chance, from the attrition of the surface by the operation of rain. The author then turns to an urn and a barrow at Hall-down.

"We might be induced," he says, in p. 126, "to ascribe them to the Danes; and that without much temerity, when we consider the numerous encampments in the vicinity, which are generally imputed to that nation."

Thus a supposition is piled upon supposition, like Pelion upon Ossa. That the Danes even formed *one* encampment in the kingdom, does not appear, and is not probable. They lodged only in the towns, we apprehend; and that this urn is certainly *not* Danish, is evident from the author's own description of it in p. 125. There we find, that "it is made of *un-baked* clay," consequently, prior to the introduction of the Roman kiln for pottery,

pottery, and therefore British. But it is also "of un-baked clay, smoked and discoloured by its exposure to the fire;" and thus appears formed at a period, when the kiln was known, but not understood, and when some awkward attempts were made to imitate it, producing not heat without smoke, but smoke without heat; even *after* the Roman reduction of the south-eastern counties, and *before* that of Devonshire. But at the close of all, we note one of those contradictions, which are customary to the volatile disquisitor in antiquities, yet little to be expected in this sober-paced writer. The urn and the barrow we have already seen, supposed with some confidence to be *Danish*; but we now find this and other barrows adjoining to it, without any notice of the revolt in belief, imagined to be actually *Roman*.

"From the line," says our author in p. 129, "in which these barrows, on Halldown are ranged, it would seem that some road had passed that way; and indeed, they have a direct tendency to the station now visible in the park of Lord Clifford, at Ugbrook. The Roman sepulchres were often raised near the common roads."

He believes the barrows Roman, because they run in a line directly to a Roman station; and then infers a Roman road to have attended them, because the Romans built their sepulchres along their roads. The reasoning is thus in a circle, but the meaning is direct and clear. The barrows are thus *Danish* at one time, but *Roman* at another; and all consistency is lost, in deficiency in judgment, or failure of memory.

"The historical outlines of Falconry," p. 131, is the title of an essay immediately subsequent; it is a very pleasing one, and contains much matter that is really curious. But the reasoning in it is inferior to the learning. It states, that Falconry was formerly known only to the Thracians and the Britons in Europe, that, however, it has been always practised by the Asiatics, and that the Britons *therefore* were derived from the Asiatics *immediately*. This is the substance of the argument; the defectiveness of which is sufficiently evident. The inference, if just at all in itself, should equally involve the Thracians with the Britons, and prove them, with much more probability indeed from their situation, the immediate descendants of the Asiatics. But indeed, no similarity of manners can prove an identity of origin: nothing can prove this, but the authority of history, or an identity of language. That Falconry was known to the Romans, in the time of Martial, is indeed irrefragably proved, by the following epigram of that poet, cited by the author of this essay;

"*Accipiter.*

*Prælo fuit volucrum, famulus nunc aucupis, idem  
Decipit, et captas non sibi, mæret aves. xiv. 216.*

But

But when he concludes, from the description of it given by Pliny, as practised in Thrace, that it was not known at Rome when that author wrote, he seems to us to conclude too hastily. Pliny took his account from Aristotle, and used it as he found it; without noticing whether his countrymen had adopted the practice or not. Martial certainly does not express any wonder at it, as a new invention; and his *suit* and *nunc* seem rather to refer to the *wild* and *tame* states of the hawk, than to any chronology of the sport. Pliny and Martial were contemporary to the last year of Vespasian, A. D. 79, when the former died: but any such practice introduced between that period, and the death of Martial under Trajan, would surely have seemed too extraordinary to him, not to be celebrated in a longer epigram, and with more admiration.

But what surprises us still more in this agreeable, learned, and ingenious writer, is, that falconry appears from himself (in p. 156) to have been so familiarly known to the very *Greeks*, even in the days of *Homer*, that the bard draws one of his many comparisons from it. "Eustathius and Dacier," he tells us, *without opposing them*, "are decidedly of opinion, that these lines (which he has quoted) relate to falconry." Even in p. 158, we are informed, that Arrian, the Roman philosopher and historian, (yet, in fact, a Greek) who wrote about 160 years after Christ, seems to have been well acquainted with the *Oriental* mode of hunting deer with falcons, and driving them into nets. Yet he speaks of it not as *Oriental*, but as sufficiently known to his *Grecian* readers for a comparison. "Speaking of men who, from a vain idea of insecurity, are often hurried into actual danger by their fears, he compares them," says our essayist himself, "to *deer pursued by falcons, and flying into nets*." The diversion of falconry then was known to Thracians, to Greeks, and to Romans, as well as Britons; even to Britons, Greeks, and Romans, as early as the days of Pliny, though Pliny may appear to deny it by his silence. The diversion is probably, in truth, as universal as man; and the natural practice of all nations, in that first state of society, when a whole kingdom is only one vast field, sinking in vallies, rising in mountains, or covered with woods, but not intersected with hedges or other partitions. As these intersections take place, the practice is obstructed, and the diversion discontinued.

"A Chronological Essay on Ptolemy's Mode of Computation," next presents itself, (p. 165). "Perhaps," observes the author, "I shall put beyond the reach of dispute this po-

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sition,

sition, that Ptolemy always ascribes the year of a king's death to his successor :” and we think he has actually done so.

“ An Essay on the Iris, demonstrative of the Motions and Effects of that Membrane on the Pupil, with some Observations which lead to a new Theory of Muscular Motion,” (p. 193). The principal, and indeed the only opinion in this essay, respecting the Iris, is contained in the following paragraph.

“ I am of opinion that the blood-vessels of the retina and choroide coats, the first of which is transparent, are capable of being stimulated by light ; or, in other words, that the light causes a greater derivation of blood to the sanguiferous system of the parts, forming the internal camera of the eye ; and as the blood-vessels of the Iris and Choroide coats arise from the same trunks, and anastomose freely together ; it follows, *that* in proportion as more blood is derived to the retina and choroide coats, *that* the Iris will receive less blood during the time that the light passes in great quantities through the pupil, and this will increase the breadth of the Iris, by the blood-vessels being absolutely shortened, but lengthened in the direction of right lines.” P. 202.

The author afterwards wishes to explain all muscular motion in the same way, and asserts, that if the nerve going to a muscle is divided, it loses its power of contraction ; or, if the arteries supplying it are tied, the muscle loses its power of contraction.

Any single fact of a portion of muscle, detached from the body, retaining its contractile power, (as, for instance, the heart of a turtle, which does so for several days,) completely overturns the whole of this *ingenious* theory : as it proves that muscular action is independent of the supply from the brain or the blood. The membrane of the hydatid having the power of contracting and relaxing, which has neither vascular nor fibrous structure, equally militates against this theory ; which has been long since brought forward, and long since has been refuted.

An Essay “ on the Mythology and Worship of the Serpent,” (p. 219) comes immediately afterwards ; written in the same strain, and possibly by the same author, though under a different signature, as the “ Remarks on the early Population of Europe,” before noticed. Those remarks we dissected too minutely in our last, to allow ourselves any such scope of examination upon this. We have not seen indeed the same inconsistencies here as there ; but, perhaps, only because we have not examined this so carefully. We shall notice, however, two or three passages, to show that it has also its flights.

“ In the Revelations,” the author tells us gravely, as if he was speaking from actual authority, “ Michael fights with the Devil, that



old serpent, who likewise, as well as the Hydra, had seven heads. The hydra was not overcome till Hercules applied fire, as each head was cut off. Michael, who overcame Satan; signifies the smiting of the deity of fire."

Again :

" Our St. George and the Dragon was of Egyptian or Eastern origin ; and the Druidical anguinum, or serpent's egg, the great serpent of the North, as well as that by the death of which Ragnar Lod-brach began his acts of chivalry, I have little doubt had the same source."

Again :

" As I have derived Nimrod (perhaps fancifully) from the worship of the serpent, so, according to Mr. Bryant's radicals, Ethiopia may be deduced from Aith-ops, Ignis Serpentis ; and Cheops, the name of the reputed founder of the first pyramid, might originally have been applied to the building itself, Cha-ops, Domus vel Templum Serpentis."

These specimens show the present essayist to be either the former again, or his twin brother. But, what brings the consanguinity the closer, at the end of all these etymological reveries, this writer comes forward with one of the bold contradictions of that, and sweeps away all his preceding fancies at once. " Nothing," he finally exclaims, in his return from all his excursions, and immediately after his last words above-cited, " is more deceptive than etymology ; and, without collateral evidence, it is little to be trusted." The writer was beginning to descend, when he allowed that he had derived Nimrod, " perhaps fancifully," from the worship of the serpent ; yet soared again immediately afterwards, and then, at length, fixed his feet on earth.

" To the Gods of India," (p. 234) is a short poem, full of allusions to the Indian mythology ; very proper perhaps in themselves, but not very comprehensible to the uninitiated.

" On Literary Fame, and the Historical Characters of Shakspeare," (p. 238) is an essay of peculiar merit ; pleasing, judicious, and original. We should be glad to present our readers with some passages from it, but are obliged to hasten on.

" Some Cursory Remarks on the present State of Philosophy and Science," (p. 271) form a good general history of both ; learned, sensible, and pointed : but run out, at the end, into the very wildness of those " extravagant and erring spirits," the essayists preceding, on the Worship of the Serpent, and the Population of Europe.

" Of Sepulture in General, and Sepulchral single Stones erect," (p. 297) is an essay agreeable, excursive, and satisfactory.

“ On Benevolence and Friendship, as opposed to Principle,” (p. 313) is a dissertation, in our opinion, that rises far above all the rest in agreeableness, in judicious discussion, and utility. It contains a number of observations justly conceived, elegantly expressed, and morally pointed.

“ Sonnets, in blank Verse, 1793,” (p. 337) are five in number, and have merit. These are succeeded by “ an Essay on the Aramick Language,” (p. 342) learned, argumentative, and convincing; and this again is followed by “ Reflections on the Composition and Decomposition of the Atmosphere, as influencing Meteorological Phænomena,” (p. 351) which is in no small degree ingenious, and chemically learned. The author has skilfully applied the modern doctrine of the convertibility of air and water, to the illustration of some of the most remarkable phænomena which happen in the atmosphere. He also considers the effects of electricity in these changes; and as he writes from an extensive knowledge of facts, and with great philosophical acuteness, we doubt not that his suggestions will be found valuable. Some important observations are also offered on the theory of the tides.

“ An apology for the character and conduct of Iago,” (p. 395) appears to us an attempt too arduous for successful execution: yet it is executed with some degree of success. Iago, it is said very truly, appears at the opening of the play, a brave soldier, a meritorious officer, and a very honest man. How then came he to be warped from this line of character? The answer is, that he apprehended himself to have been injured by Othello’s seduction of his wife; that he knew himself to have been injured, by Othello’s placing Cassio, a mere “ bookish theorique,” over his head; and that he suspected Cassio, as well as Othello, to have been criminal with his wife. These points are all well sustained. Yet how comes Iago to traduce Desdemona, and to cheat Roderigo? The answer to this question is not so satisfactory. With regard to Desdemona, it is merely this, that Iago was by no means convinced of her purity of heart or practice, and that his wife’s bad conduct had probably given him a bad opinion of all women. This surely is a very insufficient answer: and Iago’s conduct to Roderigo, the author confesses at once, “ appears to be the least excusable.” With such a confession from his very apologist, we may pronounce it absolutely inexcusable. The essay therefore fails in an essential point; and the author accordingly, at the end of an apology, which on the whole, is managed with much dexterity, says thus with great ingenuousness: “ if I have not wholly washed the blackamoor white, I trust I have taken a shade from his colour; I have offered *some* apology for his character and conduct.” To us

it is perfectly clear, that Shakspeare intended to delineate a character of deep atrocity, and if we thought otherwise, we should think less highly than we do of his dramatic skill.

"A Venetian story," (p. 410) is well told. The "Ode to Victory," (p. 428) is well written. But "some observations on Hesiod and Homer, and the shields of Hercules and Achilles," (p. 431) form a work of superior cast to most of these essays: Hesiod is raised from the depression into which he has sunk, by the strong arm of this generous knight-errant in criticism: the whole, indeed, is a masterly and original performance. The shields of Hercules and Achilles also are described, in translations of blank verse. The essay "On the valley of Stones, and the country near Linton," is a lively picturesque description of both. "Observations on Light, particularly on its combination and separation as a chemical principle," (p. 491) compose a dissertation addressed only to chemists. We have had two dissertations before, one on the composition and decomposition of the atmosphere, the other on the contraction of the iris in the eye; but both, as well as this, in our opinion not well suited, however valuable in themselves, to a miscellany like the present, and the opinion of the society appears to be the same. "We are forbidden by our rules," says an author in (p. 282) "to be *professional*." The sound reason for which is, that they who are capable of estimating and enjoying the literary and poetical essays, will in general find the physical, anatomical, and chemical dissertations, little better than waste paper. While on the other hand, the philosopher profound enough to relish or appreciate the papers of chemistry, &c. will seldom find any amusement in odes, sonnets, and discussions of critical minutiae.

"Ode. The Genius of Danmonium," (p. 542) This fine ode is written with all the spirit of an antiquary, and all the fire of a poet. Our readers poetical and antiquarian, will concur with us, we doubt not, when we present them with such a specimen as that our limits will admit.

"The soul-subduing strain was high!  
 Still, still it vibrates in mine ear!  
 I catch the holy minstrelsy,  
 To Devon's faery vallies dear!—  
 Though central oaks no more, in forest deep,  
 Around the grey-stone cirque their twilight umbrage sweep.  
 Snatched from the altars of the east,  
 To see the fires of Danmon rise!  
 To mark the new-moon's solemn feast,  
 Behold, they lighten to the skies:  
 And, as assembled clans in silence gaze,  
 The distant Karnes draw near, and kindle to the blaze,

Fast by yon chafmed hill that frowns  
 Cleft by an elemental shock,  
 As ashen foliage light embrowns  
 Its rude side ribb'd with massy rock;  
 Lo, on the pillar'd way the white-robed bands  
 In long procession moves, where proud the Cromlech stands."

"Three Sonnets" follow, (p. 549) as a page follows his lord; yet the page has taste and feeling. Both are succeeded by "An apology for the character and conduct of Shylock," (p. 552) written by the hardy hero, whom we have so lately seen apologizing for Iago. The first point urged is in favour of Shylock's usury. The Jews, the author says,

"Having been long debarred from every other mode of improving their temporal property, usury has been their hereditary profession, from the capture of Jerusalem to the present time; and the defence [which] Shylock makes in its favour (Act. I. Scene 3), however inconclusive it may appear to a christian moralist, will, I doubt not, in the opinion of those to whom *Stock is terra firma*, and quarterly interest and dividends ('a breed from barren metal') its living produce, be un-answerable; they will admit the full force of his observation, that 'thrift is blessing, if men steal it not.'"

This is ingeniously put, and fairly urged; but it goes not far. The apologist, therefore, enters upon a greater point.

"It may be alledged—," he argues, "that Shylock was vindictive and cruel. But those who condemn him for his stern unforgiving disposition, do not consider that he had suffered the most intolerable injuries from Anthonio, that he had been publicly insulted, been spurned and spit upon by him, been deprived by his means, 'of his well-won thrift,' and been robbed of his daughter and property, by one of his associates. Who can reflect on this, and not make great allowance for his meditating so severe a retaliation?"

This carries *some* force with it; but it confessedly claims, we see, only great allowance for Shylock's conduct, thus acknowledging it still to be cruel and vindictive. Yet here lies the whole weight of the apology, which now appears, not an apology in fact, but merely an *extenuation*. We cannot but reprobate these fanciful attempts to palliate characters which the poet either meant to make odious, or has written foolishly. Shakspeare is certainly not so ignorant of human nature, as ever to make his bad men of unmixed depravity; on that ground, they may all admit of some apology. But to tell us, that the characters which all readers and spectators of his drama have felt to be detestable, are not so; and that it remains at this day to be explained what they really are, is no less than to say, that he knew not how to make the impressions he intended

intended on his hearers, and readers; in other words, that he is no dramatic poet. These attempts, whatever ingenuity may be in them, are the bane of true criticism. An endeavour made some years ago, to prove Falstaff no coward, has probably led to these idle efforts.

Here then we take our leave of this Miscellany, which we have reviewed with more minuteness, than we should have used upon a work of the same size, produced by a single mind. Such a minuteness seemed requisite, in justice to the different authors: and the summary of our criticisms is, that a few of the Essays are particularly good, many are in a middle rank of merit, and some are written with all that lazy luxury of learning, which dazzles the reader, and confounds the writer, losing itself in its own confusion, and raising around it a monstrous brood of contradictions.

ART. V. *An Inquiry into the Corn Laws and Corn Trade of Great Britain, and their Influence on the Prosperity of the Kingdom. With Suggestions for the Improvement of the Corn Laws.* By the late Alexander Dirom, Esq. of Muireisk, in the County of Aberdeen. To which is added, a Supplement, by Mr. William Mackie, of Ormiston, in East-Lothian, bringing down the Consideration of the Subject to the present Time, investigating the Cause of the present Scarcity, and suggesting Measures for promoting the Cultivation of Waste Lands, and for rendering the Produce equal to the Consumption of the Kingdom. 4to. 315 pp. 12s. Creech, Edinburgh; G. Nicoll, Pall-Mall, London. 1796.

LIEUTENANT-Colonel Dirom publishes this work from his father's manuscript, in pursuance of his desire; and a short preface so well explains the purpose of it, that we cannot perhaps do better than extract it entire for the information of our readers.

“The author of the following work, who lived to the age of sixty-three, devoted a considerable part of his time to the study and practice of agriculture. To a professional knowledge of the law, he added extensive literary acquirements: and actuated by a strong zeal for the public good, undertook this investigation, which will appear to have been a work of much reflection and research.

“The great object which the author appears to have had in contemplation, was to exhibit such a view of the principles and effects of the Corn Laws, enacted at different periods in Great Britain, as  
might

might show that the corn trade, both as a manufacture and an article of commerce, is, of all others, the first in importance to the prosperity of the kingdom. His statements, founded upon *fact*, tend to prove, that abundance of grain at home, and at a moderate price, cannot be obtained by *importation* from abroad, and can only be secured by giving such liberal encouragement to *exportation*, as may render agriculture, or the raising of corn, the favourite object of industry in the kingdom. Thus, instead of purchasing a considerable part of our subsistence from foreign countries, we may, by salutary regulations in the corn laws, be enabled not only to supply ourselves, but to render our country one of the principal granaries in Europe.

“It is necessary to remark, that this investigation includes only the corn laws, as far down as the year 1774, and the consideration of the subject in general, to the year 1786. Since that period, several statutes, particularly that of 1791, by which all the corn laws are repealed, have received the sanction of Parliament; the expediency of which, it is hoped, may, in some measure, be also judged of from the principles suggested in the course of this inquiry.

“In order, however, to afford to the public a continued chain of information, on a subject so difficult, and so important, the editor applied to Mr. Mackie of Ormiston, in the county of East-Lothian, a man of extensive knowledge in this line, as well as in practical agriculture\*, to furnish him with a review of the corn laws that have been enacted since this inquiry was written, and to bring down the consideration of the subject to the present times. This has been done by Mr. Mackie, in two letters, which the editor hopes will be found to be an useful and able supplement to the work.”

Mr. Dirom appears to have displayed much industry and knowledge, in this very extensive enquiry into the corn laws. He proves sufficiently, that the best way of insuring a constant supply of corn to this kingdom, is to encourage the growth of it at home. In this general design we fully concur with him; but in the proposed plans for executing it, we see many difficulties. The project of erecting “a court for the conservation of the agriculture of England,” composed of the three junior Judges of the Courts of King’s Bench, Common Pleas, and Exchequer, and a similar court for Scotland, seems to be a very strange one, (p. 154). Surely, the professional business of the Judges is already as weighty as twelve men, great as their ability is, can well be expected to bear. With regard to ascertaining the state of crops, and the value and prices of

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\* “Mr. Mackie is the author of two small tracts, the one entitled *Disquisitions on the Influence of Soil and Climate in improving the nourishing Quality of Vegetables*; the other, an *Address to the Landed Interest in Great Britain, on the present State of the Distillery*. Both printed for W. Creech, Edinburgh, 1786.”

grain, by a Sheriff's Jury, (p. 158, 159) we conceive it would be done more judiciously and impartially, and doubtless less expensively, by the magistrates at their general quarter sessions. In which case, as justices dealing in ale or spirituous liquors, are very properly restricted from granting licences to sell those commodities; so Justices, being corn-merchants, must be restricted from ascertaining the prices of grain. By the way, if gentlemen, who are *no dealers at all*, would consult their own ease a little less, and show a little more public spirit, by acting as *magistrates*, the country would be more benefited, than by any other project of reform of which we have lately heard.

When we object to the plan of giving *bounties* on the exportation of grain, we are aware that this objection goes much further than to the book before us. But so innumerable are the frauds to which these bounties are subject, that we cannot forbear to think they might well be extinguished for ever. In which case, sometimes indeed grain might be very cheap; but this could happen only in consequence of abundant harvests, which would make amends for the cheapness, and corn merchants may then be trusted to for buying it, with the prospect of a less plentiful season. Supposing the average price to be truly ascertained, then exportation permitted, and importation prohibited, by the King's Proclamation, at certain rates (to be varied only by act of Parliament) perhaps would do every thing which the interests of agriculture required. Be this as it may, yet when Mr. Dirom proposes (p. 161) "to give some *bounty* equal to the freight, for transporting grain *from one district to another*, or even *from one side of the island to the other*," we conceive that this measure would open, not a little door, but a flood-gate, to fraud and iniquity. We should rather say, *multiply small canals*, on the plan of Mr. Fulton\*, by which grain, and other articles of merchandize, may be circulated throughout the kingdom; and leave the rest to dealers in corn. They alone can keep prices nearly on a level.

The two supplemental letters, by Mr. Mackie, are in general, very satisfactory. He combats, with much apparent success, the opinion of Dr. Adam Smith, that the restraining laws are hurtful, and that a free importation and exportation of corn, would at all times be beneficial to the state. But when he says, that "*Nature delights in variety*," and when he endeavours to explain the necessity for a frequent change of crops, (p. 210) we apprehend that he speaks more like a poet, than like a philosopher, or a farmer.

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\* See Brit. Crit. Feb. 1797, p. 142.

The regulations proposed by Mr. Mackie, for the improvement of waste-lands, (p. 254) appear to us (most of them) injudicious, and unnecessary. The *produce* of these lands may generally be trusted to, for reimbursing the expence of improving them. The fourth regulation proves, that Mr. Mackie, on the 13th February, 1796, had never heard of the act passed June 22, 1795, to prevent the removal of poor persons, till actually chargeable. The next set of regulations, for lowering the price of bread, &c. appear to be much less exceptionable. We can give a strong attestation to the second regulation, concerning the bad management of weights and measures in corporate towns, where the managers themselves are sometimes the greatest offenders. Upon the whole, although we have pointed out some seeming errors and defects in this book, we do not hesitate to say, that it is an important work, and very deserving of attention from those persons to whom the improvement of our corn laws may at any time be committed.

ART. VI. *Reflections on the formation and distribution of Wealth.* By M. Turgot, Comptroller General of the Finances of France, in 1774, 1775, 1776, translated from the French. 8vo. 122 pp. 3s. Ridgway. 1795.

THE system of that political sect, called in France the œconomists, was founded upon an erroneous position of Mr. Locke's, that the burthen of all taxes ultimately falls upon the land. They do not appear to have confined their studies to Mr. Locke's treatises, on what may be called political œconomy; but extended them to his other political writings. The profoundest doctor in this school was M. Quesnay, a physician; as even the titles of two of his works, might suggest. The first is, his *CEconomic Table*, with its explanation; the second, *Phisocracy*, or the natural constitution of government, the most advantageous to mankind. In order of time, the Marquis de Mirabeau preceded him in this course; but if the dates of a catalogue of the works of some of the leading writers of this party, lying before us, be exact, this was not the celebrated Mirabeau, who acted so conspicuous a part in the first French revolution. This was likewise the party, which affected to be distinguished about 25 years ago, by the name of *Lockeistes*.

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This system is fully explained by Dr. A. Smith: in what he has said upon it, there are two curious particulars; the first, that its founder has given a set of arithmetical formulæ, to determine the sum total and value of the produce of the soil of a country; the degree of liberty it enjoys, and the justice of its laws being given\*. The second, is the unfortunate prognostic of that great commentator, concerning the consequences of this system; "that it never has done, and probably never will do any harm, in any part of the world." (v. iii, p. 2) It would have been happy for France, and for civilized society, if this had been found true.

Two of its most distinguished points are, that the cultivators of the soil, are the only productive class in society: those who work up its raw materials into a form fit for use, being of the barren and unproductive class:—and that the free product of the earth, after the support of the cultivators' family is deducted, is the fund from which all taxes are effectively paid, upon whatever they may be nominally imposed. Many errors in these positions have been pointed out by Dr. Smith, and Mr. Arthur Young. A perusal of M. Turgot's tract before us, has convinced us, that there still remains, not a gleanings, but a harvest for criticism: but as enough has been already done, and by writers of such information, we do not intend to put in the sickle.

The arrangement of this work is extremely good; there is as much of the geometrical order, as such a subject is capable of admitting, without a pedantical affectation of it: a mode of composition, which, though very difficult to a writer, conveys to a reader, the greatest quantity of new information, with the greatest brevity; and, to those versed in such enquiries, with the greatest facility. This tract is divided into 101 sections: the first 18, M. Turgot employs to establish the erroneous division of society, into productive and unproductive classes, according to the tenets of the œconomists; the last nine are taken up, in attempting to prove the second of the erroneous positions we have noted. The intermediate subjects considered, are the state of the cultivators of land, in different periods of society; the nature and use of capitals; the money price, and value in use, of commodities; circulation, and the interest of money. As the section bestowed by this author upon the circulation of money, appears to us to deserve the title he has given it, we shall transcribe it here, that our reader may form an idea with what clearness he has delineated the nature of a subject, which many writers have involved in a mysterious absurdity.

“ § 68. *The true Idea of the circulation of Money.* We see, by what has been just now said, how the cultivation of lands, manufactures of all kinds, and all the branches of trade, depend on a mass of capital, or the accumulation of personal property; which, having been at first advanced by the undertakers, in each of these different branches, ought to return to them again every year with a regular profit: that is, the capital to be again invested, and advanced in the continuation of the same enterprises; and the profits employed for the greater or less subsistence of the undertakers. It is this continued advance and return, which constitutes what ought to be called the circulation of money: this useful and fruitful circulation, which animates all the labour of society, which supports all the motion, is the life of the body politic; and is with great reason, compared to the circulation of the blood in the human body, for, if by any disorder in the course of the expences of the different orders of society, the undertakers cease to draw back their advances with such profit as they have a right to expect; it is evident they will be obliged to reduce their undertakings; that the total of the labour of the consumption of the fruits of the earth, of the productions [of the manufactures] and of the revenue, would be equally diminished; that poverty will succeed to riches, and that the common workman ceasing to find employ, will fall into the deepest misery.”

We have not the original of M. Turgot's work, to enable us to speak to the accuracy of this translation. We cannot guarantee the purity of the first 49 pages; but we have noted several gross faults in grammar in the remainder: thus, at the 50th page, the translator says, “the seller is *him* (he) who gives commodities for money.” P. 52, “or those *as* (who) may be employed:” and again, p. 59, “this number will bear a fixed proportion *with that of* (to) six:” the following passage likewise is unintelligibly rendered:

“If the profits, springing from an use of money, augment or diminish, the capitals are converted by withdrawing them from other employings, or are withdrawn, by converting them to other ends; which necessarily alter, in each of these employments, the proportion of profits on the capital to the annual product.”

The writings of M. Turgot have not been published collectively even in his own country, and we do not think that many more of them will be translated here. We have frequently to lament, though perhaps that cause did not operate in this instance, that the haste with which translations from the French are performed, in order to prevent or anticipate competition, produces very crude, ill-written, and inaccurate publications.

ART. VII. *A Residence in France, &c. described, in a Series of Letters from an English Lady.*

(Concluded from our last, p. 283.)

THERE can be no just reason why we should attempt to deny that, when we take leave of this ingenious and interesting traveller, we shall do it with reluctance. The eloquence of a lively and intelligent female has attractions even for Critics, though their beards be grey, and their wigs enormous; and when the conversation is carried on in writing, the lady at least is not shocked by the old-fashioned appearance of her admirers. We must, however, hasten to conclude this pleasing task. The following character of *the female Cecisbeo* in France, is too novel, and too well drawn, to be unnoticed.

“ I have been reading this afternoon Lord Orrery’s definition of the male Cecisbeo, and it reminds me that I have not yet noticed to you a very important class of females in France, who may not improperly be denominated female Cecisbeos. Under the old system, when the rank of a woman of fashion had enabled her to preserve a degree of reputation and influence, in spite of the gallantries of her youth and the decline of her charms, she adopted the equivocal character I here allude to, and, relinquishing the adorations claimed by beauty, and the respect due to age, charitably devoted herself to the instruction and advancement of some young man of personal qualifications and uncertain fortune. She presented him to the world, panegyricized him into fashion, and insured his consequence with one set of females, by hinting his successes with another. By her exertions, he was promoted in the army, or distinguished at the levee, and a career begun under such auspices, often terminated in a brilliant establishment.— In the less elevated circle, a female Cecisbeo is usually of a certain age, of an active disposition, and great volubility, and her functions are more numerous and less dignified. Here the grand objects are not to besiege ministers, nor give a *ton* to the *protégé* at a fashionable *ruelle*, but to obtain for him the solid advantages of what she calls “*un bon parti*.” To this end she frequents the houses of widows and heiresses, vaunts the docility of his temper, and the greatness of his expectations, enlarges on the solitude of widowhood, or the dependence and insignificance of a spinster; and these prefatory encomiums usually end in the concerted introduction of the Platonic “*ami*.”

“ But besides these principal and important cares, a female Cecisbeo of the middling rank has various subordinate ones—such as buying linen, choosing the colour of a coat, or the pattern of a waistcoat, with all the minutiae of the favourite’s dress, in which she is always consulted at least, if she has not the whole direction.—It is not only in the first, or intermediate classes, that these useful females

\* “ A good match.”

abound, they are equally common in more humble situations; and only differ in their employments; not in their principles. A woman in France, whatever be her condition, cannot be persuaded to resign her influence with her youth; and the *Bourgeoise*, who has no pretensions to court favour, or the disposal of wealthy heiresses; attaches her *élève* by knitting him stockings, forcing him with *bons morceaux* till he has an indigestion, and frequently, regales of coffee and *liqueur*.

“ You must not conclude from all this, that there is any gallantry implied, or any scandal excited—the return for all these services is only a little flattery, a philosophic endurance of the card-table, and some skill in the disorders of lap-dogs. I know there are in England, as well as in France, many notable females of a certain age, who delight in what they call managing, and who are zealous in promoting matches among the young people of their acquaintance; but for one you meet with in England, there are fifty here.” P. 348.

The next letter but one, dated October 15, (1793) is written from the *Maison d'Arrêt* at Arras, whence in about a month, the author is removed to the Bicêtre (i. e. Bridewell) at Amiens; and, in rather less than another month, to the Providence in the same town, a building that had been a convent. Though in all these places the prisoners were subjected to very great hardships, and were crowded together without regard to convenience, to health, or even to decency, the writer confesses that they were much better treated where she was, than in many other places. In a note, which we shall copy, she gives a sketch of other prisons, containing only a few particulars:

“ Our situation at the Bicêtre, though terrible for people unused to hardships or confinement, and, in fact, wretched as personal inconvenience could make it, was yet Elysium, compared to the prisons of other departments. At St. Omer, the prisoners were frequently disturbed at midnight, by the entrance of men into their apartments, who, with the detestable ensign of their order (red caps) and pipes in their mouths, came by way of frolic to search the pockets, trunks, &c.—At Montreuil, the *Maison d'Arrêt* was under the direction of a Commissary, whose behaviour to the female prisoners was too atrocious for recital—two young women, in particular, who refused to purchase milder treatment, were locked up in a room for seventeen days.—Soon after I left Arras, every prison became a den of horror. The miserable inhabitants were subject to the agents of Le Bon, whose avarice, cruelty, and licentiousness, were beyond any thing a humane mind can imagine. Sometimes the houses were suddenly surrounded by an armed force, the prisoners turned out, in the depth of winter, for several hours into an open court, during the operation of robbing them of their pocket-books, buckles, ear-rings, or whatever of value they had about them. At other times they were visited by the same military array, and deprived of their linen and clothes. Their wine and provisions were likewise taken from them in the same manner—wives were separated from their husbands, parents from their children, old men treated with the most savage barbarity, and young women

women with an indecency still more abominable. All communication, either by writing or otherwise, was often prohibited for many days together, and an order was once given to prevent even the entry of provisions, which was not revoked till the prisoners became absolutely distressed. At the Hotel Dieu, they were forbid to draw more than a single jug of water in twenty-four hours. At the *Providence*, the well was left three days without a cord, and when the unfortunate females confined there procured people to beg water of the neighbours, they were refused, "because it was for prisoners, and if Le Bon heard of it, he might be displeas'd!" Windows were blocked up, not to prevent escape, but to exclude air; and when the general scarcity rendered it impossible for the prisoners to procure sufficient food for their support, their small portions were diminished at the gate, under pretext of searching for letters, &c.—People, respectable both for their rank and character, were employed to clean the prisons and privies, while their low and insolent tyrants looked on and insulted them. On an occasion when one of the *Maisons d'Arrêt* was on fire, guards were planted round, with orders to fire upon those that should attempt to escape.—My memory has but too faithfully recorded these and still greater horrors; but curiosity would be gratified but too dearly by the relation.

"I added the above note some months after writing the letter to which it is annexed." *Note. P. 427.*

As a further sketch of the liberty at that time enjoyed in France, we shall insert the account given of the style in which the deputies of the convention behaved, when sent on mission to the provinces.

"It has been said, that the day a man becomes a slave, he loses half his virtue; and if this be true as to personal slavery, judging from the examples before me, I conclude it equally so of political bondage.—The extreme despotism of the government seems to have confounded every principle of right and wrong, every distinction of honour and dishonour; and the individual, of whatever class, alive only to the sense of personal danger, embraces without reluctance meanness or disgrace, if it insures his safety.—A tailor or shoemaker, whose reputation perhaps is too bad to gain him a livelihood by any trade but that of a patriot, shall be besieged by the flatteries of people of rank, and have levees as numerous as Choiseul or Calonne in their meridian of power.

"When a Deputy of the Convention is sent to a town on mission, sadness takes possession of every heart, and gaiety of every countenance. He is beset with adulatory petitions, and propitiating gifts; the *Noblesse* who have escaped confinement form a sort of court about his person; and thrice happy is the owner of that habitation where he condescends to reside.\*—A Representative of gallantry has no  
reason

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\* "When a Deputy arrives, the gentry of the town contend with jealous rivalship for the honour of lodging him; and the most eloquent eulogist

reason to envy either the authority of the Grand Signor, or the licence of his seraglio—he is arbiter of the fate of every woman that pleases him; and, it is supposed, that many a fair captive has owed her liberty to her charms, and that the philosophy of a French husband has sometimes opened the doors of his prison.

“ Dumont, who is married, and has besides the countenance of a white negro, never visits us without occasioning a general commotion amongst all the females, especially those who are young and pretty. As soon as it is known that he is expected, the toilettes are all in activity, a renovation of rouge and an adjustment of curls take place, and, though performed with more haste, not with less solicitude, than the preparatory splendour of a first introduction.—When the great man arrives, he finds the court by which he enters crowded by these redoubtable prisoners, and each with a petition in her hand endeavours, with the insidious coquetry of plaintive smiles and judicious tears, that brighten the eye without deranging the features, to attract his notice and conciliate his favour. Happy those who obtain a promise, a look of complacency, or even of curiosity!—But the attention of this apostle of republicanism is not often bestowed, except on high rank, or beauty; and a woman who is old, or ill dressed, that ventures to approach him, is usually repulsed with vulgar brutality—while the very sight of a male suppliant renders him furious. The first half hour he walks about, surrounded by his fair *cortège*, and is tolerably civil; but at length, fatigued, I suppose, by continual importunity, he loses his temper, departs and throws all the petitions he has received unopened into the fire!

“ Adieu—the subject is too humiliating to dwell on. I feel for myself, I feel for human nature, when I see the fastidiousness of wealth, the more liberal pride of birth, and the yet more allowable pretensions of beauty, degraded into the most abject submission to such a being as Dumont. Are our principles every where the mere children of circumstance, or is it in this country only that nothing is stable? For my own part, I love inflexibility of character; and pride, even when ill founded, seems more respectable while it sustains itself, than concessions which, refused to the suggestions of reason, are yielded to those of fear.”

This Dumont, who though a most debauched and wretched fellow, was comparatively an angel to Le Bon\*, now lives, we

enulist of republican simplicity in the Convention does not fail to prefer a large house and a good table, even though the unhallowed property of an aristocrat.—It is to be observed, that these Missionaries travel in a very patriarchal style, accompanied by their wives, children, and a numerous train of followers, who are not delicate in availing themselves of this hospitality, and are sometimes accused of carrying off the linen, or any thing else portable—even the most decent behave on these occasions as though they were at an inn.”

\* Some of the feats of Le Bon, are recited at p. 121, vol. ii.

are told, in a splendid palace at Paris, on the spoils which he has plundered from his oppressed countrymen in these memorable missions. There can be no cause for wonder, that needy adventurers in this, or any other country, should wish to repeat the scenes by which such profits could be made; but it is past all wonder and conception how any of those who would be the objects of their plunder, can be so miserably duped as to consent to abet their projects. If it be said, that the miseries here enumerated, were produced chiefly by the atrocity of one man, Robespierre, let it also be recollected, how easily that man found accomplices and abettors, and how certain it is, that such men will arise under similar circumstances. Robespierre did not create the despotism, he only used the power which the Convention willingly bestowed upon him. The power of a whole people can have no human limits, and it is therefore of a despotic nature; but it must have instruments, and those instruments will be usually the most atrocious and shameless of despots. Another picture of that power and its effects, may yet more strongly impress this truth.

“ The frantic ebullitions of the revolutionary government are now as it were subsided, and, instead of appearing the temporary resources of ‘ despotism in distress,’ have assumed the form of a permanent and regular system. The agitation occasioned by so many unexampled scenes is succeeded by an habitual terror, and this depressing sentiment has so pervaded all ranks, that it would be difficult to find an individual, however obscure or inoffensive, who deems his property, or even his existence, secure only for a moment. The sound of a bell or a knocker at the close of evening is the signal of dismay. The inhabitants of the house regard each other with looks of fearful interrogation—all the precautions hitherto taken appear insufficient—every one recollects something yet to be secreted—a prayer-book, an unburied silver spoon, or a few assignats “ *à face royale*,” are hastily scrambled together, and if the visit proves no more than an amicable domiciliary one, in search of arms and corn, it is matter of congratulation for a week after. Yet such is the submission of the people to a government they abhor, that it is scarcely thought requisite now to arrest any person formally: those whom it is intended to secure, often receive nothing more than a written mandate\* to betake themselves to a certain prison, and such unlucky rendezvous are attended with more punctuality than the most ceremonious visit, or the most gallant assignation. A few

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\* “ These rescripts were usually couched in the following terms:—  
‘ Citizen, you are desired to betake yourself immediately to \*\*\*\*,  
(naming the prison,) under pain of being conveyed there by an armed  
force in case of delay.’”

necessaries are hastily packed together, the adieus are made, and, after a walk to their prison, they lay their beds down in the corner allotted, just as if it were a thing of course."

We promised an account of the fate of Miss Renaud, with which, and a few general remarks, we shall, at length, conclude our account.

"The individual sufferings of the French may perhaps yet admit of increase; but their humiliation as a people can go no farther; and if it were not certain that the acts of the government are congenial to its principles, one might suppose this tyranny rather a moral experiment on the extent of human endurance, than a political system.

"Either the vanity or cowardice of Robespierre is continually suggesting to him plots for his assassination; and on pretexts, at once absurd and atrocious, a whole family, with near seventy other innocent people as accomplices, have been sentenced to death by a formal decree of the Convention.

"One might be inclined to pity a people obliged to suppress their indignation on such an event, but the mind revolts when addresses are presented from all quarters to congratulate this monster's pretended escape, and to solicit a farther sacrifice of victims to his revenge.—The assassins of Henry the Fourth had all the benefit of the laws, and suffered only after a legal condemnation; yet the unfortunate Cecilia Renaud, though evidently in a state of mental derangement, was hurried to the scaffold without a hearing, for the vague utterance of a truth, to which every heart in France, not lost to humanity, must assent. Brooding over the miseries of her country, till her imagination became heated and disordered, this young woman seems to have conceived some hopeless plan of redress from expostulation with Robespierre, whom she regarded as a principal in all the evils she deplored. The difficulty of obtaining an audience of him, irritated her to make some comparison between an hereditary sovereign and a republican one; and she avowed that, in desiring to see Robespierre, she was actuated only by a curiosity to "contemplate the features of a tyrant." On being examined before the committee, she still persisted that her design was "*seulement pour voir comment estoit fait un tyran*;" and no instrument or possible means of destruction was found upon her to justify a charge of any thing more than the wild and enthusiastic attachment to royalism, which she did not attempt to disguise. The influence of a feminine propensity, which often survives even the wreck of reason and beauty, had induced her to dress with peculiar neatness, when she went in search of Robespierre; and from the complexion of the times, supposing it very probable a visit of this nature might end in imprisonment and death, she had also provided herself with a change of clothes to wear in her last moments.

"Such an attention in a beautiful girl of eighteen was not very unnatural; yet the mean and cruel wretches who were her judges, had the littleness to endeavour at mortifying, by divesting her of her ornaments, and covering her with the most loathsome rags. But a



mind tortured to madness by the sufferings of her country, was not likely to be shaken by such puerile malice; and when interrogated under this disguise, she still preserved the same firmness, mingled with contempt, which she had shown when first apprehended. No accusation, or even implication, of any person could be drawn from her, and her only confession was that of a passionate loyalty: yet an universal conspiracy was nevertheless decreed by the Convention to exist, and Miss Renaud, with sixty-nine others\*, were sentenced to the guillotine, without farther trial than merely calling over their names. They were conducted to the scaffold in a sort of red frocks, intended, as was alledged, to mark them as assassins; but, in reality, to prevent the crowd distinguishing or receiving any impression from the number of young and interesting females who were comprised in this dreadful slaughter.—They met death with a courage which seemed almost to disappoint the malice of their tyrants, who, in an original excess of barbarity, are said to have lamented that their power of inflicting could not reach those mental faculties which enabled their victims to suffer with fortitude†.” Vol. ii. p. 116.

We had intended to amuse our readers with the account of Madame de Fontenay, the now celebrated Madame Tallien, and the origin of her connection with her present husband, which is very well given in this volume, p. 153! but our extracts have again increased so fast upon us, that for this we must refer curiosity to the letters themselves. When it is mentioned that every part of these volumes abounds alike with matter of interest, instruction, and amusement, and that we have left the greater part of the second untouched, it will easily be conceived, that what we have taken bears very little proportion, in point of merit, to what we have left.

To the style of these letters very few objections can be made. A few Gallicisms, the natural consequence of a long residence in France, occur in different parts. Thus we have “replace” several times, for *take the place of*, (as vol. i. p. 276, 326); “defending,” apparently for *forbidding*, vol. ii. 257; “isolated,” for *insulated*, 227. *Whom* is occasionally found for *who*,

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\* “It is worthy of remark, that the sixty-nine people executed as accomplices of Miss Renaud, except her father, mother, and aunt, were totally unconnected with her, or with each other, and had been collected from different prisons, between which no communication could have subsisted.”

† “Fouquier Tinville, public accuser of the Revolutionary Tribunal, enraged at the courage with which his victims submitted to their fate, had formed the design of having them bled previous to their execution; hoping by this means to weaken their spirits, and that they might, by a pusillanimous behaviour in their last moments, appear less interesting to the people.”

a snare which few but very experienced writers completely escape. One prevalent fault, or rather peculiarity, of the style is, that of frequently terminating a sentence by such words as *for*, *to*, &c. following a verb: a practice formerly thought allowable by our best authors, but now carefully avoided, and we think with the greatest propriety, by all writers who aspire to elegance. In general, however, it is only justice to say, that the style is as polished as the matter is interesting and important: nor have we any doubt that the book will remain a permanent monument of the taste and talents of the writer.

ART. VIII. *An Enquiry into the Duties of the Female Sex.*  
By Thomas Gisborne, M. A. 8vo. 426 pp. 6s. Cadell  
and Davies. 1797.

**A**MONG the various improvements of later times, not the least important to society and manners, is that which has brought the female character into a higher degree of estimation and respect, than it had before been allowed to enjoy. The brilliant display of personal charms, or the quiet discharge of domestic duties, were all that gallantry was accustomed to solicit, or sober morality to require.—The talents of the sex were measured by the same partial rule, which determined the range of their concerns, and the summit of female excellence was supposed to have been attained, when a competent knowledge was acquired of the toilet and the distaff; and the graces of the drawing-room were superadded to the oeconomy of the kitchen.

The studies and experience of the present age, have destroyed the barbarous fabric which such a system has raised, by disputing the basis upon which it rested. The successful efforts of enlightened females in different walks of genius and literature, prepared the way for that liberal estimation, which the other sex could no longer refuse: and a closer inspection of their qualities and powers has eventually produced that acknowledgment of their merits and that respectful influence, which form one of the best features in modern refinement.

It was not, therefore, without reason, that the elegant and accomplished moralist, who had so ably prescribed for the conduct of men, felt that his office was but imperfectly discharged without an equal attention to the duties of women. In producing therefore the present volume, he has

filled up that part of his design which had before remained defective; and each sex may now sit down to the perusal of his lectures, with an equal sense of their own importance, to the reciprocal credit and welfare of each other.

In assigning, at the outset, the plan of his work, Mr. Gisborne asserts the influence of the female sex, in terms of great elegance and precision.

“It is not, (says Mr. G.) like the periodical inundation of a river, which overspreads once in a year a desert with transient plenty. It is like the dew of heaven which descends at all seasons, returns after short intervals, and permanently nourishes every herb of the field.

“In three particulars, each of which is of extreme and never-ceasing concern to the welfare of mankind, the effect of the female character is most important.

“First, In contributing daily and hourly to the comfort of husbands, of parents, of brothers and sisters, and of other relations, connections, and friends, in the intercourse of domestic life, under every vicissitude of sickness and health, of joy and affliction.

“Secondly, In forming and improving the general manners, dispositions, and conduct of the other sex, by society and example.

“Thirdly, In modelling the human mind during the early stages of its growth, and fixing, while it is yet ductile, its growing principles of action; children of each sex being, in general, under maternal tuition during their childhood, and girls until they become women.” P. 12.

From the influence of the female sex, the author passes to some of its discriminating characteristics; and balances the question upon the comparative merits of the two sexes with equal truth and delicacy of judgment.

“The power who called the human race into being, has with infinite wisdom, regarded, in the structure of the corporeal frame, the tasks which the different sexes were respectively destined to fulfil. To man, on whom the culture of the soil, the erection of dwellings, and, in general, those operations of industry, and those measures of defence, which include difficult and dangerous exertion, were ultimately to devolve. He has impaired the strength of limb, and the robustness of constitution, requisite for the persevering endurance of toil. The female form, not commonly doomed, in countries where the progress of civilisation is far advanced, to labours more severe than the offices of domestic life. He has cast in a smaller mould, and bound together by a looser texture. But, to protect weakness from the oppression of domineering superiority, those whom He has not qualified to contend, He has enabled to fascinate; and has amply compensated the defect of muscular vigour by symmetry and expression, by elegance and grace. To me it appears, that He has adopted, and that he has adopted with the most conspicuous wisdom, a corresponding plan of discrimination between the mental power and dispositions of the two sexes. The science of legislation, of jurisprudence, of political economy; the conduct

conduct of government in all its executive functions; the abstruse researches of erudition; the inexhaustible depths of philosophy; the acquirements subordinate to navigation; the knowledge indispensable in the wide field of commercial enterprise; the arts of defence, and of attack by land and by sea, which the violence or the fraud of unprincipled assailants render needful; these, and other studies, pursuits, and occupations, assigned chiefly or entirely to men, demand the efforts of a mind endued with the powers of close and comprehensive reasoning, and of intense and continued application, in a degree in which they are not requisite for the discharge of the customary offices of female duty. It would therefore seem natural to expect, and experience, I think, confirms the justice of the expectation, that the Giver of all good, after bestowing those powers on men with a liberality proportioned to the subsisting necessity, would impart them to the female mind with a more sparing hand. It was equally natural to expect, that in the dispensation of other qualities and talents, useful and important to both sexes, but particularly suited to the sphere in which women were intended to move, He would confer the larger portion of his bounty on those who needed it the most. It is accordingly manifest, that, in sprightliness and vivacity, in quickness of perception, in fertility of invention, in powers adapted to unbend the brow of the learned, to refresh the over-laboured faculties of the wise, and to diffuse, throughout the family circle, the enlivening and endearing smile of cheerfulness, the superiority of the female mind is unrivalled." P. 19.

The sources of faults in that sex, are also pointed out with a fidelity which will show, that Mr. G. is not too far a biased advocate on the question of female merit.

"The gay vivacity and quickness of imagination, so conspicuous among the qualities in which the superiority of women is acknowledged, have a tendency to lead to unsteadiness of mind; to fondness for novelty; to habits of frivolousness, and trifling employment; to dislike of sober application; to repugnance to graver studies, and a too low estimation of their worth; to an unreasonable regard for wit, and shining accomplishments; to a thirst for admiration and applause; to vanity and affectation. They contribute likewise, in conjunction with the acute sensibility peculiar to women, to endanger the composure and mildness of the temper, and to render the dispositions fickle through caprice, and uncertain through irritability. And sensibility itself, singularly engaging and amiable as it is, shares the common lot of earthly blessings, and comes not without its disadvantages. It is liable to sudden excesses; it nurtures unmerited attachments; it is occasionally the source of suspicion, fretfulness, and groundless discontent; it sometimes degenerates into weakness and pusillanimity, and prides itself in the feebleness of character which it has occasioned. And if in common it fills the heart with placability and benevolence; it is known at other times to feel even a slight injury with so much keenness, as thenceforth to harbour prejudices scarcely to be shaken, and aversion scarcely to be mollified." P. 34.

These

These general remarks premised, the author enters upon the important subject of Education, and insists upon the propriety of giving to piety and morals the first, and to the graces, only the second place in systems of instruction. The inversion which this makes of the most prevailing modes, induces the writer to anticipate the objections by which his plan may be encountered. As the danger of prejudice is the most plausible pretext for deferring religious enquiry to the maturity of reason, it may not be improper to lay before our readers, the brief but satisfactory reply which Mr. Gisborne makes to this preposterous maxim.

“ The human mind in infancy has been compared, and in some respects justly compared, to a blank sheet of paper. In one material point, however, the comparison fails. The sheet of paper, deposited on a shelf, or locked up in a drawer, continues a blank; it acquires no impression of characters until they are purposely imprinted by the hand of the writer. Is that the case with the youthful mind? If you forbear to impress it with ideas and sentiments, can you prevent it from receiving impressions from the persons and objects with which it is daily conversant? As well might you forbid the calm surface of the lake to reflect the woods and rocks of the impending mountains. The mind is originally an unsown field, prepared for the reception of any crop; and if those to whom the culture of it belongs, neglect to fill it with good grain, it will speedily be covered with weeds. If right principles of action are not implanted, wrong principles will sprout up; if religion be not fostered, irreligion will take root. To keep the mind, during a series of years, in a state of perfect indifference, as to the truth or falsehood of the prevailing religion of the country, would be impossible: and the common effect, were the scheme feasible, would be, that they who were brought up to the age of maturity, without the slightest inclination to any particular religion, would remain indifferent to all religion as long as they should live.

“ In the next place, let us be permitted to ask those declared enemies of every proceeding which may bias the youthful mind, whether they act up to their own principles? Do they inculcate on their own children no elements of knowledge, no motives of action, no rules of conduct? They will express surprise at the absurdity of the question. They will tell us, and they will tell us truly, and they might extend their observation, with equal justice, to religion, that to train up children without knowledge, without maxims of moral behaviour, lest their opinions on those subjects should be biased, would be as unphilosophical as it would be to prohibit them from walking, that when arrived at years of discretion they might decide, uninfluenced by the prejudices of habit, whether they would travel on two legs or on four. They will tell us, that they recommend to their offspring what they themselves, as enquirers after knowledge, have seen reason to believe true, and have experienced to be useful; and that they also communicate the proofs of that truth, and of that utility. It seems, then, that religion is the subject in which these enemies of prejudice, and enquirers

quirers after knowledge, have discovered neither utility nor truth. Be it so. But why are not we, who believe Christianity to be both true and superlatively useful, to recommend it to our children with earnestness corresponding to our conviction of its certainty and importance; and thoroughly to instruct them in the evidence on which that conviction is established?" P. 44.

In comparing the systems of public and private education, the author gives a decisive preference to the latter. In this judgment, with respect to females, we readily concur, and for reasons nearly similar to those which Mr. G. has assigned. We cannot however persuade ourselves, that *emulation* is so perfectly destitute of its practical uses, as this writer would have us suppose; nor that maternal superintendance, on which Mr. G. lays so much stress, is sufficiently free from exception to be placed as the strongest weight in the scale of domestic advantages. The necessity of keeping the secondary parts of education subordinate to the primary duties of morality and virtue, is strongly enforced from the dangerous consequences which might otherwise ensue, in the riper and less restricted stages of life.

"Will it be wonderful if, when she shall be set at liberty from the restraint of superintendents, her conduct in life shall correspond to the way in which she was regularly accustomed to act, rather than to what she was occasionally directed to believe? Is it surprising that a young woman should give free scope to the desires which she has ever been led to cherish; that she should practise the arts in which her childhood was initiated? Is it surprising that she, when grown up, should starve herself into shapeliness, and overspread her face with paint, who was trained at a boarding-school to swing daily by the chin, in order to lengthen her neck, and perhaps even accustomed, as is sometimes the case, to peculiar modes of discipline contrived to heighten the complexion? If she was taught throughout the whole course of her education, though not by express precept, yet by daily and hourly admonitions, which could convey no other meaning, that dancing is for display, that music is for display, that drawing and French and Italian are for display; can it be a matter of astonishment, that, during the rest of her life, she should be incessantly on the watch to shine and to be admired?" P. 78.

Faults in conversation, errors in first entrance upon life, &c. are traced to their principles; and amusements are commented upon with a degree of strictness, which the amateurs of the drama and the ball-room will not readily approve. The general tenor of these prohibitions may, however, be received; and the following expostulation on the force of example, from being applicable to every human error, must be read with acceptance and profit by all.

"You

“ You say that you cannot reform the world. Cannot you reform yourself? How is a prevailing bad custom of any kind to be extinguished otherwise than by being abandoned by the individuals who have upheld it? And by what means have you been exempted from the general obligation? It matters not, in this view of the question, whether thousands will follow your example, or not a single individual will be made better by it. Look to the moral benefit of others; but look first to the moral benefit of that person who has the most at stake in your actions; look first to yourself.

“ But the assertion that your example is inconsiderable, and will be inefficacious, deserves a more particular examination. Has example no effect, either to establish or to discountenance a species of public entertainment? Or is it the example of the female sex only that is without influence? You reply, that the example of women of elevated station has a most powerful effect: that the entertainments of which we are speaking, would have now been far more popular and frequent than they are, if the person most eminent in rank of your own sex in this kingdom, had favoured them with her encouragement, instead of meritoriously distinguishing herself by withholding her patronage: and that the pattern exhibited by the wives and daughters of nobility, will ever have great and extensive efficacy, as well among others of the same rank, as among their inferiors. This acknowledgment is sufficient; it contains the principle of every concession which can be desired. You are neither a queen, nor of noble birth; your example will not have the commanding force derived from royalty, nor the attractions which accompany the peeress. It will not draw multitudes in its train; it may influence few; but are you certain that it will influence none? Is it possible for you to know beforehand, that it will not influence one individual? And if it has a beneficial influence on one individual, is that an effect to be despised? Is the very chance of such an effect to be disregarded? But is it not probable, is it not almost certain, that the force of your example will be more widely felt? Put the case fairly to yourself. If a young woman, of your own age and station, and of your own neighbourhood, had declined the public amusement which has given rise to this discussion, and had confessedly declined it for the reasons which have recently been urged against it; would her example have excited no doubts in your own breast? If it had found you involved in doubts, would it not have strengthened them? If it had found you impelled by false shame to act contrary to your judgment, would it not have sustained you? Might not an opposite example on her part have prevented or removed your doubts, or have given false shame the victory over your understanding and your conscience? Might it not have on others the same effect as on yourself? Have you then no sister, no relation, no friend, no acquaintance, whom your example could move? Are you so little loved, so little esteemed, that there is not a single person in your own family, or among your connections, not a single person either in your own situation in life, or of rank somewhat above or somewhat below it, on whom your sentiments and conduct would operate either in the way of recommendation or the contrary? If this supposition be possible, how must you have lived!” P. 158.

Among the considerations preparatory to marriage, and the rules of conduct in the matrimonial state, the female reader will find many apposite and judicious directions. This part of the treatise is written with a copiousness, and detail of remark, which the importance of the subject could alone excuse. The wife of the clergyman, of the officer, and the manufacturer, are shown severally to be bound by some peculiar rules of conduct, resulting from the duties or temptations of the respective professions with which they are connected. But that the married woman may not enjoy an improper triumph in the large appropriation of enquiry into her particular duties, some generous and conciliatory reflections are offered upon the situation and treatment of the unmarried, which place that condition of life beyond the reach of derision or neglect. The merit of this passage will need no apology for adding it to the extracts already made.

“ The good sense and refinement of the present age have abated much of the contempt, with which it was heretofore the practice to regard women, who had attained or past the middle period of life, without having entered into the bans of marriage. The contempt was unjust, and it was ungenerous. Why was it ever deemed to be merited? Because the objects of it were remaining in a state of *singlehood*? Perhaps that very circumstance might be entitled in a very large majority of instances to praise and admiration. So various are the motives which men in general permit to have considerable influence on their views in marriage; so different are the opinions of different individuals of that sex as to personal appearance and manners in the other; that of the women who pass through life without entering into a connubial engagement, there are, probably, very few who have not had the option of contracting it. If then; from a wise and delicate reluctance to accept offers made by persons of objectionable character; from unwillingness to leave the abode of a desolate parent, struggling with difficulties, or declining towards the grave; from a repugnance to marriage produced by affection surviving the loss of a beloved object prematurely snatched away by death; if in consequence of any of these or of similar causes a woman continues single, is she to be despised? Let it be admitted that there are some individuals, who, by manifest ill-temper, or other repulsive parts of their character, have even from their youth precluded themselves from the chance of receiving matrimonial proposals. Is this a reason for branding unmarried women of a middle age with a general stigma? Be it admitted that certain peculiarities of deportment, certain faults of disposition, are proverbially frequent in women, who have long remained single. Let it then also be remembered, that every situation of life has a tendency to encourage some particular errors and failings; that the defects of women, who, by choice or by necessity, are in a situation extremely different from that in which the generality of their sex is placed, will always attract more than their proportional share of attention;



tion; and that whenever attention is directed towards them, it is no more than common justice at the same time to render signal praise to the individuals, who are free from the faults in manners and temper, which many under similar circumstances have contracted. Let it also be observed, that in the situation of the persons in question there are peculiarities, the recollection of which will produce in a generous mind impressions very different from scorn. They are persons cut off from a state of life usually regarded as the most desirable. They are frequently unprovided with friends, on whose advice or assistance they can thoroughly confide. Sometimes they are destitute of a settled home; and compelled by a scanty income to depend on the protection, and bear the humours, of supercilious relations. Sometimes in obscure retreats, solitary, and among strangers, they wear away the hours of sickness and age unfurnished with the means of procuring the assistance and the comforts which sinking health demands. Let not unfeeling derision be added to the difficulties which it has perhaps been impossible to avoid, or virtue not to decline."

Some pertinent and sensible remarks upon the duties of the latter stages of life, close this elegant and interesting volume. Of its general merits, both in matter and style, our analysis and extracts will have enabled the public sufficiently to decide. If too little be conceded to the fashion of the times, the grounds of refusal are candidly assigned, and the rigour of the precept is uniformly qualified by the mildness and delicacy with which it is conveyed. Upon the whole, we consider these exertions of Mr. G. as in a high degree laudable and meritorious. His lectures are calculated, in our judgment, to effect many useful changes in the general intercourse and conduct of life; and to inspire amongst the sexes a respect for those accomplishments alone, which possess some alliance with morality and good sense.

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ART. IX. *A friendly Admonition to the Churchman, on the Sense and Sufficiency of his Religion; in two Sermons on the Text of Matth. xviii. 17. Addressed to the Inhabitants of the Parish of Paston, in Northamptonshire. By William Jones, A. M. Rector of Paston.* 8vo. 38pp. 1s. Rivingtons. 1796.

IT is the peculiar talent and felicity of this author, to illustrate and enforce important truths, by placing them in new, unexpected, and striking lights. Many instances of this nature occur in the discourses now before us; which indeed are rendered interesting throughout, by a happy and original manner

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of distributing and considering the subject. The text is taken from a verse of the evangelist, wherein we are told, by our Saviour himself, in what light we are to consider a man who refuses to hear the church. In this passage, the precept "hear the church," is very strongly implied, and the preacher, for that reason, has ventured to employ those words alone, detaching them from their actual connection in the sentence\*. He begins, by saying, that "there are two great errors into which christian people are betrayed; the first supposes that the church will save men *without godliness*; the second, that godliness will save men *without the church*;" and his two sermons are opposed respectively to these two errors. The former of his points, "That the church will not save men without godliness," will hardly be much controverted: it is one of those truths, which require to be recalled and enforced, rather than argued. To the latter, therefore, we shall pay our chief attention; remarking only one passage at the first, so peculiarly in the style of the author, that it ought not to be passed unnoticed. "All the gifts of God's religion," the author says, "are inward: nothing but signs are outward; and if the churchman is an outward christian, he is nothing but the sign of a christian; with no more true life in him, than the sign of a man's head which is painted on a board: and, how bright and glaring soever the colours may be, it is but a board at last." A very refined writer would call this coarse; but is it not highly adapted to catch the imagination, and thereby to impress the memory?—and if so, is it not particularly calculated to be useful?

The author founds his second sermon upon a position, which he says none can deny; but which to us, we confess, appears very controvertible. Because man consists of body as well as soul, he concludes, that there must be an outward and visible church, as well as one that is spiritual. We conceive the comparison of body and soul, to be an excellent, as it is indeed an apostolical illustration of the visible and spiritual church; and we admit the doctrine that there will always be one as well as the other, but how it follows from the premises here stated, we cannot comprehend. Because the apostles call the church the body of Christ, we think it might very solidly have been argued, that such a body must be permanent, must always exist; but because man has a visible body we cannot feel pre-

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\* This is a method which Claude condemns, and which we should by no means recommend as a general practice; but which is here used in a manner very little exceptionable.

pared to conclude, that the christian church must have one. We have thought it necessary to say this, because we hold it matter of conscience not to receive false foundations even from our best friends, and cannot consent to defend the truth by any arguments which do not carry conviction to ourselves. As to the matter of the preacher's doctrine, exclusive of this single endeavour to support it, we consider it as just and excellent.

The remainder of this discourse abounds with the most useful and important instruction. Against those who separate from the church, on the plea that the piety of many within it is cold and lifeless, Mr. J. reasons in the following very cogent manner.

“ Hath it not always been thus? the kingdom of Heaven is like a net cast into the sea, *which gathered of every kind, both bad and good.* In the church, the righteous and the wicked are mixt together; and if this be a reason for leaving the church, it always was a reason; the best people should always have left it; and then, what would have become of it? Allowing such persons to be as good as they think themselves, would it not be better that they should stay, and try if they can amend, by their good advice and example, those who are not so perfect as themselves? That would be a charitable measure. Besides, if the bad affright and drive them away from the church, ought not the good to prevail with them to continue in it? Is it just to desert the righteous for the sake of the wicked? Many devout godly people are to be found in the church, more than are commonly observed. Much of the fear and love of God is with many christians, who make no great shew of themselves. In the worst of times, the church has many who know God, and are known of him. Could any thing be more corrupt than the generality of the Jewish people were in the time of our blessed Saviour? Yet you read of Anna the prophetess, who departed not from the Temple, but served God with fastings and prayers night and day. Many bad people frequented the place, but that was no reason with her for leaving it; she did not follow the people; she followed God; and there at the latter end of her days she found him: she saw the blessed Jesus there; which would not have happened, if she had objected to the bad members of the congregation, as not holy and good enough for her to assemble with. And did not Christ himself frequent this same Temple afterwards, and teach in it afterwards, though there were many great and scandalous abuses, which he endeavoured to reform; not by taking affront and leaving the congregation, but by staying with them, and bearing with their contradiction and ill humours.” P. 25.

Among the insufficient pleas for deserting the church, Mr. Jones does not fail to consider that of those who pretend that something better is to be found without it, namely, *a new birth.* On this subject he writes the following most sound and excellent arguments.

“ That

“ That there is a new birth in the scripture, and that it is necessary to salvation, no man can deny ; for, saith our Saviour, ‘ except a man be born again of water and the spirit, he cannot enter into the kingdom of Heaven.’ There is then a new birth of the *spirit* ; but as *water* is mentioned with it, it must mean the new birth in christian *Baptism*. There is also a *Regeneration* spoken of by St. Paul : but as it is called the *washing* of Regeneration, this also must refer to the water of baptism. The church of England follows this doctrine of the Scripture, and understands Regeneration as the gift of God in baptism : for this is the language of the church in the office : ‘ We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to *regenerate* this infant with thy Holy Spirit.’ Regeneration therefore is the work of the Holy Spirit in baptism : and neither the scripture nor the church gives us any encouragement to believe, that christians are ever baptized by the hearing of a sermon. If it be said, that the presence of the Spirit of God cannot be without the effect of Regeneration ; and that every person who has the Spirit of God, must be born of God ; this is not accurate divinity ; even allowing them to have the spirit as they say. For the gift of the Spirit may be one thing, and Regeneration may be another. When the Holy Ghost fell on them that heard the word, this was the effect of preaching : but the apostle commanded those very persons to be baptized with water, although they had received the Holy Ghost. Therefore the receiving of the Holy Ghost, so far as this is the effect of preaching, is different from what is done in baptism, and is not what is meant by Regeneration, or the New Birth. If it can be shewn, that the gospel any where promises a New Birth, independent of baptism, we will believe it ; but as the church could never find it, we never shall ; and they that teach it, and say there is experience for it, have no warrant from the scripture.” P. 32.

The preacher afterwards very justly remarks, that “ the conversion of the mind to a sober and godly life,” is by those teachers “ confounded with a new birth ; the tendency of which is to depreciate *the means* of grace ; which enthusiasm never fails to do.” He proceeds thus :

“ Infants are subjects of Regeneration in baptism ; but they are not capable of conversion : nor do they want it, being already in that simple unassuming state of mind, to which grown persons are to be converted, and become as little children. Baptism is one of the necessary means of grace ; it is the gift of God : no man can make it, or substitute any thing else in the place of it ; but if he wishes to raise a party, and make a church of his own, he will depreciate baptism, and teach you how you may do without it, by finding a sort of conversion, which will answer the same end. He will lead you from outward means to inward testimonies : texts will be misapplied ; and the evidences of christianity will all be reduced to personal experience ; of which experience another person knows nothing, and in which the person himself may be grossly mistaken. The consequences are very bad ; for some think they have this experience, and proceed with confidence

science to farther errors: others wish for it in vain, and not being able to perceive it, fall into despair, and sometimes into distraction; they are left without the witness which they are taught to expect, and therefore think they are lost. But the witness which the scripture teaches, is that of *faith and a good conscience*: faith is the witness to ourselves; and obedience which is the fruit of it, is the witness to others. In this doctrine there is no danger." P. 36.

From a divine whom not only we, but the whole church of England, respect so highly as Mr. Jones, we should not willingly seek a cause of difference; and if we are in any point mistaken, as to the single topic of dissent we have stated above, we are perfectly open to conviction. Whether we are or not, the honesty and sincerity of the commendation we bestow on these discourses, may be fully seen in our unwillingness to admit any argument in them, which to our apprehension, will not bear the test of strict examination.

ART. X. *Maurice's Indian Antiquities.*

(Concluded from our last, P. 240.)

**I**N our review of this article for the preceding month, we introduced the author's statement of the great resemblance which certain civil customs of the ancient Celtic inhabitants of Britain, have to those of the East, particularly in regard to their equally strict observance of the feast of the vernal equinox, or *the first of April*; of the fires that were kindled throughout either country at the *solstitial period*; and of the still more remarkable rite, common to both, of passing their children and cattle through, or rather *between* those fires, to devote and purify them. Their civil customs, indeed, were frequently marked by mirth and festive revelry; but their religious exercises were deeply shaded with gloom, and criminally stained with blood, both human and bestial. That mistaken and fatal conception, entertained by the ancients, that the dearer and nobler the victim offered, the more pacific and auspicious was rendered the deity, contributed to give to their religion its sanguinary stamp, and to shade their altars with darkness and horror. All these assiduous efforts to avert the divine vengeance, seem very strongly to suggest the idea, that the mind of the primitive race remained long and deeply impressed with the remembrance of some tremendous display of almighty wrath directed against hardened flagitiousness; and that event

was doubtless the destruction of the old world by a general deluge. Mr. Maurice traces back this gloomy superstition to the ejected Cuthites of Chaldæa, who, with their conquests in Asia, diffused their base religion, in which the vestiges of the pure patriarchal doctrines were visible, though blended with the Sabian idolatry, and obscured by dreadful penances; the effect of extreme terror, and the offspring of conscious guilt. By way of introduction to the particular detail of the Druid sacred rites, he gives the following general summary of those which in his preceding volumes, were particularly enumerated, as distinguishing the Cuthite and Indian religion; and he contrasts them, as he proceeds, with those anciently prevalent in Britain, in a manner not less spirited than eloquent.

“ I have given a glimpse of the manners of the gloomy Cuthite worship, in which the ancient Indians were immersed. I have shewn that they delighted in the deep shade of trees of gigantic growth; rocks of immense magnitude; caverns of the profoundest depths; altars eternally smoking with the blood of men and beasts, poured out in barbarous sacrifice to the evil dæmon; that in their sacred ceremonies they used an infinite number of consecrated grasses, cautiously gathered under the benign aspect of some particular planet, with more especial reference to that of the silver empress of the night; that their ablutions were innumerable; that they were conversant with the most dreadful rites of magic, devoting their enemies to destruction with tremendous imprecations; that they believed in the transmigration of the human soul; and were absorbed in astronomical speculations and physical researches. In addition to these considerations, when we advert to the universal veneration for serpents in India, so congenial with the superstitious reverence entertained by the Druids for the Anguinum, or serpent's egg; when we recollect the sacred staff constantly borne by the Brahmins, so similar to the consecrated wand, or magic rod, of the Druids; their veneration for the chakra, wheel, or circle, which constantly adorns the band of Brahma, and was with the Druids also an emblem of eternity; the solemn rites of initiation adopted equally in the caves of Elephanta, and the subterraneous recesses of Mona; the addition of both to the solar worship, and their perpetual preservation of the sacred fire in the depths of those caverns; and that, as the Brahmins were the first and most venerated tribe of India, so the Druids formed the first order of nobility in Britain; when we recollect the profound reverence of both for the white horse of sacrifice and the sacred steer, that were never to bear harness or yoke; their devotion to vast pyramidal heaps of stones; and that the temples of India, at least those of the larger kind, are, for the most part, uncovered, like Stonehenge; that the priest of each nation were, during their solemn rites, arrayed in stoles of virgin white, and, alike, wore that lofty tiara, which may be seen on the head of the Persian Mithra, engraved in Hyde and Mountfaucon; when all these circumstances are attentively considered, it is impossible to doubt, that,

at some remote period, the two orders were united, or, at least, were educated, in the same grand school with the magi of Persia and the seers of Babylon." P. 52.

The author now proceeds to his proofs of the connection for which he contends, and adduces for that purpose, the known veneration of the Druids, for rocks and stones of great bulk and grotesque form; their sanguinary sacrifices in caverns, and vast groves of oak; their veneration for the cubic form, a very ancient symbol of Mercury, in the higher Asia, and Greece, that Mercury, (who, he insists, was the same person as the Buddha of India); their solar and planetary worship; and a variety of other concomitant superstitions, principally connected with astronomy, and well-known to English antiquaries; but for the history, and the elucidation of which, for the first time, by the light reflected from our increasing knowledge of the Sanscreeet antiquities, we must refer to the volume itself. Our attention must be confined to the two prominent features of this prior dissertation, *Stonehenge* and *Abury*, and the strictures on the arrangement of the columns that compose, or did compose, those stupendous fabrics. The solar worship having been proved to have prevailed universally over the ancient world, every part of it overflowed with the corresponding symbols. They connected with it their predilection for rock-adoration, and hewed the marble mass into a thousand fantastic forms, emblematical of his power and properties; or descriptive of his revolutions. Thus, Mr. M. conceives, stones *conical* and *pyramidal* shadowed out his varied appearance of his beams; the *circular*, his disc, and the apparent circle he describes in the heavens. The fire struck from the stone was regarded as *hallowed*; while the *Logan*, or rocking stone, was supposed to be impregnated with the same powerful spirit, which, in their theology, was conceived to inhabit and to direct, that amazing orb of central fire. His remarks on *Stonehenge*, are made in conformity to this hypothesis, and are certainly illustrative of it. Contending that circular stone monuments were designed as *durable symbols of astronomical cycles*, by a race who had not, or rejected, the use of letters, he considers the great circle of *Stonehenge* not only as exhibiting a picture of the *solar disc*, but from the number of the columns of which it consists, 30 imposts, and 30 uprights, in all 60, as a particular cycle which his orb describes; the celebrated cycle peculiar to the system of Eastern astronomy, called from the number of solar revolutions that compose it, *Sexagenary*. Mr. Maurice declares himself impelled to this conclusion, by observing, that in the œconomy

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of the smaller and inner circles, an attention to certain well known astronomical numbers is observed with equal exactness. We shall permit the author on this subject to speak for himself. After citing from Diodorus the account of Hecatæus, of a celebrated circular temple of the Sun in an island *under the Bear*, and *opposite Gaul*, which he applies to Britain, and its ancient boast, our temple of the Druids, p. 153; and after presenting his readers with some esteemed modern descriptions of its remaining ruins, he thus proceeds:

“ There is no occasion for my troubling the reader with any extended observations on these accounts of STONEHENGE. Whoever has read, or may be inclined to read, my history of the origin of Oriental Architecture, as connected with the astronomical and mythological notions of the ancients, printed in the third volume of this work, and inserted there purposely to serve as his guide in the consideration of the form and ornaments of the sacred fabrics of Asia, during the farther investigation of the physical theology of the East, may see most of the assertions realized in the form and arrangement of this old Druid temple. For, in the first place, it is *circular*, as it is there proved all ancient temples to the Sun and Vesta, or *elementary fire*, invariably were; in the second place, the adytum, or *sanctum sanctorum*, is of an *oval* form, representing the *mundane egg*, after the manner that all those adyta, in which the sacred fire perpetually blazed, the emblem of that vivacious invigorating energy, which, pervading the centre, warms and animates the whole universe, were constantly fabricated; in the third place, the situation is fixed astronomically, as we shall make fully evident when we come to speak of Abury, the grand entrances both of this temple and that superb monument of antiquity being placed exactly *north-east*, as all the *gates*, or portals, of the ancient caverns and cavern-temples were, especially those dedicated to Mithra, that is, the Sun, who rises in the east; and who, in his northern course, sheds his most benign influences, for which reason the Indians exult in dying when the sun is to the north of the equator; in the fourth place, the number of stones and uprights, making together exactly *sixty*, plainly alludes to that peculiar and prominent feature of Asiatic astronomy, the *sexagenary cycle*, being entirely of Indian and Chinese invention, and, as we shall hereafter shew the multiple of five revolutions of the planet Jupiter, while the number of stones forming the inner circle of the cove, being exactly *nineteen*, again displays to us the famous Metonic, or rather Indian, cycle, and that of *thirty*, repeatedly occurring, the celebrated age, or generation, of the Druids; fifthly, the temple, being uncovered, proves it to have been erected under impressions similar to those which animated the ancient Persians, who rejected the impious idea of confining the Deity, whose temple is earth and skies, within the scanty limits of an enclosed shrine, however magnificent, and therefore consequently, at all events, it must have been erected before the æra of Zoroaster, who flourished more than five hundred years before Christ, and who first covered in the Persian temples to save from extinction,



extinction, by the violence of wind and rain, the consecrated fires; and, finally, the head and horns of oxen and other animals, found buried on the spot, prove that the sanguinary rites peculiar to the solar superstition, and more particularly the Gomedha, or bull sacrifice of India, were actually practised within the awful bounds of this hallowed circle." P. 157.

Having, in like manner, presented his readers, from Stukely, and Gough's Camden, with a correct description of Abury, formed of *the circle, serpent, and wings*, that favourite symbol of the deity with the mystical ancients, Mr. M. concludes his strictures on these venerable remains of antiquity, with the following observations.

"Although the disfigured plan and ruined state of this vast Druidical fane forbid us to speak concerning it, with all that preciseness and decision necessary to the establishment of a new hypothesis; yet my conjecture of the stones being placed in number and order consonant to ideas founded in astronomy, borders nearly upon certainty, when we consider the various corroborating circumstances in the preceding account. The remarkable numbers 100, 60, 30, and 12, constantly occurring, unavoidably bring to our recollection the great periods of astronomy; the *century*, the *sexagenary cycle* of India, the *thirty* years which formed the Druid age, the *twelve* signs of the zodiac, and the number of years in which the revolutions of Saturn are performed; of which, multiplied by five, it has been previously observed, the sexagenary cycle was originally fabricated. Thus the great circle consists, we are told, of 100 stones; the whole temple is surrounded with a circular rampart, 60 feet broad, and with a ditch of exactly the same breadth; and of the two concentric circles, inclosed within the greater, the outermost consists of 30, the inner of 12 stones." P. 182.

"These are all plain vestiges of the solar devotion, as well as proofs of its universal influence which spread from the plains of Babylon, where it originated under Belus, to the rocks and forests of Britain, first tenanted by his posterity the Belidæ, that primæval colony who instituted the Bealtine, and who, according to Mr. Bryant's and my own supposition, were the fabricators of Stonehenge and the designers of Abury." P. 185.

We are now to enter on the Dissertation, connected, though by no very strict union, with the former, which details the ancient commerce of the Phœnicians, Carthaginians, and Greeks, with the British islands for tin; a commerce which occasioned its western regions to be known to the Greeks, by the name of Cassiterides, but which, Mr. M. conceives, is only a translation of the Phœnician *Baratanac*, *the country of tin*. In addition to his former remark, that the name of the Chaldæan Belus was usurped by the daring chieftains who emigrated with the first colonies from Asia, he adduces proof

from Herodotus and Diodorus Siculus, that the most ancient classical appellation of the extreme western point of Cornwall, called by us the *Land's End*, where the earliest colonies from the east must have settled, is *Belerium*, which ancient British writers call the *Promontory of Hercules*; a circumstance not less remarkable, since the name of the true Indian Belus, or Bali, according to Cicero, was Hercules-Belus. Hence, he contends, it is still more clearly evident, whence the *Bealtine*, or fires of Belus, became established in these islands, and from whom the name itself was derived; namely from those Belidæ who propagated the Sabian idolatry, and the worship of the elements, in every region of the earth to which their superior skill in arts, or their unequalled renown in arms, gained them admission. Mr. Maurice having added this geographical testimony to the statements of the preceding essay, now enters, at great length, into the history of the theology, the civil customs, and the extended commerce of that branch of Noah's family which settled in Phœnicia; traces their progress along the Mediterranean shore to Gades, in Spain; recapitulates all the detached portions of history that have descended down to us, relative to their transactions in that country, then abounding in rich gold and silver mines; launches with them into the vast Atlantic, where the Phœnician sails had never been before spread; and, finally, lands with them on the islands of Scilly, or, according to his authorities, *Syllech*, an old British name of the *Sun*, whence they were thought to be sacred to the Sun. A concise account follows of the mode of obtaining, purifying, stamping, and otherwise preparing for sale, this valuable commodity, the ancient staple of Britain, before its woollen manufactures came to be so celebrated in foreign markets. Some just and elegant compliments are here paid to the Court of East India Directors, for their recent and very laudable efforts to revive the commerce in that article with India; and for judiciously sending it to Indian market instead of that bullion which it has always so voraciously swallowed, but which, especially in these times, we can so little spare.

Ancient traditions, generally current on the spot, and having in their favour both the physical and civil history of Cornwall, render it, as this author contends, extremely probable that the sea has, by some sudden inundation, overwhelmed a vast tract of land that anciently stretched out between the Scilly islands and the Cornish shore, as well as engulfed a great part of the islands themselves, since at low water very considerable remains of buildings, and other monuments of former population, are discovered beneath its surface, and fragments of doors and windows are frequently brought up in the nets  
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of the fishermen of those islands. By this discovery the following passage in Diodorus Siculus, which has perplexed all our British antiquaries, is fully explained. It is introduced by Mr. M. with the relation of a fact, which, we believe, is very little known, but appears extremely probable, and he adduces his authority while he states it.

“ In resuming our account of the Phœnician tin-trade, the first circumstance deserving attention, is the account given by Orosius, a learned Spanish writer of the fifth century, of an ancient Pharos of admirable workmanship, erected at Corunna, on the coast of Galicia, in Spain; which province, it has been before observed, lies directly opposite, in a south west direction, to Cornwall\*. This Pharos is by the same Spanish writer asserted to have been erected by Hercules, that is, the chief of the first Tyrian colony which traded to Britain, assuming the name of the founder of Tyre, and the appellation originally bestowed upon it was the usual one given to the monuments said to be erected by that hero, to perpetuate the memory of his progress and exploits, viz, *Columnæ*, afterwards corrupted into *Corunna*. Orosius acquaints us, that this Pharos was there placed, *ad speculum Britannicæ*, for the direction of ships bound thither from Britain; and it is surely a very remarkable circumstance, that the opposite land, consisting of a promontory running about three miles into the sea, on the Cornish, or rather Devonshire coast, is called Hertland, or Hertey-Point; that is, *Herculis Promontorium*, or, as it may be expressed in maritime phrase, *Cape Hercules*. The name of this promontory, scarcely otherwise to be accounted for, has given birth to a reasonable conjecture, though not sanctioned by direct tradition, that on its extreme point was anciently erected a similar Pharos, or, at least, a beacon, to serve as a guide to the Phœnician and Spanish mariners exploring the dangerous coast of Britain. Add to this, that the Latin name of *Cape Finisterre* itself, or *Promontorium Celticum*, serves decisively to mark both the eastern race who first peopled Spain, and their progress to this western region of it.

“ When the merchants arrived in Britain, they seem to have resorted to some public emporium, where a mutual commerce for the articles wanted by each nation was commenced; but, concerning such emporium, and the ancient method of preparing and vending the tin, we have only the following obscure passage in Diodorus Siculus, which, however, seems to confirm the conjecture, that a considerable portion of ground, lying towards the Land's End and the Scilly Isles, has either sunk or been submerged. “ The men of Belerium,” says that writer, “ manufacture their tin with great ingenuity; for, though the land is rocky, it has soft veins of earth running through it, in which the tanners find the treasure, and which they extract, melt, and purify. Then shaping it, by moulds, into a kind of cubical figure, they carry it off to a certain island, lying near the British

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\* “ Vide Pauli Orosii adversus Paganos Hist. lib. i. p. 17.”

shore, which they call Ictis; for, at the recess of the tide, the space between the island and the main land being dry, the tanners embrace that opportunity of carrying their tin in carts, as fast as possible, over to the Ictis; for it must be observed, that the islands which lie between the Continent and Britain, have this singularity, that when the tide is full they are real islands, but when the sea retires, they are but so many peninsulas. From this island the merchants buy the tin of the natives, and export it into Gaul; and, finally, through Gaul, by a journey of about thirty days, they bring it down on horses to the mouth of the Eridanus\*." P. 306.

The Ictis here mentioned must have been submerged; for the nearest of the Scilly islands is, at present, distant from the continent at least nine leagues; and by it certainly could not have been intended the Isle of Wight, also called Ictis or Vectis, for that island lies at the distance of two hundred miles from this part of the coast. Ictis was probably the general name of an island, used as a commercial emporium.

Mr. M. now proceeds to point out the two different routes by which the Phœnicians, Carthaginians, and Greeks, transported this valuable metal, so necessary to a great nation of artists and manufacturers, to India. The one was by the way of the Arabian Gulf, the other through the deserts and by Palmyra, of which celebrated city this author gives the following concise but elegant description.

"Palmyra is conjectured to have been founded by Solomon, but certainly by some wise and politic prince, to be the grand magazine of the treasures equally flowing into this emporium from the eastern and the western world. The abundant palms which grow in this secluded spot, the plenty and purity of the water, that, gushing from numerous springs in the neighbourhood, clothed with verdure and fertility a region encircled with frightful rocks and scorching sands, had long made this scite the favourite station of the caravans which immemorably traversed the desert of Syria, and supported by this route the connecting line of traffic carried on by land between the extremities of Asia. The industrious hand of commerce, *protected, not impeded, by imperial power*, led the pure waters, bursting from those springs, into vast reservoirs scooped from the marble quarry; built extensive granaries; reared the hospitable caravanera; fortified, and rendered impregnable, the barren rock; and while, in gratitude to God, it swelled the lofty temple to his honour, it repaid regal beneficence, by inscribing it in a superb palace, elevated on columns of porphyry, and internally decorated with a profusion of all those rich commodities, the gold, the silver, the silks, and the porcelain, which were the objects of its powerful protection." P. 313.

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\* "Diod. Sic. lib. iv. p. 301."

The dangers that attended the adventurous mariner, as he navigated, in hope of Indian wealth, the Arabian gulf, are described in a paragraph remarkable for the picturesque and lively manner of narration which distinguish this author.

“ The numerous rocks and shoals that abound in the upper or northern part of that perilous sea, added to the tempestuous and variable winds that agitate its surface, have, from the earliest periods, filled the bosom of the mariner with terror and alarms: as he descended down the Gulph, danger and death seemed to encompass him on every side; it contained no friendly port to shelter him from the storm, nor was a pilot within call to whom he might with safety trust the direction of his bark; on one hand he saw the perfidious Arab, and on the other the savage Æthiop; the former impatient for his treasures; the latter athirst for his blood.” P. 339.

We now enter upon the great theatre of India itself, of whose commerce, in the most ancient æras, a magnificent and varied picture is exhibited, from page 355 to page 374: the more valuable, because the greatest part of it is founded on information contained in Sir William Jones's recently published *Institutes of Menu*, and therefore undoubtedly authentic. The peculiar connection which anciently subsisted between India, Persia, and Egypt, naturally leads to a survey of the commerce of the two latter empires with the former, which is next presented to the reader; but as it was impossible to carry on that commerce, in any very extensive degree, without a knowledge of the principles of navigation, a disquisition on the origin and progress of that science, in Asia, engrosses the remainder of the volume. In the course of this disquisition, from the same genuine source, *the Institutes*, the Indians are proved to have navigated the sea, properly called Indian, in times approaching so near to the deluge, that it seems impossible for them to have obtained the knowledge necessary to do it with safety, unless from the great founder of their race, that *Menu*, whom the ingenious projector of the Asiatic society has, in our opinion, demonstrated to be *Noah*.

In the course of the volume before us, which is likely to prove, from the subjects discussed in it, the most generally interesting of any yet published, there are some inaccuracies, principally resulting from the remoteness of the investigation, to minute criticism on which we shall not descend. On the contrary, we are rather inclined, on that score, to wonder that so few occur. It contains five engravings, well executed, exhibiting a figure of the *Evil Principle*, from the *Elephanta Caverns*; the ancient *Pagodas of Deogur*; two views of *Stonehenge*, the one by day, the other by moon-light; and *Coins bearing the Symbols of the Phœnician Rites*.

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We congratulate Mr. Maurice on his approach to the conclusion of a work to which, from a conviction of its importance to the best interests of society, we have paid more than common attention. He has hitherto resolutely steered his bark through a wide and dangerous sea, while the gale, we believe, has not always been tranquil or prosperous; we sincerely wish he may at length arrive safe in harbour, and cast anchor on a fertile shore.

ART. XI. *Observations on the Nature and Theory of Vision; with an Inquiry into the Cause of the single Appearance of Objects seen by both Eyes.* By John Crisp, F. R. S. 178 pp. 3s. 6d. Sewell, Cornhill. 1796.

MR. CRISP, in this work, has two objects in view; one of which is, to refute Dr. Reid's opinion, that the real object is impressed upon the retina, and through the medium of the nerves communicated to the sensorium. This notion Mr. Crisp considers as erroneous, and thinks that the projections on the retina are the immediate objects of vision. His other object is, to refute a theory published by Dr. Wells, for explaining why objects appear single when seen by both eyes. This he does from

“ A law whereby objects appear to lie in a certain line of direction; which law is supposed to affect each eye when used singly, in the same manner as when the two are used conjointly; in consequence of which law, an object in a certain situation, appearing to each eye to lie in the same line of direction, must of course appear single.” P. 87.

In the first of these controversies, the author is very candid in declaring, that whichever way the matter is determined, it does not affect the general principles of optics; and, should he be in an error, when that shall be pointed out, he will very willingly relinquish it.

His arguments in favour of the projections on the retina being the visible objects, are very metaphysical, which are too often delusive; and to us, we must confess, are not in this instance satisfactory. The rays of light, from the real object, come in contact with the retina, and have probably a power of impressing the nerve in the collected form in which they are applied; if the impression is made in this way, the effect on the brain must be from the aggregate of these impressions; and consequently cannot be from the picture formed there, which cannot in itself have similar powers of impressing the retina.

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The projections on the retina seem only to show the mode in which the rays of light are collected; and the portions of the surface of the retina being impressed by them, is an accidental, not the ultimate, effect of the rays of light which pass from the object. In this respect we differ from the author, but we shall not at present undertake to argue at length a point so speculative, and so difficult to prove.

In combating Dr. Wells's theory in favour of a law, whereby objects appear to be in a certain line of visible direction, several experiments are mentioned, from which the following are the conclusions drawn by the author.

“ From these experiments, the following consequences obviously result :

“ First, that an object though situated at the concurrence of the optic axes, and consequently appearing single, has a different apparent direction as seen by either eye separately, or by both eyes conjointly; and therefore, the single appearance of objects in a certain position of the eyes cannot be the consequence of a law of visible direction affecting each eye singly in the same manner as when the two are used in conjunction; but on the contrary, since the apparent union of objects projected on certain parts of the retina, when seen by both eyes is a well known and established fact; and since an object thus seen single has a certain apparent direction, lying midway between the two seeming directions which the same object has when seen separately, it is surely reasonable, to consider this intermediate direction as being compounded of the other two, and as the natural result of the united appearance.

“ Secondly, different points in the same optic axis, to which both eyes are alternately directed, do not when one eye is covered, and they are seen only by that eye, in whose axis the points lie, appear to have a different direction. And since there is, as avowed by Dr. Wells, a difference in the state of action in the muscles of the eye, which alternately looks at the objects or points it follows, that apparent direction is not dependent on such state of action in the muscles; for in this case the direction remains the same, while the state of action changes. But as the apparent direction alters, when the object becomes visible to the other eye, without any change taking place in the state of action in its muscles, we must search for the cause of this seeming change of direction, in some visible circumstance affecting that eye, by which the point or object is last seen.”

The author concludes his observations, by arguments and experiments, to prove that single vision is the consequence of an united sensation.

“ The experiments taken collectively, appear (to the author) fully sufficient to establish the fact, that an impression or sensation made on a certain point of one retina, is united by some original law of the constitution, with the impression or sensation made on a certain corresponding point of the other retina.”

We shall not expatiate further on this book, which, though it has not in every instance carried conviction to our minds, has ingenuity enough to be creditable to the author.

ART. XII. *A View of the Causes and Consequences of the present War with France.* By the Honourable Thomas Erskine. The Twenty-second Edition. 8vo. 138 pp. 2s. Debrett. 1797.

**G**REAT as the effect of Mr. Erskine's name must be, when he becomes an author, there is something so unusual in the appearance of a twenty-second edition, at so short a period after publication, that it seems to reproach us with neglect in letting even one month pass by us, without noticing a production which has so strongly attracted the public curiosity. But this appearance, we are very positively assured, arises from a manoeuvre, in which the author undoubtedly has no part; that of printing nominal editions of about 250 copies, while the press is kept standing to multiply them at pleasure, without loss of time or trouble. If this be true, we shall now be properly only in the sixth edition, according to the number which it is usual and reasonable to print, of a tract which is certain of having a good sale: and this agrees much better with probability, and the natural course of such phenomena. It thus becomes likely also, that many of our readers may not have seen the publication itself, nor intend to see it, and may look to us for, that which they shall surely find, an exact and candid account of its contents.

To describe this pamphlet very generally, it is a pleading against the ministry, on account of the commencement and continuance of the War. They who recollect, or do us the justice to believe, that our review was undertaken, in 1793, expressly and sincerely in defence of the constitutional principles of the British government in church and state, and in consequence of the alarm then very generally felt by the real friends to the constitution, from the industrious dissemination of opinions purely democratical, (opinions very captivating to those who are incapable of judging soundly, but utterly subversive of that balance, by which our internal happiness and prosperity have been so long supported); they who remember this, which is the point from which we set out, and the rule by which we have been uniformly guided, will not suspect us of a servile adherence to any set of men, when they find us expressing our dissent



dissent from Mr. Erskine's leading positions, and indeed from the general tenor of his argument. Conscious of our own integrity, we should not have thought it necessary to say any thing on this subject, did we not know that they who wish to calumniate us, (the same who calumniated the loyal and patriotic associations) endeavour very diligently to diffuse the idea that we are ministerial and not constitutional partizans; and that whatever may be aimed against the persons in power, we are pledged to oppose. Our connection with the ministerial side of the question, we may honestly say, has from the first been purely accidental. When a minister stands boldly forward in defence of the laws and constitution of his country, when he defeats the machinations of those who would subvert both; when, with the mighty voice of reason, he recalls from error those who were in danger of being seduced by specious sophistry, and embodies round him those who feel as we do for the preservation of that liberty, which a true Englishman knows how to contrast with the tyranny of popular licence; we are, and must be friends to such a minister. Should the same, or any other man, take up an opposite line of conduct; and by adding an undue, and perfectly unconstitutional weight to one branch of our compound state, either wilfully or blindly endeavour to destroy the other two, to that minister and his measures, we should, from the strongest conviction of our minds, be hostile. Such a minister would he be, who when the very complexion of the times excites and flatters popular ambition, should consent to bestow upon the democratical part of the state new and untried powers, the effect of which cannot be foreseen, and which it would be much too late to regulate when their operation should have commenced. We are for the constitution as it is, and consequently for or against any ministry, according as they shall support that fabric, which deserves to be perpetual. Such are our feelings, which in justice to ourselves we have recalled to notice; and in justice also to our readers, lest misled by any false insinuations they should give less weight than they deserve, to sentiments which are in us the result of much consideration, and which we publish here with no desire, but that of being useful to our country.

Mr. Erskine begins his pamphlet with the history of Mr. Pitt, in which, as he has managed the narrative, the most prominent features are, that once he was a zealous advocate for a reform of parliament, and that since he has been no less strenuous an opposer of it. That in the former case he was not, and in the latter, he was a minister, forms a plausible ground for suspicion, that the change has been the effect of office; but as in the first instance he was very young, we should

rather attribute it to the increase of wisdom, and accession of experience, joined to a just sense of the very altered state of the times. But this, being personal to the minister himself, belongs not to our purpose to argue.

The general question seems to us to take this simple form, depending on a matter of fact: *The three powers of the state are at present balanced.* The king has his influence, the aristocracy has its influence, and the people at large have their influence. The two former points will not by our adversaries be denied; the latter cannot be, by those who consider how certain and almost immediate is the effect of any general opinion among the people, upon the councils of the two other parts. Nevertheless, each can resist the others long enough to give time for discussion, and the due operation of reason. This is what the constitution seeks, and attains. Add an immense accession of force to either of the three parts, and particularly in these times to the democratic part, and where will be the balance?—Annihilated. The strongest part will devour the other two; and we shall, in the present case, become a republic; not indeed one and indivisible, but divided into as many parts as there are portions of our vast empire, capable of subsisting independently. This is to us so plain, that we wonder any one can overlook it. The republican party do not overlook it. They see and know the tendency of these things, and press them *for that reason*. They who mean only reform, in which number, giving him credit for sincerity, we must place Mr. Erskine, delude themselves with theories of purity; not considering, that if the great political problem, of balancing the three rival powers in a state, be reduced to practice, the mode cannot be very far from right: while another *never yet tried*, (for that is literally the case) whatever be its immediate operation, may be by no means equally safe. They who talk of universal suffrage and annual parliaments being the genuine and original forms of the constitution, talk in such direct opposition to historical fact, that it seems superfluous to argue with them. How Mr. Erskine, who must, we should conceive, as a professional man, know better, can belong to this number, is more than we are able to discover. They who call the *populace* the people, as is the modern fashion, may consistently be dissatisfied; but that the populace, and they who for temporary purposes would delude them, have not an overbearing influence in our councils, is the very glory of our constitution, as a system of free government. It gives a security and stability to the whole, which, in other governments, has been seldom found so reconcileable with general liberty.

Mr.

Mr. Erskine now proceeds to the history of the war, the proper subject of his pamphlet, in which, like other writers on his side of the question, he gives credit to every assertion of the French ministers, be they who they will, and none to our own. The only point he refuses to receive on the authority of the French, is their aggression in the war; this he will not believe, even from them, though it has been proved repeatedly in their own words; not so much, we conceive, because it makes against them, as because it is favourable to his great antagonists at home. We are far from believing of the present ministers, or any other ministry that ever existed, or ever will exist in the world, that they have been, or can be, totally exempt from errors. But that they should never be right, and that the discernment of what is just and expedient, or the desire to pursue it, should belong exclusively to the very small band which is enlightened by seeing from the lower ground of opposition, it is very difficult to imagine. Such, however, is the faith to which this author would willingly convert his readers. The great comfort is, that it is the general faith of oppositions, be the questions what they may. Mr. Erskine's fundamental doctrine is, that the refusal of reforms in government is the great cause of revolutions: that such was the origin of the American, such of the French revolution, and that unless we prevent it by a timely concession of universal suffrage, &c. to the same point we are also tending. It is certainly a curious circumstance, how differently the same facts strike different persons. Of the American war we shall only say, that, in the minds of philosophers, success does not change the nature of the question; and that we think exactly of its causes, as we did, and as this nation at large did, in 1775. No reform in our government could have prevented it, except the reform of some particular individuals here, to whom we will not now more pointedly allude. As to the late French government, our opinion is directly contrary to that of Mr. E. that it was principally overthrown by a well-meant and virtuous but too hasty and inconsiderate concession to reforms. Had Louis XVI. been of a disposition to resist altogether; or to say, at any given point judiciously taken, thus far will I concede, and no further, and all beyond this I will contend, it is very probable that the monarchy of France might still subsist. With respect to Mr. E.'s proposed alterations here for the present time, which he calls reforms, but which we should call corruptions, who is it that demands them? Is it the sense of the majority of the nation? exactly the reverse. Look at the numbers in the two houses of parliament, proportionable in all probability to the numbers without doors, (at least among those capable of judging)

judging) and say on what principles of reason or propriety so large a part should yield to one so small? If this were not the general opinion, why was not a different kind of Parliament returned at the late general election? Why was not even the attempt in many instances made?

In one point Mr. E. gives credit to the principal minister, far beyond what we are inclined to give him. He thinks him capable of deceiving the nation at large, and particularly of deceiving that great and most respectable part of the Whig Club, which united with him on the late emergencies. He thinks there were in the several clubs and societies of that period no dangerous dispositions, no strong tendency to republicanism, no infection of French principles: and that the general and particular persuasion to the contrary, was produced entirely by the arts of government. For such consummate art as this, we cannot give credit to any man, unless it can be proved that he secretly wrote the letters and addresses of those societies, which were afterwards published, on purpose to throw odium upon them. The fact,—yes, we will not hesitate to assert,—the fact is, that the movements of those times were very strong, and they were, as far as they went, directly republican. Innumerable letters and handbills, and placards, were circulated, all with that express tendency; many in which that act, which it is treason to imagine, was made the open subject of base threat, or of more base witticism. The motions of the government were too slow, in truth, for the apprehensions of the well-affected majority; they feared being circumvented by a small band of conspirators, before they had taken measures for defence; and the *Associations* started forth with the rapidity of an electric spark, *without even the authority of government*, in their commencement: a fact which the disaffected studiously endeavour to deny or obliterate, but which is, and must be fact, in spite of all their arts. At such a period, if the nation at large looks up with gratitude and admiration to those who, forgetting all prior animosities, rallied round the standard of government, to preserve our constitutional liberties, they who took a contrary part must not wonder that they gain no confidence. Even ill success, which naturally changes all unstable and ignorant minds (a numerous class in every nation) operates very slowly against those who, at such a moment, did their duty.

On the acquittals in the state trials, Mr. Erskine feels himself very strong; and this is certainly a point on which he has ostensible authority: but this we can positively assure him, that a very large part of the community was totally unmoved by his eloquence, and saw danger rather than security in those events. They saw, however, with some pleasure, the irrefragable

gable proofs, in the face of all the world, that our tribunals were altogether free from every influence that could operate against the accused; and in this consideration they consoled themselves, for some things which they disapproved, and some which they deplored.

Mr. Erskine is very strenuous in his endeavours to prove, that at several periods we might have had peace, had our government been sincerely disposed to it. Whether this be true or not, we shall not undertake to argue: but one question of no small importance he leaves entirely untouched; which is, whether, at all those periods, a peace was, under all considerations, desirable. As he is strong in his censures against government, so he is lavish in his praises of those with whom he has acted. In these we cannot agree with him. We do not doubt of his sincerity, but we cannot be persuaded that all sagacity, and all virtue, is concentrated in the very small number with which he has been connected, and that all the rest are capable either of being deceived by ministerial arts, or corrupted by its influence. On this point, indeed, he is not quite consistent with himself. In p. 68, he speaks of the present period as "times of unexampled profligacy and corruption," while, in only three or four pages preceding, he had delivered the following sentiments, which, for their candour and good sense, we very highly admire.

"Amongst the public supporters in Parliament of these measures I am complaining of, and amongst the higher classes of men, who with equal zeal have privately supported them, I know there are many, very many persons, of the first honour, of the clearest integrity, and the best general sense, however misguided upon this particular subject. Indeed it is a matter of great comfort to me to believe, as I do most firmly, that notwithstanding the wide range of luxury and corruption, the nation is enlightened and virtuous. I desire, indeed, to fasten personal ignominy or reproach upon no individual public or private. I leave every man's motives to his own conscience, and to Him who alone can search them. But these concessions, which private honour and public decency alike exact from me, leave me nevertheless in full possession of the privilege of a British subject, which I shall fearlessly proceed to exercise, by charging the full, exclusive, and constitutional responsibility of all consequences, upon those ministers who have officially advised and conducted the measures which produced them." P. 64.

It is with very great pleasure, among many things in our opinion objectionable, that we see Mr. Erskine, in the strongest terms expressing his attachment to the Christian religion.

"No man," he says, "ever existed who is more alive to every thing connected with the Christian faith than the author of these pages, or more unalterably impressed with its truths; but these very im-

impressions," he adds, "deprive me of any share in that anxious concern of the Cabinet at St. James's for the preservation of religion, which was going to ruin, it seems, with the fall of the gross superstitions and abominable corruptions of the priesthood and monarchy of France." P. 56.

The author appears to forget certain open declarations of Atheism in the National Assembly, received with applause; certain abjurations of the Christian religion by men who had been priests; the shutting up of churches; and the inscription upon places of burial, "Death is an eternal sleep;" which things, we conceive, gave rather more apprehension for the cause of religion, than the destruction of monasteries, and the expulsion (however unjust and cruel) of the priests. Mr. Erskine writes with energy, and, we doubt not, with internal conviction; but is it possible that he should not see the fallacy of the following statement?

"When a government emanates from the whole people, when the delegation which forms the balance to its wisely-fixed executive, is sufficiently mutable to prevent an agency from degenerating into a controul, and sufficiently extended to be the organ of *universal will*, the clubs, and societies, and conventions, which have frightened us out of our senses, could not in the nature of things exist. When the people themselves actually chuse the popular branch of the legislature, that forms the controul upon the other parts of it, which are, for the wisest purposes, put out of their own choice by other modifications, and where that choice is made for a very limited season, upon what principle can rebellion exist against such a Parliament; and who, in God's name, are to be the rebels? How can a people be brought to resist a *voluntary emanation* from themselves? By the operation of what vice or infirmity will they pull down the legislative organ of their own will? Even if such a body should occasionally betray its trust\*, the remedy is at hand without tumult or revolution; the agency expires by the forms of the constitution, and a better is appointed in its stead. *The bad passions of men will, it is true, work up factions in the state*; but factions, where there is a broad and general representation, are like waves, which rise in the ocean, and sink again insensibly into its bosom; it is only when confined or obstructed that they dash into foam, and destroy by the impetuosity of their course." P. 127.

Thus *universal will* (which, by the by, never did or will exist) is always to be right and virtuous; and the people will never rebel against their organ, the annually elected Parliament. But

\* i. e. That is, do right, perhaps, when the populace wish it to do wrong. *Rev.*

† Here we deny the consequence: and would ask also, pray do waves never do any harm in the open sea? *Rev.*

will not they and their *organ* rebel against the King and House of Lords? Not only probably, but almost certainly: and what then becomes of the constitution? Besides, though the concluding sentence of this passage is good metaphor, it does not strike us as very good argument, nor at all likely to be confirmed by fact. Such a government would, we conceive, be turbulent, and mischievously turbulent, more than others. If Mr. E. is skilful in his former metaphor, he is rather obscure and turgid in some others; as in p. 130, where he goes through the animal, vegetable, and mineral kingdom for illustrations, as he intends them, of political union. He concludes with a passage, which we confess to be far beyond our philosophy.

“ Even the inanimate mass of matter exists by the same rules. It is some universal, though hidden union, which holds its substances together; and whenever, from any cause, it is impeded or destroyed, their surfaces become covered with deleterious incrustations, which, in process of time, will dissolve the hardest of them, until their atoms are scattered to the wind.”

In p. 7, he talks rather boldly of “ the *illumination* of an angel only *darkening*” a question. We have, however, little to object to the general style of his composition. He writes for the most part like, what he certainly is, a man of good talents, and very active imagination. Some of the minuter elegancies of writing he seems either not to know, or to disdain; such as one which we have mentioned in another article, and which we think important, the rule of not concluding sentences thus: “ the times we live *in* ;” “ the pitch we are arrived *at* ;” “ I tremble to think *of* ,” &c. But these trifling faults will easily be forgiven; and, if we do not mistake, this author writes not for the praise of composition, but for the hope of triumph. Whether in this he will be disappointed or successful, we shall not attempt to pronounce. That he has not had the success of convincing us, some will naturally ascribe to prejudices in our mind. That it is not entirely so we have endeavoured to prove, by bringing forward some of those reasons, which, at least, are convincing to ourselves. Which arguments are best founded, the readers must judge, nor shall we attempt to anticipate the decision.

It has been supposed, that the present pamphlet contains the substance of the speech which the honourable writer had not power to deliver in his place, in a certain great assembly. If this be true, it will appear, from some things we have thrown out, and still more from the pamphlet next to be considered, that this formidable speech, had not *something* prevented its delivery, might have received a full and complete answer.

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ART. XIII. *A Letter to the Honourable Thomas Erskine, containing some Strictures on his View of the Causes and Consequences of the present War with France. Second Edition. By John Gifford, Esq. Author of a Letter to the Earl of Lauderdale, &c. &c. 8vo. 180 pp. 3s. Longman, Paternoster-Row. 1797.*

THIS answer, which the preceding tract has drawn from a gentleman already honourably distinguished in the field of political controversy, is by no means a tame or languid performance. It is replete with an energy and spirit which we cannot but think necessary, as well as glorious, to every Briton at this present moment;—a spirit of resistance to our inveterate and implacable enemies on the continent, and a generous indignation against all moral and political profligacy, of which the author accuses, not his antagonist himself, but many of those whom he extols and panegyricizes. Seeing also, as every reader must here see, facts opposed to declamation, and proofs to bare assertion, we cannot conceive ourselves biased by any kind of prejudice, when we pronounce that this publication contains a complete and solid answer to the former. This being the case, we shall not detain our readers by any prefatory matter (the former article itself being an introduction to this) but proceed to give some specimens of Mr. Gifford's mode of pleading against so famous an advocate. One of Mr. Erskine's attacks is against the treaty of Pilnitz, which he declares to have been "framed for the destruction of the constitution [of France] and the dismemberment of her empire," and consequently considers as one of the chief causes of the war. This, though it occurs rather irregularly in Mr. Erskine's pamphlet, at p. 108, Mr. G. answers first.

"This assertion is directly in the teeth of fact. That treaty had no such object in view. It was entered into at a time when the unhappy King of France, confined a close prisoner in his capital, was debarred, by the arts of a profligate faction, the full exercise of those rights and privileges which had been secured to him, in the most solemn manner, by the new Constitution. The only wish of the Princes who signed it was, to see the person and lawful authority of Louis the Sixteenth freed from a situation which they justly considered, as the treaty expresses, "to be an object of common interest to all the Sovereigns of Europe." For this purpose, and for this alone, they avowed their readiness to employ their forces, and to act with decision. To prove the sincerity of their professions, no sooner was the King restored to a semblance of liberty—no sooner had he accepted the new Constitution, than they announced that the declaration in  
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question was not to be acted upon: "thereby furnishing the most unequivocal proof, that their views were entirely pacific towards France." That the intentions of the parties, who urged the treaty of Pilnitz, were really such as they are here described to be, is clearly demonstrated, by their reception of ambassadors from Louis, subsequent to his acceptance of the Constitution; and by the explanation which they entered into with the French ministry at the commencement of the following year.

"Whoever has paid attention to the situation of France, and to the manœuvres of the different parties by which that devoted kingdom was distracted at this period, must be convinced that the treaty of Pilnitz was not the cause of the war. The fact is, that at that time the French Government knew nothing of the contents of the treaty of Pilnitz, but by report. That report it was the interest of the republican party, which even then had been formed in France, under the fostering care of Condorcet and Brissot, to magnify so as to render it subservient to their insidious purpose, of making the people instrumental to the execution of their own treasonable projects. It became, however, necessary to impart the grounds of their complaint to the contracting parties; and what was the consequence of such communication? Why, that the Emperor and King of Prussia expressly denied that the treaty had any such object or tendency as had been ascribed to it. But notwithstanding this denial, and notwithstanding the prohibition to the emigrants to assemble in Germany, the faction persevered in that line of conduct which they had previously determined to pursue. It is absurd then to say that the treaty of Pilnitz occasioned the war. That treaty, by the confession of the French themselves, was but little known in France, even at the end of the year 1792\*, nearly nine months after the commencement of the war†, which was solely occasioned by the determination of the

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\* "See "Histoire Philosophique de la Revolution de France," Tome I.—The author of this work, speaking of the dispute between the rival clubs of the Cordeliers and the Jacobins, in the spring of 1792, says, "This great question—Ought war to be declared against the House of Austria? was discussed in the Tribune of the mother-club. The Cordeliers were averse to the war, because they thought it would tend to augment the credit of La Fayette. The Jacobins, on the contrary, considered external hostilities as necessary to extend to the neighbouring states that effervescence which manifested itself in France.—Besides, the incalculable expences of the war would supply them with innumerable means for effecting that social disorganization, in the midst of which they hoped to establish their empire." Tome I. p. 120.

† "I have good reason to believe, that the French Government never obtained a copy of the treaty of Pilnitz till the commencement of the year 1793, when one of their emissaries, then in England, and now resident at Altona, surreptitiously procured one, through the medium of a member of Opposition; and it is highly probable that such alterations and additions were made to it, as rendered it a fit instrument for promoting the purpose which the prevailing faction of the day then had in view."

*Brissotin* faction to overthrow the monarchy, and "to set fire to the four corners of Europe:" a scheme, the accomplishment of which, in their apprehension, would be facilitated by a declaration of war." P. 10.

A little further in this pamphlet, is a remark which we perceive has already produced a correction in that of Mr. Erskine. At p. 35, he had said, speaking of July, 1792, "soon after this, the unhappy King of France was brought from Versailles." Here was an anachronism of nearly two years, which being observed by Mr. G. is now removed, and the passage stands, "soon after this, the unhappy King of France was deprived of the functions of government." This, and the error about the Emperor Joseph, are easily removed; but not so the assertion that, "but for the war, the emigrants would have remained within the bosom of France;" whereas the emigrants had left it long before; so notoriously, as Mr. G. remarks, that one of the original complaints of the *Brissotin* faction against the emperor, was the assembling of *large bodies of emigrants* in his dominions.

We have seen in a passage, extracted in the preceding article, that Mr. Erskine considers universal suffrage, and short representations, as a receipt for perpetual tranquillity within a country. In answer to this, the present writer appeals to facts.

"Such assertions might have passed current with the generality of mankind ten years ago, and have made no bad figure in the abstract speculations of the philosophers of that day; but it is really too great an insult on the common sense of the public to bring them forward in the seventh year of the French Revolution, which, in the history of its legislative bodies affords a full answer to the one, and a complete confutation of the other.—The principle of universal suffrage, which you consider as a panacea for all political diseases, was carried much farther in France, even in the first legislative assembly, than you express a wish to carry it in this country; and yet *rebellion* did certainly exist; and *tumults and revolutions* prevail.—Indeed not a year, nor scarcely a month, passed away from 1789 to 1796, without some popular insurrection of an alarming nature.—During that period, no less than three *revolutions* (so called by the French themselves) occurred; viz.—on the tenth of August, 1792;—the thirty-first of May, 1793;—and the twenty-seventh of July, 1794; and such were the good order and social harmony which obtained, that more persons were actually condemned and executed in France, during that period, *than in all Europe together, during the present century.*—The establishment of the present constitution in October, 1795, might justly be termed a fourth revolution, for an essential change in the system of government took place. Though it is somewhat extraordinary, that, at this period, when there was, as you say, a just and legitimate representation of the people, which, according to your own doctrine, can only consist of "a

voluntary emanation from themselves," the people actually rebelled against the legislative body, and literally accused it "of having violated not only the express provisions of the new constitution, but the fundamental principles of civil liberty\*;" and, unfortunately for your assertion, they found, to their cost, that although that body "had betrayed its trust" no "remedy was at hand," even *with tumult*. The *vox populi* was silenced by the thunder of the cannon, and the excellence of their "just and legitimate representation," was established beyond the reach of opposition or even of murmur. P. 57.

The assertions of his antagonist about the "honest, but irregular zeal" of some English clubs, and their "tinge of republicanism" are judiciously contrasted by this writer with a number of their papers, breathing the most violent democratic disposition, and talking the very language of Jacobin France. Mr. Gifford says, that he cannot but consider the opposition of this country, as acting uniformly as if employed by the French government; and that France itself thought so, is strongly and curiously proved, by a passage from one of their revolutionary dramas, in which the leaders of opposition here, are represented as complete Jacobins in dress and action. This persuasion he observes also was so strong throughout France, "that when the English, resident in France, were all imprisoned in consequence of a decree of the convention, they were frequently asked, *why they did not obtain letters from the leaders of opposition*, which would certainly procure them their liberty." When the present constitution was established in France, the king notified to parliament his desire to meet any disposition to negotiate, on the part of the enemy. This measure, though expressly intended for that purpose, is considered by Mr. Erskine, as not removing the previous obstacles to negotiation. To this Mr. G. thus replies:

"You say, that "The British government, by the various acts of its crown and parliament, had interposed a positive and public obstacle to negotiation;" by declaring the incapacity of the French government; but that the declaration in question, "was a mere *private* communication of the King of Great Britain to his own parliament," and that, *therefore*, the obstacle to a negotiation still continued. But was not the declaration of the capacity of France to negotiate made with the same degree of publicity, and precisely in the same manner, as the declaration of her incapacity had been made before? or, to speak more correctly, was it not made in a more formal, more specific, and more public manner, since the removal of the impediment was announced

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\* By commanding the re-election of two-thirds of the representative body. *Rev.*

by a message from the throne, whereas the existence of the obstacle was only stated, indirectly, in the course of the debate? If the one may be called a *private* communication from the king to his parliament, the other must come under the same description. If France could not be supposed to know any thing of the latter, how could she be supposed to be acquainted with the former? Both communications were made through the same channel—that is, through the medium of parliament, and therefore both were equally *private* or equally *public*, and France, consequently, had a right to act upon both or upon neither. If the interposition of the obstacle was public, its removal was public also; and if the removal was *private*, the interposition was private also. Either the enemy could not be supposed to know that any impediment to negociate had existed, or she must be supposed to know that it had been removed. I do not see the possibility of an alternative. And yet, upon the validity of an objection so captious, so futile, you consent to stake the whole credit of your work; and boldly leave the matter to the decision of “every man whose reason is not disordered, and whose heart is not corrupted.”—I am not aware that my reason is disordered, and I trust, that my heart is as pure as my own; and yet to me I protest, it appears that your objection is as *baseless* as “the fabric of a vision.”—On this, however, as on other points, the public must decide between us. P. 98.

The specimens here adduced, will show sufficiently, that Mr. Erskine has met with no weak inconsiderable antagonist in the present writer. The remaining parts of his pamphlet, are full of various and important matter; concerning the questions, why all proposals for peace are to proceed from us, and none from the French; concerning the importance of Belgium to this country, on those grounds of policy which to our soundest states-men dictated the demolition of Dunkirk; concerning the constant antipathy and hostility of France to us, as argued by the opposition themselves on former occasions; and (in consequence of the extravagant praises of Mr. Erskine) concerning the character of Mr. Fox. In this latter part, is brought forward the subject of Mr. Adair's famous journey to Petersburg; on which occasion, a letter to that gentleman is reprinted from one of the public papers, so strong and so pointed, (with an explicit promise of open communication, if anonymous should be rejected) that we cannot see how the defenders of the principal mover in that transaction can have a foot to stand on, while the allegations in that letter remain unanswered. The new peroration of Mr. Gifford, in the postscript to his second edition, contains one of the most animated and forcible remonstrances we have seen, and would surely rouse from slumber any, but those whom the opium of faction has dosed into a mortal lethargy.

ART. XIV. *A Third Letter to a British Merchant; containing some general Remarks on the late Negotiation with France, considered in relation to ancient and established Principles: together with Reflections on the State of Domestic Politics, and particularly on the mischievous Tendency of the Conduct pursued by Opposition.* By John Bowles, Esq. Longman, Paternoster-Row, and White, Piccadilly. 1797.

THIS tract is in its subject so nearly connected with the two preceding, that we cannot with propriety refuse it a contiguous place in our arrangement. Since the publication of Mr. B.'s first two letters\*, new events, and of great importance, have taken place: these he has now considered in a third letter, with the same ability, the same animated concern for the public interest, which recommended the two former. In confirmation of his opinions, and the mode in which he considers the subjects here treated, he has produced many cogent arguments, supported by curious and original authorities. Of some of these arguments, we shall give a brief analysis.

To justify the sufficiency of the terms offered to France, in the late negotiation, he proves the following preliminary position: that we have as much to dread now, at least, from the power of the ambitious and usurping republic, as our ancestors ever had from the ambitious and usurping monarchy of France. No cessions therefore, he rightly contends, ought to be made to the one; which would have been fatal to our safety, and the liberties of Europe, if it had been made to the other. This is true, if we confine our consideration simply to the power of France; but in judging of the terms of peace, we are to take the fidelity of a state, with whom we treat, to its engagements, into the account, as well as its strength: and here Mr. B. instances some gross insults on the faith of treaties, committed by the republic; such as the seizure of the port of Leghorn; of the property of foreign merchants, secured to them by the protection of a neutral sovereign; and the demand of a large pecuniary compensation for this invasion of his rights of sovereignty. The papers of the day fortify his opinion with new and irresistible proofs; they have declared the imperial fiefs possessed by their *friends*, the Genoese, lapsed and free: and they are to be united to their new Italian republic.

The confirmation of the possession of Austrian Flanders to the French, while it threatens the subversion of the independence of Germany, is equally dangerous to that of Great Britain. No man understood the consequence of the

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\* See Brit. Crit. Jan. 1797. P. 59.

coasts of Flanders falling under the power of France, to this kingdom, better than Sir William Temple: and he has expressed a doubt, as Mr. B. informs us, "whether it were possible, on the conquest of Flanders by France, to defend ourselves in war, either by our own forces, or the alliances of our neighbours:" and among these neighbours he must have reckoned Holland. If he had lived to see that potent naval power reduced to a servile province under France, he would not have expressed himself with any doubt upon the subject. These conquests are retained by France, not for defence; for behind them that country is guarded with a triple line of fortresses; her object, therefore, is that of offence only\*.

We now proceed to give an account of some points of the conduct of opposition, as represented in this letter; where they are stated to have given reiterated and solemn engagements, absolute and unconditional, that if a negotiation was invited, domestic union would be produced. To these engagements they have been so far from endeavouring to give effect, that the compliance with their requisition, in the fullest manner, has been made a fresh subject of invective and reproach. Our offer, it seems, did not contain "proportionable restitutions," or come up to the description of "a compensation." From our preceding note, we deduce this answer: "to the cavil thus attempted to be raised." We offered to the French the promptest means of retrieving the desolation of their country, renewing their annihilated commerce, and even the former strength

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\* It may be said that the object is the trade and revenues of the Provinces: the trade, it is to be presumed, would not be much diminished if they were restored; but the immensely greater restitution, both of commerce and revenue, which France has refused in order to retain them, demonstrates that nothing but the greatest objects of aggrandizement could prompt their refusal. By the petition of the Chamber of Commerce at Bourdeaux, Feb. 25, 1790, we are informed, that the West-Indian colonies gave to France an income of 200 millions of livres (value of annual export) and a balance of 80 millions. The last particular seems confirmed by Dr. Price, who states the value of the re-exports of their commodities from France at 75,901,373 livres, in 1774. (Additional Observations, p. 155, 2nd edit.) And Raynal says of the islands, "that they have doubled, and perhaps trebled, the activity of all Europe: and are to be regarded as the principal cause of the rapid movements which agitate the world." (v. 5, p. 282, ed. Amst. 1770.) The speedy restitution of these islands is the best pacific mode of repairing the ravages of the revolutions in that country; the refusal of it shows the system of policy which France rejects, and that which she intends to pursue.

of their marine; in return for what will produce them very little comparative gain, though highly dangerous to ourselves. It must, however, be admitted, that the powers of aggression, left in the two cases to France, were not equal, and that so far forth the restitutions were not proportionable.

Our favouring the cause of the royalists as a party, has met the severest reprobation of Opposition. Mr. B. here proves the moral justice of the part we took, upon the authority of Vattel\*: but he produces an extract from a speech, attributed to Mr. Fox, and on a most important occasion, the *defeat of an attempt at a popular revolution*, in which the following principle is laid down; that "when there are two parties in a country, one of them hostile, and the other friendly to us, we have a right to interfere in support of that which is friendly†." The support then given, had restored such a party to the *government* of their country.

The approbation given by the same statement, to the defection of the French troops from their lawful sovereign; and to distinguish it the more, given when the estimates of our own army was before the Commons; is ensured by Mr. Bowles, and apparently with great justice. He, who approves of an

\* This is cited also by Mr. Gifford, p. 88.

† This declaration is so remarkable, that we judged proper to turn to the account of the debate, in which it was made, contained in the New Annual Register, 1788, p. 81, to judge of the circumstances relating to it, we can give place to one reflection on them only, the debate was on the speech from the throne, in November, 1787, "the *principal object*" of which, was to obtain the approbation of Parliament, to the interposition of England, in behalf of the Stadtholder, against the democratic party in Holland. Mr. F. is there stated to have declared, "that he must contradict every political principle upon which he had hitherto acted, if he refused his approbation of the principal object of the speech from the throne," these were that time the common principles of Mr. Fox and the Portland party. The decree of the convention, in November, 1792, Mr. F. admitted in 1796, to have been "a just cause of complaint;" that is, national complaint: the party who passed it, were therefore *hostile*, and the royalists *friendly to us*. In conformity to their former principles, as laid down with approbation by Mr. F. himself, and the Duke of Portland and his friends, concurred with the minister, in our right of interfering in support of the latter. Mr. F. took the other side, which he had affirmed, as is represented in November, 1787, to be "in contradiction to every political principle, on which he had hitherto acted;" and which necessarily continued so, until a new question, on the same subject came, on—Who, on that occasion, were the deserters "of Mr. F.'s former political principle" according to this definition of them? Mr. F. or the Duke of Portland's party?

event, in all fair construction, must be understood, not to be hostile to the use of the means, without which it cannot be brought about. The instrument employed here was a donative. But to bribe the action or inaction of troops, in constitutional disputes, by a donative, is a practice attended with the most fatal consequences to a state: every regiment becomes a pretorian cohort; the effective nation is contained in the trenches of a camp; the soldier is the only active citizen; and a military democracy, or a military despot, subverts all civil power. The first donative to the French troops, was an increase of pay\*. The precedent has not been suffered to sink into oblivion; a second has been promised to the armies on their return into France; its amount is a myriad, or 41,666,666†.

Nor is the late declaration of the great leader of opposition, "that the injury sustained by public credit, could not be removed during the war, nor even by a peace, unless that event should take place very soon," passed by the present writer without due animadversion. He puts it "coolly to his consideration, whether he conceives it calculated to accelerate the return of peace, which he states to be so immediately necessary; or whether it be not more likely to stimulate our enemies to pursue with increasing activity, their grand object, the ruin of this country, and for that purpose, to renounce all ideas of peace." A strong panic when general, whether its grounds be true or false, has effects much similar on public credit; and we would refer those gentlemen who are so forward to exaggerate some late events, to a piece of natural history we find in this letter. "Rats are said to be restrained by instinct, from perforating the sides of a ship, with which, if it perish, they must perish too."

The conduct of opposition with respect to our foreign enemy, their apologies for their crimes, their exultation in their successes, are not here forgotten; nor the countenance they have given to the proceedings, and the defences they have set up for the crimes of the revolutionary faction at home; nor the veil Mr. Erskine draws over their spirit, by describing it as "*the honest, but irregular zeal of some societies.*" That spirit the author of the letter makes to speak for itself. St. André, in well known speech, thus defines the powers of a convention: they "must from the very nature of the assembly, be

\* Burke on the Rev. edit. 4th. p. 332.

† Speeches of Madier and Gossuin, Sept. 20, 1796. D'Ivernois Hist. de Finances, 1796. The impossibility of making good this engagement, probably compels the rulers to continue the war.



unlimited with respect to every measure of general safety\*, such as the execution of a tyrant; it is no longer a convention, if it has not power to try the king." The unlimited arbitrary power of such a convention is asserted in the first clause, two of its primary objects are next described. This the constitutional society voted to be inserted in their books: and as a further proof of their intire assent, they voted the author of it a member of their society. Thus having made the declaration their own act, "their honest but irregular zeal," led them to form a convention. This has been detected: but Mr. Erskine, we see in his tract, contends, that "no conspiracy against the government has, to this hour, been detected." A concurrence of many men to form an assembly, to assume despotic authority, and supersede the laws, and claiming a power to try the king, is, according to our apprehension, a conspiracy.

It was but a small part out of the abundance of well-timed and just observations, and of the matter, new to us, in this letter, that we had selected to lay before the public; yet, when we perceive how much we have already written, we refrain even from inserting that; and hasten to a conclusion of this article. What the letter writer has said of the faintness and relaxation of public spirit, the activity and system with which the enemies of our constitution carry on their attacks, the inertness and want of combination with which they are opposed; and the tone of vigour and firmness, now necessary to be assumed by its friends, is just and animated; and this publication will well sustain the reputation Mr. B. has acquired and deserved, of a zealous and able friend of his country.

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\* This phrase has a technical signification, in the Roman law, from which it is copied, being a translation of the formula, *dent operam ne quid respublica detrimenti capiat*. Sallust informs us of the powers of persons acting under such a commission—to levy troops—make war—compel the obedience of the citizens, by every mode, and to judge in all cases, civil and military, without appeal:—*exercitum parare—bellum gerere—coercere omnibus modis cives—domi militiaeque (imperium, atque) iudicium summum habere* (Sall. Delph. Lond. 1796, p. 23) of appointments to such power, to two men, triumvirs, a decemvirate, or a centumvirate, the danger is the same—it was in the civil law, called the *senatus-consultum extremæ necessitatis*. Our affairs in 1688, called for a step resembling this.

ART. XIV. *Experiments and Observations relating to the Analysis of Atmospheric Air; also farther Experiments relating to the Generation of Air from Water, read before the American Philosophical Society, Feb. 5 and 19, 1796, and printed in their Transactions. To which are added, Considerations on the Doctrine of Phlogiston, and the Decomposition of Water, addressed to Messrs. Berthollet, &c. By Joseph Priestley, L. L. D. F. R. S. &c. 8vo. 59 pp. 1s. Johnson. 1796.*

THE first part of this publication contains a few objections to that part of the new, or antiphlogistic theory, which relates to the decomposition of common air in certain chemical processes. According to this theory, the atmospheric air consists of two distinct principles, viz. of  $\frac{7\frac{3}{8}}{100}$  of *azote* (formerly called *phlogificated air*) and  $\frac{2\frac{7}{8}}{100}$  of *oxygen* (formerly called *dephlogificated air*). Also in all cases in which the air was formerly said to be phlogificated, the modern theorists say that the common air is more or less deprived of its oxygen.

“ But (says this author) in every case of the diminution of atmospheric air, in which this is the result, there appears to me to be something emitted from the substance, which the antiphlogistians suppose to act by simple absorption, and therefore that it is more probable that there is some substance, and that the same that has been called phlogiston, or the *principle of inflammability* (being common to all bodies capable of combustion, and transferable from any one of them to any other) emitted, and that this phlogiston, uniting with part of the dephlogificated air, forms with it part of the phlogificated air which is found after the process; and in some cases there is more of this, and in others less. Also, in some cases, fixed air is the result of the union of the same constituent principles.” P. 4.

In support of this opinion, the Doctor observes, that when a mixture of iron filings, sulphur, and water, is confined in a certain quantity of common air, the bulk of that air is at first diminished; but is, after a certain time, increased by an addition of inflammable air, accompanied with a strong smell. He also found that by throwing the focus of a burning lens upon iron confined in common air, the air was thereby diminished and completely phlogificated, whilst the weight of the iron remained unaltered. The result was nearly the same when he heated bones, in confined atmospheric air.

It is not, however, generally true, that the iron acquires no additional weight in this case. But even if it be granted that the weight of the iron is not increased, the antiphlogistians may say, that while the iron imbibes the oxygen from the air,  
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the action of heat separates something from the iron; which something, however, is not essentially necessary to the process. The same observation may be made in the case of bones. Those facts, therefore, do not appear to be of so much weight against the new theory as the following observation, which does not seem to admit of an explanation conformable to that system.

“ That phlogisticated air, or azote, is not a simple substance, but consists of phlogiston (or whatever is the proper element of inflammable air) and of dephlogisticated air, is probable from several experiments that seem to have been overlooked by the antiphlogistians, such as the following. A mixture of dephlogisticated and inflammable air being kept a long time, was found by M. Metherie to contain a considerable portion of phlogisticated air, as appeared by the difference of the residuums after exploding a part of the mixture when first made, and another part some time afterwards. I had also found that a mixture of dephlogisticated and inflammable air, suffers a considerable diminution in a course of time, though they will not wholly incorporate. But I have lately found that these two kinds of air unite completely by being confined sometime together in a moist bladder.”

P. 11.

In the second part of the present publication, the author relates some further experiments and observations, in addition to others that are contained in a former tract, relative to the generation of air from water. Without presuming to decide on a subject of so much importance in philosophy as the controverted nature of water, we shall barely mention the principal facts that are adduced by this author. A great quantity of water may be caused to yield air without end or limit, either by removing the pressure of the atmosphere, or by means of heat; nor is there any method known of depriving water of that property. Yet a quantity of water could not be entirely converted into air.

“ Though the first quantity of air that is expelled from water, is much purer than that of the atmosphere, the next is less pure, and at last it is wholly phlogisticated. This I could not discover while I made use of small bulbs; but when I used large ones, containing from fifty to an hundred ounces of water, it was ascertained with the greatest certainty. From this fact it may be inferred, either that the air produced from water is not that which had been imbibed from the atmosphere, or that, though it imbibes most readily that which is the purest, it retains with the greatest obstinacy that which is least pure, which is analogous to other chemical affinities.” P. 22.

Water deprived of air by boiling, will imbibe any kind of air to which it is afterwards exposed; and this imbibed air may again be expelled from it, without any change of quality.

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But when water is exposed to the atmosphere, it imbibes the oxygen or dephlogisticated part of common air, in preference to its azote; though not wholly unmixed with it. Dr. P. made similar experiments with spirit of wine, and likewise with spirit of turpentine. Both those fluids yield inflammable air in abundance; after which, if they are exposed to the atmosphere, they absorb air from it, which may again be expelled from them; though from the former it will come out inflammable, and from the latter phlogisticated.

The last part of this book is entitled, *Considerations on the Doctrine of Phlogiston*, &c. and is divided into three sections.

Sect. I. *Of the constitution of metals*.—One of the principal arguments, which the antiphlogistians alledge in support of their theory, is that *precipitate per se* may be converted into running quicksilver, by means of heat only, without any addition of the supposed phlogiston; and this conversion is attended with the production of a considerable quantity of oxygen. Hence, they say, it appears that the calcination of metals (which they call oxygenation) consists in nothing more than an absorption of oxygen, and that their revivification consists in the oxygen being separated from them. But Dr. Priestley observes, that this is the case of only that particular calx of mercury; for turbith mineral, which is another calcination of the same metallic substance, cannot be revived by the means of heat only; hence in the experiment with the precipitate per se, he thinks, that the mercury in becoming that calx, imbibed air, without parting with any, or but with very little phlogiston.

“ I would observe in this place, that it is asserted by some very able chemists, that if the precipitate per se be made with proper attention, it will be revived without yielding any air. This is also the case with *minium* when fresh made. But this is owing, I doubt not, to their wanting *water*, which I deem to be essential to the constitution of every kind of air; so that they both contain the element of dephlogisticated air, though, for want of water, it is not able to assume that form.” P. 41.

Another phenomenon, which Dr. P. deems favourable to the phlogistic theory, is that the metals, by their calcination, not only absorb something, which adds to their weight; but that they at the same time part with something, which is manifested by the smell in certain cases, &c.

“ According to the antiphlogistic theory, the inflammable air that is produced in the solution of metals in any acid comes wholly from the water combined with it, and not at all from the metal dissolved. But the advocates for this theory, do not seem to have attended to one necessary consequence of this supposition. According to their own principles,

ciples, water consists of eighty-seven parts of oxygen, to only thirteen of hydrogen, in every hundred, which is nearly seven times as much of the former as of the latter. Consequently, since nothing but hydrogen escapes in the process, there must remain, from this decomposition of the water, seven times as much oxygen in the solution. But both Mr. Lavoisier and Mr. de la Place say (*Examination of Mr. Kirwan's Treatise*, p. 197, 198), what I doubt not is strictly true, that after the process the acid will saturate exactly the same quantity (they do not say more) of alkali, that it would have done before; whereas, with the addition of so much oxygen, it ought to saturate considerably more. If the oxygen from the decomposition of the water do not join that in the acid, what becomes of it? P. 43.

SECT. II. *Of the composition and decomposition of water.*—The principal facts, upon which the new doctrine of the nature of water is grounded, are 1st. “that when steam is made to pass over red-hot iron, inflammable air is produced, and the iron acquires an addition of weight, becoming what is called *finery cinder*.” And 2dly, that when inflammable air is burned slowly in dephlogisticated air, they both disappear, and a quantity of water is produced equal to their weight. To the well known conclusion, which the antiphlogistians draw from the first of those experiments, Dr. P. objects, that the supposed adhesion of oxygen to the iron has not been actually proved.

“Iron, says he, that has really imbibed air, or the common *rust of iron*, has a very different appearance from this finery cinder, being *red*, and not *black*; and when treated in similar processes, exhibits very different results. But if this finery cinder is, as Mr. Fourcroy asserts, iron partially oxygenated, it would go on to attract more oxygen, and in time become a proper rust of iron, completely oxygenated. But this is so far from being the case, that finery cinder never will acquire rust; which shews that the iron in this state is saturated with some very different principle, which even excludes that which would have converted it into rust.” P. 47.

This philosopher's opinion respecting the second phenomenon is, that the experiments necessary to establish this fact, ought to be diversified, and repeated with more attention, and with a more exact apparatus, than has as yet been bestowed upon it. But we are inclined to think, that the Dr. is led to an unfavourable opinion of this experiment from other considerations, rather than from the persuasion of its having been inaccurately performed. Dr. P. seems not to be acquainted with the experiments of Messrs. Van Troostwyk and Deiman, who composed and decomposed water by the action of electricity only.

SECT.

SECT. III. *Other objections to the antiphlogistic theory.*—1st. “ If inflammable air be nothing more than a component part of water, it could never be produced but in circumstances in which either water itself, or something into which water is known to enter, is present. Whereas, on heating finery cinder together with charcoal, inflammable air is produced; though in them, according to the new theory, no water is concerned. 2dly. The antiphlogistians say, that fixed air, or carbonic acid, consists of a principle, which they have denominated *carbanc*, dissolved in oxygene. But Dr. Priestley finds that fixed air is produced in several cases, wherein the carbone is allowed to be either not at all, or very little, concerned; as in the reduction of minium in inflammable air, in the heating of malleable iron in dephlogisticated air, in animal respiration, &c.—3dly, The Doctor is of opinion, that his experiments, which have been published in the Philadelphia Phil. Transactions, and elsewhere, are sufficient to prove that azote, or phlogisticated air is a compound of phlogiston or dephlogisticated air; whereas the antiphlogistians reckon it a simple substance.—4thly, and lastly, The Doctor concludes with a just complaint against the hasty adoption of an entirely new chemical nomenclature, and of a theory so new, and extraordinary, as the antiphlogistic doctrine, without the sanction of mature reflection, and of experiments sufficiently diversified and numerous.

Having thus endeavoured to point out the most remarkable facts and observations which have been advanced by Dr. P. we shall suspend our further judgment on the subject of this work; especially as we may naturally expect to see an answer ere long, from Messrs. Berthollet, de la Place, Monge, and the other French philosophers, to whom this tract is modestly addressed by its ingenious and acute author.

ART. XVI. *Five Discourses, containing certain Arguments for and against the Reception of Christianity, by the Ancient Jews and Greeks. Preached at Croydon, in Surry. By John Ireland, A. M. Vicar of the said Church. To which are subjoined, Illustrative Notes.* 8vo. 168 pp. 4s. Faulder, New Bond-Street. 1796.

INGENUITY and learning are sufficiently discoverable in these discourses, to assure us, that the author has only to attend to the judicious direction of his efforts, in order to become

become a valuable and instructive writer in theology. The origin of the present volume is thus described in a prefatory advertisement.

“ An illustrious hearer had been pleased to express his approbation of a sermon written by me on the general question. Induced to think more particularly, on what had drawn the attention of the noble personage, and wishing to connect usefulness with curiosity of enquiry, I determined to contrast the rejection of christianity with certain arguments, which should have impelled the unbelievers to the acceptance of it. Five Sermons were the result of the new plan.” P. 7.

In our opinion, the topic chosen by the author, in the light in which it is here considered, was better calculated to be compressed into one discourse, than to be expanded into five. By dwelling upon arguments of more subtlety than force, a languor as well as an obscurity is produced; and the reader finds it difficult to follow the author in the exaggerations which are of necessity employed, to raise a texture so thin to any appearance of substance. The first sermon is on that *political depression*, as he considers it, of the Jews, from which, in his opinion, they ought to have concluded, that they were not intended for the sovereignty which their vanity expected under the promised Messiah. But in what does the chief part of this depression consist? In having every thing done for them by miracle, instead of owing it to their own strength or valour. In having their rulers and kings, not supreme, but subject immediately to God, as the head of the theocracy. Were these considerations to depress the vanity of a people? Surely they were more likely to have the effect they really had; to inflame it. Is this a dispensation to be styled “ the ignominy of their politics?” P. 43. We are perfectly convinced that this very unguarded and exceptionable expression escaped the author without the smallest ill intention; but exceptionable it is in the extreme, and, were it not used, a great part of the reasoning has exactly the same tendency. For the purpose of his argument, this writer also passes over altogether, or with the slightest reference, the great power and splendour of Solomon's reign, from which surely the Jews might have concluded very fairly, that from continued piety, the greatest worldly exaltation might be expected by them; which we believe to be the case. Their depression was owing to their guilt, the contrary was promised to their obedience. In the second discourse, the author, with less danger, argues from the pre-eminence of the spiritual character in the Jewish dispensation, that they ought to have considered themselves as a spiritual people. The third discourse is on the causes which induced the Jews (who were not converted)

converted) to reject our Saviour as the Messiah. The fourth and fifth are respectively employed in considering the reasons which ought to have led the Greeks to accept the gospel, and those which operated to occasion their rejection of it. Of the whole argument, the most advantageous view that can possibly be given, is laid before the reader, by the author himself, in the conclusion of the fifth discourse, which therefore, in justice to both, we shall transcribe.

“ Such, then, has been the progress of our thoughts concerning the Jew and the Greek. The former has been impelled to the acceptance of a spiritual Messiah by the perpetual dependance of his political condition, and by the ascendancy of his religious destination; while the cause of his infidelity is the frustrated hope of a temporal sovereignty. The latter has been invited to the gospel by the adaptation of its miracles and doctrines to the principle of his own criticism. But the conviction afforded by this mode of reasoning he also disclaims, on account of the irksome obedience commanded by the gospel, and his unwillingness to submit, in peace, to the sovereignty of any system; especially that which wanted the means of promoting its reception by the attendant influence of worldly authority. Of his remaining objections, one is furnished by a philosophy equally prejudiced against all religions, the other drawn from a superstitious spirit obstinately attached to the institutions of its national worship.

“ But shall we have entered into a disquisition, gratifying to curiosity alone, and not capable of solid use? “ Do we so fight, as one that beateth the air?” God forbid. For each of the arguments here adduced will apply itself to the confirmation of our own faith. The inferences drawn for the Jew from the conduct of his history, are equally calculated for the christian, since they comfort us with the assurance that we have received the true Messiah whom he disallowed. Meanwhile, the cause of his erroneous rejection will hardly tempt our minds to a dangerous imitation. It was a national cause, affecting only the sons of Israel. Our own faith, therefore remaining uncontaminated by the enquiry, we safely contemplate the infidelity of the Jew.

“ Our views, we confess, were not so remote in our treatment of the Greek. If, in the present times, there are any disinclined to the Gospel, they are such as would tread in his steps rather than in those of the Jew;—would affect the philosophical scepticism of the one, in preference to the more sullen and interested refusal of the other. Therefore, to them we have spoken through the person of the earlier unbeliever. Them we have endeavoured to persuade, by arguments appropriated to their assumed modes of thinking. But in them also we find the fatal objection which first strikes us in their corrupt models. It is the dreaded pain of religious obedience which tempts them to the profession of infidelity. If, in spite of its divine evidence, authority is still denied by them to the Gospel, it is that its purity may not restrain them, and that they may deem themselves at liberty to “ commit all iniquity with greediness.” But let this awful truth be well remembered: whether we believe or disbelieve, the great purposes



purposes of the Gospel are travelling onwards to their accomplishment. And happy they, who, before the dreadful day of account, when the hidden motives of all our actions shall be produced "before men and angels," can surmount the prejudices of earthly corruption which degraded the Jew,—the influence of a vain philosophy which perverted the Greek;—and, penetrated with a due sense of that revelation which calls them to itself, can cry out to its divine Author, in the language of earnest faith, renouncing all other confidence, "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe, and are sure, that thou art that Christ, the Son of the living God." P. 164.

Another objection, which we are compelled to make to these discourses, is one which, from a passage in the preface, would not be expected; this is the scholastic obscurity of the language. The author says there, in allusion to the delivery of his discourses to a country parish, "a pulpit that has not the advantage of calling itself Academic, must manage its topics (however susceptible they may be of scholastic treatment) in a manner that shall *respect the general ear.*" This by no means appear to us to have been done. For instance, in the very second sentence. "If the contemplation of qualities unfolding the character of individual agents, can afford satisfaction to the philosopher; how must a collective survey rise in importance! The power of the disquisition increases with the mass of its object," &c. How is such an audience as may be expected in a country town, even near the metropolis, to understand such an exordium? Or how comprehend such very uncommon, and hardly English phrases, as "the less *evitable* conviction of pointed prophecies;" p. 16.—"to what they preposterously augured of its ultimate splendor," &c.? What can the following passage be, to such an audience, but a jargon of unintelligible words?

"But the divine intentions, requiring to be thus observed through a mortal medium, either escaped his grossness, or made inadequate impression on his reluctance. Heaven became confounded with earth, and he calculated the whole of his situation by the prevalence of his worldly propensities. The portentous circumstances attending his rescue from slavery, had not their correspondent effect, nor were sufficiently distinguished by him from the possible efforts of nature; the singular overthrow of the adversary, who would have loaded him again with his ancient chains, was soon regarded as a common defeat; and amid the expulsion of the possessors of his destined seat, his mind was too much agitated to examine with precision the true cause of his own superiority." P. 90.

Convinced of the ingenuity of the author, by many parts of his reasoning; and of his learning, by his notes, into which it has flowed with more than a necessary copiousness; we

we would, with the most friendly feelings, warn him against the repetition of those faults, into which he appears to us to have fallen. A more trifling matter of objection is the use of the plural form throughout, in speaking of himself. As Reviewers we frequently feel the use of it rather affected, though to reviewers it is allowed by custom, from the original notion that they were a quorum of old fellows sitting in judgment on each book; and indeed from the absurdity of saying I, when nobody knows who the person may be. But in an individual preacher, whom all his hearers and readers know to be but one, it seems a strange desertion of propriety: and if used to avoid egotism, leads to that which is full as bad in itself; and which, if we did not too much respect etymology, we might jocularly style *Wegotism*. This error is not peculiar to the present writer, and we mention it now as a general warning against an incongruity, which we are convinced ought to be utterly abolished. Though we have made these objections with that freedom which true criticism demands, we cannot conclude without saying, that the general merits of these discourses, particularly the four last, much outweigh the faults.

ART. XVII. *The Lives of Dr. John Donne; Sir Henry Wotton; Mr. Richard Hooker; Mr. George Herbert; and Dr. Robert Sanderson. By Isaac Walton. With Notes, and the Life of the Author. By Thomas Zouch, M. A.* 4to. 518. 1l. 1s. Printed at York. Sold by Robson, New Bond-Street, &c. 1796.

ANY monument to the honour of Isaac Walton, the friend and favourite, not only of every angler, but of every lover of true honesty and simplicity, will be well received by many readers. Few characters contain so many amiable peculiarities, as that of this worthy biographer. Bred to trade, yet never infected, in the slightest degree, with the sordid love of gain, he must at all periods of his life, have been much given to reading and contemplation. Retiring from business when he had gained a very moderate competency, he seems to have lived in strict intimacy with many of the best and most learned men of his age, in a tranquillity and peace, which prolonged his life and faculties to the extraordinary age of 90. Some of his excellent friends he amply repaid, for the kindnesses they might have rendered to him, by leaving an honourable and affecting record of their merits. While others whom he selected to celebrate,

were recommended to him by worth of a similar kind, and characters very congenial to those whom he had personally loved. One of the latter class is the celebrated Hooker, of whom Sir John Hawkins had said inadvertently, (in the life of Walton prefixed to the *Complete Angler*,) that he was personally known to his biographer. This, as is well observed by the present editor of these lives, could not be true, since Hooker died 1600, when Walton could be only seven years old, being born in 1593.

We can have no hesitation in saying, after what we have premised, that Mr. Zouch has chosen well in collecting the lives written by Isaac Walton, and giving them his additional illustrations. Four only of these lives are usually printed together; the fifth, that of Bishop Sanderson, was printed separately, and is not always so easily obtained.—Walton's own life is well drawn up by his editor, who seems very accurately to have estimated his character, and very carefully to have investigated his history. He has added several facts to those recorded in the former lives of Walton, and has more fully illustrated his connections. The character of his style, and of his lives, as given by Mr. Zouch, deserves to be transcribed.

“ We shall indeed be disappointed, if we expect to find in the following volume the brilliancy of wit, the elaborate correctness of style, or the ascetic graces and ornaments of fine composition. But that pleasing simplicity of sentiment, that plain and unaffected language, and, may I add, that natural eloquence, which pervades the whole, richly compensates the want of elegance, and rhetorical embellishment. Truth is never displayed to us in more grateful colours, than when she appears, not in a garish attire, but in her own native garb, without artifice, without pomp. In that garb Isaac Walton has arrayed her. Deeply impressed with the excellence of those exemplary characters which he endeavours to portray, he speaks no other language than that of the heart, and thus imparts to the reader his own undisguised sentiments, so friendly to piety and virtue. Assuredly, no pleasure can be placed in competition with that, which results from the view of men sedulously adjusting their actions with integrity and honour. To accompany them, as it were, along the path of life, to join in their conversation, to observe their demeanour in various situations, to contemplate their acts of charity and beneficence, to attend them into their closets, to behold their ardour of piety and devotion; in short, to establish, as it were, a friendship and familiarity with them,—this doubtless must be pronounced an happy anticipation of that holy intercourse, which will, I trust, subsist between beatified spirits in another and a better state.

“ Those parts of this volume are more peculiarly adapted to afford satisfaction, improvement, and consolation, in which is related the behaviour of these good men at the hour of death. Here we find ourselves

ourselves personally and intimately interested. "A battle or a triumph," says Mr. Addison, "are conjunctures, in which not one man in a million is likely to be engaged; but when we see a person at the point of death, we cannot forbear being attentive to every thing he says or does; because we are sure that, some time or other, we shall ourselves be in the same melancholy circumstances. The general, the statesman, or the philosopher, are perhaps characters which we may never act in; but the dying man is one whom, sooner or later, we shall certainly resemble." Thus while these instructive pages teach us how to live, they impart a lesson equally useful and momentous—how to die\*. When I contrast the death-bed scenes, which our author has described, with that which is exhibited to us in the last illness of a modern philosopher, who, at that awful period, had no source of consolation but what he derived from reading Lucian, and other books of amusement, discoursing cheerfully with his friends on the trifling topics of common conversation, playing at his favourite game of whist, and indulging his pleasantries on the fabulous history of "Charon and his Boat,"—without one single act of devotion, without any expression of penitential sorrow, of hope, or confidence in the goodness of God, or in the merits of a Redeemer;—when this contrast, I say, is presented to my view, it is impossible not to adopt the language of the prophet, "Let me die the death of the righteous, and let my last end be like his." P. xlv.

The notes subjoined to this edition by Mr. Z. are chiefly biographical; they contain many interesting particulars, and the whole is executed in a manner likely to prove satisfactory to the admirers of honest Isaac, and those of the eminent persons recorded by his pen.

ART. XVIII. ΕΥΡΗΠΗΔΟΥ Ἰππολύτους Στεφανηφόρος cum Scholiis, versione Latina, variis lectionibus, Valckenari notis integris, ac selectis aliorum V. V. DD. quibus suas adjunxit Francis Henry Egerton. 4to. 391 pp. 1l. 11s. 6d. Oxonii. 1796.

OF the origin of this very splendid and beautiful book, the editor gives a short account in his preface, of which the following is the purport. That having read some of the best

\* "Dr. Thomas Townson, the late Archdeacon of Richmond, read, "Isaac Walton's Lives" during his last illness, with a view, no doubt, to trim his lamp, and prepare for his Lord, by comparing his conduct with the examples of those meek and holy men, described by the pleasing and faithful biographer. He also read, and, assuredly, with similar intentions, Mr. Herbert's "Country Parson." Of this pious and learned man, the ornament of the eighteenth century, see "Churton's Memoirs of Dr. Townson."

Greek

Greek authors at Eton, he thought he could not better employ the leisure of a residence at Durham, than in renewing his acquaintance with them. Particularly, having had the good fortune to read some of them with the late Dr. Forster, and with Dr. Davis, whose learned remarks he had noted down, with the addition of some from himself, he found, on turning to them, that they were not unworthy of being preserved and amplified, and therefore he determined to publish some Greek author. Plato, Thucydides, or Demosthenes, he would willingly have undertaken, but besides, that there were already better editions of their works than he could hope to furnish, his severer theological studies, and duties, as well as other business prevented him from undertaking so extensive a labour. The deliberation concluded in fixing upon the Hippolytus of Euripides, not as the best composition of the kind, but as the shortest. By degrees the book swelled to its present size, but the editor confesses that he had nothing more at heart, than to introduce some observations drawn from Hebrew, Persian, and Arabic literature, by which he hoped to entice young students in divinity to the love of the oriental languages; an object of no small moment towards the illustration of the scriptures.

Such was the origin, and such, according to the editor himself, the plan of this publication, which certainly has its recommendations, to those who can indulge the taste for magnificent books. The complete notes of Valckenaer in themselves form a very valuable addition; and though the notes of the present editor are not very numerous, they exhibit a sufficient variety of learning to make them entertaining to the student. They contain chiefly similar passages in many different languages, as Italian, Portuguese, French, and English, besides the oriental dialects already enumerated. The learned and critical notes are chiefly taken, with due acknowledgment, from Barnes, Musgrave, and Brunck. The various readings appear also to be collected in the same way. We do not observe, that the present editor has availed himself of the observations of the learned Beckius, who to his excellent republication of Barnes, has added, in his third volume, not only all the notes of Musgrave, and many from other critics; but also a considerable number of his own that are very valuable. Thus, in that celebrated and beautiful, but contested passage, where Hippolytus first appears, the present editor retains the old reading,

Αἰδῶς δὲ πολλαμίαισι κηπέται δρύσσοις, ver. 78.

which Brunck undoubtedly supports with great warmth; saying, that if Ἐως was in all the MSS. Αἰδῶς should be restored; yet Valckenaer is positively for Ἐως; and the opinion of Beck is delivered with no less decision. He says, "Vulgatum Αἰδῶς nullum

nullum dat sensum." He then judiciously collects the other conjectures. "Hinc If. Vossius in Catull. p. 116, conjecit *αἰῶς*, quod Æolicè dictum sit, pro *ἡῶς*, at hæc dialectus in senariis poetæ Attici non admittenda. Et Toup docet Æolicè ne dici quidem *Αἰῶς* sed *Αῶς*, teste Etym. Magno. Marklandus scripsit *ἡῶς*, cui assentitur Heath. Sed Toup in Suid II. p. 19, *Ἔως*, quod recepit Valckenarius. Est enim hac Attica forma, pro qua in choris dicitur *ἄῶς*. Eous, sive Lucifer dicitur irrigare campos rore, Virg. Geor. i. 288. Claud. Rapt. Pros. 2. 120. 3. 232. Ovid. Met. 3. 411." We agree with this annotator that *Αἰῶς* gives no sense. An allegorical personage watering the meadow, seems to us a very idle conceit. Were it a garden to be really watered by a supply taken from the river, *Αἰῶς*, or Modesty, for the modest votaries of the goddess, might be more tolerable. But here all is the work of nature, and the morning is very naturally supposed to draw up his dews from the river. We have another authority for this reading, which no critic has yet cited. Mr. Bryant, in a beautiful Ionic temple in Blenheim gardens, supposed to be dedicated to Diana, with this inscription,

ΑΡΤΕΜΙΔΙ ΑΓΡΙΑΙ ΙΑΔΙ ΟΡΕΣΤΙΑΔΙ,

has inscribed the six first verses of this speech with the reading *ἡῶς*, to which he has subjoined the following very elegant translation.

To thee, bright goddess, these fair flow'rs I bring,  
A chaplet woven from th' untainted mead  
Thy cool sequester'd haunt; where never yet  
Shepherd approach'd, where the rude hind ne'er heav'd  
Th' unhallow'd axe; nor voice nor sound is heard,  
Save the low murmuring of the vernal bee:  
The day-spring from above the dew distills  
Genuine and mild, from the pure stream exhal'd  
On every fragrant herb, and fav'rite flower.

The version of this eminent scholar is thus a comment as well as a translation. There is, in this edition, a long and important note against suicide, on v. 333. closed by a fine quotation from Mason's *Elfrida*; in which the false notions of the ancients, on that subject, are well contrasted with the true opinion founded on revealed religion. But on the whole we cannot say that it is so valuable from the nature of its original additions, as from the elegance of its form, and the usefulness of the observations collected from various critics. The Persian and Arabic citations have no great intrinsic merit, and perhaps serve chiefly to inform the reader that the editor has studied those languages; a thing very commendable in itself, but not necessary to be introduced on all occasions. What part of the remarks has been drawn from the Lectures of Dr. Foster, does not appear to be specified.

## BRITISH CATALOGUE.

## POETRY.

**ART. 19.** *Extracts from a Poem on the Prospect from Stirling Castle.*  
By David Doig, L. L. D. 4to. 2s. 6d. Randall, Stirling.  
1796.

This publication contains a number of Epifodes, all of them more or less elegant, from a long poem on the beautiful prospect from Stirling Castle. The author's original intention was to have written an Epic poem on the subject and consequences of the Battle of Bannock Burn, of which the following pieces in this tract are specimens. They possess much true poetic taste and fancy, and we are particularly pleased with the love tale of Carmer and Orma. The heroine is thus described.

Whether bright Orma heads the tripping choir,  
Attunes the fyren song, or sweeps the lyre,  
Still round the fair in airy circles move  
Sylphs, graces, nymphs, and all the train of love.  
Where'er she moves the quivered archers fly,  
Pout on her lip, and languish in her eye.  
Lur'd by fair Orma's charms, the neighbouring swains  
Forfake the snow-clad hills and sunny plains;  
No more they wave the crook around the reed,  
Or spread the glossy fleece, or drain the mead,  
In Orma's train each youth obsequious bows,  
Strews flowery garlands, sighs, and silent woos;  
Silent he woos, for pride and wayward art  
Lowr'd on her brow, and steeld her stubborn heart.  
Her hopeless love by pallid looks confest,  
Nor vows nor tears can warm her marble breast;  
Sullen she frowns, and chides each soft desire,  
And damps with cold reserve the kindling fire.

Our readers will probably be induced to read the whole from this specimen; nor will they have cause to repent doing so.

**ART. 20.** *Peace, Ignominy, and Destruction: a Poem. Inscribed to the Right Honourable Charles James Fox. The Second Edition.* 4to.  
1s. Rivingtons, &c. 1796.

The author here exhibits a very strong spirit of moral and patriotic indignation against the French; but his hostilities against the Muses are not less violent than against the enemies of his country. It is al-

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ways ill policy to add insult to enmity, and, from the quantity of harsh words, bad lines, and unnatural metaphors here discharged against the regents of Parnassus, we much fear that the quarrel will be irreconcilable. In his commendations of some of his friends, Mr. J. is extremely severe, and his satire upon some of his enemies, falls with uncommon weight, upon himself. We are convinced that the author of the Baviad will feel highly obliged to him for the following complimentary attack. Rather than sign a peace, he says,

I'd rather (by the nine accurst) produce  
The harsh crab vintage of the Baviad muse,  
Whose cynic numbers not devoid of art  
Spring from the workings of a bilious heart,  
Coarse, unrefin'd, inelegantly keen,  
The foul o'erflowings of self-tortur'd spleen.

The following is a curious question for a naturalist. If you were a Sun, and were to be put out, how would you like to have it done?

Say if to cloathe with light the laughing skies  
The god of day were doom'd no more to rise,  
Were it not better, in the pomp of pow'r,  
In the rich ardour of meridian hour,  
To rush abrupt from heav'n with downward flight  
*A flaming chaos to the jaws of night;*  
Than tinge the ocean with a lingering ray,  
Expiring in the silence of decay?

Really we cannot tell; and such questions we fear will make no converts to any opinions, however sound. Could we be serious over such effusions, we should lament, that a man justly esteemed in private life, and formerly a little thought of as a poet, should towards the close produce his career of so unhappy an attempt as this.

ART. 21. *Odes and Miscellaneous Poems.* By a Student of Medicine in the University of Edinburgh. 4to. 2s. 6d. Mudie and Son, Edinburgh; Johnson, London. 1796.

From this (we presume) youthful votary of Apollo, we cannot withhold such encouragement as is due to one who appears to be entering upon his literary career with ardour, and not without a share of classical taste and elegance. In choice of subjects he is not always judicious; as his ode to chemistry proves (p. 24) where *caloric, acids, alkalis, &c.* inseparable as they are from chemistry, mix but indifferently with poetry. Polycrates should always be used with the penultimate short, which, in p. 33, occurs Polycrâtes. Except in these, or similar inaccuracies of a trifling nature, we can, generally speaking, applaud the poetical spirit of the little volume before us. The Ode to the Eagle is spirited, though not faultless; but the last six lines convey rather a lame moral, not connected with the chief part of what has gone before. We wish, however, that this student of medicine may find his tutelary power as propitious in imparting to him the art of healing, as in bestowing his poetical influence. He will certainly then become a valuable member of society.



ART. 22. *Marathon and Yaratilda, a Dream: from the Spectator*, No. 56. By T. Bigsby. 4to. 1s. Meyler, Bath. 1796.

Of a tale verified from one well written in prose, the chief characteristic should be neatness and elegance of versification; otherwise, what advantage is obtained by the exchange? Why this writer who, by the general cast of his verse, seems to have an ear capable of bringing it to perfection, should, in so short a composition, have suffered several faults against measure to remain, we know not how to conjecture. In a short poem every thing should be highly finished; even negligences, which in a long work would be pardoned, should here be excluded. Had all this tale been polished like the first lines, what could have exceeded its melody?

'Twas now the dead of night, and all around  
Silence was deep, and darkness was profound,  
Save that the moon her borrow'd radiance gave,  
And shew'd her brightness thro' the trembling wave;  
No more wild-warbled through the echoing grove,  
The sprightly notes of harmony and love;  
Save the lone nightingale, that perch'd on high,  
Tun'd her sweet pipe to mellowest minstrelsie.

Yet, in the third page, we have,

In vain—'twas but the shade of one;

a line of eight syllables coupled with one of ten. In p. 6, is

While in the glade the more retir'd sought;

no verse at all as it is printed; and, were it *retired*, as probably was meant, not a good one. In p. 5, for *rove* and *grove* we should read, for the grammar's sake, *roves* and *groves*. *Trans-winged*, in the next line, is a foolish word. In p. 8, *meed* stands instead of *mead* for the rhyme, but *mood* for still better sense. In p. 2, *played*, *bead*, *strayed*, and *glade*, finish four successive lines, which consequently are all on one rhyme; or if *bad* is meant to give the tone to *played*, on rhymes much too similar. Would the author take the trouble to correct these, and a few more little faults, which attention or advice might discover, he would make his little poem very elegant, and worthy of the amiable patroness (the Dutchess of York) to whom it is inscribed.

ART. 23. *Poems of various Kinds*. By Edward Hamley, Fellow of New College. Crown 8vo. 138 pp. Cooke, Oxford. Cadell and Davies, London.

Mr. Hamley comes forth to the world as a poet, from the residence of many a youthful bard, for we must consider New College, and not the Inner Temple, from which his present work is dated, as the nurse of his muse. From his pages we infer his love of liberty and his love of letters, and in both particulars we commend his attachment; hoping that he will not suffer the former to dwindle into a  
spirit

spirit of party politics, nor the latter to be overwhelmed by the weight of law. Perhaps ere this, Mr. Hamley has wished to recall the lines which describe France as the residence of liberty—But “nescit vox missa reverti”—That “radiant form” which in his eager haste he hailed as the goddess herself, was a phantom which soon vanished, and has left many deluded worshippers to lament their idolatry. But his lines upon this subject have a portion of that spirit which such a theme inspires, and we select them as a specimen of the author’s talents, heartily joining him in all the wishes he forms, for the preservation of the goddess he so deservedly and so earnestly honours.—After invoking her in several ways, he concludes thus :

“ By the dark dungeon’s lone complaint,  
Where, save his moan in echos faint,  
The captive hears no sound ;  
By the slow tortures ghastly fears,  
Its shrieks, its agonizing tears,  
Its writhing limbs, and groans profound ;  
By these, O Freedom, hear thy son,  
And let those triumphs, nobly won,  
Still grace thy new retreat ;  
And he, the sacrilegious foe,  
Who ’gainst thee aims the lawless blow,  
May he thy tenfold vengeance meet.  
But far, O far be from thy side  
Fierce Anarchy, her dagger dy’d  
In blood of guiltless friends ;  
And dark Proscription, fiend abhorr’d,  
Whose savage unrelenting sword  
O’er all, but chief the good, impends,  
Bid Cruelty and Horror cease,  
And in thy train let smiling Peace,  
And Order calm appear ;  
And Justice, Mercy’s milder mate,  
That o’er her suff’ring victim’s fate,  
Recoiling, sheds the pitying tear.”

There is a strong poetic spirit in these lines and many others which this little volume contains. We confess ourselves tired to death with sonnets, yet we have little to object to the *forty* that we find here, except that they are sonnets.

ART. 24. *A Collection of Trifles, in Verse. By the Rev. Charles Edward Stewart, A. M. Rector of Wakes Colne, Essex, and Chaplain to the Earl of Upper Ossory.* 4to. 98 pp. Printed by J. Burkitt, Sudbury. 1797.

These verses are unequal, yet, that the author is not destitute of the talents of a poet, will completely appear by the following lines, though founded on a pun.

To Miss MARY YOUNG, of Clare, in Suffolk, now Mrs. MACLEAN.

“ Tho’ in the beauties of your face,  
The curious eye no change can trace,  
Yet must this mournful truth be sung,  
You, Mary, are no longer Young.

Not the cold hand of withering time  
Has cropp’d the blossoms of your prime;  
But Love’s gay godhead (passing strange)  
E’en in a moment wrought the change.

When the sleek vicar bade you say,  
“ Love, cherish, honour, and obey,”  
The fatal words escap’d your tongue,  
And Mary was no longer Young.

Yet still be young in wiles that vex  
Our wayward, irritable sex,  
In idle doubts, in jealous fears,  
And all the artillery of tears.

By love, without finesse or art,  
Keep, as you gain’d, a husband’s heart;  
Then will your charms be still the same,  
And all be Young,—except your name.”

This author appears to have been much censured by the ladies, for a strong propensity to satirize them, and certainly, the only fault in this little poem, is the satire in the fourth stanza, which is inconsistent with its general plan. The following epigram, On the thirtieth of January, being the birth-day of some blockhead, is neat enough.

This day records what different fates attend  
Ill-fated Charles, and my far luckier friend.  
Stripped of his crown, and number’d with the dead  
Charles died, as Witlefs lives,—without a head.

Such substitutes for rhymes as *savage* and *disparage*, in p. 25, are not allowable even in the lowest burlesque; and there are a few more such faults, but altogether, the *Trifles* have merit.

ART. 25. *The Wars o’ War in the Upscot, or the History o’ Will and Jean. In Four Parts.* 8vo. price 1s. Edinburgh. 1796.

A continuation of a popular Scotch ballad, known by the name of Scotland’s Skaith, or the History of Will and Jean.” We do not scruple to pronounce this poem simple, elegant, and pathetic. It concludes with a happy compliment to the Dutchess of Buccleugh, and not more happy than deserved.

## DRAMATIC.

- ART. 26. *Abroad and at Home, a Comic Opera, in Three Acts, now performing at the Theatre Royal Covent Garden.* By J. G. Holman. Second Edition. 92 pp. 2s. Cawthorn, British Library, Strand. 1796.

We have here some faint resemblance of the *Adelphi* of Terence. Two parents, not brothers, but who had been partners in business, educate their two sons in very opposite ways, suited to the opposition of their own tempers. The one endeavours to make his son a fine gentleman, the other young man is kept in the country till he is grown up. Both experiments fail. The fine gentleman is plunged in every species of extravagance, and the bumpkin becomes a dupe: while the rich heiress to whom they were both to aspire, makes her own choice without leave, and marries a worthier man than either of them. Much contrivance of plot is not usually required in a Comic Opera, but this has plenty of bustle; and, with the aid of its music, had sufficient attractions to amuse the town for a time.

## NOVELS.

- ART. 27. *The Cousins of Schiras. In Two Volumes, Translated from the French.* By John Brereton Birch, Esq. 12mo. 6s. Lane, Leadenhall-street. 1797.

A tale of some amusement, apparently translated well, a few inaccuracies excepted. The author speaks a *Genii* in the singular number. We find also *vegetate, suberbs, &c.* Very whimsically the author makes "a feeling heart, a superior genius, and unbounded frankness," the gifts of an evil *Genii*, as he calls him; to which the good *Genii* puts nothing in counterbalance but *indolence*, to lessen the action of these dangerous qualities. The good gifts bestowed on another child are moderate talents, active disposition, patience, and coldness of constitution. The tale is intended to illustrate those singular notions.

- ART. 28. *Fatality: a Novel, in Three Volumes.* 12mo. 9s. Low, and Law. 1796.

We congratulate the public on this writer's incapacity for working much mischief. His dullness is a sufficient antidote to his mischievousness. To inflame the passions of young people, by impure narrations, put into the mouth of the heroine herself, appears to be the chief aim of this despicable story; which is proved, by many symptoms in the style, to have been borrowed from some modern *French* teacher of morality.

- ART. 29. *The Empress Matilda, a Novel, in a Series of Letters; in Two Vols.* By a Lady. 8vo. 6s. Wilkins, and Law. 1796.

One of the most humble performances that ever came from the hands of any gentleman, or any lady.

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## DIVINITY.

ART. 30. *Claude's Essay on the Composition of a Sermon, formerly translated from the French, by the Rev. Robert Robinson. With an Appendix; containing one Hundred Skeletons of Sermons, several being the Substance of Sermons preached before the University. By the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge.* large 8vo. 374 pp. 10s. 6d. Deighton, &c. Cambridge; Matthews, No. 18, Strand; Dilly, in the Poultry, &c. 1796.

ART. 31. *The Gospel Message; a Sermon preached before the University, Nov. 13, 1796. To which are annexed four Skeletons of Sermons upon the same Text, treated in four different Ways, with a View to illustrate all Mr. Claude's Rules of Composition and Topics of Discourse. By the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge. The above is intended as an Appendix to Claude's Essay, and the Hundred Skeletons before published. The fifth Edition.* same sized 8vo. 24 pp. 1s. the same Booksellers. 1796.

Claude's Essay was translated by the Rev. Robert Robinson, whose implacable hostility to the established church might be known, if it were not otherwise, by his life written by Mr. Dyer\*, who is animated with the same spirit. The present editor has reprinted his translation, but omitted almost all his notes, for which he assigns this very sufficient reason. They were compiled, "which any person who reads a single page of them *must see*,—for dissenting ministers, and after making all possible allowance for the views of the compiler, are, indeed, (as the author called them) *an odd farrago*. But a far more serious ground of objection against them is, that they are replete with levity, and teeming with acrimony against the established church. The preface itself, short as it is, will afford us but too just a specimen both of the matter contained in them, and of the spirit which they breathe throughout. I will venture to affirm, says Mr. Robinson, in spite of Lord Clarendon and Dr. Burn, that we have not a brother so ignorant, and so impudent, as to dare to preach to seven old women in an hog-sye, what Doctors and Bishops have preached before Universities and Kings."

The Essay of the French Author, is certainly a sensible and valuable treatise, and the exemplification of its rules given by Mr. Simeon, in his Century of *Skeletons*, is highly calculated to be useful. It is certainly a considerable improvement, both in plan and execution, upon the method used by Beveridge, in his *Thesaurus Theologicus*. The matter, by being more compressed, is better adapted for use; and the unity of design which makes the great merit of such sketches, is not only strict, but is rendered clear to all by the mode of their arrangement.

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\* See Brit. Crit. vol. viii. p. 490.

The sermon intended as an appendix, is one which not improbably may have brought upon the author an imputation of Methodism; but we neither can, nor ever will consent to pay such a compliment to that sect, as to consign to them whatever delivers boldly the full doctrines of the Gospel. The text is one on which, as the author very justly says, many would be ashamed and almost afraid to preach, Mark xvi. 15, 16, and the arguments by which the preacher supports the doctrine of the text, which in itself is too plain to be mistaken, are to our apprehension irrefragable: not, however, excluding those alleviations which justice, humanity, and scripture itself suggest. The four sketches subjoined, of the same text treated on four different plans, afford a more extraordinary proof than even the former book, of the author's vast resources in point of matter, and uncommon skill in arrangements. He has our strong wishes for the success and extension of his plan.

ART. 32. *A Sermon against Injustice and Fraud, occasioned by the iniquitous Practices which have been recently discovered in different Parts of the Kingdom, in consequence of the late needful Regulations authorized by the Legislature, and enforced by the Magistrates, in regard to Weights and Measures, &c.* By the Rev. C. Hodgson, LL. B. Vicar of Marholm, in Northamptonshire. 8vo. 22 pp. Jacob, Peterborough; Longman, London. 1796.

Good and useful admonition, expressed in plain language. We can, some of us, bear a strong attestation to the expediency of the late Act of Parliament, for examining weights and balances. The frauds committed in this matter, within a district well known to us, appeared upon enquiry to be numerous beyond all expectation.

ART. 33. *Publick Worship. A Sermon preached at the Consecration of All Saints Church, Southampton, before the Right Reverend the Lord Bishop of Exeter, Nov. 12, 1795.* By Richard Mant, D. D. Rector of the Parish. 8vo. 35 pp. 1s. Baker, Southampton; Rivington, London. 1796.

A sermon, or any other work, intended for delivery only, and not for the press, but printed verbatim, in order to remove misconstructions of it, is a proper object of indulgent criticism. Dr. Mant has, by this publication, vindicated himself from the charge of having spoken reproachfully concerning the Dissenters in his neighbourhood; and if he has not entitled himself to any high degree of praise, neither has he done himself any discredit, as a scholar or a divine. We shall take this opportunity of reminding the clergy in general, that since they are surrounded on all public occasions by cavillers, too much care can hardly be taken by them, that the good which they intend may not be evil spoken of.

ART. 34. *Answer to Payne's Age of Reason, with a short View of the Obedience which Christians are bound to yield to the Powers that be.* By David Wilson, V. D. M. Pittenweem. 8vo. 123 pp. 2s. Morrison, Perth; Vernor and Hood, Birchin-lane, London. 1796.

Answers to Paine have now appeared in Scotland and Ireland, as well as here. The acuteness of the present is not very great, nor the style

style of the author very pure. It was indeed no very good omen, before we read the pamphlet regularly, to perceive that the writer, with the book of his antagonist before him to answer, mis-spells his name throughout, writing Payne instead of Paine. We have found, however, some good remarks in the tract, though none remarkable enough to require insertion here. By what class of readers this author meant to be understood, when he wrote of "the *Primores regni, homologating* the King's rule," and what is intended by his capitals V. D. M. we are equally unable to guess. The latter will admit of a farcaſtic interpretation into three very common English words, which, however, we will not give, nor should admit, more than we do other miſinterpretations of the ſame kind.

ART. 35. *Letters originally adreſſed to the Inhabitants of Cork, in defence of revealed Religion, occaſioned by the circulation of Mr. Paine's Age of Reaſon, in that City. Second Edition, with conſiderable Alterations and Additions.* 8vo. 112 pp. 2s. 6d. Cork, printed for the Author. Johnson, St. Paul's Church-Yard, London. 1796.

This author, who ſigns himſelf T. D. Hinckes, ſpeaks in high terms of the liberality and goodneſs of the *Association for promoting Religion and Virtue*, (in the City of Cork) who not only engaged to take off a conſiderable number of copies of this tract, after the firſt edition had been ſold, but gave him ſome material aſſiſtance by remarks communicated to him. Among the perſons active in this good work, he particularly mentions the Biſhop of Cork, and a Mr. Knox. The author has evidently read with judgment, and conſidered with ſagacity, and may be ranked with the able anſwerers of Paine. His book contains 16 Letters: 1, Introduction. 2, 3, On the imperfections of Reaſon. 4, On the Excellency of the Chriſtian Doctrines. 5, Some Objections conſidered. 6, On the nature of the Evidences of Chriſtianity. 7, 8, On the Evidence for the principal Facts. 9, On the genuineness of the Books of the New Teſtament. 10, On Miracles. 11, On the Reſurrection of Chriſt. 12, On the Evidence for the Moſaic Revelation. 13, On Prophecy in general. 14, On Prophecies reſpecting various Nations contained in the Jewiſh Scripture. 15, On the Evidence of Mahometaniſm. 16, Conclusion. The ſhort view of the writers who ſupport the genuineness of the books of the New Teſtament, taken originally from Lardner, in p. 64, is judiciously abridged from chap. ix. § 1. of Mr. Paley's Evidences, to whoſe writings this author frequently refers. We have no doubt that the circulation of this tract in the dioceſe of Cork, muſt have rendered conſiderable ſervice to the cauſe of truth.

ART. 36. *Argumentum ad Hominem: a Diſcourſe on the Clerical Character, and its Parochial Obligations; compoſed under the Idea of a Viſitation Sermon.* 4to. 24 pp. 1s. Chapman. 1796.

A feeble and contemptible effort, under the mask of "warm affection" for the clergy of the church of England, to excite a general hatred towards them. Attempts for this purpoſe are become very

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common. Sometimes they proceed from men who boldly disclaim all pretensions to religion; sometimes from men of an opposite character, who fancy that none are religious but themselves. The present attack is from the last mentioned quarter. We trust, that the clergy will continue, by zeal in the discharge of their duties, and circumspection in their conduct, to repel the assaults of their avowed enemies; and to counteract the treachery of this, and of all other their false friends.

ART. 37. *Unitarianism explained and defended, in a Discourse delivered in Philadelphia, 1796. By Joseph Priestley, LL. D. F. R. S.* 8vo. 44 pp. 1s. Johnson, 1796.

Dr. Priestley (as we learn from the preface) had, before the publication of this, delivered a series of discourses on the evidences of revealed religion. To the reception of these, obstacles appear to have arisen from the peculiar tenets which Dr. P. maintains. The object, therefore, of this discourse, is to conciliate the favor of the orthodox, and to vindicate the claim of the Unitarians to the character of Christians. The style and sentiments of this discourse, present nothing beyond what has already appeared from the pen of Dr. Priestley; and we sincerely hope (though by no means hostile to the *personal* comforts of Dr. P.) that the inhabitants of Philadelphia may find nothing in this address, to induce them to drop those alarms which they are here stated to have discovered, "at the idea of great danger from the spread of certain opinions, especially those of the Unitarians." Pref.

ART. 38. *A Sermon preached before the Right Hon. Lord Onslow, and the Gentlemen Volunteers of the Parish of St. Mary Magdalen, Bermondsey, at their Parish Church, on Thursday, the 16th of June, 1796, at the Delivery of their Colours. By the Rev. Henry Cox Mason, A. M. Chaplain to his Lordship and the Corps.* 4to. 18 pp. 1s. Priestley, No. 1, Paternoster-Row. 1796.

This is doubtless a loyal and truly patriotic effusion. It was in unison with the feelings of the congregation, and tended to animate them to the just defence of their king and country. Here the discourse should have been considered as *functus officio*. Requests for the publication of such matters, are too commonly made from politeness and partiality, rather than with deliberate judgment and discrimination.

ART. 39. *A Sermon, preached at Wickham, in the County of Southampton, on Wednesday, March 9, 1796, being the Day appointed by his Majesty's Proclamation for a General Fast. By Joseph Pickering, M. A. Curate of Wickham.* 4to. 18 pp. 1s. Gardner, No. 200, Strand. 1796.

The preacher takes for his text *Mich. vi. 8.* "What doth the Lord require of thee," &c. and discourses upon it in a plain and sensible manner, but not without some mixture of declamation.



## MEDICINE.

ART. 40. *Medical Cases and Speculations, including Part IV. and V. of Considerations on the Medicinal Powers, and the Production of fixed Airs.* By Thomas Beddoes, M. D. and James Watts, Engineer. 8vo. 5s. J. Johnson. 1796.

In the introduction to the Editor's Edition of the late Dr. Brown's Elements of Medicine, he has attempted to class physicians, in the manner philosophers are accustomed to range the objects of natural history, or as the ingenious Baron Born has classed the different orders of Monks, and not, we think, unhappily. Among the different species of physicians, enumerated, \* is the "case coining doctor, publishing forged or false cases." This species of doctor has of late increased amazingly, and they are likely to continue increasing, while new repositories, easy of access, continue to be almost daily opened for the reception of their fabrications. That there are some of this species among the numerous correspondents of the Editor, and that some of the cases, admitted into this collection, owe much of their interesting appearance to the manner in which they are tricked out by their partial and fond parents, it would not be difficult to show, but this would be an invidious office; every reader acquainted with the phenomena of diseases, will, we trust, see instances in which effects are attributed to the cases which were probably the offspring of different agents. This however will not destroy the general result, that the gases are capable of producing alterations in the body, and that this power has in a few instances been so conducted as to prove beneficial. We are not able to account for the uneasiness the Editor seems to feel at having made but few proselytes among physicians of years and experience, and think he might have attributed their tardiness in crediting the miraculous stories related of the effects of the gases, to other motives than indolence or selfishness. Few men, versed in the practice of physic, have escaped the mortification of being repeatedly disappointed in their expectations of success, from remedies promulgated and recommended by persons, whose characters for worth and integrity forbade all suspicion of intentional deception. At this period, when a rage for novelty pervades all ranks of people, and a desire of making proselytes is so prevalent, more than ordinary caution seems necessary in admitting new doctrines, until the principles of them be established on something more than theory, and incontrovertible proofs of their utility be produced. If the gases are really possessed of those super-eminent properties, which their admirers think they see in them, the scepticism of a few physicians will have very little effect in ultimately preventing their general adoption; their patrons are numerous, zealous, and amply disseminated, as the present collection of cases, furnished by experimentors from all parts of the coun-

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\* Elements of Medicine, vol. i. p. 121. Ed. 1795.

try abundantly evinces. "If the editor had (he says, preface, p. 14) no correspondent in town or country, to consign him patients, no religious sect or great man to enrich and *degrade* him by their patronage; from the younger part of the faculty, and from men of inquisitive minds, he has experienced perfect good will. This he considers, with regard to both parties, as an implied declaration, how unavailing they deem all known means, against the most terrible of our domestic evils; and in general how poor in its pomp they have found medicine." We do not think the proselytism of the younger part of the profession, that is, of persons, who have not had sufficient experience to enable them to appreciate the value of the principles in which they have been educated, is a proof either of the merit of the new, or the inefficacy of the old doctrines—That little of real worth has yet been achieved by the gages, numerous as the experiments with them have been, may, we think, be fairly deduced from the candid confession of the editor, with which he concludes his preface. "Hitherto, he says, the editor has merely endeavoured to discover in nature and accident, the vestiges of a path, along which art may proceed to an end which she has never yet reached. He is perfectly sensible, that he has brought very little to bear. In putting out of his hands the present pamphlet, which he intends as the last of the series, he thinks it due to his readers to make this declaration of his pretensions."

We shall not enter into a discussion with the editor, relative to the letter\*, with which he prefaced a former part of this work, and which we considered as a fiction. If such a person as Sir Jeremiah Morriſon exists, his real name should have been given to the public; if that could not be permitted, the letter should have been suppressed, lest the infamy due to his conduct, should be affixed to some innocent and worthy character. The story of the enraged apothecary is by no means established by Dr. Thornton's letter, which is now given. The doctor indeed says, "† that the apothecary sent in his bill, and threatened to arrest his patient, with whom he was formerly in the habits of intimacy, *wholly* because the patient was determined to inhale the vital air." It is evident that the force of the assertion lies in the word *wholly*. The fact might have happened, and the patient might tell the doctor it was wholly on that account; but until the apothecary's story be heard, we think little attention should be paid to this assertion. On the whole, we cannot help thinking, that the credit of the gages is rather injured than strengthened by the publication of such stories.

ART. 41. *A Treatise on Nervous Diseases, in which are introduced some Observations on the Structure and Functions of the Nervous System, and such an Investigation of the Symptoms and Causes of these Diseases as may lead to a rational and successful Method of Cure.* By Sayer Walker, M.D. 8vo. p. 224. 3s. 6d. J. Philips, George-yard, Lombard-street. 1796.

The diseases here considered are the same that Sydenham denominates, hysteric or hypochondriac, two diseases he says resembling each

\* British Critic, Vol. vii. p. 590.

† Part V. p. 28.

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other in appearance, as nearly as our egg does another, "vix ovum ovo similius." The author begins by giving an account of the structure and functions of the nerves. On these heads he recites the different opinions of physiologists, but, we think, without adding any thing to what was before generally known. In his description of the symptoms, which follows, and in his observations on the method of treating them, he has been anticipated by Sydenham, but more particularly by the late Doctor Whytt, in his celebrated work on nervous hypochondriac and hysteric disorders; so closely indeed does the present author follow that writer, that we wonder he has not been more explicit in acknowledging his obligations to him.

As a specimen of the work, we shall give the author's mode of discriminating, the flow of pale urine, frequent in hysteric paroxysm, from diabetes, with which he thinks it may be sometimes confounded.

"We have observed, he says, p. 106, that a very copious discharge of urine, is a very frequent symptom of nervous complaints. If the patient has heard much of diabetes, as a dangerous, and, sometimes a fatal disease, he is very apt to attribute the symptom he observes to the same cause. This alarm may often be unnecessary. This symptom, as we have seen, is a very common, indeed an almost constant, concomitant of nervous complaints. But frequent as this affection of the urinary system may be, in comparison of the primary disease, it certainly demands attention, and it will sometimes, exercise the judgment of the practitioner, to form a distinction between the two cases. The diabetes may, after some time at least, be distinguished by the continuation of it day after day, in a nearly equal quantity; whereas in nervous diseases it is only occasional and temporary. The urine in the one case, is limpid and tasteless; in the other it is sometimes of a yellowish green colour, and of a sweet taste. The diabetes is generally attended with a great degree of thirst, and a diminished secretion on the skin. These circumstances, duly attended to, will generally enable us to distinguish the two diseases."

We do not believe there is much danger of the diseases being confounded, if however that should happen, the marks here described will sufficiently distinguish them.

## POLITICS.

ART. 42. *The Use and Abuse of Money; being an Inquiry into the Causes and present State of Civil Society, wherein the Existence of the National Debt is denied and disproved. The Second Edition. To which is prefixed, a Dedication to Members of Parliament; and a Reply to the Analytical Reviewers. By the Author of the Essays on Agriculture.* 8vo. 1s. 6d. pp. 48. Scott and Jordan. 1796.

A man unskilled in the forms of argument will be unable to refute a sophism, the construction of which may be very coarse. If it be analogous to his prejudices, he will receive it as a truth; and if at the same time it flatter his passions, when opportunity serves, he will act upon it. Hence what is only contemptible in the peaceable periods of

of society becomes noxious when the minds of the lower class are in a considerable degree of fermentation. The attempts to lead them to excesses fatal to the interests of civil society, were never more frequent than at present; and the publication before us appears to be written with that design: we shall give a view of some of the leading principles of the writer, and some brief strictures upon them.

“Bodily labour” this writer asserts to be the foundation of all property, (p. 6. and p. 8.) and according to the original and national constitution of things, the idle, he says, have no right or property in any thing; (p. 8.) and a few lines further on, he defines the idle to be those “who never work at all, are rolling in luxury, and possess all the property in the kingdom. But this natural constitution is the whole code of the law of nature, or the law imposed by the creator on all beings, which never can be set aside by their subsequent acts or compacts.” This is the doctrine of confiscation of possessions in its worst extent.

This writer, after pointing out some uses of coined money, comes to the abuses of it. These he derives from the introduction of paper money; to this he attributes “the slavishly laborious starving in want, the idle living in luxury,” and here he finds the cause of monopoly, the scarcity of money, of abbreviations of liberty, frequency of foreign wars, &c. &c. we do not suppose that this author can be ignorant, that the difference of the state of the rich and poor was more striking, monopolies and abbreviations of liberty more numerous, before the introduction of paper credit than since; as to the other particulars, the state of society has continued much the same.

The external and internal security of a nation cannot be supported without some taxes; but the principle laid down here, that all taxes fall ultimately upon the labourer, militates equally against all taxes. This writer also argues for the annihilation of the capital and annuities of the public creditors, with the exclusion of those of a relatively indigent class described by him. He declares, that it would be injustice to ourselves and posterity to pay it if we could; that “it would be villainy to enforce the payment, if it were possible,” (p. 45.) and that “the labourer ought to recover satisfaction in damages, for the monies already obtained under pretence of the debt” (p. 44.) as the contracting it was a “fraudulent transaction.” We shall abridge his argument in proof of this; the national debt consists of paper, whereby labour is brought in debtor to the amount of hundreds of millions, though it never cost the fabrication the value of so many pins!!! “Wonder, O heavens, and be astonished, O earth, at the folly, the stupidity, and the villainy of mankind,” (p. 26, 27.) and, at the latter end of his tract, he declares, that “the creditor to [raise] this debt, never parted with a valuable consideration:” (p. 44.) we would ask, is not any thing that will be currently received in exchange for 40 quarters at 50s. a quarter, a valuable consideration, and will not a good bill of 100l. though “merely a slip of paper stamped and scratched over” (p. 45.) be so received, it is therefore a valuable consideration, and every such stamped or scratched slip of paper advanced to the nation, constitutes a legitimate debt upon the nation, of the amount of 100l. or any other which it bears, be it less or more.

Among

Among "the annual effects of the debt upon society," we find the following; the Exchequer issues "to be paid away as a *matter of favour*," "and to whom the *payer chooses*," millions and "millions of money every year." (p. 29. l. 22. and l. 6.)

Of himself, this writer expresses his opinion, "his mind perhaps was formed for thinking" of his principles

" If these fail,  
The pillar'd firmament is rottenness,  
And earth's base built on stubble."

Yet this writer does not want ability to abuse, and particularly he possesses the faculty of giving to abstract matter great clearness and illustration, his confidence in himself will not diminish his authority with that class, for whose use his work is intended, although addressed to another.

In this review of the tract, we have passed over many particulars deserving our severest reprehension, although we have been somewhat full in our account of it, that the friends of their country, and of all civil government, may know in what modes the attempt to subvert them continues to be carried on.

**ART. 43.** *Remarks upon the Conduct of the respective Governments of Great Britain and France, on the late Negotiations for Peace.* 8vo. 42 pp. Stockdale. 1797.

We do not perceive that any thing is mistated in this account of the negotiation of the present year; nor do we think it very easy for any person to read it without being convinced that the right of the question was on the side of our government. The single act of demanding an ultimatum before any points had been discussed respecting the proposals made, manifests so absolute and so insolent a determination to continue hostilities, that we do not see how it can be mistaken. The whole is here stated with great clearness, and illustrated by proper references to history, respecting the circumstances of former negotiations.

**ART. 44.** *Thoughts on the present Negotiation.* 8vo. 1s. Jordan. 1796.

A declamatory effusion against Mr. Pitt, whose (in the opinion of this writer) "greatest resource is cunning, and whose wisdom consists in deceit." The title at least is a misnomer; for, throughout the pamphlet, nothing is said of the negotiation or Lord Malmesbury.

**ART. 45.** *Political Strictures on the present Ministers, occasioned by reading Friendly Remarks addressed to Mr. Pitt.* 8vo. price 1s. 6d. Griffiths. 1796.

We should have pronounced this a puerile performance; but that the author tells us he was the companion of the toils, and partaker of the glories, of Lord Cornwallis. He will do well to be satisfied with military trophies, for he will never obtain any on account of his sagacity as a politician, or of his talents as an author.

**ART.**

ART. 46. *A Few State Criminals brought to the Bar of Public Justice, with Observations on the Last, and Advice to the New Parliament, calling themselves the Representatives of the People.* 8vo. price 1s. Eaton. 1796.

The writer thinks the salvation of this country can alone be obtained by impeaching the minister, by repealing the two bills, and an immediate peace; a complete reform in the representation, universal suffrage, annual parliaments, and equality of rights.

ART. 47. *The Abolition of the Slave Trade, Peace, and a temperate Reform, essential to the Salvation of England.* 8vo. 1s. 6d. Crosby. 1797.

This gentleman is a little more temperate than the preceding, and certainly more plausible in his arguments. He would have the slave trade abolished, and make the great continent of Africa a market for our manufactures, and for the purchase of our raw materials. This, and a peace, and a reform of government, "can alone prevent our laws, our commerce, our sciences, and our country, from being swept away in one vast ruin!"

ART. 48. *Considerations on Lord Grenville's and Mr. Pitt's Bills concerning treasonable and seditious Practices, and unlawful Assemblies. By a Lover of Order.* 8vo. 1s. 6d. Johnson. 1797.

This is a remarkably well written pamphlet, which professing temperately to try the merits of the above two bills, ultimately pronounces them unnecessary and full of dangerous tendency. The best answer to all arguments against the bills, is the experiment of two years, in which period, to say no more, they do not appear to have done any harm.

ART. 49. *The Constitutional Defence of England, internal and external. By John Cartwright, Esq.* 8vo. pp. 159. 3s. Johnson. 1796.

The substance of this tract "was intended to have been spoken on the nomination of candidates for the county of Lincoln, on the 6th of May," 1796. "King, Lords, and Commons, defended against domestic enemies", by *Major Cartwright*, is such a title for a speech, as may raise a smile on the faces of those readers to whom the Major's politics are sufficiently known. But the matter is explained at p. 144.—"It is, at this crisis, the happy fortune of England, that her constitution, *rightly understood*, is truly republican." And how is this favourite doctrine supported? Why truly, the *public interest*, and the rights and liberties of the people, being the direct *objects* of the English constitution, the true denomination of our government is that of a commonwealth." A veteran in politics should be ashamed of such trifling. Every child in that science knows, that the *denomination* of a government is taken from the *form* of it. Perhaps the Major would reconcile us to the *name* of a republic, by way of preparing us for the thing itself; but we wish to keep both at a distance. Whoever has read one of

of this writer's many political lucubrations, has read them all. Whatever be the subject or the occasion, we are sure to meet with little else, than desultory invectives against boroughs and corruption, and panegyrics upon equal representation and annual parliaments. At p. 19, there is a sharp, and (as we hear from an eye-witness,) a just rebuke to a noble lord, who had the imprudent curiosity to superintend the nomination of candidates, from a window of a county-hall, at the right-hand of the high-sheriff. But when it is insinuated, at p. 21, that peers, having property in Lincolnshire, require their tenants "either to turn out as cavalry, or to turn out of their farms", we have irrefragable authority for believing that this is more invidious than correct; and that the yeomen-cavalry of Lincolnshire (whose number is increasing) are very respectable men, who have well earned, and have received the thanks of the lieutenancy and magistracy of the county for their useful services.

ART. 50. *A Continuation of the Political Survey of the future Condition of France.* By Dumouriez. 8vo. 1s. 6d. Dilly. 1796.

This publication is marked with the customary shrewdness of this singular character, and will be found to contain many sagacious observations; among which, none perhaps is more important than the following: "More than an eighth part of all the inhabitants of France are sustained by the nation, and it is the immense number of people receiving wages which ruins the state, and impedes all the operations of government."

ART. 51. *A Brief History of the Wars and Treaties in which England has been engaged, from the Revolution of King Charles II. to the present Time; with a Sketch of the Causes of the French Revolution, and of the Motives which led to the War between the Confederate Powers and the French Nation.* 8vo. 1s. 6d. Robinsons, 1796.

The author says this is a plain narrative of facts, from which even the alarmist has nothing to apprehend, &c. &c. It winds up, however, with a philippic against ministers, for the two sedition Bills in particular; with a prayer that we may preserve inviolate the liberties which still remain to us. For our parts, we know of none that have been taken from us.

## PHILOSOPHY.

ART. 52. *Remarks concerning Stones said to have fallen from the Clouds, both in these Days, and in ancient Times.* By Edward King, Esq. F. R. S. and F. S. A. 4to. 34 pp. 2s. G. Nicol, Pall-Mall. 1796.

The most memorable instance of phænomena similar to those mentioned in the title of this tract, is that which happened in Tuscany, on the 16th of June, 1794, when, according to the evidence of several eye-witnesses, a great number of heated stones of various dimensions fell from a seeming thunder-cloud, one of which was found to weigh about

about  $5\frac{1}{2}$ lb.—They were scattered on a space of between three and four miles.—Mr. King quotes many other instances of extraordinary events of the same nature, both in ancient and modern times—Some from scripture, several from Herodian, Plutarch, Pliny, and Livy; and others that took place in recent times in France, Spain, Germany, Hungary, &c. among which is particularly described the mass that fell on the 13th of December last; at Wood Cottage, in Yorkshire, concerning which, the public curiosity has been amply gratified by a late exhibition of the stone itself in Town. Nor are instances omitted of extraordinary showers of ashes, and of hailstones of uncommon dimensions, of one of which that fell at Menabilly, in Cornwall, and weighed about one ounce, an engraving is prefixed to the tract. We must observe, that this is an ample collection of perhaps all the facts of this sort that are to be met with upon record.

Prof. Soldani, from whom the information of the Tuscan stone has been derived, is of opinion that these stones are generated in the air by a combination of mineral substances, which had risen somewhere or other as exhalations from the earth, but not, he thinks from Mount Vesuvius. Mr. K. assents to this hypothesis; but so far from acquiescing in the latter opinion, as to the place whence these materials arose, he assigns various reasons for maintaining that the great eruptions of Mount Vesuvius, which had taken place the day before this fall of stones, was the real source from which they derived their origin.—He applies the same arguments in favour of his conjecture, that the Wood Cottage stone might be ultimately traced to an eruption of Mount Hecla. The publication is altogether curious, not only from the facts it recites, but from the speculations it contains.

ART. 53. *An Account of several new and interesting Phænomena, discovered in examining the Bodies of a Man and Four Horses, killed by Lightning, near Dover in Kent. With Remarks on the Insufficiency of the popular Theory of Electricity to explain them. By the Reverend Jobu Lyon, Minister of St. Mary's, Dover. Printed by J. Phillips, London. 8vo. 38 pp. 1s. 1796.*

In this short publication, the author describes a severe thunder storm, which happened on the 14th of August, 1795, and which occasioned the death of a man and four horses, on the hill called the Heights, on the south-west side of Dover Down. The unfortunate man, with an empty cart and four horses, had taken shelter under a solitary hawthorn bush, where they were found dead about two hours after the storm had passed over. "The man was sitting under the bush; the three trace-horses were fallen on their near sides, with the neck of the fore-horse lying across the man's thighs; the third horse with his head doubled under his neck; and the shaft-horse on his belly, with his legs under him. On the most minute examination of the horses as they lay, there was no external appearance denoting a mortal wound. A few long hairs on the breast of one of them were slightly singed; the eyes of all of them were opaque; the penis of each gelding was extended; the female had emitted a considerable secretion, and the bodies of all of them were very hard, being distended with air in the intestines."

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The bush was unhurt. The first impression of the lightning appears to have been made on the head of the fore-horse.—The lightning seems to have penetrated into the ground, close by the off fore-leg of the shaft-horse, where a hole was found of about one inch in diameter at the surface, and more than three feet deep, in a perpendicular direction. “ Though there had been, for some time, a very heavy rain, the earth was so hot round the hole which had been formed by the lightning, that it took off the varnish from a supplejack, put into it two hours after the storm had subsided.”

The features of the man's face were neither discomposed nor discoloured; his abdomen was much distended; his watch, watch chain, and inside of the woollen waistcoat, were discoloured. On opening the horses, the principal phenomenon was found to be a rupture of the heart. “ In three out of the four horses, the heart was found ruptured quite across the right ventricle, in an oblique direction; and the upper part of the wound was about as far from the right auricle, as the lower part of it was from the point of the heart. The carotid artery, in the right side of the neck of the second horse, was also ruptured; he bled a little out of his mouth, and there was extravasated blood in the thorax; but the heart was not apparently injured.”

Agreeably to the title of this work, Mr. Lyon's principal object is an endeavour to prove, that the Franklinian, or common theory of electricity, cannot account for the phenomena, which were observed during, and after, this thunder storm; but that those phenomena are perfectly reconcilable to his own peculiar theory, which Mr. L. published in a former work. Without troubling the reader with the particular detail and examination of this author's arguments, statements, and quotations, which are equally incorrect and inconclusive, we may observe upon the whole, that with respect to those theories, a perfect balance of accounts seems to exist between Mr. Lyon and the collective body of other electricians; for whilst Mr. Lyon appears not to understand the true principles of the Franklinian doctrine; his own theory is incomprehensible to other electricians.

## MISCELLANIES.

ART. 54. *The Life of the Rev. William Romaine, M. A. Late Rector of the united Parishes of St. Andrew by the Wardrobe, and St. Ann's, Blackfriars, and Lecturer of St. Dunstan's in the West.* By William Bromley Cadogan, M. A. 8vo. 96 pp. 1s. 6d. Matthews. 1796.

The extraordinary popularity of the subject of these memoirs will naturally have excited a curiosity, to know the most interesting particulars in his life and history. Such particulars are here digested by one, whose religious zeal and sentiments possessed a strong resemblance to those of his deceased friend. The peculiarities of Mr. Romaine excepted, (and who has not his peculiarities?) we find much in his general character to admire; and if our admiration do not keep pace with that of his biographer, we readily profess our respect for the

uniformity of his attachment to the national church, and the zeal and benevolence of his parochial exertions. It is a melancholy circumstance, that before his account of this deceased friend could be circulated far, Mr. Cadogan himself was summoned to that change, which even to the good is awful; and, at his period of life, (about 48) the more melancholy to surviving friends, from being less expected. Mr. Cadogan has left many connected with him, both by friendship, and by his clerical situation, who sincerely and deeply lament his loss.

ART. 55. *Three Letters on the Subject of Tithes and Tithe-Associators; the two first addressed to Thomas Bradbridge, Esq. Chairman of the Devonshire Tithe-Association; the third to the Writer who hath assumed the Signature of "a Country Curate." Together with an introductory Preface, and some Addenda to the whole. By a Payer of Tithes, and a Detector of Misrepresentation.* 88 pp. 1s. 6d. Trewman, Exeter; Cadell and Davies, London. 1796.

The object of these letters is to state to the public the conduct of this association, and some of its partizans. The association had proceeded so far, as to order that the names of such clergymen should be advertised in the newspapers, who, on account of the increased value of the tithe to the farmer, and the increased rate they paid to him for titheable articles, demanded an increased composition. No great attention was paid to correctness in the list of the clergy thus placarded: the name of the minister of Oakford was inserted; but the farmers of the parish stood forth in his vindication. The letters contain also some other curious particulars of the history of this association. How the grand jury at the quarter session, consisting of associators, Thomas Bradbridge, Esq. in the chair, passed a vote of thanks to Thomas Bradbridge, Esq. for "his zeal in so good a cause," and of approbation of all the measures of the association; and how brother associators, coming into the occupation of tithes, become back-sliders, and great raisers of tithes. In his last letter, which is to the writer who styles himself a country curate, this author considers the signature, first, as fictitious, and, secondly, as real; and thus places him on the horns of a dilemma, from which he will not very easily disengage himself.

ART. 56. *The Seaman's Guide, shewing how to Live comfortably at Sea; recommended also to all Bakers and Housekeepers. By the Honourable J. Cochrane.* 8vo. 48 pp. Highley. 1797.

This useful little tract is dedicated (we presume by permission) to the Earl of Spencer, in a short address, possessing the elegance of simplicity, and the charm of truth. Mr. Cochrane was bred to the sea. The plans he published for improvements in the shipping of the East India Company were, as we have seen in a former number, adopted by government. He has made many valuable observations on the state of the useful arts in different parts of Asia, particularly Hindostan and China, and indeed in all quarters of the world. His description of the art of baking with artificial yeast, or leaven, is clear and distinct, and of infinite consequence to this great city and the country in general;

ral; in which, for the most part, yeast is not to be procured without difficulty. But it is, perhaps, of still more importance to inform poor people, as he does, whether at sea or land, how to make the most of such viands as are within their power—to make them go further by easy methods of cookery, equally salubrious and savoury. The *Savoury Viand*, even in these familiar respects, is surely of great importance. We are assured by naval officers, that the improvements Mr. C. recommends, may be adopted at sea with the greatest ease as well as advantage; and are, therefore, induced to hope that a trial of them, at least, will be encouraged.

ART. 57. *An Enquiry into the Causes and Production of Poverty, and the State of the Poor: together with the proposed Means for their effectual Relief.* By John Vancouver. 8vo. 148 pp. 2s. Edwards. 1796.

The author appears to have *speculated* much on the subject of his tract; but we find in it many causes for believing that he is not practically conversant with the laws relating to the poor. The mode of relief proposed is not very new, nor (we fear) very practicable, namely, a general subscription of one shilling in the pound, on the amount of every member's earnings. P. 111. A style more verbose, and less perspicuous, than that of this work, is not often to be found. The following is a notable specimen of eloquence, on a plain, practical subject: "Let the difficulties to be surmounted, instead of one, be thousands; let them multiply on the sight of the projector, like the summits of the lofty Appenine, the higher he ascends; yet will the glorious, the benevolent cause in which he is engaged, give him fast hold, that his feet slip not; and supply him with strength and courage to prosecute his laborious journey."

ART. 58. *Thomas Paine Vindicated. Being a short Letter to the Bishop of Landaff's Reply to Thomas Paine's Age of Reason.* By a Deist. 8vo. 36 pp. 1s. Crosby. 1796.

There are minds as there are constitutions of body, so unfortunately disposed, or so ill managed by their possessors, that in them the most wholesome food turns to bad effect. This author says to Bishop Watson, "Years ago, when a very young man, I read your 'Apology for Christianity' (which was published only last year. He means probably the Letters to Gibbon) and it was one of the first books that led me to consider the sacred writings, as they are called in no respect above others as to their divine origin." This is evidently either a direct falsehood, or a foolish confusing of different books. It is a terrible loss of time to examine such pamphlets, in which the writer talks of a sentence being *suifful* and ostentations, and which, even in the title, he calls a letter to a reply. Nothing is remarkable in the whole, besides these absurdities; except a most violent, and equally absurd and ill-founded, rage against christianity. If such things sell, the age is foolish as well as wicked; but we trust they do not.

ART. 59. *A descriptive List of the Provincial Copper Coins or Tokens, issued between the Years 1786 and 1796, arranged alphabetically. By Samuel Birchall, of Leeds; from the Originals in his Possession.* 8vo. 141 pp. 2s. Birchall, Leeds. Young, No. 18, Ludgate-street. 1796.

Several descriptions of these copper tokens have appeared, most of them with engravings, executed with more or less skill. One that we have seen, without letter-press, is in a style of engraving far better than we should have supposed the subject to deserve. The name of the artist we do not recollect. The present account is merely verbal, and is drawn up in the alphabetic order of the places where the pieces were struck, with a convenient space at the end of each letter for inserting, we presume, such other specimens as may subsequently appear, or may have escaped the vigilance of this collector. The method is convenient and clear, and likely to be useful to those who are curious on the subject.

ART. 60. *Plain Reasons for a General Reform of our Charities, in a Letter to Sir John Sinclair, Bart. President of the Agriculture Society; occasioned by the Circulation of their late Queries in favour of the distressed Poor, with an Appendix, relative to a particular Benefaction of the first Consequence.* 8vo. 117 pp. 2s. 6d. Stockdale. 1796.

The plain reasons which this author offers on behalf of the reform proposed, are founded upon the abuse of a particular fund with the initials of which alone the public is favoured. The perversion of the original design of the donor in this local charity, suggests to the writer some arguments against vesting charitable funds in bodies corporate. The description of abuses which constitutes the appendix, may throw some light upon the too frequent encroachments made upon the property of the poor; and assist the designs of those who are anxious to promote the united purposes of charity and justice.

ART. 61. *The German Miscellany; consisting of Dramas, Dialogues, Tales, and Novels. Translated from that Language. By A. Thomson, Author of a Poem on Whist, the Paradise of Taste, &c.* 8vo. 282 pp. 3s. Morison, Perth; Mitchell, Edinburgh; Vernor and Hood, London. 1796.

The first of these translated pieces is, "The Indians in England, a comedy, in three acts, by President Kotzebue;" a very entertaining, and not uninstrucive performance. Fathers who are aged and infirm, and daughters who attend upon them with filial piety, may take a good lesson from the following scene: "Sir John, Good Liddy, when thy gentle eye converses so tenderly with me; I cannot describe to you how much it does me good. You will think often that your father flumbers, when I sit upon my chair, with my eyes closed? No, Liddy, your father then prays for you,—Liddy, What a sweet reward is in this moment. Your blessing, father." P. 5.

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The next piece is a tale from Meißner's Sketches, of a young man, who was brought to infamy and ruin—by a *nutshell*. So far we meet with useful warnings to young persons. But the narrative of "Bianca Capello," will do them no good; and as we are not a little watchful on their account, we protest against the *continuation* of this story, in a subsequent volume. The "history of Lamberg" also, may be dropped without much loss. If Mr. T. will use a little more care in selecting his pieces, we shall recommend them to our young readers with less hesitation.

ART. 62. *Letter the Fourth, on the Subject of the armed Yeomanry, addressed to the Right Hon. Earl Gower Sutherland, Colonel of the Staffordshire Volunteer Cavalry. By Francis Percival Eliot, Major in the above Corps.* 8vo. 24 pp. 6d. Stafford; and Longman, Paternoster-row. 1796.

When men engage zealously in the promotion of any institution, it is not unusual for them to become enthusiastically attached to it, and to view all other systems with a jaundiced eye. This appears to be the case with Major Eliot, who having dwelt on his favorite topic through four Essays\*, has at last convinced himself, that the salvation of the country depends on the Corps of the Yeomanry Cavalry; and he therefore offers to the government, a plan for perpetuating them. As both the Fencible Cavalry, and those of the Line, stand rather in the way of the Major's system, we do not wonder at his wish to remove the whole of the former, and a part of the latter; but as he has thought proper to arraign the conduct of the Minister, in raising the Fencible Corps, we think it necessary to correct an error into which he has fallen, for want of proper information, as we suppose. He says, the raising them cost government, as much as the Troops of the Line: whereas the fact is, that the men were raised without any expence whatever to the public, at a time when regularly-disciplined troops were wanted for the internal defence of the kingdom. They were raised with much more expedition, than they could have been in any other way; some regiments, we believe, in the space of a fortnight; at a time when the Troops of the Line procured men with the utmost difficulty, and were obliged to pay twenty-five guineas for every man recruited for foreign service.

Least we should swell our Review beyond the bulk of the pamphlet, we shall conclude with hoping, that the gallant writer will continue to bestride his war-horse with his usual alacrity, but as his Literary Pegasus has now carried him through four campaigns, we must give him the advice of Horace, which we know, will be more acceptable, from its coming in a language to which the Major seems peculiarly attached.

Solve senescentem mature sanus equum—

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\* See Brit. Crit. vol. vii. p. 89.

- ART. 63. *Italian Tracts, or a Collection of Selected Pieces.* 8vo. 2s. Molini. 1796.

This pamphlet is composed of two numbers of an Italian magazine, which, it seems, did not meet with encouragement. It contains many pieces, which if not of particular interest or importance, are certainly some of them curious, and all of them amusing.

- ART. 64. *An Address to the Ladies, from a Young Man. The Second Edition, with considerable Alterations.* 12mo. 100 pp. 2s. Cadell and Davies. 1796.

There can be no doubt that moral advice on the subject of dress, from a young man, will be received more favourably, and heard more attentively by the ladies, than any thing which can be suggested by grey-beards. To increase the effect of the admonition, we can assure the ladies that he is a very ingenious young man, that he writes with spirit, and quotes with taste; and that in remonstrating against the fashionable exposure of bosoms and elbows, he tells them truths, wholesome truths, to which their interest, as well as their sense of propriety, should incline them to attend. We have carefully compared this second edition with the first, and think the alterations very judicious. Some omissions, in particular, of passages where the author, in his zeal for delicacy, had rather offended delicacy, have made the essay more valuable. At the same time we must remark, with pleasure, that amidst the prevalence of depraved fashion, we still see many young and handsome females, even in the highest circles, who dress with strict propriety. Of those who, whether by exposure of their charms, or by a still more artful display of their form, which gives to dress almost the effect of nakedness, contrive to attract an attention little connected with modesty, we must say, with this their young adviser, that we cannot call them, in the proper sense of the word, modest women.

- ART. 65. *La Liturgia, ovvero formola delle preghiere pubbliche secondo l'uso della chiesa Anglicana, col Salterio di Davide. Nuovamente Tradotta dall' Inglese nel Tosco idioma, Da A. Montucci et L. Valetti, Professori di lingua Italiana.* 12mo. 6s. Vernor and Hood, Birchin Lane, Cornhill. 1796.

Our Liturgy has been translated into many languages, and, among others, into Italian. The present version has the advantage of being new, and ought therefore to surpass any former; but we have not had an opportunity of making a comparison. The form has great neatness and beauty; but it is rather an unpropitious omen, that there is a typographical error in the very frontispiece, *Satterio* being there printed for *Salterio*.

ART. 66. *The French Verbs, regular and irregular, conjugated in a short and easy Method: with Rules for the Use of the Tenses, and some Exercises annexed to them.* By M. Chardin. 8vo. 66 pp. 1s. 6d. Johnson, St. Paul's Church Yard, &c. 1796.

It is by no means extraordinary that we should, at this moment, abound in grammatical publications, on the subject of the French language; so many ingenious men have been obliged to turn their minds to the task of teaching it, that this consequence was to be expected. In the illustrations of the French verbs here published, more is done by convenient arrangement than by any other peculiarity. The exercises, however, are of a useful kind, but are likely to require the aid of a master, to apply them properly, in studying the language.

ART. 67. *Traité complet de Prononciation Angloise, dans le quel presque toutes les exceptions, sont réduites en regles générales. Avec un traité de l'Accent à l'usage des François,* Par M. E. Thomas. 8vo. 78 pp. Dulau and Co. No. 107, Wardour Street. 1796.

We have here the opposite side of the question; a native of England endeavouring to teach the niceties of English pronunciation to the French. The writer professes chiefly to follow Walker; but, being fully confident of possessing a perfect French pronunciation, undertakes to correct him in some illustrations drawn from that language.

ART. 68. *A Letter to the Lord Marquis of Buckingham; chiefly on the Subject of the numerous Emigrant French Priests, and others of the Church of Rome, resident and maintained in England at the public Expence, and on the Spirit and Principles of that Church, sacred and political.* By a Layman. 8vo. 46 pp. 1s. 6d. Owen. 1796.

This is a very strong remonstrance, and written by no vulgar hand. The author forebodes very serious danger from the invasion of Romish principles, civil and religious; and he condemns most pointedly the general neglect of their rising power in the heart of the kingdom. A charge like the following is weighty, and ought to be answered: "The original priests die, or relinquish their situation in the King's House. You would imagine that emigrants supply their place. *Nil borum*—No verbose and tedious epistle from the Bishop of St. Pol de Leon; but letters of admission not only for emigrants, but for boys and English natives, for Catholics and Papists born in this country, under the same episcopal signature." pp. 9, 10. This evil, if it existed, is probably now at an end, by the removal of the priests from that place of residence. The following sentence deserves attention, as showing an acquaintance with the spirit and the views of a very active, though (we trust) not yet a very numerous set of men in this kingdom: "In the overthrow of *our* establishment there is a common cause. Some of the Dissenters, all the Levellers and Republicans, and French Philosophers in English dresses, are united firmly *against us*. *Isacus* and the *Atridae* have but one design, and one wish." p. 20.

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The obvious defect in this letter is, that it does not instruct us *how* we can secure ourselves without cruelty to these unfortunate men. Shall we remit them to the "tender mercies" of their countrymen? The author is not so unfeeling as to say so. Let us then bear this burden a little longer, hoping that it will soon be lightened; and being assured that Protestants in general, and the Church of England in particular, will derive no common satisfaction and honour from this proof of their Christian charity.

## FOREIGN CATALOGUE.

## FRANCE.

ART. 69. *Oeuvres de Xenophon, traduites en Français sur les Textes imprimés et sur quatre Manuscrits, de la Bibliothèque nationale, par le Citoyen, Gail, Professeur de littérature Grecque au Collège de France, place Cambrai. L'an troisième. XII and 362 pp. in large 8vo. Paris. Didot.*

Mr. Gail is already known to the public by his version of *Theoritus*, his edition of *Anacreon*, his contributions to a Collection of the Greek Classics, which has appeared in Paris, and other writings of less importance; as a man, who, though he may not possess the comprehensive erudition of a *Villoison*, the diversified knowledge, with the happiest mode of applying it, so remarkable in a *Barthelemi*, or the critical sagacity of an *Auger*, has, however, very laudably distinguished himself among his countrymen, by his zeal for the dissemination of polite learning, by his intimate acquaintance with the Greek and Latin languages, and by the soundness of his judgment. This character is still further confirmed by the present edition of some of the smaller pieces of *Xenophon*. It was Mr. G.'s intention to have published the entire works of that author after the same manner, in the course of the year; but in the prosecution of the present undertaking, for which he was to depend chiefly on subscription; it does not appear, as indeed, in these times might have been apprehended, that he was sufficiently encouraged. The present volume contains the *Oeconomicus*, the *Apologia Socratis*, the treatise *de re equestri*, and the *Hipparchicus* only.

In regard to the text, Mr. G. has generally adopted that of *Zeune*, of whose critical merit he speaks in terms somewhat exceeding our opinion of it. He had likewise at his command, all the writings of *Xenophon*, and was besides fortunate enough to discover, in the National Library, and in that of *St. Germain-des-Près*, four MSS. belonging



longing to the 15th and 16th Centuries, that had never before been collated: and as he has, with the various readings collected from them, incorporated all those contained in whatever other MSS. and editions, either came into his own hands, or had been examined by *Zeune*, it is evident, that any future editor of these writings of *Xenophon*, will here be presented with the whole of the various readings brought together in a more complete manner than they had ever heretofore been. If to these considerations we add, that the French translation, which is placed at the side of the original, is executed with great attention and ability our readers may reasonably conclude, that the present edition of these books, must in many respects, be more creditable to the author, than that of the tracts *de la republ. Lacedæmoniorum* and *de republ. Atheniensium* (Par. 1786, 12), selected chiefly from *Bach*, *Ernesti*, *Zeune*, &c. in which was shown an equal want of grammatical knowledge, and of historical accuracy. The various readings from different MSS. and editions, amounting in all to 26, are given in the Latin, as the notes are in the French language. Of such among the former as are now first collected from MSS. there are indeed but few of real importance, though we have occasionally met with some recommended alike by their novelty and value; as, for instance, *Oecon.* I. 20, p. 7, where the following improvement of the text is suggested by three MSS. *λίπαι—ήδοναίς περιπεριμέναι* (*concoctæ, impregnæes*) instead of *περιπλεγμέναι*, an evident mistake, or gloss, of the transcriber. Many good readings, or what were before regarded only as ingenious conjectural emendations, are likewise confirmed by these MSS. as, for example, *Oecon.* V. 24, p. 30, where two of them, which have *αί ών γέ τι*, agree with the alteration proposed by *Camerarius*. So again, I. 6, p. 32, *μισθόν τουτου φέροιο*, and XI. 6, p. 79, *ώς ούν θεμίον όν*, according to one MS. and as *Zeune* had already corrected both passages, &c. The only *new* conjectural emendation which we have observed in this edition, is one by *Villebrune*, *Oecon.* XIX. 8, p. 114, *συνώσας τον καθαρόν προς τον πόλον*, where, in the place of *πόλον*, he very judiciously substitutes *θόλον*, according to *Pliny scribs*, (*espèce de trou, rond, creux et profond à ferrer le grain*).

We must not neglect to mention, that, notwithstanding the daily increasing expence of paper and printing in France, of which Mr. G. complains in his preface, a very splendid edition of this work is likewise published, in a quarto size, on vellum paper, and ornamented with plates, designed by *Barbier*, and engraved under the inspection of the celebrated *Ingouf*.

ART. 70. *Oeuvres d'Architecture de Peyre, accompagnés de 20 planches, grand in folio.* Paris.

The younger *Peyre*, member of the National Institution for the department of Architecture, has accompanied this well-known work of his father (*Blondel's* best scholar, who formed himself in Italy, together with *Wailly*, who built the Theatre François, and died surveyor of the public edifices at Choisy) with an excellent *Discours préliminaire*, in which, among other matters equally interesting, he compares the

temples

temples of the ancients with the churches of the moderns, and proposes a number of plans for national buildings, after the manner of the ancients.

## ITALY.

ART. 71. *Vita di L. Anneo Seneca libri IV. di Carl. di Rosmini, Acad. Fiorent. Roveredo, 1795: 358 pp. in 8vo.*

No new information is to be expected from this work, which has been extended to its present length chiefly by tedious and irrelevant extracts from the writings of *Seneca*, and in which the author has shown himself to be not less ignorant of the rules of historical criticism, than of what had been already done by such other persons as have either professedly, or otherwise, treated of the same subject. He does not even seem to have heard of Diderot's *Essai sur la Vie de Senèque*.

## GERMANY.

ART. 72. 1. *Museum für die griechische und Römische Litteratur. Herausgegeben von Carl Phil. Conz.—Museum for Greek and Roman Literature, published by C. Ph. Conz; Vol. II. 200 pp. III. 132 pp. in l. 8vo. Price 1 Rixd. 1 Gr.*

ART. 73. 2. *Magazin für Philologen. Herausgegeben von G. A. Ruperti und H. Schlichthorst. Erster Band.—Magazine for Philologists, published by G. A. Ruperti and H. Schlichthorst. Vol. I. 268 pp. in l. 8vo. Bremen, 1796.*

ART. 74. 3. *Aufsätze pädagogischen und philologischen Inhalts, von M. J. H. P. Seydenstücker.—Essays, pedagogical and philological; by J. H. P. Seydenstücker. Helmstädt. VII and 136 pp. in l. 8vo. Price 9 Gr.*

To the general merit of the two first of these works, we have already borne testimony in former numbers of the British Critic. The chief original pieces in No. I. are, 2. *Observations on the historical Art of the Ancients*, exhibiting a delineation of the historical character of *Herodotus*, *Thucydides*, and *Tacitus*, with the plans of their respective works. In the description of that of *Herodotus*, we should have recommended to the attention of the author *Böttiger's* *Dissertations de Herodoti Historia ad carminis epici indolem propius accedente*; 3. *On the Satire of the Romans, and on Juvenal*; a subject which has of late been so ably treated by Mr. *Eichstädt* and Mr. *König*. Among the translations, the most distinguished are, *The Conclusion of the First Book of Cicero's Tusculan Questions*, by Prof. *Drück*; *the first half of Aristotle's Poëtic*, by Prof. *Buble*; *Quintilian, B. 10, on Imitation*; and, lastly, *Extracts from Polybius*; and *from Aristotle's Ethics, on the different Modes*

*Modes of Government*; in the form of a Dissertation, under the title, *Political Opinions of the Ancients*, to be continued.

No. 2, is only the *Magazin für Schullehrer* (Magazine for Schoolmasters) with a new, and more confined title; in conformity to which, we think that the third and fourteenth articles should have been excluded. The leading pieces in this volume are, 1. A Dissertation on the Fate of banished Persons in Greece and Rome, by Prof. Heyne; 11. *Schaarsmid* on the *Thersites* of Homer; 16. Illustration of some Passages in Aristotle's *Poetic*, by *Facius*; 17. *Koch* on the Orator and Historian *Theopompus*; 2. Commentary on the Prologue to *Persius*, by *König*; 5, 6. *Herel's* Critical Observations on *Cicero's* Orations against *Verres*, and on the Books *de Divinatione*; 7. *Höpfner* on the Passages cited from *Sophocles* by *Suidas*; 9, 10. Collation of a MS. of *Coluthus*, by *Lenz*; and Specimens of the various Readings of three MSS. of *Juvenal*, preserved in the Library at *Wolfsbüttel*, by *Mollweide*; 8. Additions, by *Höpfner*, to the *Index Homericus* of *Ernesti*; and, 12. Remarks, by *Haymann*, on *Reitemeyer's* edition of *Zofimus*.

In No. 3, all the Essays, except one only on the *Batrachomyomachia*, relate to the improvement of scholastic instruction in the ancient languages, and in history. Mr. S. who, in our judgment, decides very properly in not allowing this mock-epic poem to be the genuine production of Homer, is, however, mistaken, when he asserts that former philologists have, in regard to its author, depended entirely on the testimony of the ancients; the contrary to which, he would have learnt from a learned Dissertation, by *Gæss*, *de Batrachomyomachia Homero vulgo adscripta*, Erlang. 1789, had he been acquainted with it. The two last Essays treat of the Conjugation of the Hebrew and Greek Verbs. In the first of these, the Origin and Formation of the Hebrew Tenses and Persons is developed, and their significations, in some degree, ascertained; which is likewise attempted in the second, in regard to the Greek Verbs, in opposition to the system of *Trendelenburg*, to which objections had already been made by *Primmisser*, in a very ingenious work, of which it does not appear that our author had heard. *Ibid.*

ART. 75. *Jeremias, aufs neue aus dem Hebräischen übersetzt, und mit kurzen Anmerkungen für unstudirte Leser oder solche die keine Theologen sind, begleitet, von D. Johann. Carl. Vollborth, königl. kurfürstl. Superintendenten und erstem Prediger zu Giffborn.*—*Jeremiah, newly translated from the Hebrew, and accompanied with short Notes for such Readers as do not professionally apply to the Study of Theology, by Dr. J. C. Vollborth.* Celle, 1795; 224 pp. in 8vo.

To the plan which the author had adopted in his Version of the twelve Minor Prophets, and of *Ezechiel* and *Daniel*, he has likewise conformed in the present work. The Translation is not only, for the most part, just, but it is also expressed in pure and intelligible language. We conceive, therefore, that the unlearned reader will, in general, find it more clear than that of *Luther*, though he may, in a few instances perhaps, have occasion to complain of its obscurity. The Notes are likewise too short to be of much service in the elucidation  
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of writings of this description. They appear to be fragments of public lectures, given by the author on Jeremiah, which he has here abridged, and endeavoured to adapt to the capacity of ordinary readers. When brevity therefore seems to have been so much studied, we were surpris'd to find that he should, in Ch. VIII. 20, go out of his way to introduce a comparison of the hope which the Jews entertained from the assistance of the Egyptians, with the dependance of the patriots in Holland, in 1787, on the protection of the French nation. Delivered from the Professorial chair, this observation might, we think, have been excusable; but it should undoubtedly not have been inserted in a work of this nature, intended for the public. *Ibid.*

ART. 76. D. J. Rosenmülleri *historia interpretationis librorum sacrorum in ecclesia christiana inde ab Apostolorum ætate usque ad Origenem. Pars I.* Hildburghausen; 251 pp. in 8vo.

The observations made by the author in five successive *Programmata*, since the year 1789, on the mode of interpreting the Holy Scriptures, and chiefly those of the N. T., employ'd at an early period in the Greek church, are here brought together, with considerable additions and alterations. On a comparison of the present work with those *Programmata*, we therefore find him justified in saying in his preface, "*Recognovi et in ordinem redegi istas meas commentatiunculæ, emendavi, quæ emendanda, et addidi quædam locis, quæ illustrationem desiderare videbantur, amputatis eis, quæ propter occasiones scribendi addita erant.*" Among the additions, in particular, may be reckoned an entirely new section, entitled, *Apostolorum ratio libros sacros V. T. interpretandi*, p. 13—40.

The following is the result of the author's remarks on this period.

1. The Greek Fathers of the first century do not appear ever to have made use of the present Gospels, and apostolical epistles; what they quote, therefore, from the history of Christ is either derived from some other Gospel, or from tradition only. *Clemens*, of *Alexandria*, is the first who made use of the entire collection of books, forming what is call'd the New Testament. That other fathers, who lived before his time, or who were contemporary with him, did not likewise have recourse to them, was owing partly to the circumstance of their having adopted the opinion of those persons, who maintained, that the Old Testament was of superior importance to any other, not excepting even the apostolical writings; and partly to that of there being yet no established canon of the N. T. It is evident that, before the time of Justin Martyr, the collection which is known under the name of *ὁ ἀπόστολος* and *τὸ ἀποστολικόν*, did not exist.
2. Though much the greater part of the Christian teachers preferred the Old Testament to the other scriptures, there were, however, some among the Catholics who entertained a very different opinion. They did not, indeed, like the Gnostics, entirely reject it, but they were more attached to the N. T.
3. There were many of the Greek Fathers of this period, who did not approve of the allegorical mode of interpreting the scriptures, as, for instance, the author of the *Recognitions*.
4. It was the fashion to consider the Mosaic ordinances, which were intended for the Jews only, as equally binding to Christians.
5. In regard to the doctrine concerning the person of Christ, almost all the Greek

Greek writers of this period might be looked upon as having a tendency to what was afterwards called Arianism. 7. The injudicious, and particularly the allegorical, method of explaining the scriptures, was very prejudicial to Christianity. *Ibid.*

ART. 77. Diodori Siculi *Bibliothecæ historice libri qui supersunt et fragmenta. Græce. Ex recensione P. Wesselingii. Curavit M. Lud. Wachler, Theolog. Prof. O. in Acad. Rindel. Voluminis primî pars prior, L. I.—III.* Lemgo, 1795; 314 pp. 8vo. Pr. 1 Rixd. 8 gr.

Every new and cheap edition of a Greek writer, more especially of such as are not usually read in schools, deserves encouragement; particularly when it is printed with a degree of accuracy equal to this now before us, in which, as far as it has come under our examination, we have not met with the smallest typographical error. We find besides, that in many proper names, where, on account of the large initial letters, the asperation had been omitted in Wesseling's edition, it is in this restored; as, for instance, p. 20, in the words 'Hρα, 'Hρα.505, &c. This is, however, all that can be said in praise of this edition. The bare text is here given, without any translation or notes; which, however, appear to be as necessary to this author, as to almost any other whatever. In this we may suppose that the reduction of the price was principally consulted; but, even on this ground, it would be impossible to justify the alterations, some of them more, and others less probable, adopted into the text chiefly from *Wesseling* and former commentators, of which no notice is any where taken; so that the reader must be often deceived, when he imagines that he has before him the genuine words of Diodorus himself. The following may serve as an example of the arbitrary changes admitted by the present editor into the text. We are informed by Diodorus, L. i. c. 5, that between the first Olympiad, and the beginning of the Gallic war, by Cæsar, there was an interval of seven hundred and thirty years. Now we know that this was, in reality, only seven hundred and seventeen years. Many commentators and historians having made this an objection to Diodorus, Mr. W. thinks himself authorized to substitute the number seven hundred and twenty, in the text. Allowing even that this alteration may be right, yet it is evident that when the student in history meets with this charge brought against the chronology of Diodorus, and wishes to refer to the author himself for information, he will be surprised to find nothing of all this in what he conceives to be the original text, and unable to account for the objection as it is stated in the books which he had read. *Jena ALZ.*

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#### ACKNOWLEDGMENTS TO CORRESPONDENTS.

Our Correspondent from Manchester, who signs himself *A Cotton Merchant*, is such a one as we rejoice to have in that, or any other place; he is loyal, sensible, and judicious. We perfectly agree with him, that the interruption of the lectures at  
Lynn,

Lynn, as he describes it, was a violent outrage: and deserved a harsher epithet than we had assigned to it. We are far from wishing to encourage or palliate any such proceedings. We only doubted how far facts would justify such a statement.

G. Z. will find that we had not forgotten what he was desirous to recall to our memory.

We are obliged to *Crito* for his letter.

To A. B. we answer, that the article he proposes, would be useful, but not literary. Its proper place would be the *Repository of Arts and Manufactures*, where indeed it is partly executed.

We have been favoured with a letter from Lord Mountmorres, of which the following passage is all that seems material for us to insert: "The orders of the House of Lords of Ireland, were reprinted from the copy published by authority, in February, 1790, because it enabled the compiler to annex the leading cases in the margin, whence they originated: and by adding also, the corresponding orders, and the leading cases in England, in the opposite margin, to give a prospectus (with the aid of some notes and additional comments) of the orders of the Peers of both kingdoms." For the anecdote of Lord Shaftesbury, he quotes the *Encyclop. Britannica*.

Writers in general, who apply for notice of their works, may be assured that we will give them as early attention as possible. They forget that their name is *Legion*. The author of the "Use and Abuse of Money," will see that we had not forgotten or overlooked him, before he wrote.

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#### LITERARY INTELLIGENCE.

Two volumes of Sermons, by the late *Rev. Mr. Southgate*, of the British Museum, are in the press, and will soon appear.

*Mr. Glasse*, we now understand, intends to publish only one volume of Sermons, and that not before next winter.

The continuation of the *Ionian Antiquities* will ere long be given to the world, with magnificent specimens of architecture, by the *Dilettanti Society*.

*Mr. Chamberlain* is about to publish imitations of the works of the *Caraccis*, which are in the royal collection of drawings.

The *Antiquarian Society* will soon issue the Remarks on Exeter Cathedral, by *C. Lyttleton*, Architect, with an architectural plate by *Carter*.

The account of *Lord Macartney's Embassy to China*, is now expected in about a month.

The concluding volume of *Boydell's Milton*, will appear in about the same time.

There is also a work on Birds, with wooden cuts by *Bewick*.

The second volume of *Mr. Laurence's Treatise on Horses*, hitherto delayed by his ill health, will be published about Michaelmas.

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THE  
BRITISH CRITIC,

For MAY, 1797.

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Ὅς δὲ κε μήτ' αὐτὸς γοῆη, μήτ' ἄλλω ἀκέσῃ  
Ἐν θυμῷ βάλληται, εὖδ' αὐτ' ἀχρηῖος ἀνὴρ.

HESIOD.

To little honour can that man be brought,  
Who's neither wise, nor willing to be taught.

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ART. I. *Philosophical Transactions of the Royal Society of London, for 1796. Part I.* 4to. 303 pp. 8s. Elmsly. 1796.

THIS part of the *Philosophical Transactions* for 1796, contains ten papers, which we shall enumerate in order.

I. *The Croonian Lecture on Muscular Motion.* By *Everard Home, F. R. S.*

This paper may be considered as a continuation of the Croonian lecture of the preceding year, in which the same author relates his experiments and observations concerning the adjustment of the eye for distinct vision at different distances. In the present paper, he endeavours to prove, "that the adjustment of the eye is produced by three different changes in the organ; an increase of curvature in the cornea, an elongation of the axis of vision, and a motion of the crystalline

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lens.

BRIT. CRIT. VOL. IX. MAY, 1797.

lens. These changes, in a great measure depend upon the contraction of the four straight muscles of the eye."

The increase or decrease of convexity in the cornea was attempted to be ascertained, by measuring, in a microscope furnished with a micrometer, the image of an object reflected from it; for it is well known that an image which is reflected from a convex surface, will grow larger or smaller according as the convexity of the reflecting surface happens to be altered. By means of this method, which was suggested and executed by the ingenuity of Mr. Ramsden, it was in a great measure ascertained, that the curvature of the cornea of the human eye varies in a small degree according to the distance of the object.

The elongation or contraction of the axis of vision was attempted to be proved by inflating eyes taken out of dead persons, and measuring them with a pair of callipers.

"From these experiments," says the author, "it appears, that the diameters of the eye do not always bear the same proportion; sometimes the transverse diameter is the longest, in other eyes it is of the same length as the axis of vision; but when the coats are distended, the transverse diameter is diminished, and the axis of vision is lengthened."

"This change, however, does not take place at all ages, for at 50 it was not met with." The commonly received opinion, that the ciliary processes are of a muscular nature, is here corroborated, by experiments on the *marfupium* in the eyes of birds, proving it to have a muscular action; and showing the similarity of structure, between it and the ciliary processes. These form the basis upon which the susceptibility of motion in the crystalline lens is here made to rest.

After having in some measure established this threefold motion of the eye, the author examines and describes the constructions peculiar to the eyes of different classes of animals, as quadrupeds, birds, and fishes. Hence he derives a corroboration of the above mentioned theory; finding that generally in those animals, which from their mode of living, from the manner of procuring their food, or from some other circumstance, are under the necessity of viewing objects both from very short, and from very long, distances, the peculiar construction of the eyes is such, as to facilitate the alteration both of the axis of vision, and of the convexity of the cornea.

With respect to the eyes of fishes, Mr. H. observes, that as it appears from the nature of the muscles of that organ, and other peculiarities, that the eye of those animals is not compressed laterally like the eyes of animals that live in air; but is flattened by being drawn backwards; he concludes, that there are two modes of adjusting the eye; one for seeing in air, and the other for seeing in water. This paper is accompanied



panied by a plate, which exhibits the constructions peculiar to the eyes of a few animals.

Upon the whole we are of opinion, that the subject of this lecture, though much light has undoubtedly been thrown upon it, is far from being exhausted, or reduced to final proof.

II. *Some Particulars in the Anatomy of a Whale.* By Mr. John Abernethy. P. 27.

The observations which are contained in this paper, were made on a male whale, of the genus named by *Linnaeus*, *balæna*.

“ The parts which in the whole correspond in situation and office with the mesenteric glands of other animals, differ considerably from those glands in structure. These peculiarities are not only curious in themselves, but are illustrative of circumstances, hitherto esteemed obscure, in the anatomy and œconomy of the lymphatic glands in general.”

It was accidentally, on making an anatomical preparation of a portion of the mesentery with the annexed intestine, that Mr. Abernethy discovered certain bags about the root of the mesentery, which when distended by an injection of wax, had nearly the size of eggs. The inner surface of those bags exhibited the terminations of many arteries and veins; from the mouths of which, the injection had rushed into the cavities of the bags, in which there was found, besides the wax, a slimy and bloody coloured fluid; and likewise a whitish substance which entered the bags at the part nearest to the intestines, and which, by means of an injection of mercury, proved to be a plexus of lacteal vessels.

“ A number of lacteals having entered one of these bags, were observed to communicate with each other, then again to separate and form other vessels, which went out of the bag. It was some time before the quicksilver passed through the plexus of vessels contained in the first bag; but after having pervaded it, it passed on to a second bag, in which was concealed a similar plexus of lacteals. The quicksilver permeated these last vessels with much greater facility than it did the former, and quickly ran out of the large lacteals which were divided at the origin of the mesentery. Besides those absorbents which passed through the bags in the manner described, there were great numbers of others which terminated by open orifices in every part of them. When quicksilver was poured into any of the lacteals, which were found near the sides of the bags, it immediately ran in a stream into their cavities.

“ It appears therefore, that in the whole, there are two ways by which the chyle can pass from the intestines into the thoracic duct: one of these is through those lacteals, which pour the absorbed chyle into bags, in which it receives an addition of animal fluids. The other passage for the chyle is through those lacteals which form a

plexus on the inside of the bags; through these vessels it passes with some difficulty on account of their communications with each other; and it is conveyed by them to the thoracic duct, in the same state that it was when first imbibed from the intestines.

“ By this communication, the progress of the fluids contained in these vessels is in some degree checked.

“ The ready termination of so many arteries in the mesenteric glands of the whale, makes it appear probable, that there is a copious secretion of fluids mixed with the absorbed chyle, and as I have before observed, a slimy bloody-coloured fluid was found in them. As the orifices of the veins were open, it appears probable, that the contents of the bags might pass in some degree into those vessels.”

III. *An Account of the late Discovery of Native Gold in Ireland. In a Letter from John Lloyd, Esq. F. R. S. P. 34.*

This letter of Mr. Lloyd, is followed by

IV. *A mineralogical Account of the Native Gold lately discovered in Ireland. In a letter from Abraham Mills, Esq. P. 38.*

From both these letters we have selected the following particulars. In the County of Wicklow, about 7 miles westward of Arklow, there is a mountain called Croughan Kinshelly, whose height above the sea is reckoned equal to about 600 or 700 yards. On the east side of this mountain, the ground falling with a quick descent, exhibits three ravines, the middle one of which is the largest. Some inconsiderable streams of water which originate from the springs and bogs on the higher lands, fall down, unite, and form a brook which runs down the largest ravine. Not far from this place is a ford, and it is about this ford that the gold is found. The bed of the brook, and the adjacent banks of gravel on each side, for near a quarter of a mile in length, and 20 or 30 yards in breadth, have been entirely stirred and washed by the peasants, who went to work in crowds, while they were permitted, to search for gold.

It appears from several facts that the existence of gold in this place had been known upwards of 25 years; though the secret had been concealed among a few persons, till the month of September, 1795, when, the discovery having been made public, a great number of people resorted to the place, and picked up a considerable quantity of gold; working with eagerness till the 15th of October following, at which time an end was put to their search, by the arrival of a party of the Kildare militia, who took possession of the place by order of government.

It has been calculated that during those six weeks about 800 ounces of gold must have been collected, which was sold at the rate of about 3l. 15. per ounce.—The gold is of a bright yellow colour, perfectly malleable, and so near to a state of purity, that out of 24 parts of it, nearly 22 are pure gold; the rest consisting of silver, with hardly any thing else. Its specific gravity is to that of water, as 19 to one. The greatest part of the gold was found in pieces more or less rounded at the edges; of every weight, from the minutest particles, up to that of 2 oz. 17 dwts. Two pieces only are known to have been found of superior weight; namely, one of 5, and another of 22 ounces.—Some of the gold has been found adhering to quartz.

“ The valley about the ford is from 20 to 30 yards in width, and is covered with substances washed down from the mountain, which, on the sides, have accumulated to the depth of about twelve feet. A thin stratum of vegetable soil lies uppermost; then clay, mingled with fine sand, composed of small particles of quartz, mica, and shist: beneath which, the same substances are larger, and constitute a bed of gravel, that also contains nodules of fine-grained iron stone, which produces 50 per cent. of crude iron: incumbent on the rock are large tumblers of quartz, a variety of argillite and shistus; many pieces of the quartz are perfectly pure, others are attached to the shistus, others contain chlorite, pyrites, mica, and ferruginous earth; and the arsenical cubical pyrites frequently occurs, imbedded in the blue shistus. In this mass of matter, before the workings began, the brook had formed its channel down to the surface of the rock, and between six and seven feet wide, but in times of floods extended itself entirely over the valley.

“ Researches have been made for the gold, amidst the sand and gravel along the run of the brook, for near half a mile in length; but it is only about 150 yards above, and about 200 yards below the ford, that the trials have been attended with much success: within that space, the valley is tolerably level, and the banks of the brook have not more than five feet of sand and gravel above the rock.”

This paper is followed by a few additional remarks communicated to the society, and an engraved view of the spot where the gold was found, taken from a sketch sent by Major John Brown, of the Royal Engineers, to Mr. Pelham.

*V. The Construction and Analysis of geometrical Propositions, determining the Positions assumed by homogeneous Bodies which float freely, and at rest, on a fluid's Surface; also determining the stability of Ships, and of other floating Bodies. By George Atwood, Esq. F. R. S. P. 46.*

This is a long and elaborate paper, on a subject of great importance to naval architecture. The intricacy of the necessary

sary mathematical reasoning, which is used by the author, and the limits of our publication, can only permit us to give our readers a short, perhaps an inadequate account of the subject treated in this paper; as it would be impossible to abridge the materials into any convenient size without obscurity.

It is well known, 1st, that when a solid body is placed in a fluid which is specifically heavier than itself, the body will float in it, the immersed part of the body being to its whole magnitude, as its specific gravity is to the specific gravity of the fluid: and 2dly, That a solid floating on a fluid will not remain motionless, unless the centre of gravity of the whole body, and the centre of gravity of the part immersed, be both in the same vertical line. "Yet, Mr. Atwood observes, positions may be assigned, in which a solid is immersed in a fluid, to the true depth according to its specific gravity, and the centre of gravity of the solid, and that of the part immersed, are in the same vertical line, yet the solid does not rest in any of these positions, but assumes some other, in which it will continue permanently to float."

Mr. Atwood's labours are directed to the investigation of the various causes which prevent the stability of floating bodies, and of the forms and situations which admit of that stability, together with several collateral particulars. He has laid down and demonstrated several useful propositions. But though he has undoubtedly laid the foundation of a very useful investigation; yet the subject is far from being exhausted in the present paper: we cannot but wish, therefore, that either Mr. A. himself, or other ingenious persons, would follow the track with care and assiduity, so as to render it more practically useful. This valuable paper is accompanied by four plates of diagrams, necessary for the demonstration of the propositions, &c.

VI. *Account of the Discovery of a new Comet. By Miss Caroline Herschel. P. 131.*

This little comet, for it was a telescopical one, of not more than five minutes in diameter, was discovered on the 7th of November, 1795. It had no nucleus, and very small telescopical stars could be seen through it; so that it appeared like an ill-defined haziness, which was rather densest about the middle. At the time when it was discovered, its right ascension was 20h. 3'. 48". and its polar distance 49°. 17'. 18".—It moved at the rate of about 10" per hour.

VII. *Mr. Jones's Computation of the Hyperbolic Logarithm of 10 improved: being a Transformation of the Series which he used in that Computation to others, which converge by the powers of*

of 80. To which is added, a Postscript, containing an improvement of Mr. Emerson's Computation of the same Logarithm. By the Rev. John Hellins, Vicar of Potter's Pury, in Northamptonshire. P. 135.

The hyperbolic logarithm of the number 10, is to be calculated by means of infinite series; but those series may be of various forms, which, however, are all productive of the same result, and admit of any degree of approximation that may be required; though not with equal facility. Now Mr. Hellins having examined two methods of calculating the above-mentioned logarithm; namely, one which is given by William Jones, Esq. in his *Synopsis Palmariorum Matheos*, and another which is described by Mr. Emerson in his Fluxions; has found means of transforming the series given by these two able mathematicians into other series, which admit of a much more expeditious arithmetical computation.

This paper may be viewed in the light of a curious investigation, rather than in that of an useful practical discovery.

VIII. *Manière élémentaire d'obtenir les suites par lesquelles s'expriment les Quantités exponentielles, et les fonctions trigonométriques des Arcs circulaires. Par M. Simon L' Huillier, F. B. S. P. 142.*

The calculation of logarithmical, and trigonometrical tables, has, since their origin, received various improvements, in consequence of which, they may be calculated in a much more expeditious manner than they were formerly; yet both the rationale and the practice are still capable of further improvements, and in fact, M. Huillier has gone a good way towards the attainment of that object in the present paper; having thrown considerable light both upon the theory and the practice, by means of elementary principles, independent of the idea of infinites. His reasoning is grounded upon the following three lemmas;

1st Lemma. The differences of the powers of numbers in the natural scale 1, 2, 3, 4, 5, &c. of an order which is expressed by the exponent of those powers, are a constant quantity; namely, the product of the continual multiplication of the natural numbers from unity to the above-mentioned exponent; and of course the differences of those powers, but of a superior order, vanish.

Thus the third powers of	1, 2, 3, 4, 5, &c.
are	1, 8, 27, 64, 125,
Their first differences are	7, 19, 37, 61,
Their second differences are	12, 18, 24.
Their third differences are	6, 6,

which

which are a constant quantity; and it is the product of the numbers from unity to the index of the powers; viz.  $1+2+3=6$ .

2d Lemma. In a geometrical progression, whose first term is unity, every order of differences of its terms forms likewise a geometrical progression, the terms of which are the products of the terms of the original progression, multiplied by the difference between the two first terms, raised to a power, whose exponent is equal to the order of those differences.

3d Lemma. Let  $a^z$  be an exponential quantity, in which  $a$  is greater than unity. This quantity will be either greater or less than unity, according as its exponent  $z$  is positive or negative; and in either case, the less  $z$  is, the nearer will the given quantity be to unity; so that unity is the limit of the increment or decrement of  $a^z$ , according as  $z$  is positive or negative.

The author has divided this paper into three parts, in the first of which he treats of logarithms or exponential quantities, in the second he treats of the trigonometrical parts as the sines, cosines, tangents, &c. of circular arcs, and in the third he shows the analogy between the subjects of the above-mentioned two parts.

IX. *On the Method of observing the Changes that happen to the fixed Stars; with some Remarks on the Stability of the Light of our Sun. To which is added, a Catalogue of comparative Brightness, for ascertaining the Permanency of the Lustre of Stars.* By William Herschel, LL. D. F. R. S. P. 166.

The present paper makes a valuable addition to the long list of curious and elaborate communications that have been presented to the Royal Society by this indefatigable author and observer. In this, Dr. H. lays the foundation of a new, and, in all probability, an useful investigation; the fruits of which may be gathered by the astronomers of future generations.

The almost infinite gradation that exists between the brightest and the dimmest of the stars, has hitherto been divided and arranged by astronomers into a few sizes or magnitudes. The notation of their brightness in the astronomical catalogues was thereby rendered easy and concise, but obviously vague and inaccurate. Yet in this inaccuracy astronomers have acquiesced for several centuries, probably on the supposition that a greater degree of precision would neither be attended with advantages, nor could be accomplished without great difficulty. Dr. H. in the present paper, has shown the existence of those advantages, and has overcome the difficulty, by the adoption of a plan which we shall presently describe.

That

That considerable alterations have taken place amongst the stars; that some have increased in lustre, while others have decreased; and that some have actually disappeared, while some new ones have made their appearance, is attested by the writers of the last 200 years. Observations of this nature were not frequent in ancient times; but the improvement of science, the use of the telescope, the increased number of observers, and various other circumstances, have lately multiplied them; and, had a more accurate mode of describing the stars been formerly in use, a much greater number of alterations would by this time have been observed among them. In fact, Dr. H. justly observes, that the numerous disagreements which appear by comparing Flamsteed's descriptions of the brightness of stars with the stars themselves, cannot all be attributed to the inaccuracy or oversight of that great astronomer; but that the lustre of some of them must have actually changed. Could the reality of this change be ascertained in its full extent, many important consequences might perhaps be at present deduced from it.

“Who, for instance,” says this author, “would not wish to know what degree of permanency we ought to ascribe to the lustre of our sun? Not only the stability of our climates, but the very existence of the whole animal and vegetable creation itself is involved in the question. Where can we hope to receive information upon this subject but from astronomical observations? If it be allowed to admit the similarity of stars with our sun as a point established, how necessary will it be to take notice of the state of our neighbouring suns, in order to guess at that of our own! That star, which among the multitude we have dignified by the name of *sun*, to-morrow may slowly begin to undergo a gradual decay of brightness, like  $\beta$  Leonis,  $\alpha$  Draconis,  $\delta$  Ursae Majoris, and many other diminishing stars that will be mentioned in my catalogues. It may suddenly increase, like the wonderful star in the back of Cassiopeia's Chair, and the no less remarkable one in the foot of Serpentarius; or gradually come on like  $\beta$  Geminorum,  $\beta$  Ceti,  $\zeta$  Sagittarii, and many other increasing stars, for which I also refer to my catalogues. And, lastly, it may turn into a periodical one of 25 days duration, as Algol is one of 3 days,  $\delta$  Cephei of 5,  $\beta$  Lyrae of 6,  $\eta$  Antinoi of 7 days, and as many others are of various periods.

“Now, if by a proper attention to this subject, and by frequently comparing the real state of the heavens with such catalogues of brightness as mine, it should be found that all, or many of the stars which we now have reason to suspect to be changeable, are indeed subject to an alteration in their lustre, it will much lessen the confidence we have hitherto placed upon the permanency of the equal emission of light of our sun. Many phenomena in natural history seem to point out some past changes in our climates. Perhaps the easiest way of accounting for them may be to surmise, that our sun has been formerly

merly

merly sometimes more and sometimes less bright than it is at present. At all events, it will be highly presumptuous to lay any great stress upon the stability of the present order of things; and many hitherto unaccountable varieties that happen in our seasons, such as a general severity or mildness of uncommon winters or burning summers, may possibly meet with an easy solution in the real inequality of the sun's rays." P. 185.

To the description of his new plan, this great astronomer prefixes an account of the difficulties which impeded the formation, and of the reasons which lastly determined his adoption of it. Omitting those reasons and those difficulties, we shall endeavour to give our readers only a general and concise idea of the plan itself.

Dr. H. discriminates each star from the rest by its peculiar number.

"Setting aside," says he, "the letters entirely, I use only numbers in all my observations, and these numbers are such as I have added with red ink, both to the edition of 1725 of the British Catalogue, and the Atlas Cœlestis taken from that catalogue, and printed in 1729. When I use other stars than what are contained in the British catalogue, the authors who have given them, and their numbers in the catalogues from whence they are taken, are particularly mentioned."

The method of describing their brightness is by comparing them with other stars; and the various degrees of comparison are denoted by the contiguous position of their numbers, with the interposition of different marks or characters. Thus when two numbers are placed by each other, with a point only interposed, as 24.30 Leonis, the meaning is that the star numbered 24, is equal in brightness to the star numbered 30 in the constellation of Leo. When three stars are placed one after the other, as 30.24.77, with a point between them, the meaning is, that the star 30 is equal in brightness to the star 24, and that 24 is equal to 77; yet their order should not be inverted; "for by the order in which they are placed, it appears that 30 has been deemed equal to 24, and 24 equal to 77; but it is not affirmed that 30 has been compared to 77."

This certainly is, or seems to be, a contradictory nicety; yet it must be considered, that in this case what is called equality must be understood only as a very great degree of approximation; which may produce a sensible difference by the accumulation of such minutiae as are by themselves indiscernible. Thus if 1000 men were placed in a row, and their heights were such, that the second measured only one hundredth part of an inch more than the first, the third one hundredth part more than the second, and so on; a person looking



on any three or four contiguous men in that row, would pronounce them equal, though if he compared the first with the last he would find that their heights differed by 10 inches.

When the numbers are separated by a comma, instead of a point, the meaning is that the two stars are almost equal in brightness, but that however the first has the preference, or seems to be somewhat brighter than the following. But, to avoid repetition, we shall subjoin a list of the various characters used by the astronomer.

*Simple Characters.*

- The least perceptible difference, less bright.
- . Equality.
- , The least perceptible difference, more bright.
- A very small difference, more bright.
- — A considerable difference, more bright.
- — — Any great difference, more bright in general.

*Compound Characters, expressing the Wavering of Star-Light.*

- ∴ From the least perceptible difference, less bright to equality.
- ∵ From equality to the least perceptible difference, more bright.
- ∶ From a very small difference more bright, to the least perceptible difference.
- ≡, From —, to —, &c.
- ∴ The wavering expressed by the passing of the light from a state of the least perceptible difference less bright to equality, and to the least perceptible difference more bright.
- ∶ The wavering expressed by the changes from — to , and to . or from . to , and to —.

*General Characters.*

- ≡ Perfect equality.
- ∠ Less, but undetermined.
- > Larger, but undetermined.

In this manner Dr. Herschell began some years ago to observe, and to describe the stars, proposing to himself the arduous task of extending his observations over all the constellations. He has inserted the first of those descriptions in the present paper, and promises to give the rest of the constellations in successive small catalogues, as soon as time will permit him to complete them. The above-mentioned first part is entitled, I. *Catalogue of the comparative Brightness of the Stars*; and contains nine constellations; namely, Aquarius, Aquila, Capricornus, Cygnus, Delphinus, Equuleus, Hercules, Pegasus, and Sagitta. It is divided into four columns, the first of which gives the number in Flamsteed's catalogue; the second contains

tains the letters belonging to the stars; the third gives the magnitude assigned by Flamsteed; and the last contains Dr. H.'s descriptions of brightness.

This catalogue is followed by numerous notes, which contain such additional remarks as could not with propriety be inserted in the catalogue. They mostly point out the disagreement between the present and Flamsteed's catalogue.

X. *Experiments and Observations on the Inflection, Reflection, and Colours of Light.* By Henry Brougham, Jun. Esq. P. 227.

The author of this paper, suspecting that in the particles of light there might be dispositions with respect to inflection and reflection, analogous to their different refrangibility, performed a course of experiments for the purpose of ascertaining whether such dispositions did, or did not exist; and it is an account of those experiments that forms the subject of the present paper, which is divided into two parts, the first treating of *Flexion*, and the second of *Reflection*. Flexion is the bending of the rays of light, and is divided into *inflection* and *deflection*; for when a ray passes within a certain distance of a body, it is bent inwards, or *inflected*, and when it passes beyond a certain distance, it is turned away or *deflected*.

The experiments were principally made in a dark room, into which a beam of the sun's light was admitted through a hole, and was sometimes refracted by prisms, lenses, &c. and was at other times used without refraction. Bodies of different shapes, sizes, and substance, were placed in its way, and the appearances were carefully noted. But for those appearances, as well as for the peculiar construction of each experiment, we must refer our readers to the paper itself, which is of considerable length.

In this manner Mr. B. made several very remarkable discoveries respecting light; and by those properties he was enabled to explain many natural phenomena. But, considering the limits of our publication, and the length of Mr. B.'s ingenious paper, we can only subjoin the enunciation of the propositions which are demonstrated in the paper.

“ Prop. I. The angles of inflection and deflexion, are equal at equal incidences.

“ P. II. The time of inflection is to that of incidence in a given ratio (which is determined in the paper).

“ P. III. The sun's light consists of parts which differ in degree of inflexibility and deflexibility, those which are most refrangible being least flexible.

“ P. IV. The flexibilities of the rays are inversely as their refrangibilities; and the spectrum by flexion is divided by the harmonical ratio, like the spectrum by refraction.

“ P. V. The angle of reflection is not equal to that of incidence, except in particular (though common) combinations of circumstances, and in the mean rays of the spectrum.

“ P. VI. The rays which are most refrangible are least reflexible, or make the least angle of reflection.

“ P. VII. The reflexibilities of the different rays are inversely as their refrangibilities, and the spectrum by reflection is divided in the harmonical ratio, like that by refraction.

“ P. VIII. The sines of reflection of the different rays, are in given ratios to those of incidence (which are determined in the paper).

“ P. IX. The ratios of the sizes of the different parts of light are found.

“ P. X. The colours of natural bodies are found to depend on the different reflexibilities of the rays, and sometimes on their flexibilities.

“ P. XI. The rays of light are reflected, refracted, inflected, and deflected, by one and the same power, variously exerted in different circumstances.”

This paper is accompanied by a plate, illustrative of the experiments, &c. The last article, which is contained in the first part of the *Phil. Trans.* for 1796, is the *Meteorological Journal of the preceding Year, kept at the Apartments of the Royal Society, by Order of the President and Council.*

It is divided into eleven columns; the 1st for the days of the month; the 2nd for the greatest and least heights of Mr. Six's thermometer; the 3d shows the time of observation, which is twice a day, namely, at eight or seven o'clock in the morning, and at two in the afternoon; the 4th for the thermometer without; the 5th for the thermometer within; the 6th for the height of the barometer; the 7th for the hygrometer; the 8th for the rain; the 9th and 10th for the direction and force of the wind; and the 11th for the appearance of the weather. We sincerely wish that it contained another column for the daily variation of the magnetic needle, which is curious and useful at all times, but is particularly so at the present time, when the variation seems to be at its maximum, and likely to change its direction:—a period very important in magnetics.

From this journal it appears, that during the year 1795, the greatest height of the thermometer was between  $81^{\circ}$  and  $82^{\circ}$ , which was observed on the 23d of May; the lowest was between  $7^{\circ}$  and  $8^{\circ}$ , which took place on the 25th of January. The mean height for the whole year was 49,8 degrees. The greatest height of the barometer was 30,68 inches, and it was  
observed

observed on the 16th of February; the least height was 28,94 inches, which took place on the 25th of November; the mean height for the whole year being 29,9. The greatest height of the hygrometer was 92°, which was observed on the 28th of January; the least height of the same was 47°, which took place on the 23d of May; the mean height for the whole year being 71,8 degrees. The quantity of rain which fell during the whole year, was 16,864 inches;—a remarkably small quantity.

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ART. II. *An Historical Survey of the French Colony in the Island of St. Domingo.* By Bryan Edwards, Esq. M. P. F. R. S. 4to. 13s. Stockdale, Piccadilly. 1797.

HOWEVER interesting may be the history of events, which were transacted in a period long since elapsed, it cannot so forcibly gain our attention, as a recital of facts which are known to have happened in the very age of our actual existence. The reason is obvious. With the circumstances of past years we are no farther concerned, than by inference and analogy; but in every occurrence coeval with ourselves, we seem to take a near and intimate part. For, although the scene of action may be widely remote, yet with the authors of those actions we feel connected, as contemporary members of that universal society, which constitutes the generation now in being. In every concern relating to that particular portion of the human race, which is pursuing its career either of virtue and glory, or of vice and infamy, at the same moment in which ourselves are accomplishing the purposes of our existence; we feel the sentiment, "*Humani nihil à me alienum puto,*" peculiarly applicable. In the good deeds of our species we secretly exult; at their enormous practices we are inwardly grieved.

Of historians, those are the most satisfactory, who lived at the very times, and witnessed some of the events, which they undertake to describe. Such are, Herodotus and Thucydides; Xenophon; the Evangelists; Polybius; Cæsar; Tacitus; Josephus; Anna Comnena; Davila; De Thou; Clarendon. Writers of this description, not only afford us authentic information; but they commonly express themselves with an energy not to be found in histories composed at a subsequent period. The cause of this also is evident. On spectators of striking and important incidents, the impression is much more deep and

lively; than can be produced on the minds of those, who write merely from the relation of others : for,

“ *Segniùs irritant animos demissa per aurem,  
Quàm quæ sunt oculis subjecta fidelibus; et quæ  
Ipse sibi tradit spectator.* Hor. A. P. 180.”

The author of this *Survey*, comes before us recommended by both the characteristics, we have just been mentioning, as favourable to a writer. He is contemporary with the period of which he treats; and he was an actual witness to many of the circumstances related in his work. In these respects then, he may be held in equal estimation with any of the historians we above named: nor on other accounts, is he inferior to them; for in matter, style, and manner; in clear and succinct narration; in vivid painting; in the powers of affording instruction, he is excelled by few. These qualities we have seen in his larger work on the West-Indies, and they are still, in their proportion, observable in the present publication.

To this Historical Survey, is prefixed a Preface, the sentiments of which are dictated by a mind that appears susceptible of the strongest and finest feelings. The author was himself induced to visit St. Domingo, at that period in 1791, when the “ negro slaves belonging to the French part of the Island, to the number, it was believed, of 100,000, and upwards had revolted, and were spreading death and desolation over the whole of the Northern Province.” P. iii. He accompanied the troops, which, by desire of commissioners deputed from St. Domingo, Lord Effingham with equal humanity and prudence sent to assist the inhabitants of Cape François.

“ We arrived (says the author) in the harbour of Cape François, in the evening of the 26th of September; and the first object which arrested our attention, as we approached, was a dreadful scene of devastation by fire. The noble plain adjoining the Cape, was covered with ashes, and the surrounding hills, as far as the eye could reach, every where presented to us ruins still smoking, and houses and plantations that moment in flames. It was a sight more terrible than the mind of any man, unaccustomed to such a scene, can easily conceive.

“ The inhabitants of the town being assembled on the beach, directed all their attention towards us, and we landed amidst a crowd of spectators who, with uplifted hand, and streaming eyes, gave welcome to their deliverers, (for such they considered us) and acclamations of *vivent les Anglois*, resounded from every quarter.

“ The governor of St. Domingo, at that time, was the unfortunate General Blanchelande, a *marechal de camp* in the French service, who has since perished on the scaffold. He did us the honour to receive us on the quay. A committee of the colonial assembly, accompanied by

by the governor's only son, an amiable and accomplished youth, had before attended us on board the Blonde, and we were immediately conducted to the place of their meeting. The scene was striking and solemn. The hall was splendidly illuminated, and all the members appeared in mourning." P. v.

This account is singularly affecting. Few historical incidents of real life can be found more interesting! a speech from the president then follows, expressive of gratitude, and descriptive of the miseries by which the people, whom the British were generously come to relieve, had been long depressed.

We are afterwards informed of the motive, which induced Mr. E. to collect materials for writing his history; and of the sources whence those materials were derived.

"Under these circumstances, it very naturally occurred to me to direct my enquiries towards the state of the colony previous to the revolt, and collect authentic information on the spot, concerning the primary cause, and subsequent progress, of the widely extended ruin before me. Strongly impressed with the gloomy idea, that the only memorial of this once flourishing colony would soon be found in the records of history, I was desirous that my own country and fellow-colonists, in lamenting its catastrophe, might at the same time, profit by so terrible an example. My means of information were too valuable to be neglected, and I determined to avail myself of them." P. xv.

The governor-general, M. de Caducsh, and M. Delaire, are then mentioned by name, as persons who had furnished him with various communications of facts: but to a friend, whom delicacy forbids him to name, he is indebted for his most valuable and extensive intelligence.

The History may be divided into four principal heads. The first, contains the Political State of the French Part of St. Domingo, previous to the year 1789; the second, the cause, progress, and effects of the Civil War; the third, the British operations on that Island; the fourth, some account of the Spanish Territories in St. Domingo.

The more immediate instrument of the first revolt was a man of colour, named Ogé. In the year 1790, many persons of colour from St. Domingo, were resident in Paris; and among others Ogé. He

"Had been introduced at the meetings of the *Amis des Noirs*, under the patronage of Gregoire, Brissot, La Fayette, and Robespierre, the leading members of that society; and was by them initiated into the popular doctrine of *equality*, and *the rights of man*. Here it was that he first learnt the miseries of his condition, the cruel wrongs and contumelies to which he, and all his mulatto brethren were exposed in the West-Indies, and the monstrous injustice and absurdity of that  
prejudice,

prejudice, which, (said Gregoire) estimating a man's merit by the colour of his skin, has placed at an immense distance from each other, the children of the same parent; a prejudice which stifles the voice of nature, and breaks the bands of fraternity asunder.

“ That these are great evils must be frankly admitted; and it would have been fortunate if such men as Brissot and Gregoire, instead of bewailing their existence and magnifying their extent, had applied their talents in considering of the best practicable means of redressing them.

“ But these persons had other objects in view: their aim, as I have shewn, was not to reform, but to destroy; to excite convulsions in every part of the French empire; and the ill-fared Ogé became the tool, and was afterwards the victim, of their guilty ambition.” P. 41.

Ogé was at length defeated: he fled to the Spaniards, and was delivered up by them: he was condemned to be broken on the wheel; but before execution he made a confession, which disclosed a secret of the last importance, as it might have averted from the colony many dreadful calamities, had it not been suppressed by his examiners.

“ It was discovered, however, about nine-months afterwards, that this most unfortunate young man had not only made a confession of the facts that I have related, but also disclosed the dreadful plot in agitation, and the miseries at that moment impending over the colony. His last solemn declarations and dying confession, sworn to and signed by himself the day before his execution, were actually produced, wherein he details at large, the measures which the coloured people had fallen upon, to excite the negro slaves to rise into rebellion. P. 48.

The dire effects of those measures are recorded in Chapters 6, 7, 8. After the manner of Tacitus in B. 1. C. 2 and 3, of his history, Mr. E. begins his sixth Chapter with this previous epitome of circumstances.

“ I am now to enter on the retrospect of scenes, the horrors of which imagination cannot adequately conceive, nor pen describe. The disputes and contests between different classes of French citizens, and the violence of malignant factions towards each other, no longer claim attention. Such a picture of human misery, such a scene of woe presents itself, as no other country, no former age, has exhibited. Upwards of one hundred thousand savage people, habituated to the barbarities of Africa, avail themselves of the silence and obscurity of the night, and fall on the peaceful and unsuspecting planters, like so many famished tigers thirsting for human blood. Revolt, conflagration, and massacre, every where mark their progress; and death, in all its horrors, or cruelties and outrages, compared to which immediate death is mercy, await alike the old and the young, the matron, the virgin, and the helpless infant. No condition, age, or sex, is spared. All the shocking and shameful enormities, with which the

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fierce

fierce and unbridled passions of savage man have ever conducted a war, prevail uncontrouled. The rage of fire consumes what the sword is unable to destroy; and, in a few dismal hours, the most fertile and beautiful plains in the world, are converted into one vast field of carnage; a wilderness of desolation." P. 63.

Then follows an enumeration of facts; in writing some of which, says the author, "my hand trembles", p. 92; and such they are as the reader "*meminisse horret, luctuque refugit.*" Yet history imposes on Mr. E. the painful task of relating them.

In the style of this work there are not many imperfections, nor those very much worth pointing out. In p. 2, "*commun parlance*," a mere law term, would be better expressed by some general English phrase. In p. 78, "I grieve," occurs twice: it were better varied. In p. 131, as the situation of *Le Haut de Cap* is represented to be an inconvenience, the expression "it served as a screen," is not quite proper; for it conveys an idea rather of utility than of disadvantage. In p. 125, the sentence "companions in adversity," &c. would be more accurately arranged, if it were read thus: "companions in adversity, these poor exiles were probably, by their misfortunes, taught mutual forbearance." In p. 140, and in the title-page, "*ever since*," is a colloquial inelegance.

There are, however, a few passages of the matter of this work, which we do not fully approve. To some of the terms in which this historian, more than once, speaks of the advocates for abolishing the slave-trade, we strongly object: for we conceive the leaders, from whom the motions to that effect have originated in the British Parliament, to be men of the most pure intentions. Yet, we confess, great allowance is to be made for the conceptions and language of a writer, who has seen ocular proofs in their nature most horrible, of the consequences resulting from intemperate precipitancy on a question that involves in it so many concerns of vast magnitude. We doubt whether mention should have been made of the letter in p. 152. We wish no such encomium had been passed in p. 168, on an act, which we consider as a mark rather of cowardice than of resolution. It escaped the author's recollection, that self-destruction is *not* so universally regarded by the Romans in the light of heroism, as is commonly imagined. The greatest of their poets casts a censure on this crime, in the following passage:

Proxima deinde tenent mœsti loca, qui sibi lethum

Infantes peperere manu, lucemque perosi

Projecere animas. Quàm vellent æthere in alto

Nunc et pauperiem et duros perferre labores!

Æn. L. 6. 434.

and



and it is worthy of remark, that the persons whom he has made either to conceive, or execute, the crime of suicide, are those who, in some other respects, are marked by infirmity from age or character; as Anchises in L. 2. 645; Dido in B. 4. 663; and Amata in B. 12. 603. The reasonings of Plato on this subject, put the matter beyond all dispute, that suicide is a crime against nature, as it certainly is against revealed law.

We cannot approve of the reflection in p. 185. Let us suggest, that however little the *human* race may at present derive advantages from those gifts, which the author terms "useless," yet millions of other creatures are sustained by them. Add to this, that at least they are beauties in creation: and it is to be considered, that perhaps *all* things are *not* made for an immediate purpose of usefulness; some may be designed for ornament. So that although, as *parts*, they may not apparently be of great benefit, yet as integral portions of an immeasurable globe, they may be necessary for perfecting the whole. But further. Who shall say, to what purposes these gifts may yet be reserved? Or who shall say, that these gifts, *in their present state*, may not eventually be more salutary, than they might *prove* in any other condition?

With respect to the destruction of the Aborigenes, by the Spaniards, we may ask, Is it so clear, that because the native inhabitants were uncivilized, they were therefore "so simple and innocent" as imagination commonly paints man living in a state of *pure* nature, as some call it, but of imperfect nature, as we conceive it? "*Volgivoغوitam tractabant more ferarum.*" Is it so clear, that they were actuated by no *brutal* passions? were not cannibals when an enemy was taken? did not sacrifice human victims in their religious offerings? But let it be presumed that they were not. Yet can any adequate reason be assigned, which should have moved Divine Providence so to interpose, as to have prevented the ordinary operation of cause and effect, in behalf of these people? Or would it have been a greater act of mercy in Providence, to have averted from them death by the sword, and have left them to languish in holes and caverns under all those infirmities of mortality, which the savage knows not how to alleviate? As death is the doom of man, it diminishes not the goodness of Providence, that any one should die rather early than late; should be destroyed by an enemy, rather than sink under disease. The truth is, the Spaniards, as free agents, pursued their line of conduct as other men are permitted to do, according to their own designs. The rapacity and cruelty with which they accomplished their purposes, are indeed indelible crimes in the

perpetrators of those acts: but as man is free to choose good or evil, let not Providence be arraigned for the deeds of human wickedness! Rather let it be observed, how God from evil produces good! From the avarice and barbarities of the Spaniards, arose the following blessings:—The custom of sacrificing men was banished from a most extensive country; and to the Old World was opened a hemisphere, the discovery of which gave a new direction to the thoughts, and furnished new occasions for active exertion to millions through many successive generations. Thus it is that God turns the enormities of man to the promoting of some purpose eventually beneficial to the human race!

Thus long we have dwelt on the clause to which we allude, in the assurance that hereafter this effusion of a melancholy moment will be suppressed; lest the continuance of it should tend, in any degree, to produce on weak minds an effect, which we are confident Mr. E. the known friend and advocate of religion, would be the last person to encourage.

After these strictures, we return again to the more pleasing part of commendation; and shall give one more extract from this work. The passage is strongly characteristic of the author's mind; it is animated, impressive, and affecting; it is indeed nobly conceived, and vigorously expressed.

“To the resident planters I address myself with still greater sollicitude; and if it were in my power, would exhort them, “with more than mortal voice,” to rise above the foggy atmosphere of local prejudices; and, by a generous surrender of temporary advantages, do that which the Parliament of Great Britain, in the pride and plenitude of imperial dominion, cannot effect, and ought not to attempt. I call on them, with the sincerity and affection of a brother, of themselves to restrain, limit, and finally abolish the farther introduction of enslaved men from Africa; not indeed by measures of sudden violence and injustice, disregarding the many weighty and complicated interests which are involved in the issue; but by means which, though slow and gradual in their operation, will be sure and certain in their effects. The Colonial Legislatures, by their situation and local knowledge, are alone competent to this great and glorious task: and this example of St. Domingo, and the dictates of self-preservation, like the hand-writing against the wall, warn them no longer to delay it.”  
P. 193.

The reader will now have perceived, that this Historical Survey is a work of no common excellence. Mr. E. however apprehends, it will not “add to his credit as an author,” because “every writer must rise or sink, in some degree, with the nature of his subject.” Pref. p. x.iii. We differ from this opinion. We do not certainly deny that low subjects will degrade any writer, and such therefore no writer of talent will  
con-

condescend to undertake. But when the subject is of great magnitude, whether the historian be led to paint scenes "that delight the heart," or "prospects dark and dismal," if he be faithful and expressive, he hath discharged the duty of his province; and will thence derive to himself that credit, which is appropriate to history. Even the dramatist is allowed to relate actions of the most horrid atrocity: surely then the historian, who, with regard to subject, is bound to no other rules than those of fact and truth, is impeded by nothing from relating incidents, which attract his notice as remarkable occurrences in the æra he is recording, and which force themselves on his observation as prominent features in the picture of manners, which he is required to delineate. As therefore it derogates not from the credit of Thucydides, that he has related the devastation made by pestilence at Athens, and the massacres committed by the democratic party in the island of Corcyra; so neither does it diminish, but considerably heighten our admiration of Mr. Edwards, as a writer possessed of superior powers, and forcible descriptive talents, that in feeling and passionate language he represents the actual state of St. Domingo: even though "scenes of anarchy" be substituted for "groves of perennial verdure, for magnificent and romantic landscapes." Pref. p. xviii.

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ART. III. *Private Memoirs relative to the last Year of the Reign of Lewis the Sixteenth, late King of France.* By Ant. Fr. Bertrand de Moleville, Minister of State at that Time. Translated from the Original Manuscript of the Author, which has never been published. With Five Portraits, from original Pictures, of the Royal Family of France. 3 Vols. 8vo. 1l. 1s. Cadell and Davies. 1797.

THIS is a truly important and interesting publication; it is written with the greatest energy, at perhaps the most remarkable epoch of European history, and its authenticity cannot be questioned. M. Bertrand, the author, was a man of high rank, great abilities, and incorruptible integrity, and among the very very few whom the dazzling lure of popularity, and the momentous period of a revolution, could not invite from the rigorous performance of his duty towards an amiable but most unfortunate sovereign. We cannot perform a more acceptable service to our readers, or to the cause of truth and loyalty, which these volumes vindicate, than by giving both an early, and a circumstantial account of their contents.

In

In the introduction, M. Bertrand stops, as it were on the threshold, to make a few observations on the causes and consequences of the French Revolution. In these he evidently demonstrates both the sagacity of a consummate politician, the precepts of a real patriot, and the sensibility of an amiable man. Among other arguments against a Republican Constitution; the following cannot be deemed the weakest.

1st. That the more extensive and populous an empire is, the more power is required to be placed in the hand of government.

2d. The power of government diminishes in proportion to the number of hands which exercise it. The more people there are in any country to command, the fewer there will be to obey.

3d. That popular elections are more favourable to intriguing, restless, and wrong-headed men, than to prudent and virtuous citizens.

4th. That the expence of administration is infinitely more considerable in a republic than in a monarchy, because in the first a greater number must have employments.

M. Bertrand proceeds to take a view of the state of France, previous to the assembling of the States General in 1789. He points out the advantages which might have been derived from this act, and the causes of the mischiefs which followed it. He gives a character of Louis XVI. highly honorable to that prince, but which is confirmed by the testimony of those who best knew him. His great distinction was an extreme tenderness of disposition; his great defect, a want of vigour and decision. The characters of Maurepas, of the Archbishop of Sens, and of Necker, are respectively analyzed; and this part of the work he sums up with this striking remark:

“ If the indifference and selfishness of M. de Maurepas excited the fermentation of the impure elements of the revolution, the incapacity and extravagant violence of the archbishop of Sens conducted the King and the monarchy to the mouth of the volcano, and the ambition and foolish vanity of Mr. Necker precipitated them into it.”  
P. 36.

The revolution may be said to have actually commenced in Brittany, of which place M. Bertrand was Intendant. The particulars are enumerated in the second, and some of the succeeding chapters of this work, where many curious anecdotes will be found; where justice seems to be rendered to the calumniated character of M. Calonne; where the reflections are those of a man of experience and true political wisdom, to whose work every future historian must apply, for important and indispensable materials.

The

The character of M. Necker is given at some length at p. 169; and as this gentleman has excited so much and so universal curiosity, it cannot but be worth while to see the opinion of a near and intimate observer concerning him.

“ If, at a time, when the public opinion was so enthusiastically in his favour, Mr. Necker had refused to return, and had continued, for the rest of his life, at his retreat in Switzerland, he might perhaps have been considered, by posterity, among the greatest ministers that ever France produced. As for my own part, I should have been well pleased that mankind had continued in this mistake, because the circumstance which had removed it, has cost so very dear to my country; for, unhappily for France and for the glory of Mr. Necker, he chose to return to the administration, and entirely removed the delusion under which the nation laboured respecting his abilities.

“ It is difficult to calculate what would have been the effects of so wise a determination. It is not impossible that there might have resulted from it very serious attempts even upon the person of the king; and if that consideration determined Mr. Necker to return into administration, it is certainly impossible not to give him credit for so generous a motive. But to have rendered his zeal useful to the king and to the state, at that period, he had but one line of conduct to adopt, which was, to have immediately presented himself to the assembly, and after having thanked them for the concern with which they had honoured him, to have candidly announced to them that he was the author of the declaration of the 23d of June, as it had been read in the assembly, except some expressions which had been altered, which by no means altered the sense of it; that he solemnly persisted in the opinion, that the form of government established by that law, according to the wishes expressed in the majority of the instructions, was the only one proper for France; therefore his conscience, his honour, and his zeal made it his duty not to return into administration till the assembly had declared their adherence to the declaration of the 23d of June. The general confidence and vast credit which Mr. Necker enjoyed at that moment enabled him to give the people whatever impression he pleased, and to have made it impossible for the assembly to have rejected his propositions. It was in his power, at this period, to have had many abuses corrected, the monarchy wisely limited and preserved; and by so important a service, he would have secured to himself as long a ministerial career as his ambition could have desired. But the transports of joy which burst from the people, at his return, made him entirely lose his senses. His speech, or rather the few words which he was able to articulate, though flat and insignificant, were very much applauded at the time. But not satisfied with the incense he had received at Versailles, he set out to enjoy it in greater abundance at Paris. His arrival was announced to the municipality, and all the people hastened thither, to enjoy the happiness of seeing him again. He first repaired to the council of the *commune*, which was assembled in order to receive him, and there pronounced a pathetic speech, in which he requested, as the greatest proof which the citizens of Paris could give him of their attachment,

attachment, that his return might be the epocha of the re-establishment of order and of peace, the forgetting of all resentments, of a general amnesty in favour of those who had been prosecuted or arrested on account of the late disturbances, and especially of M. de Buzenval, his countryman and friend. All these demands were voted, and agreed to unanimously by the council, and by the immense croud which filled the tribunes and the galleries. He could, without the smallest difficulty, have obtained any thing he had thought proper to have asked. He afterwards went to one of the halls in the *Hotel de Ville*; and, for the purpose of shewing himself to the people in the most interesting point of view, he appeared in one of the balconies which looked into the *Place de Grève*, between his wife and daughter, who, to render the exhibition quite sentimental and affecting, and also to draw part of the applause to themselves, kissed his hands, and embraced him repeatedly.

“ He returned to Versailles, charmed with his success, and more than ever convinced of his own vast power and influence over the minds of the people. But that illusion did not long continue. Scarce had he arrived at the barrier of Paris, when the sections being assembled, and having heard what had passed at the *Hotel de Ville*, considered the declaration which had taken place, on the proposal of Mr. Necker, as a manifest attack on the rights of the king and of the national assembly, who alone were competent to grant an amnesty; consequently that declaration was declared null by the sections; and four hours after the departure of the courier, dispatched to set M. de Buzenval at liberty, other couriers were sent, to order him to be again arrested. This fatal reverse, which Mr. Necker could only impute to the absurdity of his own conduct, was like a clap of thunder to him. His haughtiness and his hopes abandoned him. His importance and his popularity declined daily with the greatest rapidity. Thus the day which he considered as the most glorious of his life, was, in fact, the last day of his glory. Far from preserving any credit with the assembly, he saw it diminishing daily. Those who had before been his secret enemies, now declared themselves openly, attacking him with bitterness, and overwhelming him with odium. They at length reduced him to the humiliating necessity of escaping, in the night-time, from the danger of a popular insurrection, which they excited solely for the purpose of alarming and driving him out of France.

“ Thus miserably ended the ministerial career of that extraordinary man, whose faults have cost France so dear. I say his faults, and not his crimes; for, though I cannot reproach myself with having felt, for a moment, the smallest prejudice in favour of Mr. Necker, I knew him well enough to be firmly persuaded that he never intended the ill he has done, or that he had the least notion that his measures would produce it. I only blame his vanity and his extravagant presumption. He so completely, in his conscience, believed himself to be the ablest minister that ever existed, that he would have been mortified to have only been compared with Sully and Colbert. He did not hesitate to believe, that he combined, in a superior degree, all the great qualities of the greatest ministers, without any of their faults. Independent of his superiority over them in what regarded his administration, he  
thought

thought that the confidence which the public had in his virtues and talents would enable him to embark in greater undertakings than any of his predecessors.

“ When recalled to administration, that same presumption, that same confidence in his own superior genius, which had always distinguished him, made him believe that he alone was capable of effecting the restoration of France, by giving it a new constitution. He was thoroughly persuaded, that the best constitution for France would be that which should secure to a minister, like himself, the greatest share of influence in the government, and the firmest stability in his situation. He thought that the surest means of attaining that end, was to conciliate the favour and attachment of the majority of the States General. If they had been constituted according to the ancient forms, the majority would have rested in the orders united of the clergy and the nobility. Mr. Necker having no means of attaching to himself the members of these two orders, who, as they were not connected with him, and looked for no services at his hands, owed him no gratitude. The measure he chose to adopt, therefore, was, that of loudly proclaiming himself the protector of the Tiers Etat. He was resolved to risk every thing, in order to give them the preponderance, not doubting, but that as that Order would owe to him all its power, it would use it in the manner most conformable to the views of so popular a minister.

“ Such seems to me the most rational judgment which those who knew Mr. Necker could form of his conduct. To him, certainly, the disasters of the revolution are chiefly imputable; but they must be set down to the account of his vanity and want of ability, not to that of his wickedness. I am as far from believing, with the admirers of Mr. Necker, that he was the ablest of ministers, and the most virtuous of men, as from admitting, with his detractors, that he wished to destroy the monarchy, the nobility, and the clergy, because he was himself a republican of low extraction, and a protestant. Posterity, which will appreciate him without prejudice, will see in him a man, selfish, ambitious, and vain; foolishly intoxicated with the merit which he believed himself to possess, and jealous of that of others; desirous of excess of honour and of power; virtuous in words and through ostentation more than in reality. In a word, he was a presumptuous empiric in politics and morals; but he was conscientiously so, for he was always the first dupe of his own empiricism.

“ He was attached to France, if not by affection, at least from always having considered it as the theatre of glory to which he thought himself summoned.

“ Fifty years sooner, when France was in tranquillity, his administration would have proved no more hurtful to that nation, than the magnetism of Mesmer to men of firmness and sound understanding.

“ As a minister, he had no other merit than that of having acquired a perfect knowledge of what is called the *mechanism* of finances; but he was perfectly ignorant of the laws of the kingdom, and of the principles of administration. As a literary man, although his works are laboriously composed, and written with affected emphasis, yet the useful truths which some of them contain, will secure him a place among the distinguished writers of the age. P. 169.

After

After first refusing the office of Minister of Mariæ, M. Bertrand was induced, from personal attachment to the King, to accept it; and he gives the following interesting description of his first interview with his sovereign.

“As it was the first time that I had ever had the honour of speaking to his majesty, on finding myself *tête-à-tête* with him, I was so overwhelmed with timidity, that if it had been my part to speak first, I should not have been able to pronounce a sentence. But I acquired courage, on observing that the king was more embarrassed than myself. He stammered out a few words without connection, but at last recovered himself, on seeing me more at my ease, and our conversation soon became interesting.

“After some general observations upon the present difficult and perplexed state of public affairs, the king said to me, “Well, have you any farther objections?”

“No, Sire,” answered I. “The desire of obeying and pleasing your majesty, is the only sentiment I feel. But that I may know whether it will be in my power to serve you with utility, I hope your majesty will have the condescension to inform me of your sentiments respecting the new constitution, and the conduct you expect from your ministers regarding it.”

“That is but just,” said the king. “This, then, is what I think. I am far from regarding this constitution as a *chef d'œuvre*. I believe there are great faults in it; and that if I had been allowed to state my observations upon it, some advantageous alterations might have been adopted. But of this there is no question at present; I have sworn to maintain it, such as it is, and I am determined, as I ought, to be strictly faithful to my oath; for it is my opinion, that an exact execution of the constitution is the best means of making it thoroughly known to the nation, who will then perceive the changes proper to be made. I have not, and I cannot, have another plan than this. I certainly shall not recede from it; and I wish my ministers to conform to the same.”

“To this I answered, “Your plan appears to me extremely wise, Sire. I feel myself capable of fulfilling it, and I take the engagement to do so. I have not so sufficiently examined the constitution, either in general, or in its particular branches, to have a decided and fixed opinion respecting its practicability, nor shall I form one, until experience has more enlightened the nation and myself. My present resolution is, never to deviate from what it prescribes. But may I be permitted to ask, if the queen’s way of thinking on this subject, is conformable to that of your majesty?” added I.

“Yes, perfectly. She will tell you so herself.”

“A moment after, I went to the queen’s apartment, who, after assuring me with great goodness, that she was as sensible as the king of the obligations I had laid them under, by accepting of a part in the administration in circumstances so difficult, she added these words: “The king has informed you of his intentions relative to the constitution. Don’t you think, that the only plan he has to follow, is to adhere to his oath?”

“Yes,



“ Yes, certainly, madam,” answered I.

“ Well, be assured,” rejoined she, “ that nothing shall make us alter our resolution. *Allons*; be of good courage, M. Bertrand. With a little patience, firmness, and consistency of conduct, I hope you will find that all is not yet lost.”

“ I was named minister the 1st of October, and next day took my oath to the king. According to custom, I announced my nomination by a letter to the assembly. Many remarks were made, but without any apparent displeasure, on my not having imitated my predecessors, by flattering the assembly, and praising the constitution. I simply expressed in my letter, “ that having sworn to the king to be faithful to the constitution, I engaged myself to the Assembly to adhere literally to my oath, and promote the execution of the constitution by every means within my sphere.” P. 214.

The above passage evidently shows the candour and sincerity of the King, and must, with every dispassionate reader, help to remove the imputations which popular odium and prejudice lavished on the Queen; it strongly marks also the firmness and dignity of the minister. With respect to the Queen, whom it has been the pride of vulgar, and the study of malignant minds, to traduce, the following anecdote also tends to render justice.

“ A young clerk, who had obtained a place in the marine office, through the interest of one of the queen’s waiting-women, came and complained to me, in a very cavalier manner, for not having sufficiently augmented his salary, although I had, in reality, very nearly doubled it.

“ If you are not satisfied with the augmentation,” said I, without taking my eyes from the paper on which I was writing, “ to oblige you, I shall restore you to your former salary.”

“ You seem to be in jest, but I am in earnest,” said he, very impertinently.

“ Very well, sir,” added I, “ then I must inform you that I am in earnest also; and I now tell you, very seriously, to make use of another style when you speak to me, for I will not permit you to continue that which you have used.”

“ In what style must I speak to you, sir? We are all *citizens*. I am a free man, I hope.”

“ Yes, sir, perfectly free; so entirely so, that I now inform you, that you belong no more to this office: so you are free to go where you please; for it is to be hoped that I may use the freedom of dismissing a clerk with whom I am dissatisfied.”

“ He went out, threatening me that he would have the queen informed. When I mentioned the affair to her majesty, she declared that she did not so much as know him, having never before heard his name; and that I had done well in dismissing him.” P. 278.

Many individuals in this country, carried away by the force of idle or insidious rumour, have censured the supposed hard treatment

treatment which M. Chauvelin received in this country ; but how, we would ask, could ministers, knowing, as probably they did, the insincerity of the man, be inspired towards him with confidence or kindness ? He is thus mentioned by M. Bertrand.

“ I feel,” said he, (the king) “ that the queen cannot, without inconvenience, retain the wives of the emigrants about her, and I have already spoken to her upon the subject : but it cannot be expected that she is to form her society of Madame Petion, Madame Condorcet, and women of that stamp. With respect to myself, those whose services were most agreeable to me, have deserted me ; and amongst those who remain, there are some who are the torment of my life : for instance, there is Chauvelin, who is a spy in my family, always commenting upon what is said, and giving a false account of all that passes.”

“ Why, then, does not your majesty dismiss him ?” said I.

“ From regard to his father’s memory,” answered his majesty.

“ After the council was over, I proposed, that, since M. de Chauvelin acted in a manner so reprehensible, his majesty might dismiss him directly from his service ; explaining the motives in the letter by which he signified to him his dismissal ; and that if M. de Chauvelin should give himself any airs on the occasion, the king’s letter might be published in the newspapers. But this measure was too severe for the king ; and he soon after got rid of M. de Chauvelin, by sending him as minister plenipotentiary to England, under the direction of the Abbé Perigord, bishop of Autun, who was, in reality, the confidential minister, although, from particular circumstances, he could not, with propriety, appear at the British court.” P. 285.

Every page of these volumes tells some anecdote or other favourable to the benevolence and sensibility of Louis. The following places him in a truly amiable light.

“ I can no longer,” said the king, “ have ten louis at my disposal ; for if it be discovered that I endeavour to procure gold, I shall be suspected of a project to escape. Perhaps I shall even be accused of monopolizing the specie of the kingdom, with a view to depreciate assignats.”

“ I immediately took up my pen, and wrote the following note, which I put into the king’s hands, a moment before the council broke up :

“ I have a certain means of procuring for the king, unknown to any one, the sum his majesty stands in need of ; and I beg to receive his orders on the subject.”

“ After the council was over, the king approached me, and said, with a smile, “ It is well. Come and speak to me to-morrow morning.”

“ The next day, on entering the king’s apartment, I read, in his countenance, that my proposal pleased him. His only uneasiness was, his fear of my being exposed to danger. When I had made him easy on this point, he expressed his satisfaction for my zeal, and approved of the plan I proposed for procuring the money.

“ It

“ It is not for myself I want it,” said he, “ for my expences are paid in assignats; but it is for old servants, whom I have always paid in money; also for charitable uses, and to enable me occasionally to furnish the queen and my sister with a few louis, in exchange for their assignats.” P. 288.

The cause of the hatred of the Duke of Orleans to the King and Queen is thus explained, at p. 310.

“ The duke of Orleans was not satisfied with writing to me that he had accepted the rank of admiral; he likewise paid me a visit; and, amongst other matters, he assured me, that he set the higher value upon the favour which the king had conferred on him, because it gave him the means of convincing his majesty how much his sentiments had been calumniated. This declaration was made with an air of great openness and sincerity, and accompanied with the warmest protestations of loyalty. “ I am very unfortunate,” said he, “ without deserving to be so. A thousand atrocities have been laid to my charge, of which I am completely innocent. I have been supposed guilty by many, merely because I have disdained to enter into any justification of myself from crimes, of which I have a real horror. You are the first minister to whom I ever said as much, because you are the only one whose character ever inspired me with confidence. You will soon have an opportunity of judging whether my conduct gives the lie to my words.”

“ He pronounced these last words with a voice and manner which convinced me he meant them as an answer to the air of incredulity with which I listened to him. I answered him, that I was so much afraid of weakening the force of his expressions, in reporting them to the king, as he desired I should, that I begged of him to deliver them himself to his majesty. He replied, that it was precisely what he wished; and that if he could flatter himself that the king would receive him, he would go to the court next day.

“ I gave his majesty an account, the same evening at the council, of the visit I had received from the duke of Orleans, and all that had passed; adding, that I could not help being convinced of the sincerity of his professions. The king resolved to receive him; and the following day had a conversation with him of more than half an hour, with which his majesty appeared to be well satisfied.

“ I am of your opinion,” said he to me, “ that he returns to us with sincerity, and that he will do all that depends on him to repair the mischiefs which have been committed in his name, and in which, very possibly, he has not had so great a share as we have suspected.”

“ The following Sunday the duke of Orleans came to the king's levee, where he met with the most mortifying reception from the courtiers, who were ignorant of what had passed, and from the royalists, who usually came on that day to pay their court to the royal family. They pressed round him, treading designedly upon his toes, and pushing him towards the door. When he went into the queen's apartment, where the cloth was already laid, as soon as he appeared, they cried out on every side, “ let nobody approach the dishes;” insinuating that he might throw poison into them.

“ The insulting murmurs which his presence excited, forced him to retire without having seen any of the royal family. He was pursued to the top of the stairs; and, as he was going down, some spit over the staircase upon him. He hastened out, filled with rage and indignation, and convinced that the king and queen were the authors of these outrages, of which they were not only ignorant, but extremely concerned when they were informed of them. From that moment the duke of Orleans conceived implacable hatred, and vowed vengeance against the king and queen. He kept this oath but too well.”  
P. 310.

We shall resume and conclude our account of this interesting work next month, when we shall open to our readers from it many more sources of useful and important information.

ART. IV. ΜΟΥΣΑΙΟΥ ΤΑ ΚΑΘ' ΗΡΩΝ ΚΑΙ ΛΕΑΝΔΡΟΝ. *Londini, Typis Gulielmi Martin. Musæus: The Loves of Hero and Leander.* 4to. Printed by W. Bulmer and Co. London. 1797.

IT is well known to literary men, that there were many ancient writers of the name of Musæus. The first and most important of these, was Musæus the Athenian, the disciple and imitator of Orpheus. He has, indeed, been called by some the son of Orpheus; by which expression, Fabricius very properly understands him to have been a close imitator of Orpheus. Of this writer nothing now remains, except a few scattered fragments, or perhaps words and phrases only, to be found in many of the more ancient Greek writers.

There was a second Musæus, of Thebes, who, as Suidas affirms, lived before the Trojan War, and was author of odes and minor poetical compositions. The age, birth, and country of the Musæus, who wrote the beautiful poem before us, has long exercised the critical skill and sagacity of scholars. Some make him a little older than Ovid, others, among whom is Julius Cæsar Scaliger, do not hesitate to ascribe this Poem to Musæus, the follower of Orpheus. This great man does not scruple to assign to this production, a style more harmonious, and more polished than that of Homer; and even asserts, that Homer was greatly indebted to it. This idea, however, has been fully refuted by Joseph Scaliger, the son of the former, by Barthius, in his *Adversaria*, by Leo Allatius, and by many others.

No one will pretend to deny the merit of great ingenuity, imagination, and beauty to this Poem. It was first of all printed in capital letters, in 4to. in 1486, afterwards in 8vo.

by Aldus, in 1517, with the hymns of Orpheus and Proclus, it has since gone through various editions, and is now most elegantly printed in new types by Martin, and with all the effect of Bulmer's prefs.

The typography of the present edition, is generally very correct, with the exception of a few accents omitted, and a few others misplaced. The translation which accompanies it is very elegant and happy, the truth of which affirmation, will be sufficiently apparent from the following specimen:

But, O Leander! when the virgin bright,  
First struck thy eyes, and charm'd thy ravish'd sight:  
Upon thy breast no sad concealment prey'd,  
No doubts increas'd the wound that Love had made.  
For when the rising flame began to impart  
Its unresisted influence to thy heart,  
Eager to gain the prize, thou would'st not prove  
The pains of life, deprived of Hero's love!  
On her bright glances, kindling soft desire,  
Love wing'd his flight, and fann'd the growing fire;  
And, ah, more surely beauty deals the blow,  
Than the keen arrow from the bended bow:  
Beauty, that first the roving eyes will find,  
That charms the sense, and fixes on the mind!  
Boldness and hope arise, and shame, and fear;  
High beats the heart, and struggles in the snare;  
Swift o'er the cheek the mantling blushes spread—  
At Love's command the mantling blushes fade;  
And Love, too powerful for concealment grown,  
Inspires the breast with courage all his own.  
Approaching nearer now with gentlest grace,  
Confess'd the suitor stands before her face;  
The sidelong glance his eyes expressive dart;  
His looks, his smiles assail the virgin's heart.  
The artful maid perceives his bosom's pain,  
Pleas'd with the charms that such a conquest gain;  
Her face, though oft to turn away she tries,  
Her blushes tell the truth her look denies:  
And vain the averted look! the smile would speak  
Her secret wishes on her dimpled cheek:  
So, when she turn'd again complacent round,  
Leander felt his breast with rapture bound,  
To see her suffer with a mutual pain,  
Mark all his cares, nor mark them with disdain.  
And now he watch'd the hour with eager eye,  
When scarce the sun-beams linger'd in the sky,  
When in the west, pale harbinger of night,  
The star of eve faint glimmer'd on the sight;  
And as the shadows lengthen'd on his view,  
To the fair maid the advent'rous lover drew.

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Her roseate hand with warmth he softly press'd,  
 While the deep sigh burst, struggling from his breast,  
 The bathful nymph, with feign'd displeasure fired,  
 Silent and coy her roseate hand retired.  
 But when the tokens of her mutual flame,  
 Her smiles, and signals, to his memory came;  
 On her bright robe his bolder hand he laid,  
 And to the altar drew the timid maid.  
 Doubtful, and slow, her steps disguis'd but ill  
 The soft compliance of her yielding will;  
 For still she follow'd where her lover led,  
 Murmur'd and smiled, resist'd and obey'd,  
 And with such threats as maidens oft employ,  
 She chid the boldness that she saw with joy."

To the above it will be objected, by the classical reader, that it is somewhat too diffuse; but this it will ever be found difficult to avoid, and at the same time retain the graces of harmony and elegance. Beautiful and correct as is the typography of this work, we remark an inconsistency.—The apostrophe is sometimes used in one line, and omitted in that which follows; thus we have "confess'd," and then "increas'd;" "ravis'd," and "deprived," all used as two syllables, but printed indifferently with or without the apostrophe. This charming poem has often been translated, but we do not recollect than any attempt has been more successful than this before us.

ART. V. *Marsh's Letters to Archdeacon Travis.*

(Concluded from our last, p. 350.)

AFTER confirming the evidence for the identity of the Codex Vatabli and Stephani 17, by the irresistible weight of a mathematical demonstration, the cause might have been safely left to repose on its own merits. Mr. Marsh, however, with indefatigable, and, we might say, unnecessary labour, has explored every, the minutest recess of truth, and has afforded a clue to every labyrinth in which the most ordinary critical traveller could have been exposed to perplexity. Letter the Fifth contains a further investigation of the readings in the Codex 17, compared with the MS. Kk. 6. 4. (or Codex Vatabli) and it exhibits, as might be expected, fresh proof of their being one and the same. We are first presented with a "Catalogue of all the Readings quoted by Stephens in the Catholic Epistles from

from the Codex *17*, in conjunction with other MSS." This list contains thirty-four, which, according to the collation procured by this author, are all to be found in the Codex Vatabli, with the exception only of a single letter. Mr. M. employs much superfluous argument to prove, that there are many ways of accounting for this trifling difference, without having recourse to the arbitrary supposition that the MSS. are not the same. This appears to us a little too contemptuous: but perhaps it was designed as a retort, in consequence of the stress laid upon one reading (James, 5. 7) by Mr. Travis; a subject that was fully considered in the second Letter. We next observe a "Table of the singular Readings of the Codex *17*, in the Epistles of St. Paul."

This list consists of thirteen readings, eleven of which are faithfully represented by the Codex Vatabli: upon two of them it has been deprived of the power of giving any evidence, since it has lost some of its leaves, in the latter part of the Epistle to the Hebrews. There is a trifling deviation in the one other reading of Stephens's margin, from the Codex Vatabli, which this indefatigable examiner has so sturdily fortified against objection, that it would not have been easy for Mr. T. to deduce from it any conclusion favourable to his cause. The other readings in the Epistles of St. Paul, which are most worthy of notice, have also been examined, and they concur in giving the same testimony with the other parts of the MSS.

The singular readings of the Codex *17*, in the Acts of the Apostles, amount to five; and are also found in the MS. Kk. 6. 4. with the exception of one, in which *07* is represented as wanting in the Codex *17*. But if we add, to the proofs adduced before, the coincidence of these MSS. in other very remarkable readings in the Acts of the Apostles, (p. 96) this circumstance will appear a most inconsiderable deduction from the accumulated weight of evidence which has been borne to Mr. Marsh's position. The amount and value of this evidence, we shall state in his own words.

"The whole *ratio* derived from the readings, quoted by Stephens in the Acts of the Apostles, the Epistles of St. Paul, and the Catholic Epistles from the Codex *17* solely, will exceed that of two nonillions to unity. Lastly, if we take into the account the readings quoted by Stephens, from the Codex *17*, in conjunction with other manuscripts, of which I have quoted in this letter more than fifty, we shall have a ratio so great, that no language has a term to express it." P. 99.

We shall suffer Mr. Marsh to speak also for himself, on the scope and purport of the Sixth Letter.

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“The evidence for the identity of the Codex Vatabli, and the Codex Stephani 17, being now closed, it remains only that I convince you of what I have already attempted in various parts of the preceding letters, that, when the question in agitation (*is*) whether two supposed different MSS. are one and the same, a few variations between the quotations from the one and the readings of the other, cannot possibly destroy the evidence, which is afforded by a general and remarkable similarity between them. Now as you have not attempted to produce more than one contradiction between the Codex Vatabli and Stephens's quotations from the Codex 17, but in another part of your letters have produced what you call many contradictions between the readings ascribed, in Stephens's margin, to his MSS. marked  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\iota$ ,  $\kappa$ , and those which are supposed to correspond to them in the Royal Library at Paris, I will examine at present the importance or unimportance of these many contradictions; because if I can shew that you have proved nothing in the one case, it will follow, a fortiori, that you have proved nothing in the other. And I shall derive this additional advantage from the inquiry, that if, on a future examination of the Codex Vatabli, you shall discover other variations between the readings of this MS. and those which are ascribed to the Codex 17, in Stephens's margin, I shall have already answered your objections, and thus save myself the trouble of a reply: whereas, if I confined the enquiry to one or two contradictions, and you should be able to point out only one more, you would assert that this single reading “rendered my whole argument ineffective.” P. 102.

Our readers will not fail to observe, that the argument here takes a wider compass, and not only vouches for the identity of the Codex Vatabli with Stephens's Codex 17, but also tends to render ineffectual those instances by which Mr. Travis (in p. 22c—241 of his last edition) had attempted to invalidate Le Long's collation of the MSS. in the Royal Library at Paris. The particular examination of Mr. T.'s examples, is properly reserved for an appendix. In the letter before us, the author's aim is to expose and refute an important error into which his adversary has fallen: which is, that, in producing instances in which MSS. said to be the same, appear to disagree, he fails to mention what proportion the contradictions bear to the whole number of quoted readings. Mr. M. exemplifies this defective mode of reasoning, in the instance of two of the MSS. collated by Le Long, and again consulted by Mr. Travis: and then gives an account of a satisfactory method adopted to shew to how little credit so few instances of contradiction, compared with the whole number of various readings, are entitled. As this is very important to the particular controversy, as well as the general interests of criticism, we shall lay it before our readers.

“In order to determine the exact proportion, which the number of contradictions between the quotations in Stephens's margin, and the  
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MSS. from which those quotations are believed to have been taken, may bear to the whole number of quotations, without destroying the evidence derived from the examples of coincidence, I have taken the pains to compare, with the Complutensian edition, all Stephens's quotations from it, throughout the whole New Testament. It is quoted by the mark  $\alpha$  four hundred and sixty-five times, and, in an hundred and thirteen places more, it is quoted in conjunction with all Stephens's MSS. The whole number of quotations, therefore, from the Compl. Ed. is five hundred and seventy-eight: among which there are not less than forty-eight which are false; or, in other words, there are forty-eight readings ascribed in Stephens's margin to the Codex  $\alpha$ , which contradict, and that too materially, in several places, the readings of the Complutensian edition. Fourteen examples of contradiction, therefore, in the case of the Codex  $\delta$ , which is quoted in Stephens's margin as often as the Complutensian edition, or nine examples of contradiction in the case of the Codex  $\eta$ , which is quoted above four hundred times, are a mere nothing." P. 105.

The proof here is very conclusive; and we cannot refuse to add, that it is much heightened by the dry style of humour in which Mr. Travis's method of collation is afterwards exposed. Mr. T.'s own example is fairly brought against himself, in a question of typographical errors, and his reasoning is successfully retorted in various parts of this letter, particularly in pp. 118—121.

The last letter is less interesting than any of the former, being wholly occupied in a minute refutation of the different arguments, by which Mr. T. maintained the right position of Stephens's semicircle. The original question of the disputed verse is here retorted to; and, after the complete demonstration which has been given of the identity of the Codex  $\nu$ , and the Codex Vatabli, which (as we have ourselves witnessed) omits the disputed verse, we are not the hardy critics who will support, against such evidence, the infallibility of Stephens's margin.

We cannot forbear assigning a probable reason which has occurred to our minds respecting the misplacing of this famous semicircle. The word  $\alpha\rho\alpha\upsilon\tau\omega$ , after which it is placed in R. Stephens's Edition of 1550, closes a line. The word  $\gamma\eta$  after which it is contended it should be placed, closes the next line; and consequently lies immediately under the former word. What wonder then that this mark, not larger than a comma (') should accidentally have changed its place in correcting the proof sheet?

Old Hesiod's maxim  $\pi\lambda\acute{\iota}\omega\iota\varsigma\ \eta\mu\acute{\iota}\sigma\iota\upsilon\ \pi\alpha\upsilon\delta\acute{\iota}\varsigma$ , is very applicable to the Appendix of Mr. Marsh's book; since, in little more than half the number of pages, it contains much more than its proportion of matter. It will not, however, be necessary for us

to be very minute in our account of its contents, as it is generally intended only to support the main argument, which we have already given so much in detail. To critical readers it will undoubtedly prove interesting, and to them alone; but as a monument of acuteness and of persevering industry, it is entitled to the praise of all. We shall briefly point out the materials of which the three numbers of this Appendix are composed, and hasten to close an article which has been extended to such a length, only by the duty we felt incumbent on us of representing faithfully the various and able arguments urged by this learned author, in support of his opinion.

The first number contains an "Examination of the Arguments used by Mr. Travis, p. 220—241, of the last edition, to prove that the eight MSS. borrowed by R. Stephens, from the Royal Library at Paris, and quoted in his Greek Testament of 1550, by the marks  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\iota$ ,  $\kappa$ , are not the same as the MSS. which are at present numbered in that Library, 84, 106, 112, 72, 47 or 49, 62, 102, 237."

The result of this examination seems in general to establish the credit of Le Long's collation, particularly with respect to five Codices  $\delta$ ,  $\epsilon$ ,  $\eta$ ,  $\iota$ ,  $\kappa$ , which, from the failure of Mr. T.'s intended proof of diversity, are shown to be the same as the Codices Regii 106, 112, 62, 102, 237.

"For when a man attempts to overturn a generally received opinion, and though in possession of all the materials, which are necessary to effect his purpose, if the purpose can be effected at all, he produces only such as are either weak or absurd, the efforts which he makes to confute that opinion, serves only to confirm it." P. 233.

The two Codices Stephanici  $\gamma$ ,  $\epsilon$ , are not proved by Mr. T. to be different from the Codices Regii 84, 72. So that, with respect to them, the question remains exactly where he found it. Yet it is probable, from Le Long's accuracy with respect to the other five, that here also he was not mistaken.

"Lastly, in regard to the Codex Stephani  $\zeta$ , which, according to Le Long, was marked with the number 2242, in the Library of the King of France, at the time when he sought for the Codices Stephanici, but of which a doubt is now entertained as to its present number, in consequence of the new arrangement of the manuscripts, the question being divided between those, which are numbered 47 and 49, you have attempted, indeed, to prove that neither of these MSS. were used by Robert Stephens. But you have not proved your position of either: on the contrary, though you would have left the question wholly undecided, if you had examined only the MS. 47, yet your collation of the MS. 49 is such, as would warrant the conclusion, if the question of the Codex Stephani  $\zeta$ , were not pressed with peculiar difficulties,

difficulties, which I have stated at full \* length, that the MS. 49 was really collated by Robert Stephens." P. 235.

The object and contents of the second number in this Appendix, are thus explained by its author :

" Though I have no immediate concern with the Berlin MS. or, as it is frequently called, the Codex Ravianus, yet as Mr. Pappelbaum's treatise, which is written in German, is not accessible to every reader, and the extracts which are given from it in your last publication, are in the highest degree partial and inaccurate, perhaps many of my readers will thank me, if I inform them of the real state of the case. As it is not my present business to write professedly on this subject, the accounts, which I shall give, will be very short ; but, I hope they will be sufficient to answer the purposes for which I give them. I will constantly refer to each page in Mr. Pappelbaum's treatise, which will enable those, who are acquainted with the German, to examine, whether the following statement be accurate or not." † P. 241.

Mr. Pappelbaum's account is ably and concisely abridged ; and this part of the Appendix will be acceptable to the English scholar. By this it appears, beyond a possibility of a doubt, that the Berlin MS. is a servile copy of the Complutensian Edition, with variations interspersed, from Stephens's Edition of 1550.

The third and last part of the Appendix, concerns the Velelian Readings. Its object has been fully explained in our account of Mr. M.'s third letter. As this is the most original part of the work, and a curious discovery in Biblical Criticism, we would have given the proofs of the proposition, if we could have abridged them without injuring the arguments. We must content ourselves with expressing our opinion, that it exhibits, in a high degree, correct reasoning, acute research, and unwearied labour. If we remark a verbal error in p. 283, (where "*those* convenient Indexes, as" ought to be *such* convenient Indexes, as") it is not that we eagerly seek an occasion of blame, but rather of professing our wonder, that the author, so long resident in a foreign country, retains such perfect command of his native language, as very seldom to deviate into an inaccuracy or impurity.

Thus closes our account of an important work, in a controversy long and strongly agitated. Should that controversy be considered as now concluded, by the acuteness of the present

\* In pp. 199—200. *Rev.*

† We understand, that Mr. Pappelbaum has taken a part in the controversy against Mr. Travis, by addressing some Latin Letters to him ; but we have not yet been able to procure the work. *Rev.*

critic, blame will hardly be imputed to those who have defended what appeared to them defensible; and the scholar, and the lover of truth will rejoice, that the renewal of it has given birth to such productions as the letters before us, and those of Professor Porson. To his celebrated work, the present perhaps is not inferior in strength of argument, acuteness of investigation, or extent of biblical knowledge: it is inferior certainly in brilliancy of wit, in purity and neatness of style, and in variety and felicity of illustration.

ART. VI. *Experimental Researches concerning the Philosophy of Permanent Colours; and the best Means of producing them, by Dying, Callico Printing, &c. By Edward Bancroft, M.D. F. R. S. &c. Vol. I. 8vo. 456 pp. 7s. 1794.*

AS we do not learn that the second volume of this book has yet been laid before the public, we shall no longer delay to give our readers an account of what is performed in this first part. The author here offers to his readers a great collection of historical accounts, experiments, new facts, and observations, concerning permanent colours, and their application to the art of dying, &c.—It appears that, some years ago, Dr. Bancroft having discovered the great use of the *quercitron bark*, the production of an American tree, in the art of dying woollen cloth, linen, cotton, &c. made an application to parliament, and obtained an exclusive privilege for importing, using, and vending it; in consequence of which, the dyers of this country began to adopt the use of this bark, and have found it to be attended with considerable advantages, as is unquestionably proved, by the increasing demand for the article.

To promote the use of the above mentioned bark, and consequently the author's own interest, is evidently the principal object of the present inquiry and publication. But it must be acknowledged, that the prospect of this object, does by no means appear to lead him out of the path of truth and propriety. His examination of the subject is philosophical and extensive; his remarks, pertinent; and his style, accurate and perspicuous. In the preface he shows the nature of the subject, and gives an outline of the work; asserting that the experiments, observations, &c. therein contained, have employed about 25 years of his life; and as he has by no means put a stop to the investigation, the public may entertain the hope of seeing a second, or even more volumes on the same subject.

After the preface, the author has thought necessary to add a list and explanation of the new chemical names, which he has adopted.

This volume is divided into 13 chapters, with an appendix; and to the whole is prefixed an introduction, respecting the origin and progress of dying; and the means, authors, &c. by which it has been improved. In this historical introduction, the author observes, that the stains or dyes used by the ancient Gauls, like those employed by the uncivilized inhabitants of all the newly discovered countries, are of a fugitive nature, and that, therefore, the discovery of the means of fixing, and rendering those stains permanent, must be justly considered as a capital improvement. It is not known when and where this discovery was first made; but there is reason to believe, that the Egyptians were acquainted with this art, and that they had learned it from Hindostan, where, as well as in Persia and China, it had probably been known for many centuries. The Greeks and Romans appear likewise to have been more or less acquainted with the art of fixing colours. But all their knowledge on this subject was, according to Mr. Berthollet, in great measure, if not entirely, lost, by about the 5th century; nor was the art revived in Europe before the 15th century; the first collection of processes used in dying, having been published at Venice in 1429. A much better book, on the same subject, was published by G. V. Rosetti, in 1548; which work Mr. Hook was desired, by the Royal Society of London, in 1662, to translate into English; yet the first English publication on the subject seems to have been a tract of Sir William Petty, entitled *an Apparatus to the History of the Common Practices of Dying*. Immediately after this, the art underwent considerable and rapid improvements, owing to the attention that was bestowed upon it by many able persons throughout Europe, such as Mr. Boyle, Dr. Merrit, and Mr. Hook, in England; Dufay, Hellot, and Macquer, in France, &c. It must, however, be confessed, that the greatest discoveries, in this branch of knowledge, have been mostly made by accident, and sometimes by very ignorant persons.

“But,” says this author, “notwithstanding the observations of many individuals occupied with the means and operations of dying, through a long succession of ages in different countries, joined to very important *accidental* discoveries, occurring from time to time, have produced great improvements in this art, with but little help from theory, we are not to infer, that a knowledge of its true principles, and of the causes which operate in producing its various effects, will not prove useful in the highest degree.” P. xlvii.

In the 1st chapter, *On the Permanent Colours of Natural Bodies*, the author briefly examines the theories of Sir Isaac Newton, and Mr. Delaval; and shows that the colours of bodies do not depend upon their inflammability; but that the application of different airs or gases, and particularly of oxygene, produces considerable changes of colours. He gives likewise, many experimental instances of remarkable changes of colours being produced on animal, vegetable, and mineral substances, by the influence of light; and concludes the chapter with the following just observations:

“ But until further discoveries shall have been made, we are only authorised to conclude, that the permanent colours of natural bodies do not depend upon their thickneses, sizes, or the densities of their severall parts or particles, but upon certain affinities or attractions (chymical or physical) by which they are disposed to absorb and conceal some of the rays of light, and to reflect or transmit other rays, giving the sensations or perceptions of their respective colours; that the contact of light greatly contributes towards producing these affinities or attractions: but it only does this (as far as we yet know) either by promoting a combination or a separation of the basis of vital air in the different coloured or colouring substances. But though most of the changes of colour, in permanently coloured bodies, evidently depend on changes in their respective portions of oxygene, I am far from thinking that this cause operates exclusively in all cases, or that chymical knowledge is yet far enough advanced to justify even an attempt towards a complete hypothesis respecting these most abstruse and most interesting phenomena.” P. 57.

The 2d chapter is entitled, *Of the Composition and Structure of the Fibres of Wool, Silk, Cotton, Linen, &c.* and may be considered as a judicious preparation for the elucidation of the following part of the work.

The 3d is a short chapter, entitled, *Of the different Kinds and Properties of colouring Matter, employed in Dying, Callico Printing, &c.* Those colouring matters the author divides into two classes:

“ The first,” says he, “ including those matters which, when put into a state of solution, may be permanently fixed, and made fully to exhibit their colours in or upon the dyed substance, without the interposition of any earthy or metallic basis; and the second, comprehending all those matters which are incapable of being fixed, and made to display their proper colours without the mediation of some such basis. The colours of the first class I shall denominate *substantive*; using the term in the same sense in which it was employed by Bacon Lord Verulam, as denoting a thing solid by, or depending wholly upon, itself; and colours of the second class I shall call *adjective*, as implying that their lustre and permanency are acquired by adjection upon a suitable basis.” P. 78.

In the three following chapters, the author treats successively *Of animal, of vegetable, and of mineral, Substantive Colours*. The materials of those chapters are numerous and interesting. They contain the natural history, the introduction, the value, and the comparative effects, of drugs, insects, plants, &c. that have been, or are at present, used in the art of dying.

In the 7th chapter, which is entitled, *Of Adjective Colours generally*, the author gives an excellent history of callico printing, an art by which the commercial interest of this country has of late been considerably promoted. He shows the use of the aluminous basis in the dying of wool, cotton, silk, and linen; and observes, that in certain cases, an adjective colour, by being combined with the aluminous, or other basis, and then applied to the stuff, will act in every respect as a substantive colour. To those he has given the name of *pro-substantive topical colours*; viz. where an adjective colour, and its basis or mordant, are mixed and applied together *topically*, either by the pencil or block.

The 8th chapter treats of *Prussian Blue*.

In the 9th chapter, which is entitled *Of Adjective Colours, from European and Asiatic Insects*, the author treats of the Kermes, the Gum-lac, with the insect that produces it, of the *coccus tinctorius Polonicus*, and of the *coccus uvæ ursi*, Linn.

The 10th and 11th chapters, are bestowed on the natural history, the properties, and the extensive uses, of the Cochineal; with many new experiments and observations, calculated to improve the scarlet dye.

The contents of those two chapters are really curious and interesting to the philosopher, as well as to the manufacturer; since they manifest not only the nature and the effects, but likewise the advantages and the disadvantages that attend the various old modes, and some of the Doctor's own methods, of using that most valuable article. From among those improvements, we shall transcribe the author's method of making the solution of tin, which is a preparation of great use in the art, and particularly in the practice of dying scarlet. After an examination of the common modes of dissolving that metal,

“ I have at length,” says he, “ found reason to prefer a solution made by dissolving after the rate of about fourteen ounces of tin in a mixture of two pounds of oil of vitriol (of the usual strength) with about three pounds of muriatic acid. That which I have used was strong enough, with a sand-heat, to dissolve one-third of its weight of tin, and rather more than one-fourth of its weight of zinc, which last metal is most commodious for ascertaining the strength of muriatic acid, because it dissolves therein very rapidly in the common heat of the atmosphere. The muriatic acid should be first poured upon

upon a large quantity of granulated tin, in a large glass receiver, and the oil of vitriol afterwards added slowly; and these acids mixed should be left to saturate themselves with tin, which they will do in time without any artificial heat; but the solution will be rapidly promoted by a sand heat." P. 290.

The 12th is a long chapter, which describes the properties and uses of the Quercitron Bark, the object of Dr. Bancroft's particular attention.

This bark, which is the production of a tree called *Quercus nigra*, by Linnæus, appears to consist of three parts.

" 1st. The epidermis, or external coat, through which the several excretions of the tree are transmitted, which in part at least adhere to its outer surface, where they harden, and become almost black, by condensation, and probably by an absorption of oxygene; and hence the Linnæan denomination has originated, that great naturalist having had no knowledge of the properties of this bark in dying.

" 2d. The middle or cellular coat, in which the colouring matter principally resides; and,

" 3d. The interior or cortical part, consisting chiefly of lamina, formed by the re-union of different vessels, which become more hard and fibrous, as they are placed nearest to the woody part of the tree, and have therefore less room to contain the colouring matter.

" The epidermis, or exterior blackish coat, of this bark, affords a yellow colouring matter, which however is less pure, and more inclined to a brownish hue, than that of the other coats or parts; and it ought therefore to be separated by shaving. When this is done, and the remaining cellular and cortical parts are ground by mill-stones, they will separate partly into a light fine powder, and partly into stringy filaments or fibres, which last yield but about half as much colour as the powder, and therefore care should be always taken to employ both together, and as nearly as possible in their natural proportions, otherwise the quantity of colour produced, may either greatly exceed or fall short of what is expected. The Quercitron bark thus prepared and proportioned, will generally yield as much colour as eight or ten times its weight of the weld plant, (*Reseda luteola*, Lin.) and as much as about four times its weight of the chipped old fustic (*Morus tinctoria*, Lin.) but the colouring matter of the bark, in its nature and properties, most nearly resembles that of the weld plant; with this advantage, however, that it is capable *alone* of producing more cheaply all, or very nearly all, the effects of every other yellow dyeing drug; and, moreover, some effects which are not attainable by any other means yet known." P. 319.

After this, the author proceeds to describe the various methods of using this bark; showing how to extract its colouring matter, and how to apply it to the various articles of wool, silk, linen, and cotton. He makes mention of the mordants or bases necessary for fixing and heightening its colour; and shows



shows how a variety of colours may be derived from it, by the addition of other articles.

In the 13th, or last chapter, the author describes *the Properties and Uses of Juglans Alba, or American Hicory; of the Weld Plant, Fustic, and other Vegetables, affording Yellow Adjective Colouring Matters.* The principal object of those concise descriptions is, to manifest the comparative advantages and disadvantages, with which the use of each of those plants is attended.

The Appendix contains several articles of historical and practical information, that occurred to the author since the printing of the first sheets.

Upon the whole, it is but justice to acknowledge, that this work is, at present, by far the best English publication on the subject. An attentive and impartial examination will, here and there, discover some inaccuracies; and a practical use of the book will show, that some facts have been hastily determined. But the weight of this base alloy is too trifling to affect the intrinsic value of so excellent a publication.

ART. VII. *The Elements of Medicine of John Brown, M. D. translated from the Latin, with Comments and Illustrations by the Author. A New Edition, revised and corrected, with a Biographical Preface, by Thomas Beddoes, M. D. and a Head of the Author. In Two Volumes. 8vo. 12s. Johnson. 1796.*

DOCTOR Beddoes was induced to undertake this edition of the Elements of Medicine, at the desire of some friends to the widow and family of the author, for whose benefit it is published. In performing this office, he has not only contributed to relieve the distress of the author's family, but will be found to have assisted in rendering the system of Doctor Brown more generally intelligible.

The difficulties the editor had to encounter in performing his task, will be best understood, by giving his account of the translation he undertook to correct.

“ In his translation,” the editor says, “ Dr. Brown seems to have exceeded his usual negligence. His English, it is true, when he is unfettered by the Latin idiom, shews that he was poorly qualified to do his own work justice, had he exerted his utmost care. These two causes conspired, with the laboured perplexity of his Latin style, to render the translation disgustingly uncouth throughout, and  
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in many passages, almost impenetrably obscure. Imagine the words of a school-boy, raw in English, taken down, as he is in the usual way, rendering a Latin author to his master, and you will have a just notion of the style of the work, which I had to refit for publication. Besides, strange as it may appear, he sometimes mistakes either his own meaning, or the import of the English terms, in which he tried to convey it."

These imperfections the editor has every where corrected, and has added many ingenious observations, illustrative of the author's doctrine, which, although the system should be considered as only an ingenious speculation, will, to those who wish to comprehend it, prove highly useful. The original pieces contained in these volumes, and to which we shall confine our attention, consist of the life of the author, some general observations on the practice of medicine, and illustrations and strictures on the Brunonian system.

John Brown, the author, was born in the year 1735 or 1736, in the parish of Buncle, in the County of Berwick, of mean but honest parents. He was early put apprentice to a weaver, but exhibiting marks of genius, and an aptitude for learning, he was removed from that situation to the grammar school at Dunse, a circumstance in which he prided himself, as it was the place where the famous John Duns Scotus was born. There, under Mr. Cruickshank, an able teacher, he studied with such ardour and success, that he was regarded as a prodigy. In the course of two years, we are told, he could read all the Latin classics with the utmost facility; and, in the Greek language, he made the same remarkable proficiency. He is said to have employed himself as a reaper, for the sake of procuring money, to enable him to prosecute his studies; but his zeal being noticed by his master, he was made assistant teacher to the school. He was, at this time, sober, diligent, exceedingly religious, and so attached to the sect of seceders, or whigs, as they are called in Scotland, that the late Mr. Wait, from whom the editor obtained his principal information concerning him, says, "he believes he would have thought his salvation hazarded, if he had heard or read the profane discourses of the Scotch establishment. He aspired, he adds, to be the minister of a purer church, of which it was expected he would prove a chosen vessel." But his zeal in the cause of the seceders was suddenly extinguished, by an accident, which shewed, that the commendation he received from them, had at least as much influence on his mind, as a conviction of the justness of the tenets they professed.

"At a meeting of the provincial synod of the Merse and Teviotdale, a party of his school-fellows urged him to accompany them to the

the parish church of Dunse. He manifested reluctance, but yielded to their importunity, and remained to hear their sermon. The scandal did not pass unnoticed. He was summoned before the session of the seceding congregation; but not chusing either to atone by an apology for his sin, in mixing with profane worshippers, or to wait for a formal sentence of excommunication, he abdicated his principles, and professed himself a member of the establishment."

Although he did not immediately lose all taste for religion, yet the strictness of his principles were probably greatly relaxed, as, in three years after, "he is said to have become exceedingly licentious in his conduct." From the school at Dunse, which he quitted at the age of twenty, he passed into a family of distinction in that neighbourhood, as a tutor; but soon leaving this situation, for what cause is not known, he repaired to Edinburgh, and after going through the usual course of philosophy, he regularly entered on his theological studies; but when he was on the point of being ordained, he suddenly left Edinburgh, and returned to Dunse, where he was employed as an usher, from Martinmas 1758, to Martinmas 1759. In the course of this year, one of the classes in the high school at Edinburgh becoming vacant, Brown appeared as a candidate; but, on a comparative trial, proved unsuccessful. Soon after this, being engaged to turn a medical thesis into Latin, he performed it in a manner so much superior to ordinary compositions of the kind, that his work was particularly noticed, and he is said to have observed, "he had now discovered his strength, and was ambitious of riding in his own carriage, as a physician." He was frequently afterwards applied to for similar assistance, which proved a source of considerable profit. When he composed the thesis, he received ten, when he only furnished the Latin, five guineas for each piece. He now settled at Edinburgh, as a teacher of Latin, and addressing a Latin letter to each of the medical professors, was complimented by them with tickets to their lectures. In the year 1765, he married, and opened a large house for boarders, and met with considerable encouragement; but, living too expensively, became bankrupt, at the end of three years. He was warmly espoused by Dr. Cullen, to whom he became a useful assistant, by his superior knowledge of the Latin language. He was engaged as tutor to that Professor's sons, and was occasionally entrusted to give an evening lecture. He was also elected Assistant Secretary to the Society of Antiquaries. But the fair prospect of success which this patronage promised him, was blasted by the irregularity of his conduct. "In the abuse of intoxicating liquors," we are told, "he observed no moderation." His extravagant attachment

ment to them, at a later period of life, is evinced by the following story.

“ One of his pupils informs me,” the editor says, “ that when he found himself languid, he sometimes placed a bottle of whisky on one hand, and a phial of laudanum on the other; and before he began his lecture, he would take forty or fifty drops of laudanum in a glass of whisky; repeating the dose four or five times during the lecture. Between the effects of these stimulants, and voluntary exertion, he soon waxed warm, and by degrees his imagination was exalted into phrensy.”

It will not be wondered that, by such conduct, he should alienate the friendship of his protectors, and be reduced to the extremest indigence; accordingly, after having been imprisoned, and suffering the greatest distress, finding he was no longer able to support his family at Edinburgh, in the year 1786 he came to London; in the hope, probably, that he should find the physicians in this part of the island more ready to embrace his tenets. But continuing here the same course of life that had disgraced him at Edinburgh, on the 7th of October, 1788, he was seized with a fatal fit of apoplexy, and died in the night; having swallowed, as he went to bed, as it is said, a very large dose of laudanum; a species of dram to which, as we have seen, he had been much addicted. He left six children; two sons, and four daughters. His eldest son is now studying physic at Edinburgh, where he has experienced, we are told, great liberality from the professors, and the societies of students.

Dr. Brown was of an athletic make, and of a constitution, that, with prudence, would probably have held out to a much later age. Although he attended the medical lectures at Edinburgh ten or eleven years, he graduated at Saint Andrew's. At what period this happened, or when he began to promulgate his own system of medicine, and to commence lecturer, we are not told. The opposition he met with at Edinburgh, he attributed to the envy of the professors, at the superiority of his talents, and to the apprehension they entertained that he should eclipse them, and supersede their systems. A more natural cause may be found, in his irregular and debauched conduct.

The editor has interspersed many ingenious observations, which evince an intimate knowledge of the springs which actuate the human mind; and although he shows a laudable bias in favour of his hero, yet he has candidly depicted his errors. In the dissertation which follows, “ on reputation in physic,” there are some severe strictures on the disingenuous arts by which, as he conceives, many practitioners of eminence have acquired their reputation. This part is concluded by an Appendix,

dix, which he calls Iatrologia, or a systematic arrangement of the practitioners in physic.

“Our present concern,” he says, “is with the genus, Doctor of Physic. This genus we may subdivide into sections or groups, as Linnæus sometimes manages with genera, comprehending a number of species.”

Ten species of doctors are described, and with considerable humour. The concluding dissertation is on the Brunonian System, to which the editor has added, an ingenious illustration of it, by the late Mr. Christie, and a table of excitement and excitability, by Dr. Lynch; but for these we must refer our readers to the work, which we hope has been found to answer the humane purpose of its publication.

ART. VIII. *Rudiments of Political Science. Part the First; containing Elementary Principles, with an Appendix. By Angus Macaulay, A. M.* 8vo. 390 pp. 6s. Egerton. 1796.

FEW subjects have undergone more frequent and laborious investigation, than the very arduous and complicated science of human government. From whatever causes men first associated, and by whatever measures they acquired the form of a political community, certain it is, that those communities have now attained a very complex character; and the analysis of their principles is, therefore, become not one of the least arduous in human enquiries.

The peculiar interest which recent events have excited in the public mind, in regard to the forms and functions of regular governments, renders the task of investigation more delicate and critical than it would be found, in periods of greater coolness and political temperance. From the view which we have taken of Mr. Macaulay's treatise, the objects of discussion appear to be assumed, and pursued, with a disposition to impartial enquiry, and a manly indifference to those prejudices, on the one hand, or speculations, on the other, which obstruct the attainment of knowledge and truth.

The work commences with some remarks upon the *origin* of civil government, in which, without adopting the doctrines either of divine command, or of human compact, the writer assumes “a knowledge of human nature, and the history of nations,” as the only genuine source of political

litical information. The *necessity* of civil government is then asserted, in strong and decisive terms. But as many Indian tribes in North America have been supposed to maintain a social union, without any specific form of government, Mr. Macaulay investigates the truth of this position with much strictness, and considerable force of argument. He combats, with great success, the attempt of Dr. Robertson to reconcile the phenomena of these northern tribes with the visionary principles of Rousseau; and deduces, in a clear and ingenious argument, the origin of despotism among those tribes, and their subsequent decline into that species of equality which they are now supposed to maintain. As there is much novelty in this discussion, we shall present our readers with a short extract from it.

“ The arguments, which Dr. Robertson and several other writers have advanced, render it highly probable (and probability is all that ought to be expected on this point) that America was first peopled from the north-east of Asia; although he thinks, that the Eskimaux, and a few tribes contiguous to them, may be the descendants of one, or more migrations, from the north-west of Europe. Those arguments are corroborated by later discoveries of the very small distance between the continents of Asia and America. It is well known, that hereditary distinctions of rank have prevailed all over Asia from the earliest remembrance. In the north-west of Europe also, at the remotest period recorded in history, the bulk of the people were in a state of servitude. The first settlers of America would carry with them the religious, moral, and political ideas, which they had imbibed at home. Whether they moved from the north-east of Asia; or the north-west of Europe, they would arrive in their new settlements, with the political distinctions of their native country. Some have contended, on the authority of passages collected from ancient authors, that America was visited, and even colonized, by the ancient Phenicians, and afterwards by the Carthaginians. If this opinion should be thought well founded, it will not materially affect the conclusion meant to be drawn from this train of reasoning; because hereditary distinctions of rank were established among the ancient Phenicians, from the earliest account of them in history. They had kings, nobles, and slaves by inheritance. Thus far then we tread upon sure grounds. Our next step must be in some degree conjectural: but a conjecture founded on just analogy, may amount to a high degree of probability. It is then highly probable, that, from whatever country the first American settlers emigrated, they would endeavour, as soon as they were able to form themselves into political communities in their new settlements, to establish civil governments as near the models of those to which they had been accustomed, as their circumstances would admit. Such has ever been the conduct of colonists. The Phenician colonies that settled in Africa; the Grecian colonies that settled in the islands of the Archipelago, in Sicily, Italy, and Marseilles; the Roman colonies settled in Italy, or the provinces; and

and the modern European colonies, which settled in America, all adopted political arrangements, which were little more, at the beginning, than copies of the institutions, established in their respective mother countries. So general a coincidence cannot be supposed accidental: in fact, it may be traced to principles, deeply rooted in the human mind. These chiefly are the influence of habit, and a proneness to imitation in preference to invention, together with the love of our country, and attachment to its constitution.

“ Thus we obtain a simple, consistent, and highly probable account of the origin of the despotic governments, which were found in America. They were attempts to imitate governments in Asia, differing probably, in some respects, from their patterns, even at their first establishment, as copies generally vary from their originals; and doubtless rendered still more different afterwards by alterations, which would be introduced by time and circumstances.” P. 43.

In closing the subject, upon the subsequent departure of the tribes from this despotism, the author thus remarks:

“ The progressive downfall of some of the despotic governments, which were probably established by the original colonists of America, may reasonably be ascribed to the various circumstances incident to a people arriving in new and uncultivated settlements, and to the subsequent dispersion of their descendants, over so great a variety of soils and climates; but still more to the numerous revolutions, which have been effected among them since the European conquests in their country. These circumstances have a direct, powerful, and even an irresistible tendency to interrupt the customary administration of their civil governments; to lessen the power, and undermine the authority, of their political rulers; and to confound and level their distinctions of rank.” P. 51.

Having thus established the *necessity* of civil government, which he lays down as the first principle in political science, the author passes to a consideration of the *ends* of civil government; and, from a brief view of this question, deduces, as a second principle in the political code, that the excellence of a government is to be determined by its fitness to produce the greatest amount of public happiness.

The *right* of civil government, which is next discussed, leads to some investigation of rights at large. This point is treated by Mr. M. with equal soundness and brevity.

“ Has man any rights? This vague question must be the result either of ignorance, inattention, or insidiousness. Rights universally have a necessary reference to the conduct of others; that is, the rights of any Being must be understood to refer to what other beings ought to perform, or to abstain from performing, relatively to the Being of whom the rights are predicated. Rights therefore, and justice or injustice of conduct; or, in other words, rights and duty are correla-

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tive terms: and before a precise answer can be returned to a question respecting the rights of any person or being whatever, those persons or beings must be specified, to whose conduct the question was intended to refer. Has man any rights relatively to the conduct of other men? One might as well ask, whether there were any rules of justice, or duty, which men are bounden to observe towards each other. I may have no right to existence relatively to my Creator; but having received so valuable a gift, it would be unjust in my neighbour to deprive me of life, without a sufficient reason: I may therefore be said to have a right to my life relatively to the conduct of my neighbour. Has a man any rights, relatively to the conduct of the political rulers of his country? or has the collective community any such rights? Or, on the other hand, have those, who hold the government of a country any rights, relatively to the conduct of the rest of the community? This is precisely the same thing as to ask, If there are any rules of justice and duty, to which the governors and the governed in a political community are reciprocally bounden to adhere in their conduct towards each other, whether individually or collectively? In like manner, when industry was stated to confer the original right of separate property; the meaning obviously was, that the labour exerted was the circumstance, which constituted the injustice of taking from a man the fruit of his industry.

“ From this explanation it clearly follows, that to say “ all men have equal rights,” is to use a phrase, which has no determinate meaning, as it contains no reference to the conduct of any, whose duty may be understood to be pointed out. If, by the equality of the rights of all men, it be understood, that all the members of a political community have equal rights relatively to the conduct of their political rulers; the assertion is inaccurate: a variety of circumstances, too obvious to require to be specified, may occasion a considerable difference to prevail, between the duties, which the government of a country owes to different individuals; and a correspondent difference must obtain, between the rights of those individuals relatively to the government.

“ If by equality of rights, it be understood, that all individuals in civil society have equal rights, relatively to the conduct of all other individuals; the assertion is still more inaccurate, than when understood in the preceding sense. It is well known, that the duties of individuals in society are infinitely various, according to the various relations, which subsist between them; and to numberless circumstances, which occur in human life: and the rights of men are evidently as various as the duties, which correspond to them. The rights of men, relatively to the conduct of other men, are only equal, when all their reciprocal duties are alike. Hence, perhaps, there are few men in any country, whose rights are precisely equal, either relatively to civil government, or to their fellow-citizens, whether collectively or individually. All the circumstances and relations of men must be precisely alike, before their rights and duties, with respect to others, can be asserted to be equal.”

The ensuing parts of this investigation, lead to the establishment of a third principle, which makes the legitimacy of a  
government



government depend upon the consent of the community; a principle which, however capable of misapplication, is, in its strict and appropriate sense, neither dangerous nor untrue. The Doctrine of Resistance is narrowly investigated, and a fourth principle in the science of politics arises from this discussion, namely, that "Political resistance is criminal;"—where, by political resistance, the author must be understood to mean "the employment of force against rightful authority." The visionary theories of a state of nature are then combated; and some pertinent remarks are delivered upon individual consent, forms of government, their influence on character. The social character of man, in refutation of the principles advanced by some theorists, is thus ably and elegantly summed up.

"It is equally evident, that by nature, man is also a social being. Among the indications of the intention of nature in this respect, we may reckon man's helplessness in solitude; the reciprocal attachment of the sexes; and their joint affection to their common offspring. In the same light, we may regard the principle of compassion, which was evidently implanted in the human breast, to prompt men to relieve one another: also the long continued helplessness of human infancy; together with the proneness of all human beings to imitation, their susceptibility of improvement from instruction; and their capacity of exchanging their thoughts by language. Men's various propensities to associate, and the numerous advantages which they are capable of deriving from mutual assistance, and from combined efforts, may be also justly considered as unequivocal proofs of natural sociability. These characteristic peculiarities of the human species clearly evince, that nature not only intended, but eminently qualified mankind for social life. Hence we may readily discern the impropriety of abstracting and separating from man's nature, the civilization and improvement, which he may acquire in society; and the still greater incongruity of setting man's improvement, and his social state, in opposition to his nature. Men of leisure, doubtless, may be indulged in speculation on the state in which human nature might exist under any supposable deficiency. They may attempt, for instance, to delineate what the condition of mankind would be, if originally and universally destitute of sight, or hearing. Such speculations may be harmless; nay, they may be useful, if they contribute to throw light on any branch real of knowledge. But let not such speculations be admitted as realities. Our condition would be truly wretched under any great deficiency of our present nature; whether we were deprived of some of our bodily organs, or of any of our mental faculties; yet scarcely could any deprivation render our nature more defective, than if it condemned us to a solitary existence, and rendered us incapable of culture and improvement. Let not, therefore, a condition of human beings, which would be truly deplorable, and which has never existed, but in the imaginations of speculative theorists, be urged as a proof of present human degeneracy: let it be much less exhibited as the model

of human excellence, and a pattern for imitation: let not a fictitious representation of human life and manners be adopted as the foundation of any moral or political system.

The author concludes this part of his treatise, with a recapitulation of the principles established, and more than an hundred pages of Appendix, abounding with learned, useful, and entertaining matter, in confirmation of doctrines and statements advanced in the work.

Upon the whole, we have found considerable subject for praise and commendation, in reviewing Mr. Macaulay's work. As a politician, he appears to have taken a stand in the temperate medium between conflicting opinions; and his observations are made with a strength and pertinency, which are evidently the result of much assiduity and reflection. As a writer, Mr. M. possesses great claims to respect. His style is clear and animated, polished without the sacrifice of strength, and ornamented without the reproach of affectation.

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ART. IX. *An Apology for the Believers in the Shakspeare Papers, which were exhibited in Norfolk-Street.* 8vo. 628 pp. 6s. Egerton, Whitehall. 1797.

WE cannot often be called upon to examine a more singular work than the present; a book, of more than 600 pages, written upon a decided controversy. A book composed to prove, not that the believers of a certain allegation were right, for that is given up, but that they might possibly have been right. True it is that, by the knowledge and ingenuity of the author, an interest is created, even on a question situated under such circumstances of disadvantage: yet it may require some explanation, to those who have not of themselves attended to the events, how there could arise a cause for such a publication. The case then is this. Mr. Malone, in his "Inquiry into the Authenticity of certain Miscellaneous Papers," &c.\* (of which papers we gave a full and true account in our seventh volume, p. 522) spoke, with some appearance of contempt, of those who had been deceived by that egregious forgery, as persons not qualified to judge on such a point. Mr. Chalmers, Chief Clerk of the Board of Trade, who, since its pub-

\* See an account of that book, *Brit. Crit.* vol. vii. p. 630.

lication, has avowed himself the author of the present volume, feeling himself implicated in this censure, and conscious, from the course of his studies, and the treasures of his mind, that he did not deserve it, took up the pen, in some wrath, as it appears, to prove that Mr. Malone had no right to assume a tone of superiority over those who had been deceived by the Ireland imposture; and that, in his book, he had not proved the points he had endeavoured to make out; but had laid himself open to the correction of one at least, among those whom he had despised as ignorant of old English, and the history of the drama. The dispute thus becomes personal between these two gentlemen; which of them is best informed of the matters and learning connected with the original subject of difference.

Here then we feel ourselves rather delicately situated. To interfere at all as umpires between two gentlemen, both of whom we know, and both of whom we respect, but whose dispute, from the manner in which it is taken up, is likely to be attended with some acrimony; each pledging his reputation on the points which he undertakes to defend; is a task which can hardly be performed without giving offence to both. For if it shall happen, as in almost every dispute it does, and particularly in warm disputes, that each party in his turn is wrong, the critic, who, as a cool spectator, undertakes to point out the errors on both sides, may expect to fare like him who interferes in an affray between man and wife. To the old quotation then, *Amicus Plato, Amicus Socrates, &c.* we must fly as our sole refuge; protesting to both disputants, that we seek neither to displease the one nor the other, but, as far as we are able, to pronounce the truth.

Mr. Chalmers has produced, in this book, not so properly an apology for the believers, as an apology for one believer—namely, himself; for it cannot be supposed that all the topics which are stated in this multifarious volume were known to all the persons so circumstanced; or were within the range of their enquiries. So far he has fully succeeded. He has amply proved, that no contempt for general deficiency in such researches could justly be thrown upon him; that he has enquired extensively, and remembered accurately; and that by whatever causes he might be induced to believe, what was not indeed worthy of belief, it was not from supine ignorance respecting either the archæology of our language, or the history of our drama. He has also proved, undoubtedly, that his antagonist was, in many instances, too hasty in pronouncing a negative; in more instances, indeed, than we thought it would be proved; and we give him ample credit for the diligence of research which has enabled him to bring forward real proofs, on so many  
points

points of considerable obscurity. We object indeed, and we cannot but object, to the personal acrimony with which the book is penned: and the term of *public Accuser*, which is throughout applied to Mr. Malone, strikes us, every time we meet it, with a kind of disgust, for which we can hardly find a term sufficiently strong. It is true, that the other disputant had given occasion for it, by his injudicious jocularly about a trial, at the close of his book: but one unfortunate jest is no apology for another; and the pretence of pleading before a court, which is carried through the present volume, is certainly not to be ranked among its beauties. Controversies of a literary nature (perhaps of any nature, but of that particularly) might surely be carried on, between gentlemen, without any kind of personal hostility; and it will give us great pleasure should we find Mr. Malone, in his promised answer to this book, to have had the magnanimity to forget every thing of such a kind that is here said; and to treat the subject as matter of enquiry, without enmity to his assailant, however he may think it deserved. There are indeed some very hard words, such as self-sufficiency, &c. not unfrequently inserted; but even hard words may be forgotten, by a dignified mind; and certainly the reverberation of them contributes, in no degree, to the removal of difficulties, or the discovery of truth.

There is perhaps no part of the present volume in which the author is so little successful, as in the first section, which is entitled *the General Argument*. He begins by stating, as a cause for supposing the Ireland papers to be probable, that Mr. Malone himself had given reasons why such curiosities might perhaps be found, among the descendants of Bagley or of Barnard. But here was one of the primary deficiencies. The papers were not said to proceed from one of those houses, but from some unknown gentleman, who, by an absurd and inconceivable shamefacedness, would not suffer his name to be mentioned. The expectation raised by Mr. M. was certainly a ground on which a forger would be likely to work; and the want of connection between the papers, and that reasonable cause for expectation, was a strong ground for suspecting them to be spurious. When Mr. C. puts the probabilities on which these paltry papers were believed by a few, on the footing with those which regulate justice, and form the foundation of religious faith, (pp. 10, 20, 33) we stand astonished at his indiscretion: and regret, very heavily regret, that such an idea was conceived, and still more that it was put to paper. All that he quotes from Lord Chief Baron Gilbert, makes, to our apprehension, directly against himself: the result being, as he also states in his own words, that law and equity require for testimony

mony the best evidence which the nature of the case admits. Now here was the very point in which the Ireland papers most egregiously failed. The best evidence which that case admitted, and which it absolutely required, was the evidence of the gentleman in whose family the papers had been preserved. He was not stated *a priori* to be of those houses in which such a discovery was to be expected. He was therefore to tell how they came into his family, how long they had been there, in what way they had been kept, and how far it was in his power to pronounce that they had not been conveyed there by any contrivance. All this natural and easy evidence in the case, were the allegations true, was totally withheld; and we have always heard, that an eminent law Lord, from the first despised the whole business, on that ground alone. "Produce me the gentleman who furnished the papers," said he, "and then I will enquire further; 'till he appears, I pronounce the whole a cheat." In so saying, he certainly adhered to the doctrine of Chief Baron Gilbert, and that of the law of England, as delivered by all who have best understood it. These original suspicions hung so heavy upon the story, that had the papers been ten times better executed than we think they were, or much freer from objection than the present writer endeavours to prove them, we could not easily have shaken off their weight.

In the second section, "on Queen Elizabeth, and her Letter," Mr. C. endeavours to prove it probable, that a letter might be written by that sovereign to Shakspeare. We think he does not fully prove it: for though he shows indeed that she wrote to many private persons, he neither brings any that class in rank with Shakspeare, nor proves his celebrity at that time to be such, as to render an exception in his favour probable. But when he undertakes to prove, as he calls it, that the Sonnets of Shakspeare were addressed to that princess, he certainly takes up one of the wildest conceits that ever arose in any mind; and one which is refuted, even by some of the authorities which are brought by him for proof. What he says of the vanity of Elizabeth, and the flatteries which she not only pardoned, but approved, even in old age, is just, and well known; but when he says that she was sometimes considered as a man, he falls into a mistake so strange, that we could scarcely believe our eyes when we beheld it. Mr. Malone has observed, very justly, that of the whole number of 154 Sonnets, 120 are addressed to a man, and 28 to a lady\*. Now this *man*,  
says

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\* Here is a manifest error in the arithmetic, both as written by Mr. Malone, and copied by Mr. Chalmers; it should be 126 to a male, which

says Mr. C. was Queen Elizabeth! Mr. Malone's objection proves, he says, "that he did not know that Elizabeth was often considered as a man;"—and how is this strange point proved? Because she was called a *Prince*. Now a *Prince*, in the language of that day, meant a sovereign, male or female; and, in most of the passages cited by Mr. C. she is spoken of in the feminine gender, in the very same sentence in which she is called a *Prince*. For instance,

"Most peerless *Prince*, most peerless *poetess*."

Spens, Tears of Muses,

So Ascham, "that one *mayde*, should go beyond you all," and then follows, "in thys most excellent *Prince*." Again, Lord Bacon, "Queen Elizabeth, a *Prince*, that if Plurarch were now alive to writes lyves by parallels, would trouble him to find for *her* a parallel among *women*." Is this considering her as a man?—Johnson, with whose excellent Dictionary Mr. C. is very conversant, would have explained this point for him: under *Prince*, he says; "3. Ruler, of whatever sex. This use seems harsh, because we have the word *princess*:" and his example is, "Queen Elizabeth, a *Prince* admirable above *her sex* for her princely virtues." Camden. He adds another passage from Atterbury; which whether it refers to Elizabeth, or any other queen, we have not thought it worth while to enquire; nor is it very material. So much for her being considered as a *Man*. Next for the Sonnets themselves: wherein we shall first consider the passages cited by Mr. Chalmers as *proofs*.

"When forty winters *shall* besiege thy brow."

Is it credible, that Shakspeare, knowing Elizabeth to be much older, should pretend to speak of forty as a future time, and a distant future? we think not. This, however, may be contested:

"So thou, thyself out-going in thy noon,  
Unlook'd on diest, unless thou *get* a son."

Elizabeth was then not only considered as a male, but supposed capable of being a father. The discussion on this passage might be indelicate, and therefore we suppress it; but the expression is insuperable. The observations upon the idea of

which is the fact, for the 125th Sonnet begins, "O thou, my lovely *boy*." When Mr. C. adds p. 50, "to shew her the propriety of marriage," we do not find that he is warranted by Mr. M. whom he seems to quote. They were certainly written to show *him* that propriety.

the world being Elizabeth's *widow*, depends so entirely upon the false assumption of her being occasionally considered as a man, that with it they fall of course. Such remarks, among others, arise from the passages adduced. But, if we appeal to the Sonnets themselves, how is it? Turn to the third—

“ Look in thy glass, and tell the face thou viewest  
Now is the time that face should form another;  
Whose fresh repair if now thou not renewest  
Thou dost beguile the world, *unless some mother*  
For where is *she* so fair, whose un-ear'd womb  
Disdains the tillage of *thy husbandry*.”

We forbear to comment. In the same Sonnet we find, that the person's mother was alive, and that he resembled her.

“ Thou art thy mother's glass, and she in thee,  
*Calls back the lovely April of her prime*.”

What are we to say of this line?

“ You had a father; let your *son* say so.” L. xiii.

Would it not be a very harsh construction, which applied that to a female? Try again, Sonnet 16.

Now stand you on the top of happy hours,  
And many *maiden* gardens yet unset  
With virtuous will would *bear* you living flow'rs  
Much liker than your painted counterfeit.”

But not to dwell on smaller circumstances. Let the 20th Sonnet be considered. It is not one that we can praise, and therefore we shall not quote it. Its very indecency would have made it utterly shameless to present it to Elizabeth; but its absurdity, in that application, would have exceeded even its coarseness. For the sentiment is, that the person addressed has all the beauties and excellencies without the faults of woman; but that nature, mistaking, fitted him for the pleasure of that sex, not of men; therefore the poet gives up his person to the ladies, and desires only his attachment. The truth of these Sonnets is, that, in a time of innocence on some points, they were written with a romantic Platonism of affection, which, in times of baser thought, may be misinterpreted; but in which it is very plain, that no worse idea belonged to the poet, than that of exalting his friendship in a warm and rapturous manner. Injudicious it was, and we wish it had been otherwise; but it was a fault of youth, and of a time when very romantic addresses to friends were not uncommon. As to the proofs of our point, we could multiply them, with ease, from almost every one of the 126 Sonnets; but we think what we have

now

now said abundantly sufficient. The power of an hypothesis, to blind an acute eye, has not often been more fully exemplified than in this extraordinary error of such a man as Mr. Chalmers. He ought to beware of hypothesis, and the zeal for discovery, for they are not always his strong points; another instance of which we shall adduce here, and then proceed to the more agreeable talk of approving what he has done ably.

In page 568. he would persuade us, that Marston, in his tenth \* satire, entitled *Humours*, draws the character of Shakspeare. Yet nothing can be more evident, to an attentive considerer of the satire, than that, among the other absurd *humours*, he draws that of a man who is play-mad, and stupidly fills up his whole discourse with scraps from different dramas. His first *humour*, or character, as we should call it, is that of a man whose rage is dancing; that of the next is plays; the next fencing; the next retailing jests. In this contemptible company, Mr. C. would place his favourite bard; and, to bring him into it, interprets, in our opinion, most widely from the mark. But let us see the passage:

“Lufcus, what's plaid to day? faith now I know  
I fet *thy* lips abroach, from whence doth flow  
Naught but pure Juliet and Romeo.  
Say who acts best? Drufus or Roscio?  
Now I have him, *that nere of ought did speake*  
*But when of playes or players he did treat.*  
Hath made a common-place booke out of playes  
And speake in print: at least whater he saies  
Is warranted by curtaine plaudities,  
If ere you heard him courting Lesbia's eyes;  
Say (curteous Sir) speakes he not movingly  
From out some new pathetique tragedy?  
He writes, he railes, he jests, he courts, (what not?)  
And all from out his huge long-scraped stock  
Of well-penn'd playes.”

Is this a picture of our beloved Shakspeare? This!—that is the very essence of stupidity! a fellow that never speaks but when plays or players are the subject: or speaks only common-place scraps, which he had written in a book, that he might remember them. O fie, fie, from such discoveries may we be

\* Eleventh in our edition; which, indeed, is not the original, but the republication in 1768.

† So our copy, and so the sense requires, not *my*. We do not think it material to look for the old edition,



ever free; for if Shakspeare gave any cause even for the most malignant satirist, so to represent him, he was not what we think him. Much more inclined are we to believe him involved in Beaumont's account of their meetings at the Mermaid.

“ What things have we seen  
 Done at the *Mermaid!* heard words that have been  
 So nimble, and so full of subtle flame,  
 As if that every one from whence they came,  
 Had meant to put his whole wit in a jest,  
 And had resolv'd to live a fool, the rest  
 Of his dull life; then when there hath been thrown  
 Wit able enough to justify the town  
 For three days past; wit that might warrant be  
 For the whole city to talk foolishly  
 'Till that were cancell'd; and when that was gone  
 We left an air behind us, which alone  
 Was able to make the two next companies  
 Right witty; though but fools, meer wise.”

This was addressed to Ben Jonson; and to these parties Shakspeare probably belonged. What a figure then must he have made with his common-place fragments scraped together, and his inability to talk on any thing but plays and players! More likely was he to be one of those who most copiously impregnated the air with wit, and left the richest legacy of it to those who could catch it afterwards. Such are the errors of the wisest men, when they become infected with the love of hypothesis; and under this condemnation must fall every reflection deduced in the present volume from the *manhood* of Elizabeth, and the supposed character of Shakspeare by Marston. To the same class, we think, must be referred the suggestion that Shakspeare was a Roman Catholic, p. 198; though to this we cannot at present allow either time or space, as the article already threatens to be long. That his residence was usually, if not always, at Stratford, we consider as rendered very probable, by the observations of this author, p. 247.

To proceed with the general matter of the book. We have already avowed, and we do it very freely, that Mr. C. has proved many more points, than we thought capable of such proof, against the negative assertions of his antagonist. Of these instances we shall briefly give a list. We conceive then that he has shown, that *and* may be found with a final e, p. 79; *forre*, 82; *Londonne*, 87; that Q Eliz. did not always attend councils, 91; the use of *to compliment*, 97; *prettye*, 98; *ourselfe*, 101; *excellent*, 104; *yours*, as a close of a letter, 164; but not perhaps from an Earl to a player; *Deare*, 169; *bawble*, as used in the verses, 186; *cedarre*, 190; that the word *accede* existed;

existed; not that it was in common use, or likely to be introduced in a paper like the *Confession*, 203; that *Arabic numerals* were sometimes used in accounts, 225; that 5.5.0, &c. may be found, 239; that *wit* had its present sense, 242; *whimsical* also, 244; *fifth*, 259; the use of the word *view*, 263; Shakspeare's *Copy-right*, 260 and 299; he seems also, in some degree, to restore the probability of Shakspeare's *Note of hand*, p. 314, &c. In these, and perhaps a few more matters, on which great stress was laid by Mr. Malone, we think it necessary, from the evidence now produced, to pronounce Mr. Chalmers more successful and more learned in his enquiries. In other points attempted to be proved, we think the ingenious writer less fortunate; in some instances, we conceive that he has entirely failed. Were we to particularize these, and expatiate on them, our remarks would also swell to a book; we leave them to the care of Mr. Malone.

But what are we to think of the general opinion of this writer? We recollect but one passage, in which he expressly declares his opinion that any one of the papers is spurious; and that is in p. 173, where he gives up the letters of Lord Southampton and Shakspeare: and that expressly, because he prefers, we know not why, one power of attorney to two letters. Most commonly he speaks of Shakspeare, &c. as if they were really the persons who wrote the papers attributed to them: and of the matters which make against the authenticity of them, he says absolutely nothing. He objects to Mr. Malone, very justly in some instances, that he expected too systematic a mode of spelling: asserting, what is most true, that there was no such regularity in those times. Yet the Ireland papers are written throughout on a system, so perfectly regular, that, when it has been once observed, nothing can be more easy than to disfigure any set of words exactly in the same way. To this we objected in our Review of those papers. We said expressly, "In the first place, it is a regular system, and there was then no regular system of orthography. The same writer spelt the same word in three or four different ways within the compass of a page. But here the whole is uniform; we do not say without variations, for some few we have observed, but with hardly any." On this subject, Mr. C. is totally silent; and from his book we cannot learn that he thinks it improbable or impossible, as we do, that a single page, written as it is written in the Ireland papers, should ever have existed in Shakspeare's time. When we come to decide on verses, as likely or unlikely to be written by an author of genius, we come from antiquarian matters, to a point of taste; in which proof can hardly be given, though it may  
be

be most strongly felt. Thus, the verses attributed to Kent, in the spurious Lear, instead of the two following,

“ I have a journey, Sir, shortly to go,  
My master calls, and I must not say no,”

seem to us most profoundly stupid and absurd. Mr. C. thinks them defensible. They are these :

Thanks Sir ; but I go to that unknown land,  
That chains each pilgrim fast within its soil ;  
By living men most thunn'd most dreaded :  
Still my good master this fame journey took ;  
He calls me, I am content, and streight obey :  
Then farewell world, the busy scene is done,  
Kent liv'd most true, Kent dies most like a man.

The first and third of these are so totally without cadence, attempt at versification, or good effect of any kind, that we should be very slow to accuse Shakspeare of them. Then what is the sentiment ? It is, that *living* men particularly dislike to die ; as if *dead* men were tacitly contrasted to them. But, as his master died, he is willing to do so too, at his call ; and then wisely concludes that he dies most like a man ; he should have said a *footman* ; that is, exactly following the heels of his master. But all this, and more, which we feel, we cannot hope to impress upon others ; and if similar lines, and similar sentiments (in some respects) are sought in corroboration, we can only smile at the vain labour, without being at all convinced. The two lines for which these are substituted, are indeed paltry enough, and might possibly be foisted in by the players : but their successors are in all respects worse. What passages of the interpolated Lear, Mr. C. or other of the believers, might read, or hear read, we know not ; it was our fortune to hear such, as almost made us mad to think of their being imputed to Shakspeare. They were read too with an emphasis, the ridicule of which still vibrates in our ears ; and which made their folly only ten times more conspicuous. We shall subjoin them here, sparing the reader the absurd spelling, and distinguishing, by Italics, the interpolations of Mr. Ireland, jun.

A plague upon you murderers, traitors all,  
I might have sav'd her, *but* [now] she's gone for ever !  
Cordelia, Cordelia ! O stay yet a little. [Ha !]  
What is't thou say'st ? Her voice was ever soft  
*And low, sweet music o'er the rippling streame\**

\* The words omitted by Mr. I. are put in brackets. This line is in the original,

Gentle and low, an excellent thing in woman.

The next, and last,

I kill'd the slave that was a hanging thee.

*Quality rare and excellent in woman.  
O yes by heavens 'twas I kill'd the slave  
That did round thy soft neck the murderous  
And damned cord entwine, did I not firrab—*

The feebleness of the extension, the impertinence of the epithets *soft* and *murderous*, at such a moment of passion, or rather phrensy, &c. &c. convinced us, beyond all antiquarian proof, that the person who wrote those lines had not a feeling about Shakspeare. But this is an impression of taste, which we can no more be certain to communicate, than we are able to relinquish.

The part of this book which interested us most, and indeed delighted us not a little, is that which is the least connected with the argument of it; namely, the sections 9, 10, and 11\*, which treat respectively of the History of the Stage, the Master of the Revels, and the Studies of Shakspeare. The chief object of Mr. Chalmers being to repel a supposed charge of ignorance, he has here most abundantly proved his point. He has shown himself to be an acute and diligent enquirer, well informed in the history of our language, and of the most rare and curious books pertaining to it. That he is sometimes mistaken, ought neither to surprise others, nor mortify himself; and that we have pointed out some errors, ought by no means to impress him with unfriendly notions of us. We love truth, and we respect him. If it be impossible to declare the one without displeasing the other, our duty decides our choice, however painful. That the book is ingenious, learned in the points it discusses, and, on many accounts, valuable, we declare with complete sincerity. Were it faultless, we know not with what human work it would be classed.

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\* To give our readers an advantage for which we wished in the book, we here subjoin a table of the sections. 1. General Argument, p. 2.—2. Queen Elizabeth, and her Letter, p. 34.—3. Lord Southampton, and his Correspondence, p. 124.—4. Shakspeare's Letter, &c. to his Mistress, p. 174.—5. His Profession of Faith, p. 197.—6. The Miscellanies, p. 220.—7. Leare and Hamlette, p. 303.—8. Note of Hand, p. 314.—9. History of the Stage, p. 339.—10. Of the Master of the Revels, p. 471.—11. On the Studies of Shakspeare, p. 543.—12. General Conclusion, p. 605.

ART. X. *Histoire de l'Administration des Finances de la Republique Française, pendant l'Année 1796. Par Sir Francis d'Ivernois.* 8vo. 240 pp. 7s. Elmsly, Debrett, &c. London. 1796.

ART. XI. *History of the Administration of the Finances of the French Republic, during the Year 1796.* The same Publishers, &c.

SIR Francis d'Ivernois begins this work with the history of the fall of assignats; and we think he has well shown its conformity with his predictions. Every one knows they were succeeded by the circulating paper called mandats; the credit of which continued as many months as that of the assignat had lasted years. There were not wanted some specious sophisms, to induce the councils of the republic to adopt the second paper, after the failure of the first. Sir F. d'I. has digested every thing which has been published, of what passed in those assemblies, in a manner so fair, that we could not have a more specious defence of the measure, from the pen of its most able and firmest advocate.

We shall lay before our readers an abstract of what he has said of the security on which this paper rested; this was the unalienated lands seized by the nation. Any person, by depositing mandats, equal in value to 22 years rent of an estate, according to its rate in 1790, was entitled to enter into the immediate possession of it. Some little time before this plan was adopted, the minister of finance had given in a valuation of the whole of these possessions, making their rent 50 millions annually: and, it may be supposed, he did not undervalue this resource of the republic. The question of their rent, regularly came forward when the issuing of the new paper was under consideration. In this debate, Thibaud calculated their annual income at 573 millions: while Bergier asserted, they had not produced to the republic during the last year, more than 8 $\frac{1}{2}$  millions. These differences induced Bentabole to admit, that their value was not *exactly* calculated; and led the council to call for a proper estimate. This was strongly opposed by Bourdon, as it would require 3 months to form such an account; and leave the nation, during the interval, exposed to the uttermost distress. His opinion prevailed; and 2400 millions in mandats were ordered to be issued, secured upon a rent of 50 millions, as estimated by a minister a few weeks before, and in value 22 years purchase.

But this land, in the hands of government, was not all available property. It was, by the existing law, subject to two kinds

kinds of demands. Many persons were falsely entered on the list of emigrants, and their estates seized. We have the testimony of Dubrieul, that, in the department of Aveyron, where a supplementary list of emigrants had been made, the number entered thereon was 1004, or 1005: I solemnly affirm, says he, that not more than 6 of these entries are just. It was then kept back, but was afterwards known, that the reclamations, or claims entered to be exchanged from the list of emigrants amounted to between 60 and 70,000. No lists of the officers of the armies of this republic had been taken, nor of such as lost their lives in the field. Thus their deaths could not be proved; and it was a common practice of the agents for forfeited lands, to seize the estates of the latter as emigrants, and frequently of the former. All the debts of the emigrants were likewise to be paid by the produce of their lands. These amounted to 1000 millions. Such was the security of this new paper, to which there are some among us who affect to compare our own; whose basis and circulating amount is perfectly known; and whose goodness is established by the experience of a century: a consideration which had weight enough with us to induce us to enter at some length into the examination of this iniquitous scheme, in this point of view, assisted by the excellent materials here collected for us.

The amount of the assignats stamped, was 45,581 millions, by the report of Dubois Crancè; upon which we shall make one remark. If the plates had not been broken until 4,419 millions had been added to that sum, and the republic would have acquired possession of all the gold that Spain had drawn from America, during the first 288 \* years after its discovery, France might have paid off this paper in cash; or, double the national capital of Great Britain might effect it. The French are great chemists; and we recollect to have seen, in Rozier's Journal, some valuable improvements in the useful art of making soap. If they had produced a specimen of that compound, which would have given to water the tenacity requisite to enable it to be blown up into a bubble, of the magnitude of the dome of their own pantheon, or even of one of the largest of their balloons; and if, by the further and ultimate combination of the aforesaid soap, with the particles of the fluid, the watery pellicle could become an inflexible and infrangible substance, although indefinitely thin, then they might have hoped to realize either of these dreams.

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\* To the year 1780, when Dr. Robertson wrote his History of America.

We shall not follow Sir F. d'I. in his further reasonings on the fall either of assignats or mandats; as there remains much other curious matter which he has brought forward, our interest in which is not extinct. The former resources of the republic were mixed: they consisted of its paper, and the product of actual taxation: the latter alone now remains. To the period when the French should be obliged to discharge the expences of the state by actual taxation, calculators have always looked forward as a true crisis of the fate of the revolution. The only errors which have been yet committed in calculating its duration, have been in supposing the period at which they must have recourse to taxation, to be somewhat nearer than in the event it has proved to be. Very few taxes have been paid since the revolution; and during the utmost fervour of that period, the people could not be induced to give any material assistance, in that way, to the treasury. There are great arrears in the impositions of the preceding years; and almost the whole of the taxes of the last remains unpaid. When the assignats were depreciated 99 per cent. and even when reduced to a 300th part of their nominal value, the debtors to the revenue refused to pay them in for their arrears at par. Of their system of taxation, Cambacères gives this account: there is neither simplicity in the administration, celerity in the payment, nor positive value in what is obtained: and, in a report on this subject, we find it stated, that when 6 millions of quintals of wheat have been ordered to be paid in kind, the product of the levy has scarcely amounted to one: and when, in the last year, payment of taxes in paper at the market value was demanded, La Combe St. Michel said, that the old system of fiscal rigour must be renewed to obtain it. Sir F. d'I. informs us, that the government is, at this instant, employed in preparing a more compulsive system, which not improbably may become the signal of a general insurrection.

We cannot go into the instances which Sir F. d'I. has here given, of the unexampled profusion of the expence of the government in all the territory of France; although its most essential duties are deserted. The revenue, before the revolution, would not have supported it, much less the scanty gleanings now to be picked up, in that desolated country. In proof of this, we shall here give some of the symptoms of its utter exhaustion, which this writer has extracted chiefly from the debates of their councils, reports of committees, and messages of the Directory. If we cast our eyes on the state of the land-holders, land, with good titles, sells now for six

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or seven years purchase. If to that of foreign trade, the making the more expensive wines is neglected. Echauffaux, in a report on the commerce of France, informs us, that the scarcity of the dearer materials has caused the work-shops to be deserted; and a multitude have been destroyed. Gold and diamonds still make their appearance in commerce; but, Thibaut says, that counterfeits abound, and fraud corrupts every manufacture. Interest, upon good security, at Paris, is 5l. per cent. per month; and, in the kingdom in general, according to La Fonde Ladebat, it has increased to five times its former amount. We shall just add one trait to this picture, taken indeed from another source. The coasts of the Baltic are the market for naval stores; and the increase or decrease of the number of vessels of any nation, annually passing the sound, forms, therefore, one good criterion of its commerce. In the last four years, not one French vessel has passed the sound. The foreign commerce of France is annihilated. If we look to the cultivation of the land, there is a sign equally conclusive, of the rapid advance of a worse calamity. When the open country is depopulated or deserted, beasts of prey increase. It was on the third of November last, that the Directory, by a message to the Council of Five Hundred, thus spoke: "Wolves have increased during the war; and a melancholy experience informs us, that the human species, and particularly women and children, are the prey of this ferocious animal; which, having once tasted their flesh, seems to give it a preference." We might add to this, that the roads of this kingdom, once one of its boasts and ornaments, through long neglect, are now fallen into ruin, to the obstruction of all interior trade. That the like fate has attended that splendid and useful monument of the age of Louis XIV., the canal of Languedoc. That correspondence by letter, which rises and falls with general traffic, is so reduced, that the posts on the great roads, now set out from Paris only every other day; and we must wait, said a member of one of the councils, until a revival of the connections of business and friendship shall take place, before the receipts will again support the establishment. But perhaps these last particulars are not necessary to prove, that no effective war revenue can be raised by taxation, from a people circumstanced as the inhabitants of France now are.

The most miserable part of this picture still remains to be delineated. Their schools are deserted; and, since the revolution, not half their youth have received any education at all. "There are communes," says Baraillon, "containing 50, 60, and 80,000 inhabitants, where not a man is found qualified to be a school-master;" and, after instancing Blois and Tours,



where the preceptor could not spell, he asks, "What shall we say of the smaller communes?" At the same time, the Polytechnic School of Paris has a body of directors, administrators, and agents, more numerous than the retainers of a German court; ten professors of chemistry, and six of painting.

Criminal justice can hardly be said to exist any longer in the provinces. In many departments there are bands of plunderers and assassins, of two or three hundred each, who ravage the country uncontrouled. This evil is not confined to remoter districts: a proclamation, of the 17th of November last, sets forth, that bodies of them range up and down the country of the central administration of the department of the Seine; plundering the inhabitants, and committing daily the most horrible murders. In the October preceding, the Public Accuser of the department of the Pas de Calais, informed the President of the Council of Five Hundred, that forty armed men had broken by night into the house of the representative Ballet, and murdered him; adding, that this is the tenth crime of this nature, lately committed in the neighbourhood, and that they possessed no means to repress these banditti. In a debate, on the 3d of November, Barnard La Grave affirmed, that some departments had been harassed by troops of robbers, called *Chauffeurs* (*Warmers*), labourers who have deserted their occupation to subsist by robbery; who enter the house of the peaceable farmer, and, binding him and his family, kindle a large fire, in which they burn his feet and legs until he confesses where he has put his money and best effects. He also ends by observing, that the administration of justice is so feeble, that this crime remains unpunished.

The readers of this tract of Sir F. d'I. and we hope they will be many and attentive, will find that, in these concise extracts, we are very far from having given a full account of the greater part of the well-selected matter it contains; valuable from the sources from which it has been almost intirely extracted by him,—the debates of the two councils, the reports of committees, and the communications of the Directory. On the matter which our engagements to the public have called upon us to select, in order to convey an idea of this work, we add the following remark. It holds forth to us two important views; the first, that of the prospect offered to property of all descriptions, in the event of a revolution; and the excessive danger of considerable changes in the internal balance of power in a constitution, even when considerable necessity may seem to call for such measures. The other, the state of the enemy with whom we are at war, who rest solely on the resources drawn from their conquests, being disabled,

by their own express confession, from having recourse again to their emissions of paper money, which gave them a temporary ability to make such gigantic efforts; and being reduced to depend, for their supplies, upon taxes to be raised upon a mutinous people, whose resources and products have all the signs above enumerated, of being far advanced in last stage of decline.

ART. XII. *Remarks on the Drill Husbandry, by which the superior Advantages of that mode of Cultivation are pointed out; and its Profits ascertained, from actual Experiments; also a Comparison of it with the most approved Methods of Broadcast Husbandry.* By Sir John Anstruther, Bart. 8vo. 199 pp. 4s. Egerton. 1796.

THE table of contents to this work being short, we shall place it before our readers: "Chap. I. General Principles of Tillage. II. Objections to the Drill Husbandry. III. Mr. Tull's Opinion of Manure. IV. Advantages of Tillage and Produce. V. Drilling. VI. Intervals. VII. Ploughing and Hoeing upon Ridges. VIII. Hoeing. IX. Horsehoeing. X. Expences. XI. Comparisons. XII. [five plates of] Ploughs, Drills, and Hoes.

We shall now, instead of giving a general character of this work, endeavour to communicate to our readers some precise information, by remarking briefly upon as many particulars in it as our limits will allow:

P. 8. "I mean to show, (says the author) that the mode of sowing in drills is not only most productive, but less expensive than other systems hitherto adopted." We are informed by some warm advocates for the drill-husbandry, that it is more profitable indeed, but certainly more expensive than the broad cast.

P. 15. "Mr. Roussell's experiment shews the effect of manure on a first crop; but it does not prove that manure has much effect on land that has been some time in the drill culture, and is perfectly pulverized." Manure seems to be here much undervalued; and the single experiment, which follows, is very insufficient to determine the question.

P. 17. "A good crop of wheat succeeded the barley." Nothing is more generally condemned, than sowing wheat after barley.

P. 53, &c. The drill-system has suffered more from its own advocates; who have recommended too small a quantity of seed, than from the obstinacy of farmers. When richland

is drilled with too small a quantity of seed, not only weeds spring up abundantly, but fresh stalks are put out at various stages of the growth of the plant, many of which never arrive at maturity; and vegetation is continued longer, which retards the ripening of the grain.

At pp. 68, 69. We meet with some good observations on drilling corn in rows *too near* each other.

Pp. 78, 79. Good observations on ploughing.

P. 83. Deep ploughing properly recommended.

P. 85. Deep hoeing recommended.

P. 101. Deep horse-hoeing particularly recommended.

P. 108, &c. Expences are under-rated.

P. 113. 312 Working-days in a year, at 1s. is 15l. 12s. which is considerably more than 14l.; but no horse can work so many days.

This author, like other advocates for the drill husbandry, contrasts that system, when under *good* management, with land *ill managed*, under the old broad-cast system. But agriculture has been much improved on *both* plans; and, where land is equally well managed, perhaps crops, not less productive, are raised by the broadcast, than by the drill husbandry. The chief benefit of the latter is, to prepare the land for succeeding crops, and consequently a more frequent repetition of those which are most beneficial.

P. 128. Wheat and beans, alternately, would answer best on strong land: but the beans should be drilled and horse-hoed; after which, we have known more than forty bushels of wheat per acre.

P. 133. Several equi-distant rows of wheat are hoed at the same time, by a horse, with Mr. Cooke's machine, when the plants are young. The *quantity* of wheat sown is here insisted on; but if one bushel of wheat would produce thirty bushels, and if three bushels, on the same quantity of land, would produce thirty-five bushels, surely the latter would be more advantageous to the farmer. The strongest recommendation of Mr. Tull's plan is, that the same field would produce several successive crops of wheat.

P. 135. "Wheat, after oats, is never a good crop." This seems to be a strange mistake. Good crops of wheat are produced after oats.

P. 151. We conceive that drilling, and horse-hoeing, are as proper for beans as for wheat.

P. 153. The 3d, 4th, 6th, and 7th, articles of expence, are very much under-rated. It seems too prevailing a practice, with the writers in favour of the drill-husbandry, to describe, in exaggerated terms, its superiority over the broad-cast.

P. 157. Query. May not the surface of land be too much exposed, in summer, to the sun? Tares, and buck-wheat, are recommended, because they prevent this.

P. 158. It is not true, that the drill-husbandry can be managed with fewer horses than the common husbandry.

P. 159. The author seems not aware, when he condemns the culture of turnips, of the benefit they afford to succeeding crops of corn; and is mistaken, in supposing that good crops of potatoes can be produced without manure.

P. 161. A man, accustomed to sow corn broad-cast, will very seldom vary half a peck on an acre, instead of a difference of "several bushels." No one, unless strongly prejudiced, could suppose the latter.

P. 171. Deep hoeing, between rows of drilled corn, is very aptly compared to digging amongst young trees.

Upon the whole, this book appears to us to contain rather a panegyric upon drill-husbandry, than a satisfactory comparison of it with the *most approved* methods of broad-cast husbandry.

ART. XIII. *Prospectus and Specimen of an History of Marine Architecture, drawn from the best Authorities, and chronologically deduced, from the earliest Period to the present Time; illustrated by upwards of an Hundred Plates, exhibiting at least a Thousand Figures, accurately engraved by the most eminent Artists, in Three Volumes Royal Quarto. By John Charnock, Esq. 4to. Faulder. 6s.—to be returned to Subscribers. 1797.*

WE think this a work of so much promised importance, that we readily give this specimen both early and distinguished notice. The reader is here presented with an abridged account of the Ancient Galley, from which a competent idea may be drawn both of the abilities of the writer, and the nature of his undertaking. We select the following:

"The Uniremes, we suppose to have been those galleys or vessels which had only one row of oars extending between their masts, or, perhaps, the entire length of the vessel, like the modern feluccas of Barbary; and consequently required only one rank of rowers.

"The Biremes had one tier of oars between their masts, and another abaft the main or principal mast.

"The Triremes appear to have been galleys of a still more formidable description than the preceding, having one tier of oars extending

ing between the masts; a second abaft the main-mast, and a third forward, near the prow or stem, before the fore-mast.

“ The Quadriremes had their oars ranged like the Triremes, with the difference of having two tiers of oars, one above the other, abaft the main-mast.

“ The Quinquiremes were also of the same description, with the addition of a second tier of oars forward.

“ The Octoremes had two tiers of oars in the mid-ships, and three at the stem and stern, making in the whole eight. We cannot deny that some vessels had three entire tiers of oars; this is indeed established to have been the case, from the evidence of a multitude of ancient sculptures: but we never find proof of any having been constructed with a greater number. With regard to Octoremes themselves, they were enormous floating structures, built merely for the purposes of luxury, and to gratify a ridiculous ostentation, so unfit for war, or even navigation, that they could not venture to sea without manifest danger. Of this description was the celebrated galley of Philopater: such also was that constructed by Archimedes, for Hiero, King of Syracuse, and presented to Ptolemy; and, lastly, such was that built in the reign of the emperor Claudius, which foundered, and was irrecoverably lost, in the port of Ostia.

“ The foregoing explanation, which appears perfectly simple and conformable to reason, enlarges our idea of the marine, or naval force of the ancients, which has hitherto been very much misrepresented, or misunderstood. It is generally supposed that their ships or vessels were extremely imperfect, and ill constructed; so that moderns have little, or indeed, nothing to regret in the loss of a perfect knowledge of the principles of an art rudely practised by these renowned predecessors: this idea is, in all probability, erroneous.

“ Is it to be conceived that a great commercial people, such as were the Carthaginians and Phœnicians, who undoubtedly undertook long voyages, having doubled the Cape of Good Hope, as well as achieved many other feats in navigation equally bold and extraordinary, should not have been provided with vessels well put together, and capable of effectually resisting the impetuosity of the waves?

“ Can it be believed that rival nations, like Rome and Carthage, and for such a length of time, and through a series of wars, disputed the empire of the sea; or that Greece and Ægypt, who have left us such evident and irrefragable proofs of their perfection and ingenuity in every other art and science, should have made no progress in that of Naval Architecture? Have we, because the art of navigation was imperfect, and that in consequence of the non-discovery of the compass, the ancients seldom ventured out into the open sea, any just reason to conclude their vessels were bad sailers, and difficult to be worked with promptitude and exactness? Their peculiar exigencies rendered well-constructed vessels indispensibly necessary to them, for to say nothing of the qualities or requisites capable of resisting hurricanes or tempests, the neighbourhood of the coast is much more subject to be affected by sudden gusts of wind than the open sea, and the shore continually attended by shoals and shelves, which are exceedingly dangerous, indeed destructive to shipping. It is an absolute certainty that  
the

the ancients adapted a number of wonderful machines to the use of their marine, the very name and form of which we have, in many instances, totally lost. The character of Archimedes, to whom the ancients were principally indebted for their mechanical discoveries and inventions, is too firmly established to render their powers, wonderful as they were, a matter even of doubt. It is a well-known fact, that the Romans transported by sea, from Ægypt to Rome, obelisks, formed out of one single piece, of a length and weight so enormous, that it would be impossible to put them on board any modern ship whatever. It cannot moreover be denied that, in aid of their naval wars, they had a variety of resources, and a degree of industry in expedients, which have, indeed, become needless, since the discovery of gunpowder and the invention of cannon." P. 7.

The plates which accompany this Prospectus, are unusually good, and we shall be exceedingly glad to hear that Mr. Charnock, by adequate encouragement, will be enabled successfully to complete his purpose. The plan of another work, by the same author, is subjoined; which, though it promises to be both elegant and useful, we hope will not be allowed to interfere with the History of Marine Architecture. This other work is called Portraits of Eminent Naval Officers, with sketches of their lives and characters.

ART. XIV. *A Cabinet of Quadrupeds. Part I. Containing Six Numbers.* 4to. Ten Sheets and a Half. 12 Plates. 1l. 4s. Darton and Harvey, Gracechurch-Street.

WE announce here also the commencement of a beautiful and interesting work: an account of quadrupeds, the representations of which are remarkable for the singular elegance of the design and engraving. The artist who has been employed in making the drawings is Ibbetson, whose skill in that branch of design requires no studied encomium. The engraver's name, Tookey, is new to us, but will infallibly become better known to all, from the merit he has here displayed. The figures of the animals, those only excepted which are natives of this country, are copied from Buffon, Pennant, and the best naturalists; with no other alteration than that of throwing them into picturesque attitudes, and adding suitable embellishments of sky and landscape. The animals are not arranged in any systematic order, but as the sheets are neither paged nor numbered, it is in the power of every purchaser to dispose them in the order he may happen to prefer.

At the head of each article are placed the generic characters, which seem to be taken chiefly from Pennant; and to these are subjoined the synonyms from the best authors. The present part contains the following animals: 1. The Stag, or Red Deer. 2. The Rhinoceros. 3. The Camel and Dromedary. 4. The spotted Hyæna. 5. The Elephant. 6. The crested Porcupine. 7. The royal Tiger. 8. The Wolf. 9. The Ass. 10. The Leopard. 11. The Bull. 12. The Brown Bear.

The descriptions are of a popular kind, enlivened occasionally by narratives selected from different authors: or drawn up by the compiler, who is said to be Mr. Church, a medical gentleman at Ilington. Of these, the most correct idea will be conveyed by specimens, which we shall accordingly subjoin. The first which we shall take, gives some original information, and corrects a vulgar error, which indeed was already tolerably well exploded. It will consist of selections from the description of the crested Porcupine.

“The general appearance of this animal, when compared with its habits, should teach us not to draw too hasty conclusions from external appearances. Formidable as he seems to be, from the weapons with which nature has armed him, he is, notwithstanding, perfectly harmless and inoffensive. It must be allowed, indeed, that he appears highly irascible, which has induced the poet, to call him ‘the treacherous porcupine;’ but that apparent irascibility, probably arises partly from fear, and partly from the great redundancy of bile in his constitution\*. His sharp quills, with which he so often threatens his adversary, are never used but for his own preservation. Inoffensive in his nature, he is never the aggressor, but when roused to a necessity of self-defence, even the lion dares not attack him.

“The porcupine is in general about two feet long, from the nose to the tail, which is four inches in length: the legs are short in proportion to the body, &c.—All the quills naturally incline backwards, and the creature can erect them at pleasure, which he never fails to do when irritated; the opinion which once prevailed, that the porcupine can dart his quills at his enemy, is now known to be entirely unfounded; the sides, belly, and legs, are covered with strong bristles, and a few hairs are thinly scattered all over the skin.

“When the porcupine is hunted, or pursued by any other animal, it never attempts to bite or defend itself, but climbs up the first tree it can reach, where it remains till the patience of its enemy is exhausted; if it cannot reach a tree, and is hard pressed, it lies down on one side, and presents its quills to its enemy, in which situation it finds perfect security.

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\* This latter fact, we conceive to be very dubious. Rev.

“ The late Sir Ashton Lever, used to keep a live porcupine, which he frequently turned out on the grass behind the house, to play with a tame hunting leopard, and a large Newfoundland dog. As soon as they were let loose, the leopard and the dog began to pursue the porcupine, who at first endeavoured to escape by flight; but finding that ineffectual, he thrust his nose into some corner, making a snorting noise, and erected his spines, with which his pursuers pricked their noses, till they quarrelled between themselves, and gave him an opportunity to make his escape: we have frequently been eye-witnesses to this diverting scene.”

As a picture very different from the foregoing, we shall give Mr. Church's vindication of the *private character* of the Ass, which has been so commonly aspersed.

“ Much has been said of the stupid and stubborn disposition of the ass, but we are greatly inclined to suspect, that the aspersion is ill-founded; whatever bad qualities, of this kind, he may sometimes possess, they do not appear to be the consequences of any natural defect in his constitution or temper; but, as has been already observed, arise from the manner used in training him, and the bad treatment he receives. We are rather led to this assertion, from lately having seen one, which experiences a very different kind of treatment from his master, than is the fate of the generality of asses. The humane owner of this individual is an old man, whose employment is the selling of vegetables, which he conveys from door to door, on the back of his ass. He is constantly baiting the poor creature with handfuls of hay, pieces of bread, or greens, which he procures in his progress. It is with pleasure we relate, for we have often curiously observed, the old man's demeanor towards his ass, that he seldom carries any instrument of incitement with him, nor did we ever see him lift his hand to drive it on.

“ Upon our observing to him, that he seemed to be very kind to his ass, and enquiring whether he was apt to be stubborn, how long he had had him? &c. he replied, ‘ Ah! Master, it is of no use to be cruel, and as for stubbornness I cannot complain, for he is ready to do any thing, and will go any where; I bred him myself, and have had him these two years; he is sometimes skittish and playful, and once ran away from me; you will hardly believe it, but there were more than fifty people after him, to stop him, but they were not able to effect it; yet he turned back of himself, and never stopped till he ran his head kindly into my breast.’ The countenance of this individual is open, lively, and cheerful; his pace nimble and regular, and the only inducement used to make him increase his speed, is that of calling him by his name, which he readily obeys.”

We shall only add, that the typography of this work is as elegant, in its kind, as the plates, and that the continuance of so pleasing a publication will give a pleasure to us, which probably we shall participate with many other lovers of natural history.



ART. XV. *Observations upon a Treatise entitled, A Description of the Plain of Troy, by Monsieur Le Chevalier. By Jacob Bryant.* 4to. 49 pp. 3s. Pote, Eton; Cadell and Davies, London.

WHEN the treatise by M. Chevalier was first published, in a translation from the French manuscript, by Mr. Dalzel, the Greek Professor at Edinburgh, in the year 1791, it naturally excited a considerable degree of commotion among the higher regions of literature. A work, professing to make discoveries so striking, touching, by its subject, the finer fibres of our hearts, and bringing all the visions of our youthful hours in such historical realities before us, was sure to take a strong hold upon the soberest enthusiasm of genius. Dr. Pococke indeed had so far preceded him, in this very track, that, in general, as M. Chevalier owns himself, he proved a very useful guide in these researches; and, in particular, he says, "I owe the discovery" of one grand point "myself to that excellent traveller\*." Yet, when M. Chevalier came forward with his own accounts, throwing off that clog of diffidence which ever hangs upon Dr. Pococke, walking erect in the consciousness of his own strength, and moving with an elasticity proportioned to his progress in discoveries; yet judiciously leading others to them, just as he was led himself, by hints, by surmises, by reasonings, into a fulness of conviction; he was received, admired, and applauded, by almost all scholars of taste and spirit in this island. Some, however, were sure to dissent from the multitude; either from that pride of superior discernment, which often generates dissensions in the critical world; or from that real frigidity of feeling, which is more often the parent of scepticism in points of a much superior nature. From these causes for dissent, they actually proceeded so far against M. Chevalier, as to doubt his very narrations, and to impeach his veracity. They even reported, about two years ago, concerning the Count de Choiseul, with whom he alledges the fruit of his principal discovery to be reposit<sup>d</sup>; to whom a later traveller, presuming to appropriate all M. Chevalier's discoveries, has expressly attributed the very digging which made the discovery<sup>†</sup>; and by whom probably M. Chevalier was employed, to visit

\* P. 51 and 100.

† P. 149.

‡ Travels by Thomas Watkin, A. M. 11. 201. 1792.

the country from Constantinople; that he had published a paper, denying the discoveries in form, and disparaging the whole as a mass of forgery. The report was peculiarly cruel to the character of an ingenious and learned traveller; then removed, we believe, from the reach of the aspersion, and gone back to his native France. Numbers, however, opposed the report, as mere malevolence, and laughed at the credulity of adopting it. They and M. Chevalier are now justified by time. The pretended paper has never appeared; and a writer, peculiarly intent upon discrediting the discoveries, has now come forward in the person of Mr. Bryant; yet undertakes not to discredit them, in any other manner, than by objecting to the author's positions geographical, historical, or critical. The weapons, with which Mr. Bryant combats M. Chevalier, are the lawful appointed arms of the lists; the lance and the sword of Paris, not the dark arrow from the bow of Pandarus.

Mr. Bryant's reputation as a scholar, and (what is much more) of a thinking scholar, stands very high among literary men. He may even claim a reputation infinitely higher than this—that of generally employing his powers as a scholar, and a thinker, in the service of the first great object of life—religion. With all this celebrity on his brow, he now advances to examine the discoveries alledged by M. Chevalier. Nor do we think the traveller could have met with a more formidable opponent. He does not indeed attempt to dazzle us with the brightness of his sword. He does not endeavour to manage it in the distant and wary manner of a practised fencer. But he wields boldly a broad-sword, and aims continually a downright blow at M. Chevalier's head. Whether his blows bear as decisively upon the traveller, as they are intended to do by his antagonist, it is our business and design, as fair and honourable arbiters over the lists, to view carefully, and to determine impartially. For that purpose, we shall produce the principal arguments in Mr. Bryant's tract; consider how far they affect the reasonings of Mr. Chevalier; and subjoin, at the close, some observations of our own, concerning the points in dispute. We shall confine ourselves, however, to three grand objects—the city, the camp, and the barrows.

“The city described by the author of the treatise,” says Mr. Bryant, in his first objection, “seems to be placed far too remote from the camp of the Grecians upon the sea. (p. 116.) Hence the marches, and counter-marches, and other operations, carried on to such a distance in that interval of ground, cannot be made to agree with the time allotted for them. He speaks of the village *Bouarbach*, as being four leagues, near twelve miles, from the sea. From this place he af-  
cended

ended for a mile," near a mile, "till he arrived at a lofty eminence, surrounded, for the most part, with abrupt precipices; (p. 127\*) and upon this hill he supposes the Troy of Homer to have been founded. The nearest part of the city must, therefore, have been" near "thirteen miles from the coast, and the ships of the Grecians. The citadel called Pergamus must have been still farther, as may be seen in the maps of the author †." P. 1.

This additional measurement up to the citadel, lends no additional strength to the argument; as this latter is founded entirely upon the distance of "the nearest part of the city" from the camp.

"Now this interval between the camp and the city, seems to be far too great, for the Grecians to have advanced to it with labour, and by degrees forced their way to the walls, and then to have gradually retreated, when we consider the time allotted for those operations." P. 2.

Mr. B. selects one particular day, that eventful day, in which Patroclus sallied out with the armour of Achilles. In the morning, the Greeks issue from their tents, a battle is fought with the Trojans, till the woodman's time of breakfast, then the Trojans are beaten, and the Greeks pursue them up to their city. "This, according to the statement of Mons. Chevalier, could not be less than thirteen miles from the ships and coast." The Trojans rally, the Greeks are beaten back to their ships, and the Trojans actually set fire to one of them.—"From the city to the shipping was an additional space of thirteen miles.—26." Patroclus sallies forth, the Trojans fly, the Greeks pursue, the battle is finally under the very walls of Troy again, and Patroclus even makes four attempts to scale the walls.—"Hence it is plain, that they had passed from the station of the ships, quite up to the walls of the city, another thirteen miles.—39." Patroclus is then slain, the Greeks fly, the Trojans pursue, and the day ends with the lodgment of the latter at the camp of the Greeks.—"Here we have another addition of thirteen miles to be noticed." All this is very fairly stated, from the narrative of Homer;

"and the aggregate of the whole is fifty-two miles; and these flights and counter-marches are, for the most part †, performed from about nine in the morning, to six o'clock in the afternoon. But this is incredible and impossible. Without considering the great fatigue and delay in stubborn contest, few men, however expedite and lightly

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\* Really p. 27. *Rev.*

† Rather, are all. *Rev.*

† "P. 1 and 115."

§ Six. *Rev.*

equipped, could singly walk over such a space of ground in nine or ten hours\*, much leis an army. The city, therefore, as described by Homer, must have been much nearer, and the situation given to Troy, by M. Chevalier, is contrary to the very evidence of the poet."

This argument, though crippled a little in its strength, by those slight mistakes which we have marked in our margin, is too powerful, in our opinion, to be resisted. It carries with it, we think, a decisive energy: and Bounarbachi is for ever deprived of the honour of being the true site of Troy.

That we may not mix the points in dispute, as the author whom we are considering has mixed them, we shall proceed to another argument, at some distance in the tract, against this or any so distant site of the city.

"The interval" between the city and camp, "was by no means so large as has been imagined; of which I have already produced proofs. It may be farther ascertained from that passage in the poet, where Hector orders provisions to be brought from Troy to the encampment," of the Trojans in the very neighbourhood of the ships; "bring immediately both oxen and sheep from the city, and procure a sufficient quantity of wine. We cannot suppose that the general sent for these articles ten or eleven miles, and that they were to be brought as many more to the camp. The flocks of sheep would not, at this rate, have arrived before morning. The city, therefore, could not have been so far from the camp [of the Trojans] or from the ships of the Grecians, as has been supposed." P. 13.

This argument carries considerable force in itself, yet loses half the appearance of it from its new position close by the other. A very stout man seems to shrink, in all his dimensions, by the side of a giant. Yet it is of the same family with the other, and shows the mold of a giant in a contracted size.

"The poet, in another place, describes the situation of Troy so plainly," adds Mr. Bryant, immediately, "that I should have thought it could not be mistaken. The author," M. Chevalier, "as we have seen, places it above Bounarbachi, an eminence of Mount Ida," as called in a note by Mr. Dalzel, "surrounded with precipices †, and above four leagues from the sea. But in the twentieth book of the poet, v. 215, we have a very different situation afforded.

Δαρδανον αυ πρώιον τεκέλο νεφέληγερέλα Ζευσ,  
 Κίλισσε δε Δαρδανικην, επει επω Ιλιος ίση  
 Εν πέδιω πεπολίσσο, πόλις μεροπων ανθρωπων,  
 Αλλ εθ' ίπαρειας ρηκεν πολυτιδάκος Ιδης.

"The purport of this is, that Dardanus, the son of Jupiter, built the ancient city Dardania, which he intimates stood high up in the

\* Eleven or twelve. *Rec.*

† P. 1-4.

‡ "P. 27."

country.

country. Troy, says he, which is situated in the plain, was not yet founded; but people still continued to reside at the bottom of Mount Ida.—We find for certain from the account above, that the city Troy could not have stood where the author has placed it. It was not situated on Mount Ida, nor upon any mountain or hill like that near Bounarbachi; nor even at the bottom of a hill, but *εἰς πῆλιν*, at a distance in the plain.\*

This argument bears more the look, than the substance, of formidable prowess. It wears an appearance of efficacy, but possesses not the reality of it. To prove this assertion, let us divide it into its constituent parts. That Bounarbachi is an eminence of Mount Ida, appears to be only assumed by Mr. Bryant, for the convenience of his reasoning. Nor is the suggestion of Troy's being "at a distance" from the Idean, or any other hills, in the slightest manner derived from the reasoning. It is merely an overflowing of Mr. Bryant's own preceding ideas, upon the current of his present argument. Let us come, however, to the point. This shows us, that Troy was not built upon the Mount; but it does not show us, as Mr. Bryant would too hastily conclude, that it was not built "upon any mountain or hill, like that near Bounarbachi\*." It proves only, that Troy was not built upon even the *ὄρησις* of Mount Ida. What then are the *ὄρησις* of this or any mount? "Plato and Strabo," says Mr. Pope in a note upon the place, "understand this passage as favouring the opinion, that the mountainous parts of the world were first inhabited after the universal deluge, and that mankind by degrees descended to dwell in the lower parts of the hills, (which they would have the word *ὄρησις* to signify) and only in greater process of time, ventured into the valleys." To this very opinion Mr. Bryant actually alludes, in a part of the preceding passage, which we have not cited; when, "Plato says," we are told, "that they for some time resided on the tops of hills, for fear of a second deluge." The Scholiast upon Homer also, at this very passage, explains the word in direct conformity with two such critics, in their native language, as meaning *τὰ κατὰ μίση τῶν ὄρων*. Away then with all reasonings, founded only on such dubious translations of the word, as this respectable author seems to have adopted unintentionally, for his own deception! "People," he says, "still continued to reside at the bottom of Mount Ida," before Troy was built; and Troy he argues, therefore, was not built "even at the bottom of" Mount Ida!

\* P. 14.

† See Clarke's notes.

But Mr. Bryant pushes his argument still further. Under the same delusion, he naturally advances in his progress from the "bottom," when he was merely at the lower side, directly into the plain; and denies Troy to have been "even at the bottom of a hill, but *ἐν πλάτῃ*—in the plain." He does not advert to the language and ideas of Homer; but precipitately takes a word, without considering its relative bearings. Homer speaks of the lower sides of *Ida* being inhabited, before the plain below *Ida* had Troy upon it. Troy, therefore, might be built upon Bounarbachi, or any other hill, in the plain of *Ida*: and the learned author has confused himself, by confounding the plain of *Ida* with the plain of *Troy*. But when, in this confusion, he asserts, Troy not to have been "even at the bottom of a hill," to have been even in a plain, he contradicts his author directly; who, as M. Chevalier has observed, repeatedly gives it the epithet of ἀνεμίσσα, or windy\*. This argument, therefore, thus faced, and encountered, shrinks up into nothing. Having thus dispatched all that is requisite to be noticed concerning the city, we now descend into the camp.

"As the camp of the Grecians was a naval station, it is highly necessary, if possible, to ascertain the part of the coast upon which it is described in the poem; as the situation of Troy must, in a great measure, be determined from it.—That the author," M. Chevalier, "cannot be right in the situation of his camp, may (I think) be proved from his map, where the Scamander, and the mouth of it, called the Stomalimne, run through the naval station of the Greeks. This cut off all communication between one part of the army, and the other; for it must have been ever an impassable barrier. There was no possibility of getting over this obstruction.—If one wing had been attacked, no assistance could have been afforded by the other. A camp with an impassable morass in the middle, was never thought of before. Pliny speaks of the Scamander, as *amnis navigabilis*.—Who ever heard, that the mouth of a navigable river was ever destitute of water, or that its morasses and salt marshes were dry?—Such a situation must have been likewise the most unhealthy that could have been chosen †."

This argument has no force. It is contradictory to itself, in several points; it is ineffective in all. The "impassable barrier," is first represented as "an impassible morass," is then noticed as "a navigable river," and finally mentioned as "most unhealthy," because a morass again. Yet, if it were a morass, or unhealthy, the reasoning would prove the position to have been injudiciously chosen; but could

\* P. 115.

† P. 5—7.

not prove it never to have been chosen for the site of a camp : and whether unhealthy as a morass, or not unhealthy as a salt morass, whether a morass in any sense, or whether a river in a navigable sense, it might be bridged over as it now is, so as to keep a free communication open between the two divisions of the camp. " In the plain near the sea," says Poccoke, coming from the north, " one passes over standing waters, on two or three bridges, which are the marshes that Strabo mentions, as the others are the sea lakes ; all which, he says, were made by the Scamander\*." So imperfect is this part of the reasoning against M. Chevalier!

" It has been generally supposed, that this camp was extended from the Sigean promontory to the Rhoetean.—These were the limits and abutments of the Grecian camp, according to both the modern and ancient writers upon the subject. But neither of these promontories, especially the Rhoetean, has been ever satisfactorily pointed out. This will appear from the different accounts of the distance, which is supposed to have subsisted between them. Mr. Wood thinks, that the Rhoetean promontory was the same as Cape Barbieri, which, according to his map, is not much less than ten miles from the Sigean, the same as Cape Janifary ; Strabo makes the interval to be sixty stadia, which amount to about seven miles ; Solinus represents it as forty stadia, or near five miles ; Pliny makes it thirty, about three miles and a half. Thus they varied concerning the interval, because they had no certain boundaries, from whence they could draw a line ; but each determined the two extremes, according to their particular system.—The author," M. Chevalier, " measured it himself. *I was at the pains to ascertain this distance geometrically, and found it to be three thousand fathoms,* p. 102. But what was the object of which he speaks, and which he measured so accurately ? An interval never defined, and determined by him from imaginary abutments, about which nobody could ever agree.—Nothing to this purpose is said by Homer, no such names are to be found in his writings." P. 4.

In this argument, there appear to us to be some confusion of ideas, and much hardiness of assertion. When the writer avers the promontories to have been never settled, because the distance between them has been variously stated, he strangely turns the inaccuracy of mensuration into a proof of non-existence. Because the interval between two points is disputed, he avers the points themselves to be controverted; and because Mr. Wood carried the Rhoetean up to Cape Barbieri, he asserts Strabo, Solinus, and Pliny, not to have agreed in fixing the promontory. The Sigeum he allows them to have fixed,

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\* Poccoke II, part ii. p. 105.

and the Rhoetenn they appear to have equally fixed. "Pliny" in particular, he acknowledges, measured the interval into "about three miles and a half;" while M. Chevalier, he equally allows, measured it "geometrically" into "three thousand fathoms;" nearly the very same distance, being "little more than three miles\*." Pliny, therefore, had the promontory as precisely settled to his mind, as M. Chevalier himself had. The ground, indeed, ascertained the distance decisively. "Towards the village of Ieni-chekr along the coast," says M. Chevalier, in his advance from Alexandria Troas to the Sigean or Ieni-chekr promontory, this "all the way is composed of rocks, cut perpendicularly, of a tremendous height." Beyond this, commences a flat beach of sand, which has a "castle contiguous to the promontory," denominated "Koum-Kale, the castle of the sand, doubtless because it is built upon the sands, which are accumulated at the mouth of the torrent," or "river that flows hard by it‡." "I passed the river near its mouth," adds the traveller, "and—proceeded along the sea-coast;—at length—I saw—a mount—" and "I observed that this monument is situate at the point of a prominence, or tongue of land, which advances into the plain exactly opposite to the Cape of Ienichekr§." This, therefore, united very naturally with the Ienichekr, or Sigean promontory, to define the extent of this apparent bay. Pliny accordingly says in express terms, "*extra sinum sunt Rhoetea littora*||." And Lucan even notices the very monument at the latter:

"—————Graio nobile busto  
Rhoetion."

So accurately do nature, geography, and poetry, all unite to define what Mr. Bryant has too hastily pronounced to be "an interval never defined;" and agree to determine it, not "from imaginary abutments," but from abutments, real, striking, magnificent, "about which," he has still more hastily affirmed, that "nobody could ever agree."

"If the distance from the right to the left of the army," the naval camp, "was after all so great," as little more than three miles, "how could Agamemnon, when he called out from the ship in the center, be heard, as Homer tells us, to the two extremities, *Od. v. 222*. How can any human voice, in the midst of shipping, and the din of war, reach above a mile and a half each way, both to the right and to the left? It cannot be thought possible. This, therefore, could not be the

\* Chevalier, p. 8.

§ P. 20.

† P. 15.

|| L. v. C. 30.

‡ P. 17—18.

situation



situation of the camp and navy. This may be farther proved from the ships of Ajax and Protefilaus, which were upon the left,

“ Ενθ' εσαν Αϊαντος τα νεες, και Πρωτεσιλαου. Ν. 611.

“ Yet Achilles, whose station was the very farthest upon the right, and as far again as that of Agamemnon; could perceive every thing which was done at the other extremity, at the time when Hector invaded that part of the camp. He saw the ship of Protefilaus set on fire,

“ Λευσσω δε παρα νησι πυρος οησιοιο ερων. Π. 127.

“ And, what is more, he heard the voice of Hector so plainly, as to distinguish it from that of any other general.

“ Ουδε πω Αλφειδew οπος εκλυον αυδησαντος;  
Εχθρης εκ κεφαλης\* αλλ' Εκτορος ανδροφονοιο;  
Τρωσι χελευονιος, περιαγυλαι. Π. 76.

“ The distance could not be so great, as it is represented by the author,” M. Chevalier,—“ Let a man's voice be ever so strong, he will hardly be distinguished a league off. The camp, therefore, could not have been of that extent, nor situated; where it is described\*.”

This argument can never reach the point; for which the author seemingly adduces it; to disprove “ the situation of the camp and navy.” The camp may still be situated where it is described; for any power in this reasoning to remove it. But Mr. Bryant apparently confounds *situation* with *size*; and because the camp could not have the *size* assigned it, contends inadvertently, that it could not have the *situation*. Against the latter, the facts alledged have no avail, but they have a very powerful one against the former. They prove decisively that the camp did not reach where all authors ancient and modern have extended it; from the Sigean promontory up to the Rhoetean. Authors have mistaken the bay formed by nature, for the bay occupied by the navy. They have ranged the navy along the whole bay from end to end. Thus Pliny mentions “ Portus Achæorum in quem influit Xanthus,” and adds, “ *ultra* sinum sunt Rhoetea littorata†” But Mr. Bryant has shown, that Homer denies this amazing amplitude, by the striking circumstances which he has selected from him. Homer also denies it, in his very disposition of the navy, declaring “ the shore, though long, unable to take all the ships” in a line, “ and the army to have been straitened in room; therefore they drew the ships to shore in the form of a scaling-ladder, and filled the lower mouth of the shore, up to the prominences entirely.”

\* P. 8—9.

† L. v. C. 30.

“ Ουδ'

“ Ουδε γαρ εὐρὺς, εὐρύς περ ἑων, ἐδυησαίῳ πασας  
 Αἰγιάλος νηας χαδεῖν· γεινόνῳ δὲ λαοί.  
 Τῶ γα προκροστας ἐρυσαν, καὶ πλησαν ἀπασης  
 Ἡϊόνος σῶμα μακρὸν, ὅσον συνεεργαθὼν ἀκραι\*.”

The ships, therefore, extended not in one long line for three miles along the shore, but were crowded in rows behind rows, like the steps of a ladder, within a moderate compass; a compass sufficiently moderate indeed, to have a ditch and rampart thrown up before it. Yet what were the two *ακραι* or prominences of Homer? The Sigeum was undoubtedly one, and the nearer point of the river's mouth was the other: and, what is more remarkable, Strabo, as to this point unnoticed, confirms this position of the camp, indicates its commencement at the Sigeum, and intimates its termination at the river: *ἐστὶ γὰρ τὸ ναυσαθμὸν πρὸς Σίγειῳ, πλησίον δὲ καὶ ὁ Σκαμανδρὸς ἐκδίδωσι*. We thus allow the force of Mr. Bryant's attack on the camp here, but prevent its impression upon our works by contracting the size. Yet, in so contracting them, we only do what he himself does in another place; as whatever he may say here against “the situation of the camp and navy,” and however he may here deny the former particularly, to be “situated where it is described,” he argues afterward from “certain proof” in Homer, “that the Scamander, was the boundary of it to the left.” He thus leaves it upon its former site, but contracts the site, just as we have contracted it.

It is time, however, to visit the barrows.

“The author,” says Mr. Bryant, concerning M. Chevalier, “with a pleasing enthusiasm, speaks of the mounds of earth, which he saw in Troas, as the real tombs of persons to whom they were attributed by the Grecian writers. But the Phrygians and Mysians, a Thracian people, were the first who settled upon this coast. It was their custom to raise barrows over their dead; and there is reason to think, that those mentioned here by Strabo, Pliny, and other writers, were the works of these nations. The Trojan names of places were in great measure, Thracian. When, many ages after the supposed era of Troy, the writings of Homer came to be publicly known, the Grecians, as soon as they got access to the regions of Phrygia, tried to make every object which they saw there, accord with the history of the poem; but were in a continual state of contradiction. They determined at hazard, and accommodated every thing to their own fancy. We find two separate tombs of Achilles and Patroclus, and at some distance another of Antilochus; who, according to Homer, were all buried together. The ashes of Achilles and Patroclus were mixed,

\* Iliad xiv. 33—36.

† P. 30.

and in the same urn; those of Antilochus apart, but in the same tomb.

“Μιγδα δε Πάτροκλοιο Μενοίπιαδος θρονος,  
Χωρις δ' Ανίλοχοιο. Ω. 77.” Odyss.

“ I believe, there is no instance of three persons, who were buried in the same mound, having additionally three separate tombs raised for them in the same place\*.”

The reasoning is here peculiarly loose and imperfect. Rather than allow these barrows to be of the ancient æra of Troy, Mr. B. avers them to be—more ancient. Rather than leave them to a contest so celebrated in antiquity, as to form an æra in history; he concedes them to people he knows not, and he assigns them to contests for which he cannot care. He ascribes them to nations, even prior to the Trojans, and lost in their own obscurity. These raised barrows over the dead, he says, like the Trojans; and these might well be conformable with the Trojans, in this or other customs, because the Phrygians were Thracians by descent, and the Trojans were Phrygians in origin. Οί Φρυγες, says Strabo, as cited here in a note by Mr. Bryant himself, Θρακιον το εθνος; and the Phrygian parentage of the Trojans is sufficiently known. But, as Mr. Bryant adds, “ the Trojan names of places were; in a great measure, Thracian.” This, if true, would only be the natural result of the parentage before-mentioned; the Thracian Phrygians naturally communicating their Thracian language and Thracian names, to their Phrygian descendants, and Phrygian places at Troy. But the assertion is not proved. The only proof pretended to be produced in the notes, is *Scæan* gate at Troy, supposed to be derived from the *Scæi*, a Thracian nation; a fine evidence surely, that “ the Trojan names of places were, in great measure, Thracian”! Nothing but a spirit of opposition to M. Chevalier, could surely have induced Mr. Bryant to lay such an assertion, on such evidence, before his readers. But how came these barrows, thus Thracian or Phrygian in their origin, to be transferred by the tradition of the country, from the fathers to the sons, and from the natives to strangers, to enemies? For this marvellous event, Mr. Bryant accounts, from the Grecians pouring into the country, carrying with them all the ideas which they had taken from Homer, and even making the natives adopt a new tradition, directly contrary to the old. Thus a few scholars from Greece, that had read Homer, influenced the opinions of all the natives concerning their own monuments, and even forced them to believe traditions as their own, which they had never heard be-

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\* P. 39—40.

fore. Such is the credulity of criticism, when the mind is willing to oppose, but at a loss for the means! These overbearing Greeks, however, though they could thus triumph over the yielding faith of the Trojans, had not power to settle their own. "They determined at hazard, and accommodated every thing to their own fancy. Yet what proof, or half proof, have we of this? Only, that there were three tombs for Achilles, Patroclus, and Antilochus; when the ashes of all three were buried in one barrow. Thus the existence of a cenotaph, in Mr. Bryant's reasoning, disproves the existence of a real tomb. Yet Virgil himself has made Andromache raise a cenotaph to Hector, in the very land of her captivity;

Libabat cineri Andromache, manesque vocabat  
 Hecoreum ad tumulum, viridi quem cespide *inanem*  
 . . . . . Sacraverat . . . . .

Friendship indeed was the cause of so uniting the ashes of all three; but the same thirst of glory, which raised a mighty mound for Achilles and his two friends together, would naturally raise other mounds for the friends themselves, that their names might not be sunk, as their ashes were united, in his. We even see one actually raised for Patroclus, immediately after his death; and not enlarged, as Borlase says, for the sepulture of Achilles with him afterwards\*. No! another was erected for him and Achilles. The former is ordered thus by Achilles:

Meanime erect the tomb with pious hands,  
 A common structure on the humble sands;  
 Hereafter Greece some nobler work may raise,  
 And late posterity record our praise. *Pope.*

The latter is thus described by Agamemnon to Achilles himself.

Now all the sons of warlike Greece surround  
 The destin'd tomb, and cast a mighty mound;  
 High on the shore the growing hill we raise,  
 That wide th' extended Hellespont surveys;  
 Where all, from age to age, who pass the coast,  
 May point Achilles' tomb, and hail the mighty ghost. *Pope.*

The two barrows, therefore, were very different. Patroclus had one for himself, both before and after the period when Achilles had one for both. Antilochus, for the same reason, would have another: and the principle which would produce this as well as that, the principle avowed by Achilles, and re-avowed

\* As quoted by Mr. Dalzel, p. 144.

by Agamemnon above, is equally avowed by Hector; the Trojans, *even then*, sharing the spirit equally with the Greeks. Proposing to leave the contest between the armies to a duel between two individuals, he says, if the Trojan champion is victorious,

The breathless carcase to your navy sent,  
Greece on the shore shall raise a monument;  
Which when some future mariner surveys,  
Walk'd by broad Hellespont's resounding seas,  
Thus shall he say, "A valiant chief lies there,  
By Hector slain, the mighty man of war."  
The stone shall tell your vanquish'd hero's name,  
And distant ages learn the victor's fame. *Pope.*

On such imperfect supports does Mr. Bryant condescend to lean, in his efforts to level these awful and affecting memorials of the war of Troy! All ages and nations have concurred, ever since the war, as far as the light of history enables us to look back, to take them for affecting and awful memorials of it. Pliny, Strabo, Pausanias, Dio Chrysostom, and many other ancient authors," notes M. Chevalier, in recapitulation of what he had cited before, "mention (as I have already said) that, in their days, the tombs of the Grecian warriors were distinctly to be seen on the shores of the Hellespont." Those authors, therefore, form a chain between the warriors and us, that carries the electricity of tradition, in a lively impulse, to us from them. Shall we then discredit, at once, our judgment and our feelings, by fancying the monuments may be older than Troy. Shall we turn from the sun of evidence, and shroud ourselves in the twilight of suspicions?

Here we must, for the present, close our remarks of this publication of so celebrated a scholar; reserving, for another article, some original remarks of our own, on the topics here discussed; which we have reason to think will appear, to the learned world, deserving of some attention. We have also read and considered, very carefully, Mr. Bryant's latter publication, in which, after contending concerning the minutiae of the Trojan history, he endeavours to destroy the existence of it; and our remarks upon that subject shall be subjoined to what we have reserved on this. We should apologize for our delay of these critiques, did we not feel assured, that the learned in general will think it highly proper, that any publication of such an author should be very maturely weighed, before they are openly criticized; and did not such discussions naturally lead to researches, which cannot be hurried on, or concluded solidly, without reference to many books.

*(To be concluded in our next.)*

ART. XVI. *Reasons against National Despondency; in Refutation of Mr. Erskine's View of the Causes and Consequences of the present War. With some Remarks upon the supposed Scarcity of Specie.* 8vo. 202 pp. 2s. 6d. Cadell and Davies. 1797.

IT is not often that we think it necessary to allot any considerable space to the political effusions of the day; the greater number of which afford little by which the understanding can be enlightened, or the taste improved. Yet, at a period so critical as the present, during which the bias of the public mind may have a decisive influence on the general welfare, peculiar attention is due to those distinguished writings, in which the just principles of civil wisdom are adorned with the graces of eloquence, and enforced with the energy of truth.

In our review of Mr. Erskine's and Mr. Gifford's publications, we gave it as our opinion, that the latter contained a complete and satisfactory answer to the former. The work now before us performs the same task, and has also its peculiar merits. In addition to the most comprehensive view of the subject, to the deepest insight into political causes and consequences, and the most energetic language, it displays the rare and efficacious art, in controversy, of making the antagonist supply answers to himself. From the admissions, and even from the arguments of Mr. Erskine, this skilful opponent derives many of those replies, which equally please by their ingenuity, and convince by their solidity. Were we, however, to consider this tract in no other light than as a reply to Mr. E. little more would be necessary than a few references to the work itself. But it deserves, we think, to be regarded in a higher point of view. The very able and eloquent discussion it contains, of all the measures of Great Britain arising from the French Revolution, and the firm support which it gives to those constitutional principles which it has been our glory to maintain, render it our duty, as well as inclination, to state, somewhat at large, those arguments which may undeceive the public mind, where misled, and animate the public spirit, if, in any degree, depressed; and thus counteract the arts of those, who prefer the triumph of a faction to the preservation of their country.

After some handsome compliments to the abilities of Mr. Erskine, and a candid acknowledgment of his sincerity, this anonymous, but able author, states the substance and object of

Mr. E.'s work, both as it applies to the causes and consequences of the present war. Mr. E. has declared the principal cause of the war to have been the determination of Mr. Pitt to prevent a reform of Parliament; which induced him to resolve upon a war with France, as the only way to frustrate that measure. This assertion, and the statement by which it is supported, are combated by his antagonist with singular ability, and (in our opinion) with complete success. After stating the great difficulties in the way of a parliamentary reform, and the peculiar danger of such an attempt by popular associations, he thus sums up the argument :

“ The measure [of Parliamentary Reform] had been peremptorily rejected by the House of Commons, under every administration, and it was scarcely a favourite with the people. Often as it had been proposed, and as often as it had been frustrated, no administration had been shaken by the consequence. Under the existing crisis, innovation and experiment were absolutely dangerous. Yet, with all these means for defeating ; with all these grounds for opposing the motion ; with reason and experiment before his eyes, a man like Mr. Pitt is supposed to have plunged this nation into a war with France, which might shake the continuance of his power—and this, to avoid a measure which he could have laid quietly to rest by the previous question.

“ To conceive that Mr. Pitt acted from such views, is to suppose him actuated by some desperate phrenzy, and not “ that masterly skill and boldness, without example,” which Mr. Erskine is pleased to fancy. It is to suppose, that he set the universe in motion, to destroy an insect which lay gasping within his grasp.

“ Such must be the conclusion which would impress itself upon every sober mind, if the object of the minister had been merely to defeat the labours of the Friends of the People ; and if those other societies, to whom Mr. Erskine alludes, had been influenced by that honest zeal for obtaining a Parliamentary Reform, through the constitutional interposition of the legislature, which he asserts. Taking therefore his own positions for granted, the motives which he assigns for the conduct of the minister, are wild and incredible.” P. 16.

Under this head also, the Royal Proclamation of the 21st of May, 1792, is defended, as having “ no necessary connection with the French Revolution, and that, if any did exist, it was created by the machinations and intrigues of the government of that country, with the design of producing a revolution here.”

After proving the dangerous views of the associators for a Parliamentary Reform (with a candid exception in favour of the “ *Friends of the People*”) he thus supports his argument, on the expediency of the Proclamation, by the authority of Mr. E. himself :

“ Mr.

“ Mr. Erskine declares, that “ the avowed object” of the Friends of the People “ was to bring the very cause that Mr. Pitt had so recently taken the lead in, fairly and respectfully before the House of Commons; in hopes, as they declared, to tranquillise the agitated part of the public; to restore affection and respect for the Legislature, so necessary to secure submission to its authority; and by concentrating the views of all Reformers to the preservation of our invaluable Constitution, to prevent that fermentation of political opinion which the French Revolution had undoubtedly given rise to, FROM TAKING A REPUBLICAN DIRECTION IN GREAT BRITAIN.”

“ Mr. Erskine then admits that the apprehension lest the fermentation of political opinion might take a Republican direction in Great Britain, was well founded. Whether this fermentation existed in societies, or in the community at large, is immaterial to the present consideration. The mischief was in existence, and Mr. Erskine, and the gentlemen who constituted the society calling themselves *the Friends of the People*, considered it as an evil requiring a remedy. It was for these reasons that their society was instituted, and the means by which they purposed to effect it, was a concentration of the views of all reformers. If Mr. Erskine and his friends thought some measure requisite “ to tranquillise the agitated part of the public,” was the administration of the country to regard the danger with the sleepy eye of sluggish indolence?

“ At a period so evidently dangerous, that gentlemen felt the alarm in their private stations, and rose up to stop the spreading mischief, was the superadded obligation of public duty to render the cabinet inactive? The one issued a Proclamation; the other instituted a Society.—The measures were different, but the principle and object were the same.—It was a well-founded alarm of danger to the constitution, and a laudable exertion to repress it. There is some distinction indeed between the conduct of the Government, and that of the Friends of the People, in other respects.—The latter were alarmists in their society, professing the contrary every where else; but the administration professed their apprehensions in every station where they acted, and in every place in which they were called upon to declare their opinions. The Proclamation was successful in rallying the nation to defend its constitution; but the Friends of the People have abandoned their sagacious plan of “ concentrating the views of all reformers to the preservation of our invaluable constitution.” P. 27.

This author justifies, in a spirited manner, the separation of most of the leaders of Opposition from Mr. Fox and his adherents; and, adverting again to the Proclamation of the 21st of May, 1792, proves that the French had no right to complain, and did not, in fact, complain of the measure. The refusal of our government to mediate between the combined powers and France (on the application of the latter, and with the view of maintaining her constitution of 1791) was, he shows, so far from a proof of hostile intentions, that our acquiescence would, under all the circumstances, have been a



breach of our neutrality, injurious to our interests, and, in effect, an adoption of that very conduct reprobated by Mr. E. and his friends, "the interference of one sovereign state in the civil concerns of another, with the sole view of advantage to the latter."

The recall of our ambassador, the author next maintains, was no proof of an intention "to force the country into a war with France;" but was "necessary, for the sake of our internal tranquillity, for the sake of France herself, and for the sake of our neutrality."

The correspondence between Lord Grenville and M. Chauvelin, is next discussed. For the author's arguments on this head, (which prove, in our opinion, irrefragably the justice of the present war, and the insincerity of France in that negotiation) we must refer to the work itself; in which the famous motion of Mr. Fox, to send a negociator to Paris, is strongly, and, as far as we are able to judge, justly reprobated. The inferences drawn by this author, from the arguments above alluded to, cannot here be detailed at length, yet are too important to be wholly omitted.

"If a misrepresentation of the causes of the present war could effect nothing more than a change of the ministry, I should have passed over the artifice with silent indifference. It is the professed object of all party-men to thwart every measure of administration, that by exciting discontent among the people, they may remove their rivals from the national councils. The propriety of this conduct is questionable, even in times of peace, and when there is a cause for honest dissatisfaction against the persons in power. But when the nation is at war, it is beyond measure pernicious. The contest is no longer between Mr. Pitt and Mr. Fox; but between England and her enemies. If the measures of the minister are discomfited, it is this nation that suffers, and our rival who triumphs. If the country is deluded into a wish for peace, when she ought to prepare more vigorously for war; if she is plunged into discontent and despondency at the very time when she is called upon to prolong the struggle for her safety and her honour; what change of ministry can work a recompence for the mischief that is done?"

"If an honourable peace is not now within our reach, is this the season for exaggerated representations of the calamities of war, and meretricious pictures of the advantages of peace. If a continuance of hostilities is inevitable, or is to be avoided only by consequences more ruinous to the country, are the people of England more likely to summon up a bold and daring spirit to meet those dangers which encompass them, by being told, "that Peace is the parent of so many blessings, that all nations ought to run into her embraces with an ardour which no distant or doubtful apprehensions should repel?"

"If there is any one prepossession against the influence of which this country ought more particularly to guard, it is an over-anxious  
and

and immature desire for peace. Long experience should teach us how often our own impatience on this subject has been turned to our detriment. There is not a single contest in which this country has been engaged in Europe, since the Restoration, where the advantages gained at the conclusion of peace have been commensurate with our successes in the war. It is impossible to attribute this effect to any uniform superiority in the arts of negotiation on the side of our enemies. It is our own want of perseverance, which will not suffer us to reap the fruits of victory. Artful men foment the national impatience at the inevitable calamities of war. The minister, by whom the contest is commenced, is never to conclude it. It is in this hope that the opposition encourage the faults of our temperament, to our injury and disgrace. The country is deceived, and its enemies triumph, that a minister may be displaced, and his rival seated in power." P. 90.

An important misrepresentation by Mr. E. of one of his Majesty's speeches, is, in this part of his work, pointed out by the present author; but, with great candour, he ascribes it to mistake alone, and laments it as one of the consequences of a blind attachment to party.

Mr. E.'s charges against administration, "that they did not acknowledge the government to be capable of maintaining the accustomed relations of peace and amity, till October, 1795," and "that, when they did acknowledge it, they did not reap the fruits of that measure by an immediate negotiation for peace," are very fully and ably combatted by this author; the conduct of France towards the powers in amity or leagued with her, is pointedly stated, and Mr. E.'s favourite argument (that his Majesty's declaration in October, 1795, was a mere *private* communication to his parliament) is satisfactorily answered by reasoning, similar to that which was noticed in our Review of Mr. Gifford's tract. The present author's animated reply to one of Mr. E.'s assertions, will afford a sample of this part of the work.

"But France was justified in her suspicions that we were insincere, because, 'England was still endeavouring to engage the activity of her allies in the original cause which had confederated Europe. She continued as before, to subsidize the Emperor, and what is more important, she continued to pay the army of the Prince of Condé\*.'

"Let the country thank the honourable gentleman for speaking out. If there does exist a medicine of sufficient potency to counteract the general torpor which now creeps upon the nation; if a draught can be composed, however nauseous, which may possess efficacy to restore our ancient spirit, it is surely now discovered. Such are the arguments with which opposition woo the nation to their arms;—such are the principles upon which they profess to govern the empire.

"What! is it not sufficient that we are to be advised to send an ambassador to Paris with the humblest apology for not having pre-

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\* Mr. Erskine, p. 86.

viously recognised the justice, the temperance, the wisdom, and the stable power of the regicide?—Is it not enough that we should be counselled to allow France such an influence in our domestic affairs, that we should dismiss his Majesty's servants for having commenced "a just and necessary war," with the concurrence of the legislature, and the approbation of the people?—Are these public humiliations of Great Britain in the eyes of Europe, these dreadful sacrifices to the pride of opposition and of France, inadequate pledges of our ardor for peace?—Is all this insufficient to satisfy the ravenous unnatural appetite for British degradation?—Must France be justified in her suspicions of English sincerity, because we have not broken with our allies, discontinued our warlike preparations, and dismissed our auxiliaries, as a *preliminary* to our asking for peace?—Is the government to be accused because it would not place the country, thus bound, stripped, and defenceless, at the feet "of a subtle, insulted, and enraged enemy?" Mr. Erskine will justify France in her charges of perfidy against the country, because we did not voluntarily forego those means by which an honourable peace can be alone procured, that we might testify our wishes to attain it. Surely no ruffian clamour from Guild-hall or Palace Yard can so drown the voice of reason, that the great body of the people must not see the danger and ignominy of such councils." P. 118.

The correspondence between Mr. Wickham and M. Barthelemi, is next discussed, and Mr. E.'s arguments upon that transaction examined. To the objection that "Mr. W. declared he was not authorized to negociate," the answer is, we think, peculiarly strong and conclusive.

The author then goes through the circumstances of Lord Malmsbury's negotiation, and remarks upon the insolent language, the extravagant pretensions, and the disingenuous artifices of the French Directory. He also proves that Lord M. was ready, to the last moment, to discuss any counter-project on the part of France, that the restitution of Belgium was not his ultimatum, and consequently, that *we did not*, (as Mr. E. asserts) *continue the war for Belgium alone*. He justifies the loans to the Emperor, but foreseeing that we may be deprived of his co-operation, reasons upon the prospect of that event in terms so manly and spirited, yet so rational and just, that (as the event has since happened) we think it of importance to state them at full length.

"There is still a third situation in which we may be placed, and which we ought to be prepared to meet. The Emperor may be fatally driven to a separate peace, and this country may be compelled to continue hostilities alone. We should, in that event, be encompassed with numerous and fore dangers. But although a situation of peril, it would leave no room for dismay, much less for despair. We have sufficient force to overcome the efforts of all our enemies, if our spirit should only prove equal to our strength.

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“ The balance of Europe would be destroyed by this event, beyond our single power to restore. But as some counterpoise to the overgrown dominions of France, we must retain all those valuable conquests we have hitherto made. I have not yet heard it whispered, that we ought to relinquish these territories to our enemies without an equivalent. I do not know of what stuff the heart and mind could be made, which should dare to propose such ignominy. These possessions were gained by the valour of a British navy, and of British troops; and the hand which acquired, is able to defend them. If the Republic, determined to attempt our utter destruction, refuses to comprehend us in the supposed treaty of peace, the struggle will be no common one; it will be between the single but the utmost strength of France and Great Britain. Although we should stand thus opposed, yet the comparison of our respective resources ought to inspire this country with confidence of success.” P. 176.

The conclusion of this tract is full of severe animadversions on that party, who, throughout the war, have been the advocates of our enemies, and states very ably, the improbability of our obtaining a safe and honourable peace. The following observations, on the petitions for peace, will serve as a specimen.

“ Those petitions and addresses for peace into which opposition would advertise us, can only spread discontent at home, and supply our enemy with courage and perseverance. This clamorous impatience will increase the insolence of French demands; and, like flies caught in the spiders’ meshes, we shall entangle ourselves more deeply by our struggles to get free.

“ Of this we may rest assured; that at whatever period the present contest may terminate, its advantages will rest with that people who have spirit to persevere. The nation which first withdraws its confidence from the executive power, through a rash ardor to terminate hostilities, will leave it to her rival to dictate the conditions of peace. The rulers of France already build upon the impatience of Great Britain. Their addresses, their papers, their debates, rest upon it as the main reason for continuing the war; they hold it forth to the French that perseverance will insure our acquiescence in whatever conditions they shall choose to prescribe.

“ But I trust, that some portion of the Roman mind still dwells within the country. It is my fondest hope, that, in the noble spirit of our fore-fathers, we can bear any thing but discomfiture and disgrace; that we still look to what is becoming our rank, our power, and our past glory. Our interests, as an industrious, a manufacturing, and a commercial nation, never were, and never can be, separated from them. They have risen with our military prowess, and they will perish with it. The war was commenced with the concurrence of the people. Do they wish to conclude it degraded and beaten in the eyes of Europe, without one of their injuries redressed? Terms were proposed to the French government, which they have not dared to disclose to the French nation. They have not done so, lest, satisfied of their moderation, this revolutionary people should have risen in a mass to compel

compel the Directory to accept them. Is it possible, that the people of England wish to sue for peace upon worse terms than the people of France would have been willing to accept? We are again making an attempt to procure it upon honourable terms. If war should be inevitable, let us prepare to sustain it as we ought." P. 186.

Such are the outlines of a political tract, peculiarly interesting from the importance of its matter, inferior to few in elegance of composition, and second to none in soundness of argument. The style is throughout nervous and animated, in some parts resembling that of Mr. Burke, but more chastized and accurate. A few \* unauthorized expressions we have remarked; but they are scarcely worth the mention.

Upon the whole, we strongly recommend this pamphlet to the perusal of all who desire to see the cause, in which Great Britain is embarked, most fully and ably justified; of those whose opinions may waver on the political questions of the day; or whose spirits may droop on contemplating the awful, but we trust, not desperate, situation of our country.

In an Appendix, the author points out what he considers as the real causes of the late pressure on the Bank; which, we think, he proves to be deducible from groundless alarms and interested speculations, and not from the remittances to our ally, the Emperor.

## BRITISH CATALOGUE.

## POETRY.

ART. 17. *Passages selected by distinguished Personages, on the great Literary Trial of Vortigern and Rowena, a Comi-Tragedy. Whether it be or be not from the immortal Pen of Shakspeare. Vol. II. 12mo. Third Edition. Ridgway. 1797.*

We should be induced to intimate to the author of this ingenious trifle, that it is possible to have too much of a good thing, did not the circumstance of a third edition, and indeed the subjoined specimens satisfactorily prove, that at present, at least, there is no diminution of the original spirit.

\* In P. 99, he says, "Having thus disclosed the *fact*, I shall not visit it with a single harsh epithet," &c.

CXXII. *Lady John T—d.*

“ For durance shorte  
 Astrina’s radiencie was in eclipse,  
 Like the faire plannette of a clouded sphere,  
 But when her diske unveiled againe its orbe,  
 Forth stole its streame of light, and purer shone  
 To evētie eye that gazêd upon her beautie.

Page 83.—*Genuine.*”

CLXXI. *Sir G—df—y W—r.*

“ And you should see Sir Godbolde’s fatte ewe passe the moun-  
 taine, doe his worshippe a goode turne, honest shepherde, and make  
 reporte of her right speedilie! The poore Knight hath lamentable  
 lost in her four quarters of as prettie muttone as ever sheepishlie  
 looked tuppe in the face! We doe marvel what the murraine could aile  
 her, unless she was stricken with the *gadflie*, and Argyle on our *Southerne  
 Downs*, could not decentlie contain herselfe. Marry, I do feare at  
 last she will return to us too full of unlawful lambe to be fit foode for  
 any but FOXES to devour.

Page 20.—*Genuine.*”

See our account of the first Volume of this work, *British Critic*,  
 vol. vi. p. 684.

ART. 18. *Revolutions a Poem.* By P. Courtier, Author of *Poems*,  
*&c. &c.* 8vo. 2s. Law. 1796.

In spite of all that we, and our brother critics can urge, correctness  
 of style, and chasteness of language, will not be cultivated by young  
 poets of the present day. If they can clothe their glowing thoughts  
 in new and surprising expressions, they are little solicitous even to write  
 metre with uniform exactness, which is the easiest part of a poet’s  
 task. The present writer we pronounced, in our seventh vol. p. 78,  
 to be “ a young but not inelegant poet.” This praise we are not  
 willing to retract, nor is it necessary; but if, *notwithstanding the impor-  
 tunity of friends*, he had kept back this poem till he had made it verse,  
 and made it English throughout, he would have deserved a more un-  
 qualified commendation. His verses are often splendid, and his  
 thoughts such, as convince us that he has the talents of a poet, had he  
 but learnt to criticize himself; without which knowledge no poetry  
 can be made for long life. For example, the third line of the  
 Poem is a foot too long. Alexandrines are not usual in blank verse;  
 certainly not allowable, except to close a sentence, in any measure.  
 But here is,

And sheathe the dagger’s point; may the advent’rous muse—

In line 14, “Hast thou shook” is not English. It should be shaken.  
 “Herculean forge” l. 18, is nonsense. Hercules had no forge.  
 “Reflective” l. 33, is an affected word. “Internal world” l. 39,  
 seems to have no sense. At l. 44, “Blazoned” is put for blazed;  
 a blunder which we have seen in some other young moderns. We might  
 go

go throughout the poem in this way, and at every tenth line or less, point out some gross fault. Such incorrectness cannot be counter-balanced by any merits in the remaining parts, of which the present production is not destitute.

Of his opinions, we will allow the author to give his own account: "A friend to liberty, but an enemy to licentiousness, in whatever mask it may appear, he does not expect the unqualified approbation of any party: for those who, in this age are professedly attached to our constitution, will not be disposed to tolerate the freedom with which he has delivered his opinions; nor will many who deem themselves advocates for *the Rights of Man*, be pleased with the respect which he has shown to religion. The first will observe that it favours *of democracy*; and the latter, that the author is not properly *regenerated* from the rust of superstition."

ART. 19. *Poems on the Death of Priscilla Farmer. By her Grandson, Charles Lloyd.* Folio. 3s. 6d. Phillips, George-Yard, Lombard-Street. 1796.

The rubric says, that a man may not marry his grandmother; but certainly there is no ecclesiastical prohibition against writing sonnets to her: and if the writer waits, as this has done, till she is dead, there cannot be the slightest suspicion of any sinister motive. Yet full and open as the permission may be, this is perhaps the first instance of such an effort; whether it shall be the last or not, may depend, in some degree, upon the celebrity to be acquired by this poet. That we may contribute, as much as possible, to give effect to an example so pious, we will transcribe the first of the sonnets.

My pleasant home! where erst, when sad and faint  
I sought maternal friendship's sheltering arms.  
My pleasant home! where is the reverenc'd saint,  
Whose presence gave thee thy peculiar charms?  
Ah me! when slow th' accustom'd doors unfold,  
No more her looks, affectionate and mild,  
Beam on my burthen'd heart! O! still and cold  
The cherish'd spot, where Welcome sat and smil'd!  
My spirit pines not nursing fancied ill;  
'Tis not the sev'rish and romantic tie  
Which now I weep dis sever'd; not a form  
That woke brief passion's desultory thrill:  
I mourn the cherisher of Infancy,  
The dear Protectress from life's morning storm!

Let it not be thought, because we have opened this article with a degree of harmless jocularly, that we are insensible to the goodness of a mind thus affected. Fairly it may be concluded, that the heart which thus feels, on perhaps the first occasion furnished to it in life, will continue to vibrate to the touch of right sentiment, in every possible relation. Nor are the verses devoid of elegance, or genius; and we hope to meet Mr. Lloyd hereafter, on some less melancholy occasion, and under some more convenient, though less magnificent, form of typography.

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ART. 20. *The Epistle of Horace to the Pisos, on the Art of Poetry. Translated into English Verse. By William Clubbe, L.L.B. Vicar of Brandeston, Suffolk.* 4to. 2s. 6d. Jermyn, Ipswich; Payne, Mews-Gate, London. 1797.

We have already examined some of Mr. Clubbe's labours upon Horace, (*Brit. Crit.* vol. vii. p. 118) which were marked by a negligence rather exceeding what can be allowed, even in imitation of the easy style of that poet's satires. The same is the character of this translation, which, after so many translators, it was more bold than necessary to attempt. The latest of this author's predecessors, Colman, some times carries the attempt at ease too far into rudeness; but this is yet more remarkable, as well as more inconsistent in the present case, since Mr. Clubbe considers the "Style of the art of poetry, like that of the finished Epistle to Augustus, as far above the *Sermoni propiora*," &c. A specimen taken without much labour of choice, will readily prove our assertion.

" A sculptor's genius happily prevails,  
As far as finishing the hair and nails:  
His talents thus but equal to a part,  
Lost is his labour, and despis'd his art.  
Than be that genius (were I to compose)  
I had rather live distinguish'd by a nose,  
So frightful, as to make the people stare,  
And wonder how the devil it came there,  
With such good eyes, and such a head of hair. }"

There is no analogy between this style, and that of Horace. We cannot certainly say, as the style of that author is to the Roman poets in general, so is this to the poets of England; which ought certainly to be the standard for translation in general.

ART. 21. *Épître à mon Père. Par T. I. d'Ordre. Translated by Weeden Entler, B. A.* 8vo. 15 pp. Sold by the Author, No. 28, Robinson's Lane, Chelsea. 1797.

An elegant poetical tribute from a son to a father would deserve notice, without the additional claims derived from the melancholy situation of an exile. We do not undertake to pronounce a critical sentence upon French verses; the present we should conceive not to be of the first order, yet sufficiently good to deserve some praise; the English translation has great merit. We shall give a short specimen of each, from the reflections of the exile on the altered state of his own country.

Ah, combien sont changés ces lieux jadis charmants!  
Helas! j'en ai vu fuir les doux amusements:  
Qui pourroit en goûter dans ce séjour d'allarmes  
Et qui peut y songer sans répandre des larmes?  
Du hameau la discorde a chassé tous les jeux.  
Dès que l'homme est coupable il devient malheureux:

Son



Son aimable gaité fuit avec l'innocence.  
 On voit dans tous les cœurs regner la méfiance.  
 On s'évite ; on se fuit ; on se parle en tremblant :  
 Ou l'on dançoit naguère, on se bat maintenant.

How are ye chang'd, dear scenes of former joy !  
 Each vestige of delight the storms destroy.  
 O'er all our plains, lo ! fierce Siroccos sweep :  
 'The exil'd masters veil their heads and weep.  
 Rapine usurps dominion, peace retirés,  
 In Gallia's bosom discord lights her fires.  
 The sports of artless mirth, the tender glance,  
 Shot from the votries of the sprightly dance,  
 All, all are fled. Distrust, with scowling eye,  
 Hath murdered ancient hospitality.

It will be readily perceived, that the English contains no very exact version of the French ; and that the thoughts are, in many instances, improved. This little publication has been patronized by many respectable subscribers.

## NOVELS.

ART. 22. *Select Fairy Tales, from the German of Wieland. By the Translator of the Sorcerer, and Black Valley of Weber. In 2 Vols. 12mo. 7s. Johnson. 1796.*

These are very entertaining tales, and well translated ; we recommend them as a pleasing and innocent present to young people. Perhaps we may make one exception to this praise, for the story of the Car is somewhat too voluptuous. The conclusion of the tale of the Druid has, in its descriptive part, of the Moors with their scymetars, the Lady in the Coffin, and the Ruin'd Tower, &c. &c. a remarkable resemblance to the much-admired fragment of Sir Bertrand, written by Mrs. Barbald.

ART. 23. *Delves, a Welsh Tale. By Mrs. Gunning. In 2 Vols. 12mo. 10s. Allen and West. 1796.*

If we allow that this novel possesses the same degree of merit with Mrs. Gunning's other publications, we shall have said all that we can warrant ; and, probably, as much as the author, or our readers, will expect.

ART. 24. *The Nun. By Diderot. Translated from the French. Two Vols. 8vo. 8s. Robinsons. 1797.*

If there be persons who suppose, that any advantage either to literature or morals can result from these volumes, they must think very differently indeed from us.—We most sincerely lament that it should be deemed justifiable for any individual to translate, or any bookseller to publish, a work in which, that he might make convents as odious as

possible, the original author has not scrupled to introduce what cannot be imagined without disgust, nor represented without the grossest violation of decorum.

ART. 25. *James the Fatalist, and his Master, Translated from the French of Diderot. In Three Volumes. 8vo. 10s. 6d. Robinsons. 1797.*

We can speak no better of this work than of the preceding. It seems to be built on the foundation of Sterne's *Tristram Shandy*, though not half so well executed. The tale of Corporal Trim's falling in love is copied with great servility, but without acknowledgment. The reader is led from one half-finished tale to the beginning of another; nor does there appear, in the whole, to be any object which an ingenuous mind can pursue, with any well-founded expectation of pleasure or of profit. We are thankful that, hitherto at least, what French authors could publish without reserve, English readers cannot peruse without sentiments of indignation and disgust.

ART. 26. *The Black Valley; a Tale from the German of Veit Weber, Author of the Sorcerer. 8vo. 152 pp. 2s. 6d. Johnson. 1796.*

There is in this romantic tale, a sufficient share of the *extraordinary* and the *terrible*, to give it value in the estimation of those readers for whose taste it is designed. The horrors with which it is embellished, are however, depicted with great strength of colouring; and the history is managed with some share of address. The sentiments are uniformly chaste, and occasionally adorned with much beauty, and delicacy of expression.

## MEDICINE.

ART. 27. *A Practical Treatise on Fever, contrasting a Tonic Treatment with the Antiphlogistic, in which the superiority of the former is ascertained. By Thomas Parker, Surgeon at Wooburn. 8vo. 92 pp. 2s. Johnson, St. Paul's Church-Yard, London. 1796.*

"Fever," this writer says, p. 12, "is produced from some change in the state of the brain;" and a little further on, "this altered condition of the brain, consists in a diminished energy of it, and in almost every case, there is superadded, a farther morbid condition, which no term so well expresses as irritability or irregular excitement." As fever is so simple in its nature, we shall not wonder at being told, that its cure is equally simple and easy. *Sublata causa, tollitur effectus.* The usual mode therefore of attacking fever by bleeding, vomiting, purging, blisters, antimonials, &c. according to the different forms it assumes, this writer affirms, to be not only useless, but mischievous. While he continued to make use of these auxiliaries, he was almost uniformly unsuccessful; but as soon as, by what fortunate accident we are got told, he made the sublime discovery, that fever is produced by a morbid, and indescribable state of irritability, or irregular excitement of

the brain, all difficulty was done away; and the cure became as easy, as that of a whitlow or a kibed heel. Bark and wine, or wine and bark, for we are not certain to which he gives the preference, plentifully exhibited, absolve all the indications. The author has given fourteen cases, illustrative of his doctrine. The four first were treated on the antiphlogistic plan, the patients of course died: the remaining ten, which occurred after the author "had changed," he says, "his reasoning and treatment," all recovered.

To laugh were want of decency and grace,  
But to be grave, exceeds all power of face.

That the author was unsuccessful in treating certain cases of fever, with antimonials and other evacuants, we do not disbelieve, or that in others, in which bark and wine were administered, the patients recovered. But that the former are in general mischievous, and that the latter may be safely resorted to in all cases, or in the onset, and first attack of fever, is contradicted by the experience of the most enlightened and successful practitioners; and we have no doubt, that on further experience, this author will be induced once more to change his idea on this subject.

**ART. 28.** *An Attempt to ascertain the Nature and Cause of the Pulse, in a state of Health, as far as it depends upon the contractile power of the Heart and Arteries, and the Chemical effect of the Blood by Distension.* By J. Rumball, Surgeon, &c. Abingdon, Berks. 12mo. 49 pp. 1s. 6d. Johnson. 1797.

The few pages of which this pamphlet consists, are principally filled with quotations from the writings of Baron Haller, Doctors Heberden, Cullen, Brown, Gregory, &c. strung together, with little order, and with still less relation to the subject proposed, from which the author soon wanders, to talk of nutrition, absorption, the effects of heat, cold, opium, &c. Two cases are added, "of natural small-pox during pregnancy," of which we shall give a brief account, as they may be usefully added to the collection of facts, already made on that subject. In the first, the woman passed through the confluent small-pox, with great difficulty. She was in the fourth month of her pregnancy. In three months more, she was delivered of a boy, with distinct marks of the disease remaining on him. The child lived about half an hour, and is now preserved in the Museum of Dr. Pegg, at Oxford. The second woman had a very small crop of the distinct small-pox, about the same period of her pregnancy. She went on to her full time, and produced a healthy child, which is now seven years of age. There were no marks of the disease upon this child.

ART. 29. *Mercury stark naked: a series of Letters, addressed to Dr. Beddoe, stripping that poisonous Mineral of its Medical Pretensions, and shewing, that it perpetuates, increases, and multiplies all Diseases, for which it is administered; and while it may sustain worthless branches of Medical Practice, the use of it is an Opprobrium to the scientific and moral Character of the Profession.* By Isaac Swainson, Proprietor of the Vegetable Syrup of De Velnos. 8vo. 78 pp. 2s. Ridgway, 1797.

The original proprietor of the medicine known by the name of Velno's Vegetable Syrup, constantly affirmed, that no mercurial preparation entered its composition. Mr. Swainson has thought proper to go a step further than his predecessor had gone; and in order to give more credibility to the assertion, has undertaken to prove, that mercury is so far from being a specific against the venereal virus, as it has, erroneously it seems, been supposed to be, that it contains no medicinal properties whatsoever; but is one of those deleterious drugs, that ought to be totally proscribed and banished from medical prescriptions. Whether the syrup does or does not contain mercury, we pretend not to decide; but confess ourselves rather inclined to join with those who believe it does; and the present publication is by no means calculated to remove that opinion. The author acknowledges that patients have sometimes been salivated by taking his medicine. This, however, he says, never happens, but when they had previously taken mercury: and he accounts for this effect of the syrup, by supposing that it revives an action to which the constitution had been before accustomed. But as it might be hazardous to rest on this assertion, because the accident might happen to a person who had never taken mercury, he prudently suggests the probability of some vegetables being endowed with the power of salivating. "Whether the action of vegetables may, or should be carried so far, as to affect the mouth and salivate, I have had no opportunity," he says, p. 69, "to form a fair judgment: numerous charges," he adds, p. 70, "have, however, been brought against the vegetable syrup; because patients in the use of it, have been slightly salivated." Although the author had seen no instance of it, yet numerous accidents of the kind, he acknowledges, had happened. His predecessors, M. de Velnos and Dr. Mercier, he says, accounted for it by the syrup's setting in motion some mercury lurking in the constitution. I do not believe, he goes on to say, "in the doctrine of mercury's lodging or lurking in the constitution; but I can easily believe, that a constitution which has been submitted to the action of mercury, so as to affect the mouth, will, on feeling the different stimulus of the vegetable syrup, at first not discern the difference, if I may use the word; take to a similar action, and produce salivation." We shall make no comment on this curious argument. The concession that numerous instances have occurred, of persons being salivated from taking the syrup, is sufficient to satisfy us whether mercury does or does not enter its composition.

As Messrs. Hunter, Bell, Foot, &c. have acknowledged, in various parts of their writings, that their best directed endeavours, have in  
some

Some instances, and in some peculiarities of constitution, failed in effecting a cure of siphilis, and that mercury disagrees, and even proves hurtful in some habits, this author logically concludes, that it is in all instances, and in all constitutions deleterious; and notwithstanding there are many thousands of persons living, who have been cured of the disease by mercury, and many of them restored from the most dreadful state of debility, to the full enjoyment of health and strength; he confidently affirms, that mercury never cured that, or any other disease; but only suspends the symptoms. But his syrup, it seems, cures that, and almost every other disease. If an author will put forth such incredible nonsense, can he wonder, that the more rational and intelligent part of the world, should doubt the account he gives of his syrup, and the miracles it is said to perform? For these are certainly not supported by evidence, equal to what the occurrences of almost every day produce, of the salubrity and efficacy of mercury.

ART. 30. *A Treatise on the Disorders incident to horned Cattle, comprising a Description of their Symptoms, and the most rational methods of Cure, founded on long Experience. By John Downing: to which are added, Receipts for curing the Gripes, Staggers, and Worms in Horses, and an Appendix, containing Instructions for extracting of Calves.* 8vo. 131 pp. 1os. 6d. J. Rollason, Stourbridge; T. Longman, Paternoster-Row, London. 1797.

Mr. Downing's account of the disorders of horned cattle, seems correct, and his method of cure, as far as we are able to judge, in general proper. But the list of subscribers, consisting of between two and three hundred of the neighbouring gentry and farmers, will probably be esteemed a better test of the competency of the writer to the task he has undertaken, than any encomium of ours. We wish, however, he had confined himself to detailing what he had learned from experience, without attempting to explain the qualities of his medicine, or their mode of operation. In this part, as might be expected, he has miserably failed. A medicine composed of nitre, turmeric, and sulphur, he says, p. 17, "is endued with a mucilaginous, soft, and friendly quality, maturing crude phlegm, collected in the lungs, it dissolves the concremented, extravasated, and coagulated blood, depurates feculent humours, opens the obstructed *pulmonic vessels in the lungs*, and returns the blood again into the circulating channels, without kindling any pain;" but enough of this. The most valuable part of the book, seems to be that which contains directions for extracting calves, when presented in wrong positions. The several postures in which the calf may present, and the methods proper in each case, for reducing it to a natural position, or for extracting it with the least violence, are described in a manner so clear and distinct, that we have no doubt, but the instructions given under this head, will fully remunerate the subscribers for the high price they pay for the book, which we can also recommend, as affording no unfavourable specimen of provincial typography.

## DIVINITY.

ART. 31. *The Solemn Voice of Public Events, considered in a Discourse from Zephaniah iii. 6, 7. Relative to the Appointment of the late General Fast, on the 8th of March, 1797.* By A. Maclaine, D. D. 4to. 31 pp. 1s. 6d. Cadell and Co. 1797.

The venerable name of Doctor Maclaine, excites a ready and powerful attention, which is well repaid by the contents of his discourse. Just and original thoughts expressed in elegant and energetic language, form the characteristics of this discourse; from which, instead of a single specimen, we should be glad to infer ten. In confutation of the favourite maxim of some writers, that nations never would be happy, “until *sovereigns* became *philosophers*, or *philosophers* became *sovereigns*,” this excellent writer gives a just, and of course, a horrid picture, of the sovereignty of philosophers in France. To this he subjoins the following admirable reflections.

“No human foresight could have conceived the possibility of the things, which have happened in our time. Who could have imagined, that a multitude of nominal sovereigns, enslaved to a certain number of despotic individuals, and forming a government, which, from its commencement, has been a prey to all the internal plagues that can afflict humanity, would stand so long firm against the combined efforts of the greatest European powers, and, even raise their standards of devastation and carnage in the heart of Germany, and Italy? Who could have imagined, that, while famine oppressed them, and infernal discord and party rage divided them at home, their bloody progress abroad would be distinguished by subordination and energy, and all their motions marked with the greatest vigour, celerity, boldness, and success:—all this, you must confess, is quite extraordinary, and may we not conclude from these strange appearances, that there is a direction of Providence, here, which, while it executes punishment on this lawless nation by its own iniquities, renders it at the same time, (as we observed in *the second place*) an instrument of chastisement or an object of admonition to the other states and nations of Europe.

“Without this interpretation of the ways of Providence, all is dark and dreadful in the present aspect of things; and the calamities, whether private or public, to which humanity is exposed, speak no language to man, but the cruel command to suffer to no purpose, and to be afflicted without consolation. This is that dismal philosophy, which seeing no farther and looking no higher than the passions and devices of men, affords neither encouragement nor hope, even to virtue, in the dark seasons of human life, but leads man through a series of illusions, which terminate in dejection and despair. But the religious observer of the tumults and disorders of this transitory world is never in such a forlorn condition. He has a key to unfold the mysteries of Providence, and can draw light, direction, means of improvement, and, consequently, sources of consolation, even from the day of adversity. He knows that natural evil has been permitted, nay, appointed

ed by Eternal Wisdom for the correction of moral disorder: he knows that public calamities, whether they proceed from the passions of men or from the elements of nature, can have no purpose, under God's wise government, but either to reclaim and reform the sufferers, or (where impentence is become obstinate and incorrigible) to bring on the destruction of the guilty and render them, in their progress towards ruin, instruments of correction to others." P. 7.

Here we must refrain, though there is much behind, which is not less valuable than this. Who then that peruses such a specimen, under that intimation, will delay to procure the discourse?

ART. 32. *A Peep into the Synagogue, or a Letter to the Jews.* 8vo. 41 pp. 1s. Matthews, Strand. 1796.

This writer, who believes that all good men will be saved, whether Jew, Christian, or Mahometan, has brought some heavy charges against the modern practice of Jewish worship. Their use of the Hebrew in their service; a language which is scarcely understood by one in five hundred; and their irreverence in devotion, are subjects of old and deserved censure. In addition, however, to these charges, and others of equal notoriety, some customs, of a nature perfectly novel, are described by this writer, as producing a continual gain to the officiating priest. A *Mitzvou* is a privilege of obliging an injured person to wish "health and strength" to the party who has injured him, and is represented by this writer as thus acquired:

"In the Synagogue there is a clerk, called a *Shamos*, who mounts his pulpit, as an auctioneer does his rostrum, and then exclaims aloud, "One penny for opening the door of the Ark!" Another bids more, a third more still, and sometimes the contention is so strong (for ambition is the spur that goads it on) that six, seven, or eight guineas is given for the superstitious privilege; and when it is obtained, it is of no utility to the purchaser, except giving him an opportunity of shewing his superior ostentation over his competitors; by being the highest bidder for the insignificant prize.

"Indeed it has sometimes happened in London, when two or three obstinate rich Jews, stimulated by pride, ignorance, or folly, to oppose each other, that one of these *Mitzvons*, or good deeds, as they are very improperly entitled, has cost the buyer not less than twenty guineas!" P. 10.

A *Me Sheberach* is another distinction, the form of obtaining which is (according to this author) as follows:

"A person is publicly called upon by name to ascend the altar, after which he says a prayer—the priest then reads over to him a few verses from the Manuscript Pentateuch: the person prays again; and when he has finished, the priest proceeds to make what is called a *Me Sheberach*, saying, with an audible voice, "May he who blessed *Abraham*, *Isaac*, and *Jacob*, also bless this man," and for what? because the priest has him in custody at the altar, as a spider holds a fly in his web; only with this difference, instead of sucking his blood—his pocket is exhausted: but the operation is continued thus—the exalted

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person offers, or *Shnorders*, a certain sum of money, perhaps two, three, or four shillings, on account of A B, C D, or as many more as he thinks proper, till he has perhaps run over the names of the whole of the congregation; for, in small synagogues, if the whole are not mentioned, those who are omitted, are immediately consigned to obloquy and shame; for the greatest disgrace a Jew can suffer, is to be passed over unnoticed at a *Me Sheberach*." P. 15.

We have given these extracts without attaching to them any further credit, than may generally be considered as due to the reports of secret and anonymous observers.

ART. 33. *A Charge delivered to the Clergy of the Diocese of Bristol, at the Primary Visitation of Henry Reginald, Lord Bishop of Bristol.* 4to. 19 pp. 1s. 1796.

This charge contains the directions usual on occasions of primary visitations. The evil of non-residence, is that particularly insisted on; and some general observations are delivered upon the provisions made by the late act, for augmenting the salaries of curates, and regulating their appointment and removal.

ART. 34. *The Pronouncing Testament; a Work on an original Plan, intended to facilitate the Reading of the New Testament with Propriety; and particularly adapted to the Use of Schools: in which the Words are arranged in Alphabetical Order before each Chapter where they first occur, and afterwards repeated more or less frequently as they appear difficult or easy; with their Pronunciation ascertained, according to a very complete yet obvious and simple Key. To which they are subjoined, a Number of Explanatory Notes.* By the Rev. William Brown, Minister of Bedrule. 8vo. 571 pp. Vernor and Hood, London, and the principal Bookfellers of Scotland. 1796.

The plan of the publication appears to be excellent. The New Testament is the established book for elementary instruction in reading, and here it is made to partake also the advantages of a pronouncing dictionary. If any doubt could arise, it would be of the probability of its being executed well so far in Scotland; but the author professes to follow the best English writers on that subject, and seems to have consulted and compared them with diligence. The worst of keys is, that however simple and easy they may seem to the author, they are, through indolence, seldom understood by others.

## POLITICS.

ART. 35. *A Letter to the Right Hon. William Pitt, on the present alarming Crisis of Public Affairs.* 8vo. 32 pp. 1s. Debrett. 1796.

Without entering into the merits of the argument which the writer assumes, or discussing the propriety and truth of the positions he makes,



makes, we cannot refuse our testimony to the eloquence and spirit with which the pamphlet is written. In the multitude of political attacks upon the premier, through which, our duty has compelled us to travel, we have rarely been refreshed by a style so full of energy and animation. As a pamphlet, it indisputably ranks amongst the first class of those writings, which are only precluded from maintaining a long reputation, by the spirit of party which they breathe, and the temporary question upon which they turn.

ART. 36. *The Rights of Nature against the Usurpations of Establishments: a Series of Letters to the People of Great Britain, occasioned by the recent Effusions of the Right Honourable Edmund Burke. By John Thelwall. Letter the First; containing Strictures on the Prospect of a Regicide Peace.* 8vo. 92 pp. 2s. Symonds. 1796.

The talents and the temper of Mr. Thelwall, are sufficiently known to the political part of the public. Since he professes to employ these as instruments of his subsistence, we are not to be surpris'd at finding him so frequently in print. Mr. Burke having left an opening for attack, in his pamphlet on the Regicide Peace, advantage has been taken of it, by this popular declaimer, to pour upon the unguarded veteran the full tide of his indignation. Every page rises in resentment, and the whole exhibits a disorderly ebullition of wrath and phrensy. But if much is done, more is yet threatened; a *second* part is (we are here told) in the press\*; and a *third* is to ensue, should the vigour of the author, and the patience of the public, survive so great a trial.

ART. 37. *A correct Copy of the Papers relating to the Negotiation between Great Britain and France, with the Correspondence of the two Powers; as received and communicated to the Secretary of State for the Foreign Department, by the Right Honourable Lord Malmesbury; to which is added, the Declaration of his Britannic Majesty, and prefixed the Notes of Mr. Wickham, M. Barthelemi, and Count Wedel Jarlsberg.* 8vo. 59 pp. 1s. Stockdale, Piccadilly, Dec. 29, 1796.

These are useful documents, such as the future historian will demand, and the present enquirer will not neglect. We believe that they are here given with accuracy.

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\* It is since published.

## MISCELLANIES.

ART. 38. *Jones's English System of Book-Keeping, by Single or Double Entry, in which it is impossible for any Error, of the most trifling Amount, to be passed unnoticed; calculated effectually to prevent the Evils attendant on the Methods so long established; and adapted to every Species of Trade. Secured to the Inventor, by the King's Royal Letters Patent, that makes it illegal for any Person to use the Method without the Patentee's Licence or Authority; which is given with the Work.* 4to. 9  $\frac{1}{2}$  Sheets. 1l. 11s. 6d. Edwards, Bristol; Grosvenor and Chater, London. 1796.

The important testimonies in favour of this work, entitle it to attention: they are two; one signed by a Governor of the Bank, and ten of the most respectable merchants of London; the other by five in Bristol. A subscription for upwards of 4000 copies, shows the expectation which had been excited by it.

In the Italian method of book-keeping, by double entry, the ledger accounts, though indiscriminately mixed, may be divided into three classes: 1st. accounts personal; 2nd. of cash and bills; 3rd. other fictitious accounts; in the far greater number of which, commodities are made debtors and creditors.

By Mr. Jones's method, every account of the first and second class, the primary and more important part of the Italian ledger, is in matter the same as in the former; the sole difference of the two modes is in the placing of the sums charged. That of Mr. Jones allots a separate column, for every quarter of the year, to each folio in the ledger, and likewise to the debts and credits in the day-book. Hence this author obtains a very improved trial balance of the former; whereby he is able to determine, that the sum of all the debts, and that of all the credits upon the ledger, are just. The Italian method indeed holds out a verification somewhat similar, but much grosser: for if the error of the sum of the debts be equal, and opposite, to that of the credits, in these two first classes of accounts, and the same error be repeated in the third, on a trial balance, the debts and credits will be found equal; and the sum on each side equal to the sum of the debts and credits in the journal.

The mark of posting, by letters appropriated to each account, which Mr. Jones introduced, is likewise attended with great advantage; as it may be determined by the alphabet alone, almost to a certainty, whether a charge in the day-book be carried to a right account in the ledger. This artifice must be extended indeed to combinations of two letters, and a letter and a digit: thus with capitals, small letters, and the nine figures, there may be obtained marks of posting for 3782 accounts, sufficient at least in number for any private transactions.

It appears from what we have said above, that Mr. Jones's system is an integral part of the Italian ledger much improved; but it does not amount to what he declares it to be, a complete system, for we still think the third part of the Italian ledger of great utility, though not,

as the two former, of primary necessity. We mean that part which records the original stock, and the quantity of each commodity purchased and sold; as it enables the merchant to judge what he has in his warehouse, when to purchase, and when refrain; and to assign the profit and loss upon each article\*. But if these two great parts of the account were kept in different books, or different parts of the same book, the advantages of Mr. Jones's balances for the first part would be preserved, and the correction of the remainder of the work much facilitated by it; as the difference of the sums of the two sides of the ledger of commodities, would be equal to that of the two sides of the former, or the debtor and creditor columns of the day-book, for any period of time.

The articles of his day-book are generally of the simplest transactions of commerce. None of the more complicated articles of accounts current or in company, goods shipped on speculation, property in shipping, or charges on commission, are to be found among them; and they are numerous enough to have given place to a competent number of examples under each of these heads.

The scheme of Mr. Jones is by no means undeserving of great encouragement and patronage, and he has received them; we should have been glad, however, to find, that they had produced upon his mind somewhat less of one of their accustomed effects. He would not then have overcharged the colouring of his representation of the advantages of his English system of book-keeping; or have levelled acrimonious censures at those who should retain their partiality to their old modes. As to the other qualities of his manner of writing, we take no notice of them, in those who write solely to communicate real useful improvements to the public; unless when we observe that the writer has a very considerable claim to our approbation.

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Publications against Mr. Jones's system.

ART. 39. 1st. *An Examination of Jones's English System of Book-keeping: in which the Insufficiency of that Mode of keeping Accounts is clearly demonstrated, and the Superiority of the Italian Method fully established, by the Materials of Mr. Jones's Work being formed into a complete System of Book-keeping, by Double Entry.* By James Mill, Accountant and Notary Public, Ball-Court, London. 4to. 57 pp. 2s. 6d. Vernor and Hood, Birchen Lane; Griffiths; and by J. Mill, at his Office. 1796.

ART. 40. 2d. *A Letter to Mr. Edward T. Jones, on the Inefficacy of his English System of Book-keeping; concluding with an improved*

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\* Even Mr. Jones himself kept an auxiliary paper by him, containing these accounts; the balance of all which is entered in his day-book, Dec. 31; and in this paper he committed the error discovered by Mr. Mill, of ten pieces of callico; which error was in the practice, and not the mode recommended.

*Plan for the Waste Book and Journal; and short, but infallible Rules to ascertain the proper Subjects and Parties, which constitute the Debtors and Creditors, in the Arrangement of a Merchant's Accounts. By a Merchant.* 22 pp. 1s. 6d. Richardson and Debrett, London. 1796.

ART. 41. 3d. *A Defence of Double Entry, with a new Arrangement of the Journal, and Objections to Mr. Jones's Plan of Book-keeping. By Johna Collier.* 28 pp. 7s. 6d. Richardson, Darton and Harvey, Martin and Bain, London; Lunn, Cambridge; Trewman, Exeter; Norton, Bristol; &c. &c. 1796.

ART. 42. *An Elucidation of the Italian Method of Book-keeping, with Examples, calculated to simplify, and perfect that long and approved System, and to supply the Defects of the present Practice: prefaced with free Observations on Jones's English System of Book-keeping, and concluded by concise Strictures on Collier's Defence of Double Entry. By Thomas Knolles Gosnell, Accountant of London.* 35 pp. 5s. Richardson, London. No Date.

The confidence Mr. Jones has expressed, in the infallibility of his own mode of detecting errors in accounts; and the asperity with which he treats the system of double entry, and its practitioners, could not fail of raising both opposition and resentment against him. None of these writers have attacked him on these two heads without advantage. They each of them concur in the praise of book-keeping, by double entry: but their evidence when collected, proves that in practice, it is far short of perfection, even in their opinions. It has been adopted for centuries; yet each of them admit it to want improvements, and each gives his plan to carry it to its highest state. None of them have adverted to one point; that every account opened by Mr. Jones in his ledger, is effectively the same in every article, on both the debtor and creditor side, as by the Italian method; that of stock of goods in hand excepted; and that, if to his 25 other ledger accounts, 4 nominal accounts only be added, we obtain the complete ledger by double entry, as appears by Mr. Mill's work; how easy such an addition would prove, has been shown above. The gentleman who signs himself a Merchant, is the politest antagonist Mr. Jones has met with. Mr. Collier, tract 3, folding leaves excepted, would be comprised in 12 of our pages; yet by the fineness of paper and printing, his charge is 7s. 6d. Original inventors, and the authors of valuable improvements on such inventions, have a right to levy high taxes on the public: Mr. Collier has not, and for the proof of this, we refer our readers to the last page of Mr. Gosnell's pamphlet.

ART. 43. *The Quiz. By a Society of Gentlemen.* 8vo. 3s. Parsons. 1797.

We find nothing so remarkable in this collection of Essays, as an attempt to convict Dr. Goldsmith of plagiarism, in his celebrated ballad of Edwin and Angelina. This writer says, that Goldsmith's

is a mere translation from a French novel, called *Les Deux Habitants de Lausanne*, published in 1606. But we will leave our readers to judge whether the subjoined stanza from the French ballad, is the French of 1606.

L'hermite voit sa tristesse  
 Et voudroit la soulager,  
 D'on vient l'ennui qui le presse,  
 Dit il *ou* jeune etranger.  
 Estce une amitie trahie,  
 Estce un amour dedaigne,  
 Ou la misere ennemie,  
 Qui te rende unfortune.

For our parts, we are inclined to think that this is modern and *English* French, and not improbably translated from Goldsmith.

ART. 44. *Traits on Political and other Subjects. Published at various Times. By Joseph Towers, L. L. D. and now first collected together. In Three Volumes. 8vo. 11. 1s. Cadell. 1796.*

The author of these tracts has long been known to the world by a variety of pamphlets, principally relating to temporary and controversial politics. The principles which these questions involved, from being generally applicable to the science of government, have, in the mind of the writer, entitled them to a more durable existence than usually falls to such productions. Some discourses of a general nature, on subjects of religion and literature, combine, with these Political Tracts, to constitute the present volumes. That Dr. Towers is a spirited and intelligent writer, few of our readers will require to be informed. As few will need to be apprised, that his political treatises are written in the spirit of democracy, and furnish abundant evidence of his talents and his creed. His essays on subjects of a general nature, are entitled to much respect. His strictures on Hume are, in many particulars, shrewd and judicious; and his essay on the writings of Johnson, abounds in observations that do equal credit to his feelings and his taste. But as these, in common with the others, only appear under a republished form, they fall not strictly within our critical province; since the examination of them would necessarily lead us over ground already pre-occupied by public opinion.

ART. 45. *An Examination of Events, termed Miraculous, as reported by Letters from Italy. By the Rev. Joseph Berington. 8vo. 81 pp. 1s. Booker. 1796.*

With the portentous events which this pamphlet discusses, the public have been made pretty generally acquainted, by the journals and papers of the day. Mr. Berington has thought it a subject worthy of his talents, to investigate these imaginary miracles, and trace the supposable origin and course of their impressions, upon the weak and credulous minds of the Italians. The pamphlet is written with much ability; and the public will find in it many valuable and enlightened sentiments,

sentiments, in the admiration of which, Protestant and Catholic may cordially unite.

ART. 46. *The Bishop of Landaff's Apology for the Bible examined, in a Series of Letters, address'd to that excellent Man. By A. Macleod.* 12mo. 288 pp. 3s. 6d. Crosby. 1796.

There is nothing so extravagant or contemptible, as not to find its partizans and its imitators. The scurrilous attack of Paine upon records of scripture, and the faith of Christianity, has infused a spirit of emulation in some minds of a lower class, to scramble for their share of the same sacrilegious honours. Few candidates, however, have appeared, by whom less attention will be excited, and to whom less respect is due, than the writer now before us. At the same time, we must do him the justice to say, that he has done all which ignorance and indecency could suggest, to deserve a different fate.

ART. 47. *An Authentic Account of the Shaksperian Manuscripts, &c. By W. H. Ireland.* 8vo. 43 pp. 1s. Debreit. 1796.

Nothing can wear more strongly the appearance of a full and free confession than the present pamphlet. One of the questions most likely to arise upon it is, whether the young man is not too candid, when he accuses himself of all the forgeries produced to the public. The little viewed, and unpublished play, of Henry II. is said, by the few who have had the opportunity of examining it, to be much better written than *Vortigern*, or the interpolations of *Lear*. If so, we should be inclined to doubt its origin. As to the chief part of what has appeared, we think it quite in the style of the passage subjoined to this tract, and other specimens which we have seen from the same hand: that is, not destitute of poetical ideas, and a certain slight and superficial resemblance of Shakspeare's manner, but marked by much deficiency in the art of writing, and much bad taste. For example,

Look but on yon clock those *lanky* fingers,  
The tolling heralds of swift winged time,  
Whose clapper wakens men from drowsy sleep;  
Changing the dreary stillness of black night  
To day's first infancy, the blushing morn;  
While blest Aurora rears her purple crest,  
And tiptoe stands, shaking her golden hair,  
Eager to visit the busy sons of men:  
Her blazing journey ended, down she sinks,  
And so I liken her to man's strange end.

Confusion of metaphor, incoherence of thought, and frequent failure in every approach to metre, distinguish this, and the whole specimens printed in this pamphlet; and distinguish also what we have seen of the young author's other efforts. Yet, "day's first infancy," is a poetical expression of some merit, and covers many faults. The result of the whole is stated by Mr. W. H. Ireland in the following declaration, which he professes to be ready to attest by oath.

"*First.*

"*Fifth.* I solemnly declare that my father was perfectly unacquainted with the whole affair, believing the papers most firmly the productions of Shakspeare. *Secondly.* That I am myself both the author and writer, and have had no aid from any soul living; and that I should never have gone so far, but that the world praised the papers so much, and thereby flattered my vanity. *Thirdly.* That any publication which may appear tending to prove the manuscripts genuine, or contradict what is here stated, is false; this being the true account.

*W. H. Ireland."*

ART. 48. *Mr. Ireland's Vindication of his Conduct, respecting the Publication of the supposed Shakspeare MSS. Being a Preface, or Introduction, to a Reply to the Critical Labours of Mr. Malone, in his Enquiry into the Authenticity of certain Papers.* 8vo. 48 pp. 1s. Faulder, &c. 1796.

This pamphlet appears in the name of Mr. Ireland of Norfolk-street, the father of the young man whose publication we have just noticed. If it be really produced by the pen of that gentleman, he may safely be pronounced one of the best writers of the present day; and we cannot but wonder that a person so completely a master of style, should have been deceived by the papers which were produced at his house; when he had such complete leisure and opportunity for giving them a strict examination. When he published his *Tours*, Mr. I. was by no means master of this refined style; but practice and controversy elicit wonderful powers; and nothing more wonderful can well be seen than the improvement here exhibited. The writer expresses himself with considerable asperity against Mr. Malone, and promises a further attack of him; but, that ground being so well pre-occupied, perhaps he will not proceed. Mr. I. here also conveys his reasons for bringing forward the well-known papers, concerning the validity of which, various minds will form different judgments; nor are we desirous to decide.

ART. 49. *Pieces choisies de l'Ami des enfans, de M. Berquin. A l'usage des écoles. Avec un Frontispiece.* 12mo. 324 pp. 2s. 6d. Dulau, No. 107, Wardour-street, &c. 1796.

Within a small, and neatly printed volume, are here included about fifty-four pieces selected from the charming infantine collection of M. Berquin. So much instructive and agreeable matter, within so small a space, and at so small a price, will probably offer a temptation to very many parents and teachers. We could not easily point out, where so much that they would wish to communicate to children, can be found within so portable a book.

ART. 50. *Scelta di Prose e Poesie Italiane; ad uso della gioventu studiosa di questa Lingua. Per F. Damiani.* 12mo. 255 pp. Johnson. 1796.

Many symptoms appear to prove that the Italian language is now more cultivated than formerly in this country, and very glad should we

we be to find, that the appearance is justified by the fact. Grammars, and other auxiliary books, for that language, are now frequently published, the production of which must, we should suppose, be occasioned by an increased demand. The prose authors, from whose works selections are here made, are Vafari, Viviani, Giovo, Ruscelli, Spironi, Aretino, Bembo, della Casa, Castiglione; Varchi, Castelvetro, &c. on the language itself; Guicciardini, Bentivoglio, Davanzati, Davila, Paruta, &c. &c. The poetical writers, are Alamanni, Tasso, Ariosto, Tassoni, Sannazaro, Petrarca, Dante. Such a selection must have great effect in extending the knowledge of Italian literature, and improving the taste for it.

## FOREIGN CATALOGUE.

## FRANCE.

**ART. 51.** *Oeuvres de Chamfort, recueillies et publiées par un de ses amis.* L' an 3 de la Rep. 8vo. *Tom. I.* LXXX. and 316 pp. *Tom. II.* 343 pp. *Tom. III.* 396 pp. *Tom. IV.* VIII. and 344 pp. Paris.

Mr. G. (*Guinguené*) the well-known author of an Eulogium of, or rather, of an Apology for Rousseau, has abundantly shown his respect for his friend, not only by the judicious manner in which he has here arranged his works, some parts of which had not before been published, but likewise by a *Notice sur la vie de Chamfort*, which he has prefixed to these volumes. This historical introduction, consisting of sixty-five pages, contains a number of interesting anecdotes and hints, from the consideration of which we may often be enabled to account for the conduct of several of the persons who have taken the lead in the French revolution; as, for instance, of *Mirabeau*, to whom Chamfort was in Paris, what *Mauvillon* must have been in Germany. In the first volume, we have, besides the two deservedly admired *Eloges* on *Melière* and *Lafontaine*, to which Ch. owed his character as a fine writer, and even his situation in the Académie Française, a violent invective against the Academies, (in which, however, the Académie des Sciences is not mentioned) prepared by the author for his friend *Mirabeau*; and which the latter, had he lived, was to have delivered in his own name before the National Convention; as also a *Dissertation sur l'imitation de la nature, relativement aux caractères dans les ouvrages dramatiques*, now published for the first time, which might, in our judgment, very properly have been suppressed, since we can only learn from it, that the theory of the fine arts, and particularly that of poetry, is in France still in its infancy.

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In the *Second Volume* are comprised the author's *Theatrical Works*, consisting of the following pieces, namely, 1. *Musapha et Zéangir*, perfectly a French tragedy, the success of which, in procuring for the author a pension from the King, may, we think, be chiefly ascribed to two passages introduced in it in pp. 79 and 97; 2. *La Jeune Indienne*, a comic afterpiece, founded on the story of *Inkle and Yarico*; 3. *Le Marchand de Smyrne*, comédie en un acte et en prose, an elegant triste, and certainly not devoid of interest. The remainder of this volume is occupied by *Miscellaneous Poems*, which are likewise continued to p. 396 in the next volume. Of those of a serious kind, the best is, in our opinion, that entitled *L'Homme de Lettres, discours philosophique en vers*, and to us, we must own, that it appears somewhat extraordinary, that it should not have obtained the prize from the Academy, as well as the *Épître d'un père à son fils, &c.* which is unquestionably much inferior to it.

The *Third Volume* presents the extracts made by Ch. from the *Mémoires de St. Simon sur la vie privée du Maréchal de Richelieu*, p. 1-203, and from those of *Duclos*, with his travels through Italy, p. 204-245, for the *Mercur de France*, at the request of the widow *Panconcke*, at that time proprietor of that journal. These are succeeded by, 1. *Lettres diverses*, or Fragments of Letters, of little importance; and, 2. by what are here termed *Petits dialogues philosophiques*, p. 321-45, or a species of Epigram, in the form of dialogues, and often confined to two or three sentences only.

In the *Fourth*, and last *Volume*, which is entirely new, is given the quintessence of the author's wit, or his short Maxims and Opinions. Ch. was far from considering the great world, which is, in regard to its extent, the little world only, to comprehend the whole of mankind; though, from some of his positions, too literally explained, we might be led to suspect that he resembled some other writers of great penetration, but of acknowledged partiality, in this respect. Thus, for example, where his strictures on the conduct of women may be thought too severe to be generally applicable to the sex, it will appear, on further reflection, that they were intended only for those of his own country, for Parisian women, and even among them for such as are of high rank only. Though he was likewise sufficiently secured by his own feelings from adopting the opinion of *Rocheffoucault*, that there is no disinterested love, or virtue, he was by no means inferior to him in the talent of discovering the secret foibles of the persons with whom he was acquainted. At the same time, he is careful not to confound the errors of individuals, or even those of society, with human nature itself, but, on the contrary, always vindicates the latter, whilst he is combating the former. Accordingly, he observes, in p. 11, that "if society were not merely an artificial institution, the performance of a simple and good action would not produce the extraordinary effect which it now does. It would please, without exciting our astonishment. At present it astonishes and pleases us. Our admiration is, in this instance, a satire on society, whilst our approbation is an homage paid to nature." The following may serve as further specimens of these maxims, to the truth of which, we believe, most of our readers will subscribe: As, p. 179, "In the fine arts, and  
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in many other things, we only comprehend rightly what we have not learnt."—P. 164, "I should be glad if what *Scaliger* says of the *Biscayans*, could be applied to *Metaphysicians*: it is affirmed, that they understand one another; this is what I can scarcely believe."—And, p. 18, "Many of the nobility of the present time remind us of their ancestors, just as an Italian *Cicerone* does of *Cicero*."

To the same class we think likewise that the *Anecdotes*, which form the *Second Part* of this volume, might, in general, have been referred; such as the following:—p. 401, "Dans le monde, me disait M. (perhaps Mr. Ch. himself) vous avez trois sortes d'amis: vos amis, qui vous aiment; vos amis, qui ne se soucient pas de vous, et vos amis qui vous haïssent."—And, p. 228, "M. me disait: c'est faute de pouvoir placer un sentiment vrai, que j'ai pris le parti de traiter l'amour comme tout le monde. Cette ressource a été mon pis-aller, comme un homme qui, voulant aller au spectacle, et n'ayant pas trouvé de place à Iphigénie, s'en va aux variétés amusantes." Among these, there are some which cannot well be rendered into any other language, as for instance, p. 331, "Un homme d'esprit me disait un jour, que le gouvernement de France étoit une monarchie absolue, tempérée par des chansons," where the word *chansons* has a double meaning; and p. 344, "M. de Chaulnes ayant fait peindre sa femme en Hébé; il ne savait comment se faire peindre pour faire pendant. Mlle. Quinaut, à qui il disait son embarras, lui dit: faites vous peindre en hêbété;" where the whole merit of the answer consists in the point.

Ch. was, unfortunately, to the last, an enthusiastic friend of the Republic, though entirely averse from the system of Terrorism which then prevailed. On this subject he often expressed himself too freely, calling the Fraternity to which they pretended *the Fraternity of Cain and Abel*; and when he was informed of the impropriety of so frequently repeating this, he added that, for the sake of variety, he might, indeed, sometimes as well have stiled it the *Fraternity of Eteocles and Polynices*. It is therefore no wonder that he should incur the displeasure of *Robespierre*, to avoid the consequences of which, he was induced to make an attempt on his own life, which though it did not immediately prove effectual, was, however, at last the cause of his death. This circumstance he described with all the *frivolité* peculiar to the nation, and of which, it seems, he had not been able to divest himself, to his friend Guinguené in the following manner: "Je me suis perfoié l'oeil et le bas du front au lieu de m'enfoncer le crâne; puis charcuté le col au lieu de me le couper: et ballafré la poitrine sans parvenir à me percer le coeur."

## ITALY.

ART. 52. Κίβητος Ουβαίου πίναξ—*La Tavola di Cebete Tebano*; 62 and 78 pp. in 8vo. Parma, dalla Stamperia Bodoniana.

The Text of this Edition seems to agree chiefly with that published at Amsterdam, 1708, 12mo. in which are also contained, some of Lucian's

Lucian's *Dialogues*, and Menandri *Sententiae morales*; though we have, indeed, found that it occasionally differs from it. The corrections proposed by *Gronovius* are likewise in general adopted; sometimes, however, they have been forced to give way to the readings commonly received. This mode of proceeding we certainly cannot approve, the former being supported not only by the authority of MSS., but likewise by that of another excellent edition, in which, much critical knowledge is shown; (*Paris, ap. Martinum Juvenem, 1557. 8vo.*) whereas the readings of the common Editions are to be traced principally to the bold and injudicious alterations made by *Hieron. Wolfius* in that of *Aldus*.—It is to be lamented, that this elegant production of the press of *Bodoni*, is disfigured by several typographical errors, such as p. 1, ωτ for τω; p. 15, αύταις instead of αυταις, &c.

The Translation, which constitutes the second part of this work, is often so paraphrastic, that one would imagine the author had formed it from an Original essentially different from that in general use. Thus the passage τούτοις οὖν παραδίδοται, καὶ μετὰ τούτων συμβίῳ τιμωρούμενος, is here rendered: *Cacciato l'uomo infensato in quell' anito, è condannato a conversare sempre con essi, e ad esserne perpetuamente tormentato*; and after the words ἀν μὴ ἢ Μετάνοια αὐτῶ, immediately succeeding, we have the following interpolation: *Ne v'a speranza di risorgimento per quell' infelice?—No, salvo ch' egli si rifugiassè nell' albergo della Penitenza e del salutare Pentimento.—Potrebb' egli allora sperare qualche sollievo?—Se l'adito dell' albergo loro essi gli aprissero, lo sottrarrebbero alle indicate disgrazie, e imprimendogli nel cuore un'altra opinione, e infondendogli nuovi desiderj, condotto ei ne sarebbe alla vera Disciplina del pari che alla falsa.* It must, at the same time, be allowed; that where difficulties present themselves in the Text, the translator has shown considerable ability in surmounting them, as in p. 53 *Gron. Commanda a tutte e sono sue schiave, sebbene prima schiavo fisse: egli alle medesime, ed è appunto come si dice di coloro che una fiata sono stato morse dalla vipera,* where in the place of ἐχιοθήροι, ἐχιοδιύκται, or ἐχιοδιώκται, the Translator must have substituted καθάπερ οἱ ἐχιοδιηκτοί; persons who having once suffered from the bite of a viper, take care in future to carry with them an antidote. So again, though in the Text οἱ μὲν ἀπεγνωσμένοι ὑπὸ τῆς παιδείας ἀνακάμπουσι, the reading of *Gronovius* is retained, the passage is translated; agreeably to the explanation of *Saumaïse*, *quelli che an nudo il capo sono alcuni che disperando di poter salir tanto alto si riducono a menar una misera vita,* as if in the Original the words had been, οἱ μὲν ἀπεγνωσμένοι, ἀπὸ τῆς παιδείας ἀνακάμπουσι, κακῶς καὶ ἀβλῆς διακείμενοι κ. λ.—It will, of course, be taken for granted, that the Supplement to the Greek Original, published by *Gronovius*, and considered by him to be equal both in point of authenticity, and as an elegant composition, to the former part, is subjoined to this work. Such, indeed, is the liberality of modern philologists to their readers, that we doubt not, but if the present editor had been acquainted with the Greek Version, by *Bischoff*, of the Latin Translation of the Arabic Appendix to the Table of *Cebes*, that would likewise have been added as the conclusion to it.

ART. 53. *Atti della Real Società economica di Firenze, ossia di Georgofili. Vol. III.* 8vo. Firenze. 1796.

The first volume of these transactions appeared in the year 1791. This which is now before us, is divided into *three* parts. The first contains the latest history of the society, with two interesting *Elogia* on *Targioni-Tozzetti*; whose *Travels through Tuscany* are so generally esteemed, and on *Monetti*. These are followed by *thirteen Dissertations*, among which, two on chemical subjects, by *Höfer*, of Florence, and one by *Tozzetti*, on the materials from which paper is manufactured, are particularly deserving of attention. The volume concludes with extracts from those essays, read likewise before the Society, of which it was judged sufficient to present the public with the substance only.

ART. 54. *Memorie di Matematica e Fisica della Società Italiana di Verona. Tom. VII.* 511 pp. in 4to. with Seven Plates. Verona. 1795.

This new volume of an important periodical work, conducted by the Chev. *Lorgna*, consists of *twenty-two Dissertations*. Among the more remarkable articles may be reckoned a letter by *Caldani*, Professor of Medicine at Padua, on two pretended hermaphrodites (No. V.); an History of *Cochineal*, and of the use made of it in Italy in the middle ages (No. X.); and an Enquiry into the knowledge which the Ancients had of the Sexual System of Plants, by *Rossi*, (No. XV.). It is worth noticing likewise, that ever since *Spallanzani* fancied that he had discovered in Bats a sixth Sense, which to them is to answer the purpose of sight, every thing in Italy lays claim to this new sense. Accordingly we find in this collection a letter from Dr. *Bonvicini*, in which he attributes to Snails this superfluity, or want, of sense.

ART. 55. *Annali di Chimica e Storia Naturale, ovvero Raccolta di Memorie—fatta da L. Brugnatelli, Tom. VII. and VIII.* of about 330 pp. in 8vo. each. Pavia. 1795.

It will be thought sufficient for us, merely to announce the publication of these additional volumes of a journal which is already extensively known, and which must be particularly interesting to the friends of Animal Electricity. We shall rejoice to find, that Messrs. *Brugnatelli*, *Caldani*, *Morelli*, *Valli*, and *Corradori*, who have the principal share in these investigations, are not by the present disturbances in Lombardy, (which have made it necessary to shut up the university of Pavia, for an indefinite time) prevented from pursuing in private those researches, without which, this work must likewise be subject to a similar interruption.

GERMANY.

## GERMANY.

ART. 56. Ignatii de Luca *Conspectus statisticus status Austriaci in 30 Tabellis.* Vienna.

These tables had already been published in the German language under the title *Statistische Uebersicht des Oesterreichischen Staates*, 1793. The present translation was made for the use of those among the Emperor's subjects to whom that language is not vernacular, and for foreigners.

From a work of this nature it will not be expected that we should present our readers with extracts. We shall content ourselves therefore with laying before them the results of the first, which is a general table. After European Russia, Sweden, Turkey in Europe, and the Danish territory, the Austrian monarchy forms the most considerable state in Europe, its superficies being 10,400 square miles; its population consisting of 24,825,000 souls, being 2400 to a square mile; its cities, or larger towns, 1197; and its places of habitation (*Wohnplätze*) in general 112,993. The population of Vienna only is here reckoned to be 269,000; convents, 469; Protestant places of worship, 154. Revenue not less than 90 millions (we suppose, of florins) a military establishment, in time of peace, 298,000.

It is proper to observe, that these calculations were made before the war, and before the dismemberment of Poland. We shall only add, that the author's accuracy is too generally acknowledged to make it necessary that we should bear testimony to it. *Jena ALZ.*

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

Some time ago, we received anonymously, a critique on the first volume of an important County History. The book, by what accident we know not, had escaped our notice; but the critique, being anonymous, could not be adopted. There are very strong reasons against inserting the accounts of unknown critics, whose motives for representations favourable, or the contrary, may be such as we ought not to abet. In the present instance, we do not find the critique itself objectionable; and if *I. G.* who favoured us with it, will give us a private intimation of his name and residence, we shall immediately take it into further consideration. He would also confer an obligation, if he could inform us what progress the second volume may now have made towards publication.

We shall attend to the request of *I. M.* as soon as possible.

*A Lover of his Country*, is by no means so candid as *Mr. Erskine*, whom he defends. That gentleman, having a sound knowledge of the world, acknowledges explicitly, that there may be men of the purest intentions, who hold opinions opposite to his own. Our correspondent throws upon us, an imputation which we disdain, merely because we think differently

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from him; and evidently takes for granted, that no honest man can think otherwise than he does. This is woeful ignorance. We can assure him, that we are as sincerely *Lovers of our Country* as he can be, and are guided in our labours purely by that affection, though it may not, according to his notions, show itself in a judicious manner.

### LITERARY INTELLIGENCE.

The new edition of the *General Biographical Dictionary*, is we understand, in great forwardness, and will appear in the course of a few months, in fifteen volumes, octavo, and augmented by a very large proportion of new lives.

In the hurry of closing our monthly labours for April, we gave an imperfect account of the publication expected from the learned Society of Antiquaries. The Remarks on *Exeter Cathedral*, are the production, not of any architect, but of *Dr. Lyttleton*, Dean of *Exeter*, and afterwards Bishop of *Carlisle*; and the plates (not *plais*) are taken from the architectural drawings of *Mr. Carter*.

In answer to a question asked in our Review for March, we are informed by Messrs. White of Fleet-street, that they will, in a short time, publish "a Botanical Calendar, or *Pocket Flora*."

We learn that *Mr. Davies*, of the Theatre Royal in the Haymarket, has in the press a complete *History of the Stage*, formed from the most authentic documents, and amounting to three volumes in quarto. It will appear early in the ensuing winter.

From Rome we are informed, that *Mr. Arteaga* is preparing "a philological and critical Commentary on the works of *Catullus*," with various readings, from a great number of MSS. not before collated. A specimen of it is said to have come for publication in this country.

There is also to be expected, a learned work on the *Egyptian Obelisks at Rome*.

At Naples, *Mr. Tiffbein* is preparing a collection of all the objects of art, executed on *Homeric Subjects*, which now remain.

At *Geneva*, a periodical work is announced, to be entitled *Bibliothèque Britannique*; the design of which is, to give an ample account of the state of Literature, and of the Arts and Sciences, in this country; more particularly Agriculture, We have reasons for believing that one of the learned men principally concerned in this interesting work, is the celebrated *M. Mallet du Pan*; an exile from France for his love of genuine liberty, and a man long known and respected for his writings.

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T H E

# BRITISH CRITIC,

For JUNE, 1797.

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“ Studeamus ergo, nec desidia nostræ prætendamus alienam. Sunt qui audiant, sunt qui legant, nos modo dignum aliquid auribus, dignum chartis elaboremus.” PLINY.

Let us then study, and not make the idleness of others an excuse for ourselves. There are some to hear, and some to read; let it be our care to provide matter worthy of the ears of the one, and the perusal of the other.

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ART. I. *The History of Greece.* By *William Mitford, Esq.*  
Vol. III. 4to. 1l. 1s. Vols. V. and VI. 8vo. 12s.  
Cadell and Davies. 1797.

IT is not at the present period in the progress of the work, that it can be necessary to write the panegyric of this author's History of Greece. Already has it been stamped with the approbation of the learned, as combining, with unusual felicity, the powers of good writing, with those of profound and original contemplation. From the materials common to all students in the works of the ancients, Mr. Mitford has contrived to compile a history which has all the graces of novelty: presenting to the reader not only a new and judicious arrangement of the matter, but views and considerations of the

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various subjects, so original, and, at the same time, so just, as not only to excite attention, but amply to repay it.

The present volume commences with the history of Athens, from the conclusion of the Peloponnesian war, and continues the narrative to the battle of Mantinea, and its immediate consequences. The very first section, after considering the nature and consequences of the Peloponnesian war, contains some very useful and excellent remarks on the democratical government of Athens; a few of which we shall insert. The author, having stated very strongly, but very justly, the terrible vexations to which all men of property were exposed in that ill-regulated state, concludes his observations thus:

“ In the dialogue remaining to us from Xenophon, intitled *The Banquet*, an eminent man, reduced by the war from wealth to indigence, is represented positively declaring that he felt his condition improved by the total loss of his property; ‘ inasmuch,’ he says, ‘ as cheerfulness and confidence are preferable to constant apprehension, freedom to slavery, being waited upon, to waiting upon others, being held an assured good subject to being an object of public suspicion. For’ he continues, ‘ while I lived a rich man in this city, I had reason to fear the attacks of housebreakers, which with my wealth might indanger my person. I was then under the necessity of courting the sycophants, knowing it was in their power to do me mischief which I could little return. Nevertheless, I was continually receiving orders, from the people, to undertake some expence for the commonwealth, and I was not allowed to go anywhere out of Attica. But now I have lost all my *foreign* property, and nothing accrues from my Attic estate, and all my goods are sold, I sleep any where fearless; I am considered as faithful to the government; I am never threatened with prosecutions, but I have it in my power to make others fear; as a free man, I may stay in the country or go out of it, as I please; the rich rise from their seats for me as I approach, and make way for me as I walk: I am now like a tyrant, whereas I was before an absolute slave; and whereas, before I paid tribute to the people, now a tribute from the public maintains me.’

“ Under the circumstances which have been stated, it will be evident that an irritation incessantly working in the minds of the few against the many would be unavoidable, and in equally unavoidable consequence the many would be tormented with an unceasing jealousy of the few; in its foundation sometimes reasonable, but generally in its manner illiberal, and often in its measure excessive. In fact, the balances of Solon's constitution were no sooner overthrown, and *sovereign* power become absolute in the hands of those without property, or rather in the hands of any demagogue who could, for the moment, lead them, than the interest of all who had property placed them necessarily in the situation of conspirators against the existing government. Indeed, throughout Greece, the noble and wealthy, served by their slaves, not only as domestics, but as husbandmen and manufacturers, had little connection with the poorer many, but to



command them in the oligarchal states, and, in the democratical, to fear, flatter, solicit, and either deceive or be commanded by them. No common interest, or scarcely any, united the two descriptions of men; so that, for maintaining civil order and holding the state together, flattery and bribes alone could persuade the multitude, and the only alternative was violence. Hence that impossibility of lasting harmony, and that readiness for extreme discord which the Grecian republics so strikingly exhibit. What we are familiar with always appears obvious and easy; and hence, having ever before our eyes the equal freedom, security, and ease of all ranks among ourselves, we observe with wonder, that the abilities and extensive experience of Xenophon, could imagine no remedy for the evils of the Athenian constitution, or none of the practicability of which he had any hope, but in the subjection of the many to arbitrary command, either under the few or under one; and the genius of Plato, in earnest research after better political principles, could even in vision propose a benefit only to a very small portion of mankind.

“Where the constitution is such that all ranks have a clear interest in its preservation, where every man's house is his castle, where the property of the rich and the persons and honest earnings of the poor are equally protected by law, and the hope of rising to a higher station is denied to none, there the law of treason may be mild. But no mild law, no common precaution, could give security to a constitution like the Athenian. The law of treason, accordingly, at Athens, was conceived in the highest spirit of despotism; it was atrocious. Before the council-hall stood a column, on which was thus engraved: ‘Whoever shall overthrow the democracy, or hold any magistracy in Athens when the democracy shall be overthrown, may be lawfully killed by any one: the person killing him shall be held holy before the gods, and meritorious among men; and shall be rewarded with the whole property of the person killed.’ The same principle of committing public justice to the discretion of individuals was pushed yet farther in the following oath, which was required of every Athenian: ‘I will kill with my own hand, if I am able, whoever shall overthrow the democracy; and if any hold office under any other government, I will esteem holy before the gods whoever shall kill him. Whoever may lose his life in killing or attempting to kill such person, I will befriend his children and their offspring, as I would Harmodius and Aristogeiton. Whatever oath may be taken, adverse to the democratical authority, I abjure and hold as nothing.’ Prayers and imprecations were added, for blessings on all who maintained this oath, and utter destruction to those, and the race of those who should break it.

“It is observed by Aristotle, that democracy and tyranny, are of all governments, most adverse to each other, as according to Hesiod's proverb, two of a trade never agree; for, he adds, absolute DEMOCRACY IS TYRANNY.”

In a subsequent passage, this author, whose views on this subject are derived from a very accurate consideration of the  
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 circumstances

circumstances recorded by the ancients, bears again the following testimony against democracy.

“ In short, the remaining works of the Grecian orators, bear the most unquestionable proof, that democracy, with the pretence of an establishment proposing nothing but the equal welfare of the people, is, beyond all others, a constitution for profligate adventurers, in various ways to profit from, at the people’s expence.” Chap. xxii. § 2.

The following passage affords also a striking proof of the originality of reflection exhibited by the present historian.

“ It may appear superfluous to repeat, that the business of history is neither panegyric nor satire, but to estimate justly and report faithfully the virtues and vices of men, who, individually or collectively, have been engaged in circumstances marking them for historical notice. Yet panegyric hath commonly been so mixed with certain portions of Grecian history, that an honest declaration of that truth, which a careful investigation will discover, may, on more than one occasion, with many readers, need apology. Authors under the Roman empire, and many in modern Europe, of reputation to have engaged almost universal credit, have spoken in rapturous language of the virtuous age of Greece, and especially of Athens, as of something not only well known by fame, but undoubtedly once existing. Nevertheless none have given any intelligible account of it, any account not full of the grossest contradictions; and, if we search the earlier writers, those who lived nearest the supposed virtuous age, or within it, we find nothing to point out its period, but, on the contrary, strong reason at least to doubt if it ever had more than imaginary existence. If indeed we may believe Thucydides and Plato, the nearest approach to what might best deserve the title of the virtuous age of Athens (may I venture on the authority of Thucydides and Plato to say it) was made under what declaimers, who lived many centuries after them, have assumed to themselves to reprobate, as the tyranny of the Peisistratids.

“ But, in the age with which we are now engaged, the age of Plato, Xenophon, and philosophy, morality appears not only to have been not better practised, but even to have been not better understood than in Homer’s time. That might made right, especially in public transactions, was a tenet very generally avowed; the incalculable mischiefs of which were checked only by the salutary superstition, which taught to respect the sanction of oaths, in the fear that the immediate vengeance of the gods would follow the violation of it, as a personal affront to themselves. It appears, however, in the remaining works of the great comic poet of the day, that this salutary superstition was in his time fast wearing away. The light of reason, improved by much communication of men among one another, had enabled the more quicksighted to discover, that temporal evil, of any kind obvious to common observation, fell no more upon false-swearers than upon the most scrupulous observers of their oaths. The perjured might suffer in secret, under those alarms of conscience which Homer’s penetration has attributed to them: but experience had sufficiently

ciently taught to consider Hesiod's denunciations as anile fables. The mischief thus done by human reason, in the destruction of one of the greatest safeguards of society, human reason could not perhaps at all, but certainly could not readily, repair. It is evident from the writings of Xenophon and Plato, that, in their age, the boundaries of right and wrong, justice and injustice, honesty and dishonesty, were little determined by any generally-received principle. There were those who contended that, in private as in public affairs, whatever was clearly for a man's advantage, he might reasonably do; and even sacrifice was performed and prayer addressed to the gods for success in wrong. When therefore that cloud of superstition, which produced a regard for the sanction of oaths, was dissipated by the increasing light of reason, an increased depravity would of course gain among the Grecian people. We learn, indeed, from the best cotemporary testimony, that of Thucydides, that the fact was so; and hence occasion may have been taken by the orators of the next age, who seem first to have cherished and promulgated the notion, which in any other point of view appears purely romantic, to call the preceding times the VIRTUOUS AGE OF GREECE.

“ Yet while thus, not morality only, but, as we have before observed, politics, were defective among the Greeks, to a degree to excite wonder, science was in esteem, and had, in some branches, the foundation already laid of all that is now most valued in them. Grecian PHILOSOPHY is said to have had its origin from Thales, whom we have seen a leading man of Miletus in Ionia, at the time of that rebellion of the Asian Greeks against the Persian empire, which led to the invasion of Greece itself, and the glory of the Athenians at Marathon. The learning, through which Thales became so distinguished among his fellowcountrymen, and so eminent in the republic of letters through all ages, he is said to have acquired in Egypt. The circumstances of individuals, in the Grecian commonwealths, were indeed more favorable for the cultivation of science, than a transient view of the political state of the country might give to suppose. Few had large incomes; but numbers lived in leisure; mostly maintained by the labor of slaves; assembled in towns, and all communicating with all. Manners were thus formed; politeness was diffused; genius was invited to display itself; and minds capacious and active, but less daring or less turbulent, or more scrupulously honest, avoiding the thorny and miry paths of ambition, which required not only courage beyond the powers of the weak, but often compliances beyond the condescension of the liberal, would naturally turn themselves to the new modes of employment and of distinction, which the introduction of the science offered. A lively imagination was among the national characteristics of the Greeks; and, from the earliest accounts of the nation, we find, that whenever new knowledge beamed, it was received with eager attention.

“ Thus, from the light acquired by Thales in Egypt, arose what has obtained the name of the Ionian school of philosophy. Thales is said to have been the first among the Greeks who calculated an eclipse of the sun; and hence perhaps we may best conjecture the extent of his science, and the kind of philosophy that he chiefly cultivated, or whence

whence he principally derived his fame. Soon after him Pythagoras, driven by political troubles from his native Ionian island, Samos, diffused information, nearly similar, derived from the same source among the Grecian towns of Italy. We have already had occasion to advert to the dubiousness of all accounts of Pythagoras, beyond the very little that Herodotus and Aristotle have recorded of him. Thales is said, as well as Pythagoras, to have mixed some valuable moral precepts with the instruction which he communicated on other sciences. Both however seem merely to have followed the example of the gnomie poets, the instructors and legislators of earliest ages, from Musæus and Orpheus, or those before them, downward to their own time. It does not appear that they attempted to reduce morality to a system; and therefore, tho' they may have deserved highly as moral preachers, they seem hardly to have had any proper claim to the title of moral philosophers." Chap. xxii. § 3.

We will not pretend that we consider the present work as free from defects. The author, in particular, affects a peculiarity of orthography, which has increased with his progress in the work, not only in very many English words, but also in some Greek names, which we cannot consider as judicious. Epameinondas, in particular, is absolutely wrong, according to all the best Greek authorities; and indeed is so striking, that we could not leave it unnoticed, though our intention is to dedicate another article to those passages which appear to us to require animadversion, either in point of critical or historical observation.

(To be concluded in our next.)

**ART. II.** *An Account of some remarkable Discoveries in the Production of Artificial Cold, with Experiments on the Congelation of Quicksilver in England; likewise Observations on the best Methods of producing Artificial Cold; and the Application to useful Purposes in hot Climates. Interspersed with Philosophical and Explanatory Notes; and illustrated with a Plate, representing the different Kinds of Apparatus which are applicable to the various Purposes required. By Richard Walker. 8vo. 96 pp. 3s. Oxford, printed for Messrs. Fletcher and Hanwell. 1796.*

**M**OST of the contents of this work having already appeared in the Philosophical Transactions, an account of them has, of course, been published in the contemporary reviews; so that very little more would at present be necessary to be said upon the subject; but as Mr. Walker's discoveries are of general utility in civil oeconomy as well as in philosophy, and

as we here have all his experiments and observations collected under one point of view; we think that a succinct account of those discoveries, and other matters, cannot fail to prove acceptable to our readers.

Mr. Walker's experiments (as is frequently the case with philosophical investigations) were not always made in a direct and methodical way; and as accounts of them were transmitted to the Royal Society at different times, the reader must not expect to find, in a collection of those accounts, that regularity, brevity, and perspicuity, which might have been attained by a methodical arrangement of the materials. Yet his attention will be amply rewarded, by the number and importance of the instructions, discoveries, and observations, that are contained in the book. The contents, besides four papers, which were originally sent to the Royal Society, are a letter to Henry Cavendish, Esq. an epitome of Sir Charles Blagden's History of the Congelation of Quicksilver, and some miscellaneous experiments, hints, and observations, concerning the same subject; to all which the author has prefixed an introduction, which contains an history of the discoveries relative to the production of artificial cold, and an abridged account of the theory of latent heat.

The use of artificial heat being far more extensive and general, than that of artificial cold, the wisdom of nature has accordingly furnished various easy means of producing the former; whereas, for the production of the latter, three methods only have been yet discovered; namely, by the evaporation of different fluids, by the expansion or rarefaction of air, and lastly, by the mixture of certain substances, "which produce that effect in consequence of the solution which takes place from their chemical action on each other."

The principal object of Mr. Walker's researches, has been to promote the last of those methods, and his labours have been crowned with singular success.—That the solution of certain salts in water and other liquors, was capable of producing cold, had been long known in the philosophical world; but the greatest effect that could by such means be produced, before Mr. Walker's experiments, was barely sufficient to freeze water, and that not without the utmost degree of uncertainty and difficulty. Besides examining, repeating, and diversifying what was already known on the subject, Mr. Walker extended his experiments over a great variety of new saline substances, both simple and mixed, which enabled him to ascertain the state in which salts could produce the greatest effect; how far the cold might be increased by the successive dissolution of different salts in the same menstruum, and so forth.

forth. Proceeding gradually in this manner, he at length succeeded in producing so great a degree of cold as would suffice to freeze quicksilver in this country, in the summer season; merely by the solution of salts. Thus he produced an effect, which was before deemed unattainable by human art, unless assisted by a much greater degree of natural cold, than is ever experienced in this climate.—In this operation, he evidently sunk Fahrenheit's thermometer upwards of 84 degrees, reckoning from the temperature of the atmosphere at the time of the experiment; the freezing point of quicksilver being 39 degrees below 0 of Fahrenheit's scale.

“ This experiment was performed as follows; four pans, of sizes progressively diminishing, so that one might be placed within the other, were procured.

“ The largest of these pans was placed in another vessel still larger, in which the materials for the second frigorific mixture were thinly spread, in order to be cooled; the second pan, containing the liquor, viz. vitriolic acid, properly diluted, was placed in the largest pan; the third pan, containing the salts for the third mixture, was immersed in the liquor of the second pan; and the liquor for the third mixture, was put into wide-mouthed phials, which were immersed in the second pan likewise, and floated round the third pan; the fourth pan, which was the smallest of all, containing its cooling materials, was placed in the midst of the salts of the third pan.

“ Of the materials for the mixtures to be made in these four pans, the first and second consisted of diluted vitriolic acid and Glauber's salt, the third and fourth of diluted nitrous acid, Glauber's salt, and sal ammoniac, in the proportions assigned, viz. of concentrated nitrous acid diluted with half its weight of water, 3 parts, of Glauber's salt 4 parts, and of sal ammoniac 2 parts.

“ The pans being adjusted in the manner above described, the materials of the first and largest pan were mixed; this mixture reduced the thermometer to 10°, and cooled the liquor in the second pan to 20°; and the salts for the second mixture, which were placed underneath in the large vessel, nearly as much. The second mixture was then made with the materials thus cooled, and it reduced the thermometer to 3°. The ingredients of the third mixture, by immersion in this, were cooled to 10°. and when mixed, reduced the thermometer to —15°. The materials for the fourth mixture were cooled by immersion in this third mixture, to about —12°. On mixing, they made the mercury in the thermometer sink rapidly, and as it appeared to Mr. Walker, below —40°. Its thread seemed to be divided below that point; but the froth occasioned by the ebullition of the materials, prevented his making so accurate an observation as he could have wished.”

By the use of snow and saline substances, Mr. Walker obtained a more decided congelation of quicksilver, which he exhibited to several curious spectators. We shall here insert

one of his experiments, which was performed at Oxford, on the 28th of December, 1788.

“ For this purpose,” says he, “ I prepared a mixture of diluted vitriolic acid (reduced by water till its specific gravity was to that of water as 1,5596 to 1) and strong fuming nitrous acid, of each equal parts.

“ A thermometer glass, with its bulb only half filled with quicksilver, was provided, this occurring as a convenient method of ascertaining when the quicksilver was frozen; an hydrometer, with its lower bulb half an inch in diameter, and three fourths full of quicksilver, was likewise provided, in case any accident should happen to the other.

“ It may be proper to premise here, that in all experiments of this kind, I remove each vessel when the liquor it contains is sufficiently cooled, out of the mixture in which it is immersed for that purpose, immediately previous to adding the snow or salts with intention to generate a still further increase of cold; and likewise prefer adding the snow or powdered salts to the liquor, instead of pouring the liquor upon these; it is necessary also to stir about the snow or salts whilst cooling in a frigorific mixture, from time to time, otherwise it will freeze into a hard mass, and frustrate the experiment.

“ A half pint glass tumbler, containing two ounces and a half of the above-mentioned diluted mixture of acids, being immersed in mixtures of nitrous acid and snow, until the liquor it contained was cooled to  $-30^{\circ}$ , was removed out of the mixture, and placed upon a table; snow, likewise previously cooled in a frigorific mixture to  $-15^{\circ}$ , was added, by degrees, to the liquor in the tumbler, and the mixture kept stirring until a mercurial thermometer sunk to  $-60^{\circ}$ , where it remained stationary; the hydrometer was then immersed in the mixture (the thermometer glass having been broken in the course of the experiment) and stirred about in it for a short time, and on taking the hydrometer out, and gently shaking it, I perceived the mercury had already acquired the consistence of an amalgam, and after immersing it again for a few minutes, and then taking out and inverting it, I was gratified, for the first time, with the sight of quicksilver in a state of perfect congelation.”

Without attempting to examine Mr. Walker's numerous experiments and observations, it will suffice to subjoin his table of the most remarkable results; adding to it some of his useful remarks and instructions, from which the practical method of cooling liquors, freezing creams, &c. may be easily derived. An acquisition of great use and comfort, especially in hot climates.

“ Imagining that a recapitulation of the different mixtures, described in my former papers, for producing artificial cold, brought into one view, might not be unuseful, I have subjoined a table of the salts, their powers of producing cold with the different liquids, and the proportion of each, according to a careful repetition of each; the temperature being  $50^{\circ}$ .

Salts.	Liquors.	Temperature or cold produced.
Sal ammoniac 5, nitre 5, . . . . .	water 16 . . . . .	+10°.
Sal ammoniac 5, nitre 5, Glauber's salt 8, . . . . .	water 16 . . . . .	+ 4°.
Nitrous ammoniac 1, . . . . .	water 1 . . . . .	+ 4°.
Nitrous ammoniac 1, foda 1, . . . . .	water 1 . . . . .	- 7°.
Glauber's salt 3, . . . . .	diluted nitrous acid 2, . . . . .	- 3°.
Glauber's salt 6, sal ammoniac 4, nitre 2, . . . . .	diluted nitrous acid 4, . . . . .	-10°.
Glauber's salt 6, nitrous ammoniac 5, . . . . .	diluted nitrous acid 4, . . . . .	-14°.
Phosphorated foda 9, . . . . .	diluted nitrous acid 4, . . . . .	-12°.
Phosphorated foda 9, nitrous ammoniac 6, . . . . .	diluted nitrous acid 4, . . . . .	-21°.
Glauber's salt 8, . . . . .	marine acid 5, . . . . .	0°.
Glauber's salt 5, . . . . .	diluted vitriolic acid 4, . . . . .	+ 3°.

The salts, from the first and third of these mixtures may be recovered by evaporating the mixture to dryness, and used again repeatedly.

The cold in each of the two last mixtures, may be increased, by the addition of sal ammoniac and nitre.

“ It must be observed, that to produce the greatest effect by any frigorific mixture, the salts should be fresh crystallized, not damp; and newly reduced to very fine powder; the vessel in which they are made, very thin, and just large enough to contain the mixture; and the materials mixed intimately together, as quickly as possible, the proper proportions at any temperature (those in the table being adjusted for the temperature of 50° only) having been previously tried by adding the powdered salts gradually to the liquid, till the thermometer ceased to sink; observing to produce the full effect of one salt before a second is added, and likewise of the second before a third is added.

“ It perhaps will be remarked, that I have taken no notice before of the vitriolic acid. The reason is, because the freezing point of quicksilver being -39°, it may be frozen tolerably hard by a mixture of nitrous acid with snow, or ground ice, though the utmost degree of cold this acid can produce, with snow, is -46°; which degree of cold may be produced by mixing the snow or ground ice and nitrous acid at 0°.

“ If it be required to make it perfectly solid and hard, a mixture of equal parts of the diluted vitriolic acid and nitrous acid, should be used with the powdered ice, but then the materials should not be less than -10° before mixing.

“ If a still greater cold be required than a mixture of that kind can give, which is about -56°, the diluted vitriolic acid alone should be used with snow or powdered ice, and the temperature at which the materials are to be mixed not less than -20°.”

We have no doubt that these very interesting experiments and observations will engage the attention of many among our readers; who will unite with us in giving that applause to the author, which he has so truly merited by his philosophical efforts.



ART. III. Mr. Bryant's Observations on the Plain of Troy.

(Concluded from our last, p. 547.)

WE shall now proceed to deliver some original remarks on the subject of Mr. Bryant's treatise. There is a passage in Pliny, little noticed either by M. Chevalier or by Mr. Bryant, but, in our opinion, pregnant with intelligence concerning all the points in dispute between them. We will bring it before our readers in separate parts; and point each part, as it appears, to a particular purpose.

Pliny takes his first footing, like M. Chevalier, at "TROAS, Antigonía dicta, nunc ALEXANDRIA, colonia Romanorum\*." Julius Cæsar was said, in his life time, to have formed the design of transferring the seat of empire from Rome to this place, or another, which from Pliny we shall soon notice. There is a building within the former, which has been denominated the Palace of Priam, by those who naturally considered this as the very site of Troy itself. In accordance with them, Mr. Bryant thinks,

"Virgil, and those from whom he borrowed, were in the right when they placed the city and camp in view of Tenedos," which lies before this town, "*Est in conspectu Tenedos†.*"

But the real site of Troy is far off to the north, as we shall soon find. Yet Constantine the Emperor, before he fixed upon Byzantium, says Sozomen,

"Having taken possession of the plain which lies before Ilium, where the Greeks, at the time when they were engaged in the expedition against Troy, are said to have had the station for their ships and their tents; he there marked out the proper form and size of a city, and he constructed gates in a conspicuous place, which still at this day are seen at sea by those who sail along the coast§."

The form and size of a city marked out, with the gates constructed in a conspicuous place, show the author to have equally mistaken Alexandria for Ilium, and to point at the walls of Alexandria, almost entire at present, even running down a descent to the sea||. From a traditionary allusion to this design, the Turks denominate the ruined town *Eski-flam-*

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\* L. v. c. 30. † Suetonius, c. 79, "Alexandriam." ‡ P. 23. 24.  
§ Dalzel, 49. || M. Chevalier, 8.

boul, or Old Constantinople\*, though the principal use which they make of its marbles, is to form them into balls for their guns at some adjoining castles.

The next two places noted by Pliny, are "*Oppidum Nee, Scamander amnis navigabilis.*" We put both together, because each illustrates the other; as the only chart that we have of the coast, the fine one executed from a draught of M. Chevalier's, enables us to illustrate both. There we see the *new* channel of the Scamander, issuing into the sea, and facing us as we move with Pliny along the coast, even on *this* side of the Sigeum. That channel M. Chevalier gloried justly in discovering to be artificial, and conjectured it might be cut by Herodes Atticus in the reign of Hadrian†. But it appears here in the earlier days of Vespasian, and as a navigable river too. Yet how can this be, may Mr. B. exclaim, as he does, without attending to this passage in Pliny, and its order of position; when M. Chevalier "owns, that it is narrow and feeble (p. 85) and but fifteen feet wide and three deep (p. 74)" ‡ But, as this author should also have observed in fairness, M. Chevalier equally says, that

"Its bed, which is in general *very shallow* and full of windings, *before* it arrives at the Kiosk, *acquires suddenly, at that place, a great depth*: and, while the remainder of its progress rigidly retains the direction of a straight line, its banks exhibit a *very sloping terrace*, formed of the earth which has been dug out at the formation of the canal§."

The current was therefore diverted into this canal, in order to give it perhaps a greater depth for the sake of navigating it, and certainly to avoid the embarrassments which we have seen already, and again shall soon see it to have encountered, at its natural outlet. This was done too before the days of Pliny, even a new town was built upon the new river, being noticed in company with it by Pliny, and denominated *Nen* [πολις] or New Town. It stood therefore, we may suppose, near the mill upon the river, and at the village of Kadum Deguirmini close to it.

Pliny then mentions "*in promontorio quondam Sigeum oppidum.*" We thus push beyond the barrow of M. Chevalier, called Berhik-Tape; and see it not relating to any *known* or *probable* engagement between the Greeks and Trojans, as lying remote from the range of the camp and the course of the armies. The town had been destroyed before Pliny

\* Not from M. Chevalier's association of ideas, an association violent and unnatural, "as if, from its stupendous remains, they judged it worthy of being the ancient capital of their empire." p. 4.

† P. 15.

‡ P. 29.

§ P. 13.

wrote; but a new one has been erected since, and its walls remain to this day. Sandys "ascended the not high promontory, level above, and crowned with a ruinous city, whose imperfect walls do shew to the sea their antiquity." Lady Mary Wortley Montague also had "curiosity" and "strength; to climb to the top of it;" and, amidst the ruins of a city which she saw there, found a curious marble\*. "There is now a village," adds Pococke, "on the spot" of the ancient Sigeum, raised after the destruction of the second town, and therefore "called Jenechahere, the New City; there are two Greek churches in it."

"Dein," as Pliny proceeds, "*Portus Achaerum, in quem influit Xanthus Simoenti junctus, stagnumque prius faciens Palæscamander.*" Here we have a complete confirmation of that happy discovery; made certainly by M. Chevalier, but held out seventeen hundred years ago by Pliny; of the Scamander having been diverted, by art, into a new channel. The old channel, we see, is here noticed under the express appellation of the Old Scamander. It ran directly towards the mouth of that river, which Pliny says discharged itself into the Grecian Bay, but which we have already shown to have only watered one side of it. This river was therefore denominated, in Pliny's time, and had been denominated for ages before, the *Scamander* generally, though the *Xanthus* occasionally: and M. Chevalier is historically accurate, in giving the title of *Scamander* to this current, on the south of the plain of Troy, in opposition to the other current, the *Simois*, on the north. Yet Mr. Bryant, who appears not to have reflected properly on this sweeping evidence, strongly opposes both it and M. Chevalier. M. Chevalier "tries," says Mr. Bryant,

"To enhance the character of the secondary stream *Simois*, whose source he places below Bounarbachî, and to make it, contrary to the best evidence, the principal river, the true *Scamander*. But this notion is attended with numberless difficulties. For the *Scamander* of the author is a very contemptible rivulet; and, in its course downwards, cannot run above twelve miles. Whereas the true river *Scamander*, which he would make the *Simois*, took its rise in *Ida*, at a very great distance, near fifteen miles above *Scepis*; and passed over a large tract of country.—The river, which Homer styles *Scamander*, is represented as *διηεις*, *Βαθυδιηεις* (φ. 143) *ὑψηλος* (H. 329) *ὑψηλος ποταμος* (φ. 1) and *μεγας ποταμος Βαθυδιης* (Υ. 73. φ. 329) It is by Pliny mentioned, as running into the sea, and styled *Scamander, amnis navigabilis*; every article" in Homer, "shews, that it was the purpose of the poet to describe no narrow nor feeble rivulet, but an ample stream, and the

\* P. 53. 54.

† P. 105.

principal

principal of the two rivers, *ποταμος μεγας, βαθυδινος Σκαμανδρος*. By these terms he could never mean the subordinate and ignoble Simois\*.

We have already seen the Simois of Mr. Bryant, expressly called Scamander by Pliny, and expressly said to be navigable, and have thus detected these seemingly triumphant objections already. But let us try them a second time. The greatness and the depth of the river, with that seeming result of both, the whirlpools within it, are the circumstances in Homer's description, which arrest the attention of Mr. Bryant, but betray his reliance upon them. Depth and greatness are relative terms in themselves, and, in poetry, are not to be rested upon with confidence. They are particularly so here. To prove this, we need only to cite that address of the Scamander to the very Simois, which M. Chevalier has equally cited for nearly the same purpose†.

Αλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι βέεθρα  
Ἰθάκιος ἐκ πηγέων, πάντας δ' ὀρέθουον ἐνάυλους,  
Ἰση δὴ ΜΕΓΑ ΚΤΜΑ.

Here we find *greatness* applied equally to the Simois, and with a combination of terms expressive strongly of *depth* too. But to this Mr. Bryant replies, that “the whole of the description is apparently a poetical fiction, and we cannot form an argument from an apologue‡.” This, however, is not a solid reply, as Homer must equally in his dialogues, and in his narration, preserve an uniform tenor of geographical notices, and as the present argument turns entirely upon the notices that he has given in either, concerning the two rivers. They are both such rivers as Homer might, with *poetical* or *popular* propriety, denominate either great or deep; great for a country abounding little in rivers, and deep in comparison with the rivulets near them. We have accordingly seen the very Simois of Mr. Bryant, actually reported by M. Chevalier to have “a great depth” towards the middle of its course, and actually asserted by Pliny to be “navigable” at the end. Nor is the shortness of its course, or Homer's whirlpools within it, any, even the slightest, objection to our reasoning. That is the real cause of *this*, giving a rapidity which whirls with obstructions. M. Chevalier has accordingly said, with a propriety which should have prevented his learned opponent from objecting, that

“The velocity with which the sources of the Scamander gush forth, shews they descend from a place of great elevation; the river formed by them preserves *this extraordinary rapidity* till it arrives at

\* P. 29.

‡ P. 83, 84.

† P. 29.

the place where it enters its new artificial canal; *the frequent eddies* which its surface exhibits, and which are caused by the *dashing of its waters* against the great number of winding banks they meet with; are probably the reason why the poet gives it the epithet of *Διμοῖς*, *whirling*, or full of eddies\*."

Here were *certainly* the reasons, we add, because the poet himself, in an "apologue," indeed, in an address of Achilles to Lycaon, calls them "the silver whirl-pools" of the river, *πόταμος μὲν ὑψηλοῦς ἀργυροδίνης†.* As to the relative size of the two rivers, we need only observe, that the Scamander of M. Chevalier, the Simois of Mr. Bryant, had the rapidity and the depth above mentioned, at the very time, when the Simois of M. Chevalier, the Scamander of Mr. Bryant, was *quite dry‡.*

But Pliny obliges us here to notice a circumstance, which is unnoticed equally by Mr. Bryant and M. Chevalier, yet appears very important in the geography. Pliny says of the sea here, that into it "*influx—stagnum prius faciens, Palæ-scamander.*" This relates, as we have said before, to the ancient channel of the river, which was, when M. Chevalier walked up it from its mouth, "*at that time dry,*" as dry as the Simois itself was§. At other times, like the Simois, it has water within it; *that from the superficial influx of rains*, and this from its springs or brooks. Pliny therefore is thoroughly correct. The natural waters had been diverted in the days of Pliny, but not in the days of Homer. *Then* the river flowed along the very front of the Grecian camp, and formed a kind of artificial barrier to it, under the appellation of Scamander or Xanthus. When Achilles chased the Trojans out of the Grecian camp, the Trojans fled, reached the Xanthus, and there divided into two bodies; one *crossing the river*, and *hastening over the plain to Troy*; but the other *plunging into the stream* in great consternation.

Ἔνθα διαμήξας, τὸς μὲν πεδίοι' ἰδίωκε  
 Πρὸς πόλιν . . . . .  
 . . . . . ἡμίστες δὲ  
 Ἐς ποταμὸν εἰλεῦντο βαθύρροον, ἀργυροδίνην,  
 Ἐν δ' ἔπεσον μεγάλῳ πλάγῳ βραχέοι δ' αἰπὰ ῥέεθρα,  
 Οἰχθαι δ' ἄμφι περὶ μεγάλ' ἴαχον· οἱ δ' ἀλαλήτῳ  
 Ἔνοιον ἔνθα καὶ ἔνθα, ἐλισσόμενοι κατὰ δίνας.||

\* P 82. † Iliad, xxi. 130. ‡ P. 23. As to the *breadth* ascribed to the Scamander, in xxi. 130 above, it is sufficient to note, as M. Chevalier has observed, p. 85, 86, from Homer, that a single elm, torn down by a man's hand from its banks, formed a bridge across it. § P. 24. || Iliad, xxi. 3.

"Half,"

“Half,” says the bard, “plunged into the *deeply flowing* river with its *silver whirlpools*, and they fell in with a mighty noise, and the *waters* resounded, and the banks around echoed loudly, and with cries they floated here and there, *agitated by the whirlpools.*” We thus account for what is otherwise unaccountable, the plunging of the Trojans into the Scamander. The Scamander of Mr. Bryant is, with his Simois, on the right and left of the flight, parallel with the course of it, and therefore not obstructing its progress. Nothing obstructed, but the Palæscamander of Pliny, and the old channel of M. Chevalier. This incident in the Iliad, therefore, lends a new confirmation to M. Chevalier’s discoveries, and derives a new light from them. Yet “Pope seems surprised,” remarks M. Chevalier himself, not understanding the full force of his own discoveries, “that Homer has not expressed the manner in which the armies had passed the river. The reason of his silence on that subject, is easily explained. The Scamander is but a rivulet about fifteen feet broad, and three feet deep\*.” This explanation is more easy than just. The breadth and depth, here assigned to the river, do not accord with *this* part of the current. They accord only with the *higher* part of it, where it is “shallow,” as we have seen before; but not with the lower, where (as we have equally seen) it has “a great depth.” Such, or nearly such a depth indeed is requisite, to all the circumstances of the history here, the distress of the Trojans above, the efforts of the river to drown Achilles, and the danger of Achilles from them.

Now bursting on his head with thund’ring sound,  
The falling deluge whelms the hero round :  
His loaded shield bends to the rushing tide ;  
His feet, upborn, scarce the strong flood divide,  
Slidd’ring and stagg’ring. *Pope.*

Such then is the fancied Simois of Mr. Bryant ! As to Homer’s silence concerning the manner of passing this opposed current, by the armies now and before, we can safely alledge, that Homer is not silent, but his critics have not listened to him. When Priam goes to Achilles, in humble supplication for Hector’s body, he stops his mules and horses in the way, to let them “drink in the river,” ὄφρα πίσιεν ἐν ποταμῷ†. But on his return, Homer is more particular, as we then find Priam to have *forded* the river, and this river to be called expressly the *Xanthus* ;

\* P. 74.

† Iliad, xxiv. 350, 351.

Ἄλλ' ὅτε δὴ πόρον ἴξον εὐρρεΐος ποταμοῦ  
 Ξάνθου διγνέσιος\* . . . . .

This serves to intimate, how the armies crossed this river. We are even told in *terms* how they crossed it. When Ajax knocks down Hector with a great stone, in his assault upon the navy, Hector is borne off by some of his officers to his chariot, and then carried in the chariot *towards the city*.

Οἱ τὸν γε πρόλι ἄστρ φέρον βαρέα σενάχουλα.

“But when they reached *the ford* of the fair-flowing river, the whirling Xanthus,” there they took him down from the chariot, and threw water in his face.

Ἄλλ' ὅτε δὴ πόρον ἴξον εὐρρεΐος ποταμοῦ,  
 Ξάνθου διγνέσιος κ. ἴ. λ. †

Even in this very chace of the Trojans from the camp by Achilles, when they came to the *ford*, part crossed it to the plain and city beyond, but part plunged into the river where it was not fordable.

Ἄλλ' ὅτε δὴ πόρον ἴξον εὐρρεΐος ποταμοῦ,  
 Ξάνθου διγνέσιος, . . . . .  
 Ἐνθα διαλήμαξας κ. ἴ. λ.

So completely do the geography and the history now, for the first time, accord!

But one point more remains to be discussed, in order to do full justice to Pliny, and the truth. Pliny remarks, that here into the sea “influx—Xanthus Simoenti junctus.” The name of Xanthus, we have seen already, though indirectly, from the passages of Homer above, is only another name for the Scamander; a name said by Homer to be used by the Gods, while the other was merely human; a name plainly more ancient than the other, as still adhering down to the days of Pliny, in spite of an intended superference; a name, therefore, that shows us the primary appellations of places about Troy, whatever Mr. Bryant may too hastily affirm on the contrary, to have been truly Grecian in themselves. This river then, from the point of its union with the Simois, absorbed at once the name and the waters of the Simois in its own. Where then was this point of union? At the mouth of what Pliny calls the Palæscamander. There the Xanthus, from a Trojan Prince drowned in it, now named the Scamander, received the waters of the Simois, and carried them with

\* Iliad xxiv. 693, 694. † bid. xiv. 432, 434.

its own, almost immediately into the sea: and the subsidiary river, appears accordingly to have retained even to our own days, and as low as its termination in the other, its original and Homeric denomination, only a little altered into *Simores*\*. Yet how then comes this current to be entitled the Scamander, in Homer? This poet, says Mr. Bryant, “places the source of the river Scamander, at a distance from Troy, in the summit of one of the other Idæan mountains; and from the same mountains, he makes the chief rivers of Phrygia arise. They run in very different directions, and he mentions their particular names. Among these were the Granicus, Æsepus, and Scamander.

Γεηνικός τε, και Αΐστηπος, διός τε Σκάμανδρος. Μ. ν. 21.

“Demetrius,” Strabo’s principal author for his account of the Troad, “affords testimony to this.—He says farther, “that all those rivers mentioned by Homer, took their rise from the same eminence.” This argument seems to carry an appearance of force against M. Chevalier, but really produces an effect against its author. The “divine Scamander” of the poet here, is actually the Simois of Mr. Bryant, and the very Scamander of M. Chevalier. This is apparent from the very next lines in the poem, prudently suppressed by Mr. Bryant:

Και Σιμόεις, ὅθι πολλά βουάγρια και τευράλειαι  
Κάππεσον ἐν κοίησι, και ἡμιθέων γένος ἀνδρῶν.

The Simois, therefore, takes its “rise from the same eminence,” as the Scamander; both the currents of the plain of Troy, are derived from the Idæan Mountains; and all this reasoning for the exclusive descent of the Scamander from them, turns its edge against its author, by showing the Simois to have the same descent also. Yet, in the strength of this revolting argument, does its author advance afterwards, “to dissent entirely” as from “an unavailing expedient to support a weak argument,” an attempt made by Mr. Dalzel, to consider “the eminence of Bounarbachi,” at the foot of which, the southern of the two rivers rises, as “a part of the Idæan mountains †.” It is actually such, according to Mr. Bryant himself, in his reference to this passage of Homer; and he is caught in the very toils, in which he meant to catch M. Chevalier. Homer, however we see, distinguishes the Scamander very plainly from the Simois. He goes on to do so, by showing the *Xanthus* to be the river crossed by

\* Dalzel, 53, 54.

† P. 25.

‡ P. 28.



Hector, crossed by the Trojans, and crossed by Priam, in their approach to, and return from, the camp, or the city. He again does so, by making Achilles tell one of the Trojans whom he had slain in the river, that "the whirling Scamander should carry his body into the broad bay of the sea."

..... ἀλλὰ Σκάμανδρος  
 Οἷσι δινήεις εἴσω ἁλὸς εὐρέα κόλπον.

"But "it is said" in another place, argues Mr. Bryant "when Hector was engaged upon the left of the Grecian army, that he was fighting upon the banks of the Scamander." He was then fighting at the Grecian camp, and is therefore said to be fighting upon the Scamander; because the Palæscamander, after its adoption of the Simois, lends its own appellation to it. Into the sea "influit Xanthus Simoenti junctus." Strabo accordingly says what has been so much mistaken by both M. Chevalier and Mr. Bryant, concerning the rise of the Scamander, "There is a hill of Ida," says Demetrius, as cited and admitted by Strabo, in Mr. Chevalier's own translation, "called Cotylus, situated about 120 Stadia above Scepsis. From this issues the Scamander, the Granicus, and the Æsepus." "Mount Cotylus," remarks M. Chevalier himself, "where Demetrius places the source of the Scamander, instead of the source of the Simois, is at the distance of fifteen leagues from the sea-shore. But, as Mr. Bryant replies, "this account," in Strabo, concerning the source of the Scamander, "is very plain; and, one would imagine, could not be controverted." Yet Strabo and the rest are wrong. Strabo means the Simois, but calls it the Scamander; and so calls it, because it is called so at the mouth. Strabo, according to Mr. Bryant's own extracts from him, mentions in succession from the north "Sigeum, Portus Archivorum, Ostia Scamandri, Lectum;" while Ptolemy, according to the same extracts, mentions more particularly, as well as more regularly, "Simois, Scamander, Sigeum, Alexandria Troas, Lectum." Strabo evidently means what Ptolemy expresses, takes the name of the river from its name at the mouth, and so brings the Simois under the title of Scamander, from a fountain on Mount Cotylus. But the succession of the rivers in Ptolemy, as Mr. Bryant ought to have seen, annihilates Mr. Bryant's hypothesis for ever, of taking advantage from Strabo's misnomer, to call the southern river Simois, and the northern Scamander; because Ptolemy, coming from the north, calls

\* Iliad xxi, 124, 125.

† P. 30.

‡ P. 57—60.

§ P. 25.

|| P. 31.

the first river Simois, and the second Scamander, expressly. Strabo also does the same in effect, as M. Chevalier ought to have noted, in M. Chevalier's own translation; saying, "the rivers *Scamander* and *Simois*, the one," the Scamander, "approaching towards *Sigeum*" on the south, "the other," the Simois, "towards *Rhoeteum*" on the north, "unite their waters—and then discharge themselves" by the Scamander's mouth "towards *Sigeum*, and form what is called *Stomalinne*, the mouth-lake\*." Thus the distinctive appellations of the two rivers, are now appropriated decisively to each; the Simois no longer borrowing his consequence from the Scamander, and then passing for the Scamander himself, in the eyes of erroneous criticism. But the lake at the mouth of the true Scamander was first formed assuredly at the diversion of the Scamander from its natural out-let; as the want of such a rapid back-water to scour the channel and the mouth, was sure to let the sands and mud settle there. Pliny, therefore, says, "that the Palæscamander falls into the sea, first making a pool, i. e. "influit—stagnum prius faciens, Palæscamander.

"Est tamen et nunc SCAMANDRIA, CIVITAS PARVA." This is a town, unnoticed equally by M. Chevalier and Mr. Bryant, because it is seemingly unnoticed by Strabo. But it was, as its name tells, situated upon the Scamander, and is undoubtedly the "modern Ilium" of Strabo, noticed from him by M. Chevalier, as near the haven of the Greeks; and placed accordingly by M. Chevalier in his chart, to the west of the old current of the Scamander, but on the trunk of the Scamander augmented by the Simois. These rivers, adds Strabo, according to M. Chevalier himself, "unite their waters in the front of New Ilium, and at a little distance from it †." In calling this little town New Ilium, however, Strabo appears to have been grossly deceived, because Pliny at a still later period, calls it merely Scamandria; and to have grossly deceived himself, even into confounding this, with another town adjoining, of the same title. His New Ilium, as he justly observes himself, "does not seem to be the very Ilium of Homer §." It does not indeed, being certainly the Scamandria of Pliny, seated at the mouth of the old channel of the Scamander, probably; and, to say all at once, lying "near the "very "haven of the Greeks." There, as Pliny in the next article denominates it a port, it stood assuredly at the eastern mouth of the Palæ-

\* P. 63.

† P. 64, and chart.

‡ P. 63.

§ ἢ γὰρ εἴποιεν αὐτὴν εἶναι ἢ καὶ Ὀμήρου.

scamander,

scamander, where are now *the ruins of its ancient bridge across the Simois*; and close to that monument of Ilus, which certainly stood in the neighbourhood, is styled "the mighty tomb," by Homer at one time, but "the mound of the plain" at another, *still exists there in its perishing remains*, and so, in the notes of some antiquary copied by Strabo, gave it the impertinent appellation of Ilium\*. From the mouth of the old channel of the Scamander, says M. Chevalier, "I had not advanced upwards along its banks," the banks of the Simois, "a hundred paces, when I observed the ruins of a bridge built of hewn stone, and of such finished architecture, that it must have been the work of the ancients. Fronting these remains, on the right of the river, I saw another rising ground of the same kind with those I had already discovered, but in a much more ruinous condition," yet reasonably considered by him as the tomb of Iliust.

"MD passuum remotum a portu," the port of the Scamandria, ILIUM immune, UNDE OMNIS RERUM CLARITAS," says Pliny in the last and most important article of all. This clears up all the doubt, which hangs upon what Strabo says about the city of New Ilium, and the village of the Ilians; throwing light upon the whole scene. "The city of the Ilians that now is," Strabo tells us, (plainly meaning the Ilium of Pliny, but mistaking Scamandria for it)

"is traditionally reported to have been at one time a village, having a temple to Minerva, small and mean within it; but to have been ascended by Alexander after his victory on the Granicus, the temple to have been decorated with offerings, and the village denominated a city; when he ordered his superintendants to restore the buildings, and to pronounce the town free from all taxes†."

The free Ilium of Alexander, is evidently the "Ilium immune" of Pliny. Nor ought Strabo, in common sense, to have considered his town, as the "windy" Ilium of Homer,

\* Iliad xxiv. 349, x. 415 and 160. Mr. Bryant 10—11, would gladly argue *θρωσμος* in x. 160, to signify, not (as the scholiasts say) a conical mound, but *proh Di!* a pass through hills; and would fain interpret *saltus*, in Latin, to mean the same. The only reason seems to be, that the former is derived with the latter by some, from *θρωσκω* and *Salio*.

† P. 24 and 112—114.

‡ Τὴν δὲ τῶν Ἰλίων πόλιν τὴν νῦν, τῶς μὲν κώμην εἶναι φασί, τὸ ἱερὸν ἴχυσαν τῆς Ἀθηνᾶς, μικρὸν καὶ εὐτελές· Ἀλέξανδρος δὲ ἀναβάσας μετὰ τὴν ἐπὶ τῷ Γρανίκῳ νίκην, ἀναθήμασι τε κοσμήσας τὸ ἱερὸν, καὶ προσταγρῆσαι πόλιν· καὶ οἰκουμένην ἀναλαβεῖν προστάξαι τοῖς ἐπιμηληταῖς ἐλευθέραι τὰ κρεῖττα, καὶ ἄφοροι.

and the "ascended" Ilium of Alexander, low as it lies from his own account "near the haven of the Greeks." M. Chevalier had also tacitly precluded all this error of Strabo, (though he himself cites it in form afterwards) by a passage in Herodotus; which proves the New Ilium of the geographer to mean, under a wrong position, the very Ilium of the historian. "When the army" under Xerxes, in its march towards the Hellespont for Greece,

"arrived at the *Scamander*, it was the first river they had met with since they marched from Sardes, whose stream was immediately exhausted," as being at its source, "and found insufficient to supply the men and the sumpter-beasts with drink. When Xerxes arrived at this river, he went up to the citadel of Priam, being very desirous to take a view of the place. When he had surveyed it, and learned all the particulars concerning it, he sacrificed a thousand oxen to MINERVA ILIAS, and the Magi poured out libations to the Heroes\*."

This, therefore, appears demonstrably from the temple, to have been the New Ilium of Strabo, so absurdly thrust by him down to the beach of the sea. Even Strabo himself comes at last to correct his error so far, as to fix the real Ilium at a different town; at some distance, however, from the sea. "For Ilus," he says, "did not erect the city where it now is," where no one but Strabo ever supposed it to be, and where Strabo could only have supposed it from some unaccountable confusion of ideas, within the very camp of the Grecians, "but almost thirty stadia higher up towards the east, and towards *Ida*, and *Dardania*, upon WHAT IS NOW CALLED THE VILLAGE OF THE ILIANST." Strabo is at last right, yet even now is only right in general; this "village of the Ilians" being denominated a village by him, merely because it had been so, (as is said of the former) till the days of Alexander, and was then made a city. It was therefore a city still in the days of Strabo, though, in the accidental perplexity of his ideas, he calls this a village, and that a city; retaining its immunity from taxes equally under the Grecian and Roman conquerors; continuing important enough, as Ilium in the days of Julius Cæsar, to be fixed by report with the adjoining Alexandria, as one of the two towns, to which Cæsar meant to transfer the seat of empire from Rome itself †; and continuing even down to

\* P. 43.

† ἔ γάρ ἐνταῦθα ἰδρυσε τὴν πόλιν ὅπερ νῦν ἐστίν, ἀλλὰ σχεδὸν τὶ τριάκοντα σταδίους ἀναίερω πρὸς ἑω, καὶ πρὸς τὴν Ἰδὴν, καὶ τὴν Δαρδανίαν, κατὰ τὴν νῦν καλεμένην Ἰλιέων κώμην.

‡ Suetonius c. 79, "Alexandriam vel Ilium."

the middle of the second century, as Ilium, still the actual capital of the Troad\*. Here then we fix *decisively*, the *general* site of Troy. We have Strabo and Pliny uniting clearly to prove, what the historical series of incidents in Homer, equally proves, that it was not where M. Chevalier places it at Bounarbachi, nearly *thirteen* miles from the shore, but *much nearer* to it. It was only a mile and a half according to the present numbers in Pliny, or *three miles and a half*, according to those in Strabo. The variation leaves us our choice; and we must choose the greater number at once, because the smaller leaves no interval competent for the history. Strabo's distance then, will carry us, not by the direction M. Chevalier took, (because a road conducted him across the Scamander, at its angle of diversion, and up its *southerly* bank) but in the *very course of the plain* beyond the old channel, *between the parallel currents of the Scamander on the south, and the Simois on the north*; and about a *fourth* of the distance in the *immediate* way to Bounarbachi, to a *hill* probably *near the Scamander*, that has two springs bursting forth a little below the western foot of it, a hot and a cold one, and uniting together with the brook from Bounarbachi above, to form the stream of the Scamander. This very range of hills seems to be at once pointed out and slighted by Poccocke, when

"I travelled by the Scamander," as he says, "some miles before it joins with the Simois, where it is called Goodah-su, as it afterwards has the name of Mandras-su," or Menderé as in M. Chevalier, for the Simois, is a name which shows the Scamander of Poccocke, to be the Simois of nature; "I crossed from it to the *south-west*, over THAT HIGH GROUND WHICH IS BETWEEN THE TWO RIVERS, descending a little *above* the *confluence* of the waters; I thought it would be in vain to search on this HEIGHT for the ruins of Old Troy, WHERE IT IS SUPPOSED TO HAVE BEEN, all this part being now covered with wood†."

Here, however, at the *southern* termination of the range, we believe the city will be found. Thus have we concluded our examination of a question interesting to all classical scholars; in the course of which, we trust, it has been our good fortune to throw some new and important light upon it; and, finally, to fix, by reasons more strong than usually have been adduced, the real site of ancient Ilium. We proceed now to Mr. Bryant's second tract, in which, with more than Grecian hostility, he would destroy the very history of Ilium.

\* Ptolemy, V. 2.

† P. 23.

‡ P. 106.

ART. IV. *A Dissertation concerning the War of Troy, and the Expedition of the Grecians, as described by Homer; shewing that no such Expedition was ever undertaken, and that no such City of Phrygia ever existed. By Jacob Bryant.* 4to. 196 pp. 7s. 6d. Payne. 1796.

DIVESTED of that prejudice, which is so fatal in its consequences, when “opposed to true judgment,” (pref. p. iii.) we gratefully acknowledge the effects of “pleasing habits and connections;” (ibid.) that *have begot* in us not simply a *partiality*, but a veneration for Homer, his history, the unaffected grandeur of his diction, the natural and sublime effusions of his poetry. As advocates too for ancient literature, in all its branches, we have long admired the abilities and profound erudition of Mr. Bryant. But he possesses, we conceive, too large a share of the modesty inseparable from real learning, to assume to himself the pre-eminence assigned to *the few* by Cleanthes\*: and has too much candour to apply to others, who differ from him, the harsh censures of Dion Chrysostom, conveyed in that passage, which he has produced and translated in his preface, (p. iv.) Without contesting the truth of D. Chrysostom’s position, or the general fidelity of the translation, we must observe, on one part of it, that *μεταδιδάσκειν* signifies *to unteach*—dedocere, not *to teach anew*: (ibid. p. v.) and to this sense of the word, we are directed both by the oration of D. Chrysostom, and the present dissertation of Mr. Bryant.

In his analysis, Mr. B. has elucidated various parts of ancient mythology, in a manner peculiarly interesting both to the scholar, and to the divine. By tracing the origin of many stories to the deluge, he has given an air of credibility to what had long been thought fabulous; and endeavoured to confirm our belief of that great event, as it stands recorded in sacred history, by the pen of Moses. Though some may be inclined to doubt the force of many of his conclusions, as founded rather on the lively suggestions of fancy, than on the sober deductions of reason: yet all have united in commendation of the learning, the ingenuity and pious intentions, displayed by the author in every page of that elaborate work. While the scholar then employs his talents in explaining and reconciling to probability, the difficulties that must still occur in those early

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\* Vide Motto, ὀλίγῃς not ὀλίγοις.

periods of history; he receives even from those, who differ from him in opinion, every mark of respect and attention. We ought, however, to weigh with caution and diffidence, any attempt to invalidate the authenticity of facts, the evidence of which has been strengthened at least, if not confirmed, by the successive belief of ages. We are alarmed for the effect that such attempts may have on the force of historical testimony in general. For the same arguments that tend to weaken the credibility of one ancient history, may perhaps have equal influence if applied to another; may be extended to all; and thus be productive of universal scepticism. It must be allowed, indeed, that much reliance cannot be placed on tradition alone, for a minute detail of facts; yet to a certain degree, and under due restrictions, we rely on the assistance it affords to the historian in the investigation of early events, for which no other evidence can be adduced. It may transmit to us any great event; which being diversified in its progress, and at length adopted as a subject for historical poetry, will be embellished indeed by the powers of genius, but nevertheless, will yet retain on its outline, the original marks of truth.

Now, the advocates for Homer, as an historian, will be satisfied with establishing the opinion, that there really had been a war, and the destruction of a city, called Troy, in Phrygia; though not exactly such, as were afterwards described by the wonderful powers of the Poet: he relates the transactions of the war, as it might have been conducted in his own days; not as it really was, or perhaps could be, in the days of Priam. Thus Virgil, following in this, as in numberless other instances, the example of his great master, applies to the armies of Turnus and Æneas, those modes of discipline, of offensive and defensive war, that are known to have been practised by the Romans, in the time of Augustus\*. The history then itself, of the Trojan war, is founded in truth; but the detail of facts is highly embellished by fancy. Homer had, we conceive, no written or authentic documents of these facts, but tradition only, to direct him. Mr. Bryant, indeed, clearly admits in one place, (p. 77,) that the poet "*was engaged in such a period of obscurity;*" (p. 56, 65,) though in others, he seems to rely on authorities that assert the contrary. To complete, therefore, the great plan of the poem, he was necessarily to supply from his own fancy, the imperfect accounts of tradition. Here then was a wide field for the creative imagination of the poet! On the contrary, when he describes the country, which lay before his eyes, nothing can exceed the accuracy of his description. The many chieftains objected to

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\* Milton has done the same in his battle of the Angels.

by Mr. Bryant, who are said by Homer, to have formed an alliance for the support of the war, were most probably the ancestors of families existing in his own time; (p. 123,) whom he wished to compliment, by introducing them into his poem, and the greater the number thus introduced, the more extended the compliment. It may be supposed indeed, that the heads of all the chief families of so small a country as Greece were, with this view, recited by him; or at least all those from whom, in the course of his travels, he might have received marks of favor or protection, (ibid.) In this respect too he was imitated by Virgil. In short, in almost every difficulty started by Mr. B. while too much is expected from the historian, too little is allowed to the poet.

The present work, long before it was published, had been of great report, and of much expectation among the learned. Such proofs, it was imagined, were to be produced from ancient authors in support of the leading opinion, as would convince the most partial admirers of Homer, and preclude all further controversy, by determining on indisputable authority, the point in question. In our opinion, Mr. B. has entirely failed in his attempt to produce such proofs: much greater names, and higher authority remain to confute, than he has brought forward to confirm his opinions.

In the first place, Mr. B. seems to have adopted many of the objections, and the mode of reasoning of Dion Chrysostom, from his well-known Oration, professedly written *ὑπερ τῆ Ἰλίου μὴ ἀλῆναι*. In many instances, he refers the reader to passages in this oration; (p. iv. Pref.) one of which has already been considered. In p. 82, we read;

“ But the history of Menelaus is a fable; how it is possible to be conceived, that a person driven by stress of weather with a parcel of shattered ships into a harbour, should be able to bequeath his name to a large province, in an extensive and well-established kingdom; and to found there the principal city, which he seems immediately to have abandoned.—Dion Chrysostom, says very truly, *Νομὸς ἀπ’ αὐτοῦ καλεῖται, ἢ ἂν εἰ πεπλανημένος, καὶ πρὸς ὄλιγον ἀφίκετο*—by which is meant, that no chance adventurer and interloper, during his temporary abode, could have given his name to a nome of Egypt.

Now what this author advances on the subject, clearly makes against Mr. B.'s supposition, that “ the story of Menelaus, in Egypt, is a Fable.” He had just given what he calls, the true history of the Trojan war, communicated to him by an Egyptian Priest, which had carefully been preserved in Egypt, in temples and on pillars, from the first relation of Menelaus himself, when he settled in that country; that Troy had not been destroyed by the Grecians—that they were driven by the Trojans from the country—their fleet dispersed by a storm



storm—dissentions broke out amongst the commanders, who separated and failed to different quarters; *Μενέλαος δὲ τοπαράπαι ἐκ ἤκεν εἰς Πελοπόννησον; ἀλλ' ἐν Αἴγυπῳ κατέμεινε—καὶ σήμερὰ τὴ ἑσθίῃ ἀλλὰ τε τῆς ἀφίξεως, καὶ Νομὸς ἀπ' αὐτῆ καλέμενος. ἢ αἶν, εἰ πεπλανημένος καὶ πρὸς ἀλίαν ἀφίκετο.* D. Chryf. p. 188. Menelaus autem non rediit in Peloponnesum, sed remansit in Ægypto. Et tum alia indicia sunt eum illuc pervenisse, tum quod Nomus ab eo denominatus est. Quod nunquam accidisset, si vel errore vel ad modicum tempus, illuc appulisset. If, therefore, according to Mr. B. “the history of Menelaus, in Egypt, is a fable,” how can “Dion Chrysostom say very truly” when on the authority of the Egyptian priest, he positively asserts, that Menelaus returned not to Greece, but remained in Egypt? The history, indeed, of the causes, the conduct and the event of the Trojan war, communicated to this author by the Egyptian priest, deserves some credit for its general consistency. As an *Egyptian story*, it would most probably have been adopted by Mr. B. as readily as the other Egyptian story, related by Photius, from Ptolemy Hephestion; (p. 58.) if it had opposed as strongly the existence, as it does the destruction of Troy. But we shall not much regard what Dion Chryf. urges against the veracity of Homer, nor respect either the taste or the judgment of the critic, who assigns, amongst others, this curious reason for his invective—*Ὅμηρος—ἐπιχειρήσας γὰρ τὸν πόλεμον εἰπεῖν—ἢ εὐθὺς ἤρξατο ἀπὸ τῆς ἀρχῆς ἀλλ' ὅθεν εἴσυχεν· ὁ ποιεῖσι πάντες οἱ ψευδόμενοι σχεδόν, ἐμπλεκόντες καὶ περιπλέκοντες, καὶ οὐθέν βελομένοι λέγειν ἐφεξῆς· ἤτιον γὰρ καλῶνλοι εἰσιν· εἰ δὲ μὴ, ὑπ' αὐτῆ τῶ πρᾶγματος ἐξελέγχονται.* Homerus—nam cum instituisset bellum dicere—non statim incepit a primordio, sed aliunde: id quod fere omnes faciunt mentientes, implicantes et circumplectentes, nihilque ordine dicere volentes; minus enim ita manifesti sunt: An minus, ab ipso negotio redarguerentur.” D. Chryf. p. 157. But Photius in very few words gives a just opinion of this whole oration—*Ὁμῆρον καλῶν τὸ τραχυτέρον προσφέρειται—* in Homerum acerbius invehitur, p. 531. Dion Chrysostom, however, is by no means consistent in his sentiments on the works of Homer. In other parts of his writings, he is as profuse in his panegyric, as he is here in his censures, witness the passage quoted by Mr. B. in p. 7, of this dissertation; to which we shall add another, equally expressive of admiration; *Ὅτι δὲ καὶ ὠφέλιμα πάντα καὶ χρήσιμα ἐγχαίρει, τὰ μὲν ἄλλα εἰ διεξίτοι τίς, πολὺ αὖν ἔργον ἐπέη κ. τ. α.* Quod autem omnia fructuosa et utilia scripserit, et alia quidem, si quis recitet, multum foret laboris, &c. Orat. 54. p. 556.

But Mr. B. frequently mentions Ptolemy Hephestion, and most clearly places great reliance on his testimony.—pp. 58, 65, 66, 67. There is nothing extant of this writer, except what is preserved by Photius. Suidas speaks of one treatise of his, the

the title of which was *Ανθώμυρος*; and from this we may conjecture, that he was a professed enemy to the writings and character of the poet. Photius, however, which is most to our present purpose, prefaces his account of his works with these remarkable words: ἔχει δὲ πολλά καὶ τετρατάδη καὶ κακὴ πλ. α. — ὁ μὲντοι τῶν συναγωγῶν ὑπόκεινός τε ἐστὶ καὶ πρὸς ἀλαζονείᾳ ἐπισημνός. Continent autem prodigiosa multa, et falso conficta.—Ipse autem eorum collector subinanis est et in arrogantiam proclivis. Phoc. p. 21, 71. Whatever opinion, therefore, Mr. B. may entertain of Ptolemy Hephæstion, whatever marks of credit he may wish to stamp on his idle stories, we fully agree with Photius, and most decidedly, and unequivocally reject such authority.

One might reasonably have expected, that the opinion of Strabo, so frequently referred to by Mr. B. in this dissertation; and the high authority of Demetrius Scepſius, so often adduced and relied on by Strabo, not to mention Hestiazæ Alexandrina\*, (p. 91.) would have decided this question; and left no doubt with those that came after them, concerning the city itself, and Homer's accurate description of the country round it. (p. 40.) Demetrius Scepſius, "a native of Troas," and Strabo after him were convinced, that the city had once existed, and had been destroyed by the Greeks, according to the poet's representation of that event: and though they could not, after all their researches and investigation, determine the exact spot, on which the city had stood; they were so far from expressing the smallest doubt of its former existence, in the region to which they had directed their enquires, that Strabo expressly assigns a reason for this very circumstance, and says: Οὐδὲν δ' ἴχθος σώζειται τῆς ἀρχαίας πόλεως· εἰκότως· ἅτε γὰρ ἐκπεπορημένων τῶν κύκλῳ πόλεων, ἢ τελέως δε κατεσπασμένων, ταύτης δὲ ἐκ βάθρων ἀναστραξιμένης οἱ λίθοι πάντες εἰς τὴν ἐκείνων ἀνάληψιν μετένεχθησαν. Diss. p. 44. *neque absurdum est, nullum extare antiquæ urbis vestigium. Cum enim aliæ circum sitæ urbes evastatæ, non omnino tamen dirutæ essent, hæc autem funditus everfa; omnes hujus lapides ad refectionem illarum adhibiti sunt.*—Now, however, Mr. B. may attempt to invalidate the probability of this account; it is still incontestible evidence, that Strabo believed there had been a city; that he had in vain endeavoured to determine its situation, but still was fully persuaded, that it had existed: nor can Mr. B. disprove this, from any part of the writings of this learned and most accurate geographer.

Passages are also produced by Mr. B. from Tatianus Assyrius, and from Clemens Alexandrinus, to prove many of his assertions respecting Homer. P. 57. "Tatianus gives a list of the principal persons, who wrote concerning Homer—but he

\* Mr. B. we know not for what reason, has given to her in one place, a masculine termination, p. 4.

affords not much light to the present purpose." i. e. the opinions of Tatianus, and of Mr. B. on this subject, are *diametrically opposite*. We must here, however, take notice of an incorrectness in the sense given to a passage translated from Tatianus, p. 88, τῆς αὐτῆς φύσεως ὑπάρχουσας, χάριν οἰκονομίας παρυσσῆσθαι: cannot mean according to Mr. B.'s translation, "related all to nature and were indirectly brought on the stage to denote physical œconomy;" but "were all of the same nature (i. e. with the personages just before mentioned) and were foisted into the poem to preserve its consistency;" vide Steph. Thes. ad verbum Οἰκονομία—est et poetarum οἰκονομία, quam in poematis suis sequuntur: i. e. the proper distribution and arrangement of all the parts and characters of a poem. Mr. B. acknowledges the justice of Tatianus's remarks on the hypothesis of Metrodorus, "as idle and foolish;" and admits that it "may be ill-grounded;" that Metrodorus and Anaxagoras too "differed from each other, and may have been both equally wide of the mark." Yet, in *his conclusion* he says, p. 150, "I have likewise introduced the evidence of two persons of great consequence, Metrodorus of Lampfacus, and Anaxagoras of the same place." Now, to say nothing of this inconsistency, we may venture to affirm; that the reasons, on which these two persons founded their opinions, are so imperfectly known from the little of them transmitted to us in the writings of others, that their authority is of no weight, and their evidence (if such it can be termed) is altogether inconclusive. The same likewise may be affirmed of Stesichorus and his ἢ ὕστερον ᾠδῆ, pp. 91, and 150, the fable of his blindness, and the recovery of his sight.

"The principal persons who wrote concerning Homer—p. 57; however, many of the authors, were known to Clemens of Alexandria; and are mentioned by him: and he says, "Ὅμηρον οἱ πλείστοι Αἰγυπτίον φαίνουσι, most of these writers declare that Homer was an Egyptian." P. 58. Hence any one would suppose, that Clemens Alex. is enumerating those, who wrote concerning Homer. On the contrary, his purpose is to show, that the most ancient wise men and philosophers of the Greeks, were, in general, βάρβαροι τὸ γένος, καὶ παρὰ βαρβάρους παιδευθέντες, barbari gente, et apud barbaros instructi; that Pythagoras was a Tuscan or Tyrian, Antithenes a Phrygian, and Orpheus an Odrisian or Thracian; then follows, "Ὅμηρον γὰρ οἱ πλείστοι Αἰγυπτίον φαίνουσι" Ὁμήρου δὲ Φοῖνιξ ᾄων, κ. τ. λ. It is clear then Clemens Alex. is not speaking here of the *writers on Homer, who were known to him*; but, in his list τῶν παρ' Ἑλλήσι προεσβυβιάτων σοφῶν καὶ φιλοσόφων, he simply introduces Homer. In the next references to this author, (p. 58, 64) it is plainly seen, that

that all the writers, who had endeavoured to fix the time of Homer's birth, calculated it from *the destruction of Troy*; as from an event in history, known and acknowledged to have happened, at a certain period of the world; and which was referred to as an epoch to regulate chronology by those, and by writers of all succeeding ages.

The opinion of Herodotus (p. 90) respecting *Helen*, the *Cyprian Verses*, and *Homer*, is by no means fairly stated. Any one would imagine, from Mr. B.'s statement, that Homer, both as a poet and historian, was held "in the utmost contempt" by the "Father of History." He certainly did not believe that Helen was ever conveyed to Troy; but that Paris, after the rape, in his return home, was driven by a storm on the coast of Egypt: whence indeed he himself was suffered to depart; but Helen, with all the spoil, was detained by Proteus, the king of the country, and afterwards restored by him to Menelaus. Now, Herodotus says, that, as the account of Helen, *ἢν εὐπρεπὴς ἦν ἐς τὴν ἑποποιίην*, the poet altered it, showing, at the same time, his knowledge of the true history: and as Homer's story of Helen, and that given in the Cyprian verses, do not agree, he is convinced these verses were not written by Homer, but by some other poet. Then, after reciting the substance of the verses, he adds, in order to introduce the real history, "Ὀμηρος μὲν οὖν καὶ τὰ Κύπριον ἔπη χαίρειω, sed Homerus et Cypria carmina valeant: and, excepting the circumstance, that Helen never was at Troy, what follows, as well the cause as the event of the war, corresponds exactly with Homer's account of it. But because one part of the story may have been altered, and that not materially, *χάριεν οἰκονομίαις*, to adapt it to the general plan of the poem, shall we therefore reject the whole history as fabulous? Put this question to an admirer of Milton, for instance; or of any other poet, who may have chosen a portion of *sacred history* for the subject of a poem, and its true force respecting Homer will be fairly seen.

As we are speaking of the "Father of History," we may be allowed to produce a passage from Euterpe, cap. 53, which fully contradicts, as a matter of opinion, a positive assertion of Mr. B. "at whatever time he (Homer) lived, there were *certainly persons before him*, who had written on the same subject." P. 65. Now, Herodotus, speaking of Hesiod and Homer, when they lived, and what they had written, adds, *οἱ δὲ πρότερον ποιήσαι λεγόμενοι τέτων τῶν ἀνδρῶν γενέσθαι, ὕστερον, ἐμὴ γε δοκέειν, ἐγένοντο τέτων*.—Qui vero istis priores poetæ fuisse dicuntur, posteriores, ut mihi quidem videtur, fuerunt. The authority of Herodotus is just as good in one case as in the other. In truth, what he gives as his own private opinion, is perhaps more worthy

worthy of attention, than what he relates on the dubious authority of another person. But Πάριον δ' ἄν τις Ησίοδου καὶ Ομήρου πιστεύσειεν ἠρωολογῆσαι, ἢ Κτησίαν τε, καὶ Ηροδότου, καὶ Ἑλληνικῶν, καὶ ἄλλοις τοιούτοις. Equidem facilius Hesiodo et Homero aliquis fidem adhibuerit, cum de Heroibus scribunt, quam Ctesia, Herodoto, Hellenico, et eorum similibus. Strabo, lib. II, p. 508, edit. Casaub.

“Thucydides, however sagacious and a lover of truth, could not set aside the History of the Trojan War. He, however, produces very strong evidence, that it never took place.” P. 16 and 17. Now, the whole introduction of Thucydides to his History, most indisputably conveys the very opposite meaning: and this, in reality, seems to be the force of his reasoning. Before the Trojan war, the natives of Greece lived “in an uncertain, flux state,” p. 17; but having experienced the advantages of union, during the Trojan war, their whole system of policy was changed. The friendly intercourse, that was the natural result of their alliance against the Trojans, changed the manners of the whole country. They became more connected and more civilized. This whole introduction should be read to form a just notion of the sentiments of Thucydides: who, when he appeals to Homer, in attestation either of a matter of fact or of opinion, uses such expressions as these—*τεκμηρίοι δὲ μάλιστα Ὀμήρου—ὡς Ὀμήρου τὰ βεβαιώτατα*, &c. &c. All which certainly do not imply a doubt, but on the contrary, the fullest reliance on his testimony. We find the testimony of Homer adduced, by the ancients, to prove not only such facts as these, but also many circumstances of topography; and that, not by Strabo alone, in numberless instances, but by other writers of the first authority. So Arrian, de expedit. Alex. L. v. p. 324.

Upon the supposition, that Mr. B.'s opinion respecting Homer's veracity is well-founded, it is extraordinary, that nothing should have fallen from either Plato or Aristotle in support of it. Amidst the numberless objections raised by Plato, against particular passages, he never expresses a doubt about the truth of the general outline of the history. Any declaration by the philosopher, that the whole was a fiction, would have rendered the objections made by him to particular passages unnecessary. The evil tendency of these was conveyed, as it appeared to him, through the medium of a *true* history; and was more likely, on that account, to leave those impressions on the minds of youth, against which he wished to protect them. On the contrary, had the whole history been confessedly false, little danger was to be apprehended from the influence of any detached parts of it. The silence too of Aristotle on this

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point, is a presumptive argument at least against the hypothesis of Mr. B. Can one for a moment suppose, that so particular a circumstance of history, and one so interesting to literature in general, would have escaped the deep research and penetrating sagacity of that great critic? Among Homer's excellencies, and the praises so justly and frequently bestowed on his management of the several parts of a poem, Aristotle would not have failed to have passed some sentence, either of approbation or censure, on the invention (had he thought it such) of the whole fable. For, in respect to "the Grecian rampart," p. 39; whether it ever existed, or, according to Aristotle, ὁ πλάσας ποιήτης ἠφάνισεν, is an immaterial fact, and by no means affects the general question. In short, the silent acquiescence of these two persons in the poet's History of Troy, may be almost considered as a full refutation of Mr. B.'s sentiments on the subject.

If these suspicions had been entertained in the time of Dionysius Halicarnasensis, some discussion of them must have appeared amidst his numberless observations on Homer, which are transmitted to us in the various parts of his critical works\*.

If those works of Longinus, which, from their titles, as enumerated by Suidas, treated solely of Homer and his poems, were now extant, some light, it might be supposed, would be thrown on this subject. But we find, in the *περὶ ὕψους*, nothing that conveys the least doubt of the Trojan war, as represented by Homer; on the contrary, in his comparative view of the Iliad and Odyssey, he contrasts τὸ ἀγχισίλοφον καὶ πολιτικὸν ταῖς ἐκ τῆς ἀληθείας φαντασίαις καταπεπυκνωμένον—*versatile illud dicendi genus, et civilibus causis aptum, imaginibus a veritate ductis cumulate repletum, of the former, τοῖς μυθώδεσι καὶ ἀπίστοις πλάστοις of the latter.* We cannot therefore but think, that Longinus and Mr. B. would widely differ in opinion on this question. The whole, indeed, of the ninth section, whence the passage above alluded to is taken (which, for just criticism, and sublimity of thought and expression, surpasses every thing of the kind amongst the ancients) deserves to be closely studied, and well remembered, by all admirers of Homer; inasmuch as it not only sets in the best point of view the excellencies of the great poet, but, in more passages than one, strongly implies a belief in the truth of the historical parts of the Iliad.

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\* *Clarke*, in his edition of the Iliad, very frequently produces passages from a treatise of Dionysius Halicarn: *περὶ τῆς Ὁμήρου ποιήσεως*, which is not mentioned by Fabricius; nor is it to be found in any of the earlier or later editions of that author.

No Greek meets our eye in so bald a state, as the Greek in Mr. B.'s various publications; from his earlier works, published in the year 1767, to the present dissertation. We are sorry indeed to observe, in a writer of Mr. B.'s acknowledged character and authority, so total and unqualified a rejection of the accentual marks. A certain degree of trouble must ever attend the use of them; and perhaps Mr. B.'s researches into the more essential parts of ancient literature, may have precluded all investigation of its minutiae. It gives us pleasure, however, to be able to affirm,

Ὀλίγοισι παρ' ἀνδράσι τῆλό κεν εὔρας,

and to support their antiquity, and to recommend the continued use of them, with the best grammarians of ancient times, and with the first scholars of our age and country; with a *Foster* and an *Horsley*.

Yet Mr. B. will sometimes amuse himself in the humbler walks of science, and condescend to enter on the office of the verbal critic. In a passage from the *Odyssey*, (p. 133) for πείθεισθαί τε γέροντι, Mr. B. would read πείσεισθαί τε γέροντα, to council and advise the old king." He forgets, however, the manners of those times, and the respect and deference paid to old age; and the sense also of the word itself. πείθω persuadeo, πείθομαι persuadeor, in the passive; credo, posco, and confido, in the middle voice. Of these senses of the word, the instances are innumerable; for Mr. B.'s sense of it there is, we believe, no authority.

Καὶ πᾶσιν λαοῖσ', ἰδίαν πόλιν ἐξαλαπάξας. *Odyss. lib. 4, 171.*

If the sentence closed here, as in Mr. B.'s quotation, (p. 139) ἰδίαν might be admissible, if he knew to which he would apply it, to a city of Ulysses or of Menelaus; but, as αἱ περιναϊάεσσι, ἀνάσσειν δ' ἐμοὶ αὐτῷ immediately follows, and completes the sense, by explaining μίαν πόλιν; Mr. B. we think, will not persist in so unnecessary an alteration of the word, that really embarrasses a passage in itself sufficiently intelligible. ἰδίαν πόλιν must be applied to Menelaus, and can only mean "suam propriam urbem," in which he lived, or of which he had the exclusive possession; and so applied, it will not connect with the sense of the following line, nor with the general sentiment.

The passage from the *Odyssey*, Lib. ix. v. 21 (p. 151) is very fully and clearly illustrated by Clarke, ad Il. lib. iii. v. 201. With this interpretation before us, we see no reason for Mr. B.'s alteration, αὐτὰρ ἀνθη, &c. We do not indeed

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think his objections to the old reading well founded, nor removed by this alteration.

“ But, in the midst of this description, a parenthesis has, by mistake, been formed, the most unfortunate that ever was devised: and the text, in consequence of it, has been corrupted, to the ruin of the poet's purpose.” P. 153.

In the first place, we see no mighty objection to this unfortunate parenthesis. It is introduced by Homer, in the midst of descriptions, and elsewhere, in numberless other instances; and, in the next place, observing how the particle δὲ is used, to connect all the parts of this sentence: *Ναϊσίῳ δ' Ἰθάκῃ—ἐν δ' ὄρεος αὐτῆ—ἀμφὶ δὲ νῆσοι—αὐτῆ δὲ χθαμαλῇ—αἱ δὲ τ' ἀνεύθε.* We think there is no occasion at all for the parenthesis: and the sense of the whole passage will be as follows: ‘ Ithaca is made very conspicuous by its mountain *Νῆριον, ἀριστεπέε*; and though there are other islands about it, Dulichium, Same, and Zacynthus, still Ithaca *χθαμαλῇ—even in its low ground—πανπερίῳ ἐν ἅλι κείται—Πρὸς ζόφον,* is seen above them all in the sea towards the west—*αἱ δὲ τ' ἀνεύθε*—but the others lye apart; Dulichium, *πρὸς ἠῶ,* to the east; Same and Zacynthus, *πρὸς ἡέλιον,* to the south, or south-east; *τηχεῖα,* it is rough indeed, *ἀλλ' ἀγαθὴ κερσιζόφος,* but *fecunda virorum.* *χθαμαλῇ* describes the low lands of the whole island, not of the western side only: for, to say that one part only of an island *ἐν ἅλι κείται πρὸς ζόφον,* would be almost nonsense. It is also opposed to *Νῆριον,* the mountainous part, not to *τηχεῖα,* a word descriptive of the whole island: as *tota denique nostra illa aspera et montuosa,* Cic. Orat. pro Cn. Plancio. *Ithacam illam in asperrimis saxulis tanquam nidulam affixam.* Id. &c. Orat. l. 1. *Ἰθάκης κραναῆς περ ἐύσης,* Il. l. iii. 201. *Scopulos Ithacæ, Æn. l. iii. 272.* *πρὸς ζόφον πρὸς ἠῶ τ' ἡέλιον τε,* mark exactly the relative situation of the islands. Ithaca west of Dulichium; Dulichium east; Same and Zacynthus south, or south-east, of Ithaca.

When we first read, in this dissertation, (p. 158) *βῆ δ' ἀχέων* instead of *ἀκίων,* we imputed it to an error of the printer; but finding it translated, by Mr. B. “ bent his way *sorrowing,*” we cannot silently pass it by, without expressing our disapprobation of a word, that seems to us to destroy the beauty of the whole passage. Mr. B. probably, in a future edition of this work, will restore the original reading.

We have thus given our free and unbiassed sentiments on a publication that has excited much attention in the literary world: but which, in our opinion, however it may add to that which needed no addition, the credit of Mr. Bryant's acuteness and ingenuity, will by no means gain applause from the



the admirers of close argumentation, or from those who respect the venerable foundations of history, and feel of how dangerous example it is, wantonly to invalidate any testimony which has received the sanction of ages. On the feelings of classical men, who find all the delightful visions of their youth attacked, we shall say nothing; because sentiment, however pleasing, must yield to the severity of truth: but we trust that the fancy, which recurs to the plains of Troy as the scene of heroic actions, may still be indulged with propriety, notwithstanding the endeavours of this veteran and respectable disputant. We will confess, however, very willingly,

Si Pergama dextrâ  
Deleri possent, etiam hâc deleta fuissent.

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ART. V. *Part II. of the Philosophical Transactions for the Year 1796.*

THE second part of this volume, contains 12 papers, which follow, in numerical order, the ten papers of the first part.

XI. *Of the Influence of Cold upon the Health of the Inhabitants of London.* By William Heberden, Jun. M. D. F. R. S. P. 279.

The author's object in the present paper, is to refute, not by means of speculation and argument, but by the evidence of ascertained facts, some general, but erroneous notions, respecting the effects of mild or rigorous winters on the human constitution. He proves, that the common expressions of *a bracing cold*, and *a healthy frost*, or, on the contrary, of *a sickly and unseasonable mild winter*, imply wrong notions; that are contradicted, in this metropolis at least, by the unquestionable evidence of the bills of mortality, and of the meteorological journals. A careful examination of those faithful documents, for a number of years, has shown this learned physician, that the number of sick persons, and of deaths, increases with the severity of the winter season; but he particularly instances the winters of the last two years; viz. January 1795, and January 1796; the former of which was an uncommonly severe winter month, and the latter, an uncommonly mild one: and he gives corresponding tables of the temperature, diseases, and deaths, during the period of five weeks, in each of those years; namely, from the 31st of December, 1794, to the 3d of February, 1795; and from the 30th of December, 1795, to

the 2d of February, 1790.—The following are the corresponding results of those tables :

	Mean Heat, Mo. n. Noon.		Total of Deaths.	Aged above 65.	Asthma.	Apoplexy and Pally.	Fever.	Consump- tion.	Droppy.
1795	32°	29° .4	282	717	249	52	258	825	126
1796	43° .5	50° .1	1471	153	29	31	134	342	70

It appears from these results, that the mean temperature of January 1795, was almost 20 degrees colder than that of January 1796, and accordingly the number of persons affected with the like diseases, is much greater in the former, than in the latter, especially with consumptions and asthmas; and as for deaths, the number is almost double. It appears likewise, that the rigorous winter was incomparably more fatal to the old, than to young people.

The Doctor shows that, in the climate of London, the idea of a mild winter generating putrid diseases, is absolutely erroneous. He also observes, that,

“ In a country where the prevailing complaints among all orders of people, are colds, coughs, consumptions, and rheumatisms, no prudent man can surely suppose, that unnecessary exposure to an inclement sky; that priding oneself upon going without any additional clothing in the severest winter; that inuring oneself to be hardy, at a time that demands our cherishing the firmest constitution, lest it suffer; that braving the winds, and challenging the rudest efforts of the season, can ever be generally useful to Englishmen.” P. 284.

XII. *An Analysis of the Carinthian Molybdate of Lead; with Experiments on the Molybdic Acid. To which are added, some Experiments and Observations on the Decomposition of the Sulphate of Ammoniac.* By Charles Hatchett, Esq. P. 285.

The mineral substance, the analysis of which forms the subject of this long and elaborate paper, is found at Villach, in Carinthia:

“ The matrix,” says the author, “ is a lime-stone, of a pale brownish-grey colour, often more or less tinged with oxyde of iron.—The ore is a heavy brittle substance, easily scratched with a knife, and of a yellow, varying from pale yellow to orange colour.—The fracture is sparry.—The external lustre is like that of wax, and, when crystallized, two of the faces of the crystals are commonly opaque, and of a pale yellow, but the remaining four faces, or sides, have a resinous appearance.—It generally exhibits an appearance of crystallization, and the crystals, when perfect, afford various modifications between the octoëdral figure and the cube.—The specific gravity of a specimen, from which I have separated all the visible part of the matrix, was 5092; (the temperature of the water being 60°.) but when the ore

was reduced to powder, and purified by diluted nitric acid, I found the specific gravity to be 5706."

The author successively subjected it to the action of water, of sulphur, of carbonate of ammoniac, of muriate of ammoniac, of black flux, of muriatic acid, of sulphuric acid, &c. and the principal results of his numerous experiments show, that the molybdate of lead is insoluble in water; that it is decomposed by the fixed alkalies in the humid way; that it is composed of the oxydes of lead and iron, mineralized by the molybdic acid; and that those ingredients are nearly in the proportion of 146, 5, and 95, together with a very small quantity of siliceous earth.

Mr. H. next proceeds to relate a variety of experiments, which he made with the molybdic acid, after having separated it from the other ingredients. Of those experiments, the following seems the most deserving of notice:

"In order," says he, "to remove every doubt concerning the nature of the yellow acid, obtained by the analysis, I made the following experiment:

"I put 20 grains of the yellow acid, and 100 grains of sulphur, into a small glass retort, and continued the distillation till the bottom began to melt.

"The residuum was a black substance, which was greasy to the touch, stained the fingers black, communicated to them a shining metallic lustre, and had all the other properties of the mineral, known by the name of Molybdæna.

"I afterwards distilled this black matter with nitric acid, which converted it into a yellow powder, similar in appearance and properties to the molybdic acid, which had been originally employed." P. 329.

In the course of this paper, the author makes many judicious collateral observations; pointing out the advantages and disadvantages that attend the various ways of conducting the analysis; but for those particulars, we must refer our readers to the paper itself.

XIII. *Observations of the Diurnal Variation of the Magnetic Needle, at Fort Marlborough, in the Island of Sumatra.* By John Macdonald, Esq. P. 34c.

Mr. Macdonald's observations were continued from the 27th of June, 1794, to the 17th of March, 1795. The observation was in general repeated three times each day, as appears from the table in which they are registered, together with the contemporary height of the thermometer, state of the weather, &c.

We collect from this table, that the declination of the magnetic needle at the place was about  $1^{\circ}. 8'$ . East, and that its daily variation, in different times of the day, hardly ever amounted to 4 minutes. In general, it kept increasing from 7 o'clock in the morning, till about 5 in the afternoon, and then it gradually decreased till about 7 of the next morning.

Mr. M. mentions the method of describing the meridian line, with which the magnetic needle was compared, and he likewise endeavours to reconcile the phænomena of the variation to Dr. Halley's theory, which supposes the existence of four magnetical poles. But it seems that Mr. M.'s knowledge, in astronomy and in magnetism, is by no means very extensive.

XIV. *Particulars of the Discovery of some very singular Balls of Stone, found in the Works of the Huddersfield Canal.* By Mr. Benjamin Outram, *Engineer to the Huddersfield Canal Company.* P. 350.

In the latter end of the year 1794, as the miners, employed by the Huddersfield canal company, were perforating the north-eastern foot of Pule Hill, after having advanced about 280 yards, and at about 90 yards depth, they met with a rib of lime-stone, on each side of which there were balls of lime-stone promiscuously scattered, and of various sizes, from one ounce to 100 pounds weight, and upwards.

“The balls, when broken, appear to be mixed with a kind of pyrites, in small particles, near their outward edges; their form is very peculiar, being similar in all their sizes; it is not perfectly globular, being flattened a little on two opposite sides, which appear to have been the poles when in a revolving state; and each ball is more or less furrowed in a latitudinal direction, as if, when revolving round its axis, and taking its *fixed* from a more *fluid* state, it had met with some resisting substance.”

XV. *Account of the Earthquake felt in various Parts of England, November 18, 1795: with some Observations thereon.* By Edward Whitaker Gray, *M. D. F. R. S.* P. 353.

This account was collected from various letters and other documents, at the desire of the president of the R. S.—and it is of considerable length, owing to the insertion of those letters, &c.

The shock was felt over a tract of about 165 miles from north to south, namely, between Leeds and Bristol, and of about 175 miles from east to west, viz. between Norwich and Liverpool.

pool.—The phænomena which were more generally observed, are the following :

After a most tempestuous night and day, with the wind at south-east, the evening of the 18th of November, was perfectly calm, when at a little after eleven o'clock, a shock was felt, so strong as to awaken most persons who were asleep, and of course not to escape the notice of those who were awake. The shock was felt by several minutes later in the north-east, than in the south-west, seeming to have travelled from the latter part to the former. Some say that it was attended with a low rumbling noise, but this was not generally heard ; and, in some places, two shocks were felt within a about a minute of each other. The shock in general did no material damage to any house ; shaking only the furniture, the windows, the doors, &c. But it appears, that, in some parts of Derbyshire and Nottinghamshire, it was felt more severely than in other places ; for there several chimneys were thrown down, and many families were induced, through fear, to leave their habitations.

About Derby, a flash of light was observed at the time, which is described, by those who saw it, as an opening of the sky.

The barometer had varied for several hours before ; but, at the time of the shock, it stood at 28,8 inches.

This, upon the whole, seems to be the most material part of the account ; besides which, the paper contains some general observations on earthquakes ; in which the author suggests the enquiry, whether there are not different kinds of earthquakes, arising from different causes.

XVI. *Newton's Binomial Theorem, legally demonstrated by Algebra.* By the Rev. William Sewell, A. M. P. 382.

This short paper contains an elegant algebraical demonstration of Sir I. Newton's famous, and extensively useful, binomial theorem. It must not be considered as a demonstration of a theorem which actually wanted it ; but as an easier demonstration of a theorem, which could otherwise be rigorously demonstrated, though upon principles that are more difficult and abstruse.

XVII. *A Description of the Anatomy of the Sea Otter, from a Dissection made November 15, 1795.* By Everard Home, Esq. F. R. S. and Mr. Archibald Menzies. P. 385.

The description of the internal as well as external parts of the body of this animal, was derived from the dissection of two male subjects, that had been procured at, and brought from,

from, the western coast of America, near Queen Charlotte's Isles. But this animal, which furnishes a beautiful and valuable fur, has been met with along the abovementioned coast, from 30°. to 62°. of north latitude; and sometimes as far as 100 leagues out at sea.

The description which is contained in this paper, is considerably extensive and particular, considering the paucity of the subjects; but, for the particulars, we must refer our readers to the paper, itself, which is accompanied by three plates.

XVIII. *Observations on some ancient Metallic Arms and Utensils; with Experiments to determine their Composition.* By George Pearson, M. D. F. R. S. P. 395.

The metallic instruments, whose analysis forms the subject of the present long paper, were furnished by the President of the R. S.—They had been mostly found in Lincolnshire, on the hard soil below the mud, in the bed of the river Witham, between Kirksted and Lincoln.

These instruments are delineated in five plates, which are annexed to the paper, and consisted of two sorts of metal; some being made of an alloy of copper and tin, while others were of steel. There were seven of the former, a Lituus, a Spear-Head, a Saucepan, a Scabbard, and three Celts; and four of the latter, a Sword, an Axe, a Dagger, and a Sword in its scabbard.

Dr. Pearson describes their external appearances, ascertains their specific gravities, both before and after fusion, gives a complete analysis of the substance of each instrument, endeavours to imitate them by synthesis, and introduces a variety of historical accounts, conjectures, and collateral remarks. The result, however, is short and simple; proving what was, upon the whole, known before; namely, that the copper of the first kind of instruments was mixed with tin, and that the substance of the latter was steel.

The author ascertains the proportion of ingredients in each instrument, their colours, hardnesses, &c. but, as they were made at different times, and by different hands, it is no wonder that they should be found mostly different from each other. However, notwithstanding the abovementioned remarks, we shall, for the satisfaction of our readers, extract the following particulars:

The Lituus is known to have been a Roman military musical instrument.

The

The Spear-Head; and Saucepan, are believed to be of Roman workmanship.—On the handle of the saucepan are impressed, seemingly by a stamp, the letters C ARAT.

The Scabbard, containing a sword, is conjectured to be either Danish or Saxon. It seems to have been originally covered with a bright blue varnish.

Of the Celts, much has been said, but hardly any thing is known, with certainty, concerning their use and origin.

We have comprised, in the following short table, the specific gravities, and the proportions of copper and tin in the above-mentioned instruments.

	Specific gravity.	Copper.	Tin.
The Lituus . . . . .	8,300	100	12
The Spear-Head . . . . .	7,795	100	14
The Saucepan . . . . .	7,960	100	14
The Scabbard . . . . .	8,500	100	10
The Celts {	n. 1 . . . . .	100	9
	n. 2 . . . . .	100	9
	n. 3 . . . . .	100	12

The Spear-head was found to contain likewise a very small, perhaps an accidental, quantity of silver; being in the proportion of 15 grains to the Troy pound of the spear-head metal.

That no other sort of metal existed in those instruments, was ascertained by means of numerous experiments, and the result of them is contained in the following conclusions; which, in a great measure, show the method of analysis.

“ I. The first conclusion,” says our author, “ from the preceding observations and experiments, is, that the ancient metal instruments examined, consist principally of copper, as appears, 1st. from their external and obvious properties, particularly their colour, taste, malleability, and specific gravity: 2dly, from the whole of the metals, except a small deposit, yielding nitrate of copper with nitric acid: 3dly, from the synthetic experiments.

“ II. I conclude that these metal instruments contain tin; which metal was made appear, by the experiments on the white deposit afforded on dissolution in nitric acid; and which was also made appear by the synthetic experiments.

“ III. The third conclusion is, that these metallic instruments consist of metal only, or, at least, of nothing else which can be detected by ordinary known modes of analysis; for they are all malleable, and uniform in their texture; which properties metals do not possess, when they are mixed by fusion with extraneous substances hitherto discovered by analysis; except carbon in several metals, and siderite in iron only.

“ IV. The fourth conclusion is, that these ancient instruments contain none of the metals but copper and tin; for,

“ 1. They

“ 1. They do not contain *gold, silver, or platina*, excepting *silver* in the spear-head, as appears from the experiment of cupellation.

“ 2. They do not contain *lead*, for that would have oozed out in the experiments of fusion and oxidation; and would have appeared in the grain of the fractures; as well as on adding muriate of soda, and muriatic acid, to the concentrated nitrate solution.

“ 3. They do not contain *iron*, for that would have been shewn by the prussiate of soda; as was proved by the synthetical experiment.

“ 4. They do not contain *zinc*, for that would have been shewn by the blue flame and white flowers; as well as by the yellow colour of the grain in the fracture, which was shewn by the synthetical experiments.

“ 5. *Bismuth* would have appeared on diluting the nitrate solution.

“ 6. *Manganese* would have been seen on concentrating by evaporation the nitrate solution.

“ 7. *Arsenic* would have manifested itself by the brittleness and whiteness of the metals; by the smell and visible vapour on exposure to fire and air; and on examining the solution and the white deposit.

“ 8. *Antimony* would have produced more brittleness than these ancient metals possessed: a white vapour would have appeared, on examining the white sediment with the blow-pipe: as well as in the experiments in the assay furnace; and a white precipitate would have fallen on diluting the muriatic solution of the white deposit from the nitrate solution.

“ 9. *Cobalt* would have been detected by the prussiate of soda; and by the colour of the oxide, in the experiment in the assay furnace; and it would have given brittleness to the ancient metal instruments.”

“ 10. It is not at all probable that *nickel* was present; but if it had been an ingredient, it most likely would have been betrayed by its greenish oxide, &c.” P. 424.

Of the steel instruments, the Sword has the pommel and guard tinned. The blade seems to have been covered with a black varnish, which remains very brilliant and smooth. On one side is the inscription + BENVENUTUS +, and, on the other, + ME FECIT + perfectly legible.

The Axe had been found, together with other axes, chopping instruments, and carpenter's tools. It resembles that carried by the liētors in their faces, as may be seen in basso-relievos, &c.

The Dagger had been found, together with another dagger, in Barling's Eau, near Short Ferry, in the year 1788.

The Sword, which was contained in the above-described scabbard, could not be drawn out. On breaking the scabbard, the sword was found destroyed by rust; but the guard and hilt were still in a metallic state.

After the particular examination of those instruments, the author makes the following conclusions:



“ 1. It appears that all these instruments are of steel ; because they consist of a carbon and iron ; because they are capable of induration, by plunging them when ignited in a cold medium ; and they are softened by ignition and gradual cooling, &c.

“ 2. The sword appears to be the hardest ; and the dagger the softest steel of the above instruments.

“ 3. These steel instruments appear to have been tempered, at least in the parts destined for cutting and piercing.

“ 4. The axe being all steel, affords a proof that the ancients were not acquainted with the art of manufacturing soft malleable iron ; nor consequently of welding it with steel ; and that the only state of iron which they used, and could manufacture, was steel.

“ 5. Although it is most probable that these steel instruments were made of steel got directly from the ore, they show that the ancients would render such steel very malleable in its ignited state ; and free from extraneous matters, and particularly from oxygen.”

“ 6. The different degrees of hardness and brittleness of these instruments, may reasonably be imputed to the different proportions of carbon which they contain ; and to the different degrees of cold applied in tempering them ; although the experiments were not made with such precision as to demonstrate the reality of these assigned causes.

“ 7. It seems probable that the axe was tempered at a low temperature, and had been much hammered : hence its great specific gravity before hammering, and the little increase of its specific gravity by further hammering ; and hence the great diminution of its specific gravity, by quenching in its state of ignition to whiteness.” &c.

The discoveries made in several parts of Europe, of ancient pieces of soft malleable iron ; and the experience which shows that iron which has been much corroded by rust, and particularly such as has been long exposed to the atmosphere, acquires a considerable degree of hardness, induce us to believe that Dr. Pearson has too hastily concluded, that the ancients were not acquainted with the art of manufacturing soft malleable iron.

XIX. *On the periodical Star  $\alpha$  Herculis ; with Remarks, tending to establish the rotatory Motion of the Stars on their Axes. To which is added, a Second Catalogue of the comparative Brightness of the Stars. By William Herschel, LL. D. F. R. S.* p. 452.

Dr. Herschel has added  $\alpha$  Herculis to the number of those stars, which have been found to change their lustre periodically.

This star is announced, in the author's first catalogue of the comparative brightness of stars, as a periodical star ; but he has since ascertained its period, and gives, in the present paper, a table of observations, continued from the 18th of May, 1795, to the 27th of May, 1796, from which it appears, that the period of  $\alpha$  Herculis is about 60 days and a quarter ; and accordingly

cordingly it was observed "very faint in August, 1795; bright about the middle of September; faint towards the end of October; bright the latter part of November; faint in December; bright in January, 1796; not observed in February; bright in March; faint in April; and, lastly, bright again in May."

With respect to the rotatory motion of the stars in general, the Doctor observes, that, from the instances of periodical stars hitherto discovered, and particularly from their strong resemblance to the sun, their rotatory motion upon their axes seems to be satisfactorily proved.

"Dark spots," says he, "or large portions of the surface, less luminous than the rest, turned alternately in certain directions, either towards or from us, will account for all the phenomena of periodical changes in the lustre of the stars, so satisfactorily, that we certainly need not look out for any other cause."

The second catalogue of the comparative brightness of stars, which forms a part of the present paper, contains nine constellations; Aries, Canis Major, Canis Minor, Cassiopea, Cetus, Corvus, Eridanus, Gemini, and Leo.

Having described the plan of the author's first catalogue, in a former number, we need not say any thing with respect to the present, which is continued in the same method. This second catalogue is likewise followed by numerous notes; but, in these notes, the Doctor has found reason to omit the instances of disagreement between Flamsteed's catalogue and his own observations; so that they are now chiefly confined to his own observations, and to the correction of errors that have fallen under his notice.

XX. *Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon in Rutland, 1795.* By Thomas Barker, Esq. P. 483.

This register shows, that, in the course of the year 1795, the barometer reached its greatest height, 30,17 inches, in February; and that its least, 28,15 inches, was in March. The greatest degree of heat shown by the thermometer, was  $84^{\circ}$ , which was observed in August, and the least was  $14^{\circ}$ , which took place in January. The quantity of rain, for the whole year, amounted to 21,401 inches.

XXI. *Observations on the Changes which Blood undergoes, when extravasated into the urinary Bladder, and retained for some Time in that Viscus, mixed with the Urine.* By Everard Home, Esq. F. R. S. P. 486.

A gentleman, seventy one years of age, one day found that his urine had the appearance of blood, and that it would  
congeal

congeal into a solid mass as soon as it was received in a vessel. The complaint seemed to have arisen from the rupture of a vessel in one of the kidneys. On the next day, he voided bloody water, which did not coagulate. This continued three or four days, and then went off.

In the following year, the same complaint returned in a more violent manner; the coagulation having partly taken place in the bladder: so that, by the repeated application of the catheter, and with the utmost difficulty, the bloody urine could hardly be drawn off. The complaint continued for several days; but the urine gradually lost its bloody appearance, till it acquired its natural colour, at about a month after the first attack. In the course of this period, the urine, when its colour was more of a light brown, and after standing a certain time, deposited a white sediment.

This remarkable case induced this author to try the effects of mixing blood with urine, blood with water, &c. by which means he was enabled to imitate the phænomena of the above-mentioned case, and to ascertain the following facts, namely,

“ That the blood is capable of uniting with a quantity of urine equal to itself, so as to form a firm coagulum; that the red globules do not dissolve in a coagulum so formed; that an admixture of urine prevents the blood from becoming putrid; and that the coagulating lymph breaks down into parts almost resembling a soft powder.”

XXII. *On the Frustrification of the submersed Algæ.* By Mr. Correa de Serra, F. R. S. P. 494.

The sexual parts of the vegetable kingdom, so ably developed by Linnæus, and so necessarily subservient to the propagation of plants, has been discovered, under various forms, in most species of vegetables; yet some there are, whose mode of propagation has by no means been satisfactorily ascertained. Of this description are the Fuci, Ceramiums, Ulvæ, Conservæ, and all submersed Algæ. The last of those plants are the object of the present author's particular inquiry. He begins by relating and examining the different opinions that have hitherto been entertained and advanced by various naturalists; after which, he mentions the reasons that induced him to adopt the opinion which he advances in the present paper, and which, upon the whole, is, 1st, that the grains with which those plants are furnished, at particular times, and which, by falling off, give rise to new individuals of the same species, are their effective seeds; and, 2dly, that the *pollen*, or what may be considered as their true pollen, is the mucous substance which surrounds those seeds.

The objection which naturally offers itself to this opinion is, that the mucus which surrounds those seeds, is, in its external appearance, so very unlike the pollen, or *farina fecundans* of other plants. But the author answers this objection principally by observing, that the pollen is not always in the form of farina; for, in some plants, it is rather a fluid, and, in others, it is of a ceraceous nature; and that the natural situation of the algæ, viz. under water, could not admit of a farinaceous pollen.

“If pollen,” says he, “under the shape of farina, be unfit for fecundation in the water; if nature has taken a particular care to guard this operation from the presence of that element; if pollen can exist in an active state, under a mucous appearance; and if the antheræ of perfectly submersed flowers, are nothing else than closed vessels filled with the mucous pollen; what doubt can we entertain, that the mucilaginous vesicles of the submersed algæ (which contain also their seeds) are antheræ, and very appropriate to the nature and situation of these plants.” P. 503.

The above-mentioned papers are followed by the usual list of presents that have been made to the Royal Society, in the course of the year; and, likewise, by an index to the whole volume of the *Phil. Transf.* for the year 1796.

ART. VI. *A Treatise on the Yellow Fever, as it appeared in the Island of Dominica, in the Years 1793, 4, 5, 6: to which are added, Observations on the Bilious Remitting Fever, on Intermittents, Dysentery, and some other West-India Diseases; also the Chemical Analysis and Medicinal Properties, of the Hot Mineral Waters in the same Island. By James Clark, M. D. F. R. S. E. and Fellow of the College of Physicians, Edinburgh.* 8vo. 168 pp. 3s. 6d. Murray, Fleet-Street. 1797,

IN the month of June, 1793, three or four thousand emigrants, driven from Martinique, took refuge in the town of Roseau, in Dominica. To the crowding together of this multitude of unhappy persons, in want of the necessaries of life, and in the greatest affliction, the author attributes the origin of the fever, which, in a few days, broke out among them. In the space of three months, one thousand persons were destroyed by the fever; of these, eight hundred were emigrants, including their servants and slaves. “Few new comers,” the author says, p. 2, “escaped an attack, and very few of these recovered.”

recovered." This does not seem quite correct. If few of the emigrants had escaped an attack, and few of those affected with the fever had recovered, the deaths must have amounted to more than eight hundred.

"It spared," he goes on to say, "neither age nor sex among the Europeans and emigrants who arrived; and not only the people of colour from the other islands, but the new negroes, who had been lately imported from the coast of Africa, were all attacked with it. The negroes who had been long in the town, or on the island, escaped."

The fever became less violent in the month of October; and, in November, entirely ceased.

"But the arrival of some ships from America, six weeks after," the author adds, "soon convinced us, that this respite was more owing to the want of proper subjects for the vitiated atmosphere to act upon, than to the change of its temperature; for, in a short time, all on board, who had not been in the West-Indies before, were seized with it; and, although the mortality was not so great as it had been, yet many died."

We mention this circumstance to introduce some observations of the author's, which tend to illustrate his idea of the nature of the disease. No person, that he knew, was attacked by the fever a second time. None of the physicians or attendants upon the sick, took the infection; nor any of the inhabitants, who had resided long in the town, or near the sea side. Persons, whose ordinary residence was in the high situations in the country, and were accustomed to breathe a cool healthy air, on coming into the town were sometimes affected. From February to July, 1794, few cases occurred. In the October following, when Berville camp, in Guadaloupe, surrendered, the town was again filled with emigrants, and the disease re-appeared, but in a milder form. In the autumn of 1795, a few cases occurred; but, from that time to June 1796, when the author left the island, the fever had not returned. The author was assured the disease had not appeared in Martinique before the emigrants quitted that island, in June, 1793.

From this circumstance, joined to what has been before observed, of the persons most liable to the disease, the author concludes, that the fever was not imported into Dominica, and that it was not contagious, although, in ships and crowded apartments, where the contaminated air was concentrated, it might, he says, in some measure, become so. The cause of it is to be sought for, he thinks, in a change of the temperature of the atmosphere, occasioned by the excessive heat which prevailed during the year 1792 and 3, unchecked by storms and hurricanes, the natural purifiers of the air in those climates.

"During

“ During the hurricane months of the year 1792,” he says, p. 49, “ there was very little thunder in this island, and the weather was very sultry. From the month of January, to the 13th of June, 1793, when this fever first broke out, the weather was extremely calm, and much hotter than usual, in this, as well as the neighbouring islands. There was little rain until the 15th of October. We had no thunder in the months of May and June, nor in the autumn of the year 1793; which had not been the case here for twenty years before.”—

“ By the excessive and long continued heat of the sun, the state of the atmosphere appears to be so much vitiated in all warm climates, that if some agent were not employed, from time to time, to rectify it, these countries would become unfit for the residence of human beings.”—

Thunder, heavy rains, and violent gales of wind, seem to be the agents for this purpose; and are the causes of restoring that due mixture of parts to the atmosphere, so indispensably necessary for the support of health. The want of these correctives, as they may be termed, for impure air, left it in a state truly obnoxious to general health, and was, most probably, the remote cause of the fever.”

But as the operation of these causes in vitiating the air was gradual, the constitutions of the inhabitants, being inured to it, they did not materially suffer; while strangers, accustomed to a cooler and purer air, as Europeans; or persons predisposed to disease, from fear, anxiety, an impoverishing diet, or excessive fatigue, felt the whole force of its malignancy. In this manner, the author accounts for the fatality of the disease, and for its virulence being principally exerted upon persons lately come among them: a circumstance, which is, however, not peculiar to this complaint. The air in the mountains in Dominica, the author says, is very pure and salubrious, the inhabitants live to a great age, and are never attacked with any fever, but of the catarrhal or inflammatory kind. The emigrants who fled thither, escaped the fever, and those who went there in a convalescent state, soon recovered.

Dr. Clark gives many useful cautions, and regulations for the conduct of persons, on their arrival in the West Indies. The principal of these are, to observe great moderation in diet and in drinking, to avoid excessive fatigue, or exposure to the violent heat of the sun. When fever is prevalent, he advises persons of a plethoric habit, to bleed, but recommends, as the most powerful preventative, two or three strong purges with calomel and jalap, to subdue the inflammatory diathesis, and then to have recourse to bark and wine, the latter, however, to be used with moderation. In some instances, he gave calomel by itself, until the gums became tender, then gave purges, and afterwards the bark; but few persons, he says, could be prevailed on to continue the mercurial course long enough to produce that effect; when they did, it certainly prevented the fever.

fever. The same process was employed by the author to remove the fever. At first he bled such patients as were strong and plethoric, but after some time, found that not to be necessary, but had immediate recourse to large doses of calomel mixed with jalap. If this medicine was retained by the stomach, and produced copious evacuations from the bowels, the fever immediately abated of its violence, and the cure was afterwards effected without much difficulty. In this manner, we find, all the writers who have treated of this disease, speaking of the method of cure they severally recommend: but from the number of persons who every where died, on the first appearance of the fever, it is to be feared, that no mode of treatment has been found eminently successful, until its malignancy was by time, in some degree subdued. This is not said with a view to censure the practice recommended by the present author, which we consider as extremely judicious; and we are happy in finding that he has been led from experience, to adopt a method of cure, similar to that proposed by Doctors Rush and Chisholm, although he assures us, he had not seen their publications on the subject, previously to his writing this essay. This coincidence in opinion, of three persons, who had such numerous opportunities of seeing the fever in all its forms, fixes the propriety of the practice recommended on the surest basis, and gives reason to hope, that on any future recurrence of the disease, it may be much more successfully opposed than heretofore; although it may not be found as tractable, or "as little to be dreaded as the catarrh or the measles," as Doctor Rush has predicted. The other subjects treated in this volume, are handled with no less discrimination and judgment, than this which we have examined, but for them we refer our readers to the work, which will amply repay for the trouble of perusal.

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ART. VII. *Private Memoirs, by M. Bertrand de Moleville.*

(Concluded from our last, p. 490.)

WE willingly resume our account of this tribute to the mild, much enduring, and, in the last scenes of his life, the truly magnanimous character of Louis the Sixteenth. Happy indeed would it be, if the lessons here given, for the common warning of Europe, might produce a suitable effect; and that men, conscious that human nature is inseparable from

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infirmity,

infirmity, and actually possessing many and great blessings, would avoid running into evils "which they know not of." We of this nation, in particular, are emphatically instructed, that the removal of temporary, and comparatively unimportant inconveniences, is but ill counterbalanced by scenes of tumult and blood, by the destruction of property, and the degradation of all that for ages has claimed and received the veneration of mankind. In the commencement of the second volume of this curious and interesting work, we find the following anecdote of the king, which equally proves his discernment and sensibility.

"In this same council we were witnesses to a scene of a very different nature, much too interesting to be passed over in silence. M. Cahier de Gerville read aloud the sketch or rough draught of a proclamation he proposed, relative to the assassination, pillaging, and other acts of violence, at that time very frequent; particularly against the nobility, on the pretext of aristocracy, &c. In the proposed proclamation was the following sentence, "*Those disorders interrupt the happiness we at present enjoy.*" He had no sooner pronounced it, than the king said, "That sentence must be altered."

"M. de Gerville having read the expression again, replied, "I perceive nothing that requires to be altered, sire."

"Do not make me speak of my happiness," resumed his majesty, with emotion. "I cannot authorize such a falsehood. How can I be happy, M. de Gerville, at a time when nobody is happy in France? No, sir, the French are *not* happy: I see it but too well. They will be so, I hope; and I wish it very ardently. When that time arrives, I also shall be happy, and shall then be able, with truth, to declare it."

"These words, which the king uttered with a faltering voice, made a lively impression upon us, and was followed by a general silence, which prevailed some minutes. His majesty being apprehensive that those marks of sensibility, which he had not been able to repress, would raise a suspicion against his attachment to the constitution, seized an opportunity, which M. de Gerville afforded him a few minutes after, of showing that he was determined to adhere very scrupulously to his engagements in support of it; for, in an affair reported by M. de Gerville, he pronounced an opinion more strictly conformable to the letter of the constitution than that of the minister himself. The particulars of this I need not give at present, as they must appear hereafter, in the account of my administration, which I laid before the assembly, upon my dismissal.

"As M. de Gerville was more enthusiastically fond of the constitution than any one of the council, he was confounded and rather abashed, to find that the king was inclined to adhere to it more scrupulously than himself." P. 16.

Numerous are the anecdotes dispersed through these Memoirs, which are alike honourable to the Prince, and incontrovertibly prove the wild, visionary, and ambitious views of the



miscreants, by whose artifices and profligacy the venerable fabric of the monarchy was destroyed. We shall select some of the most striking of these.

An extraordinary instance of the vigour and capacity of the author, in his official capacity as minister, is given at pp. 34 and 35, and of the extreme perplexity to which the King was reduced, at p. 99. The following anecdote, if others were wanting, sufficiently proves the *pure patriotism* of Danton, and the wretches with whom he acted.

“ After the retreat of M. de Montmorin, M. de Lessart, who continued to employ the same agent, being in a committee at the house of the *Garde des Sceaux*, suddenly broke it up, saying he had appointed a person to meet him upon an affair of consequence. I myself set him down at his own house; and, in our way, he told me, that the business for which he had been called out was to advance twenty-four thousand livres to a person who was to remit this sum to Danton, in order to engage him to carry a particular motion in the Jacobin club. The sum appeared to me exorbitant; and, as I had a person of confidence in the Jacobin club, I told M. de Lessart, that unless it was a matter of great importance, and of a very delicate nature, I probably could get it brought on and passed, without costing him a farthing. Upon his telling me the object of his motion, I thought it might be of some utility; and, by having it presented in the popular style of the times, might very probably be carried. Accordingly, by the address of the person I usually employed in the club, the motion was next day made by Dubois de Crancé, and passed without opposition. The agent, whom I have avoided to name, when he understood from M. de la Porte, that the king had entrusted me with the superintendency of the secret business in which he was employed, called on me about this time; and, vaunting his own services, he assured me, that he had been commissioned by M. de Lessart, towards the end of December, 1791, to make proposals to the deputies Brissot, Verginaud, Guadet, the Abbe Faucher, and another still alive, and at present in the Assembly, whose name I suppress on that account: in consequence of which, these deputies had agreed to give their voices and influence in the Assembly, to the minister, for the sum of six thousand livres a month, to be paid to each; adding, that M. de Lessart thought they required too high a price; and, as they would not abate the least in their demand, the negotiation ended, and only produced the effect of irritating these five deputies against the minister.” P. 162.

The tale of the supposed Austrian Committee, than which perhaps no more powerful engine was employed to accelerate the ruin of Louis, is thus refuted at p. 169.

“ The king had never before been placed in so dangerous a situation: his council was entirely composed of Jacobin ministers; and the consequence of this measure, which he had been made to think would render him popular, was to render every act of popularity fruit-

less for himself, while the whole merit devolved upon the ministers. For they were at pains to impress on the public, that every popular measure proceeded from them; and that those acts of government which, though absolutely necessary, were displeasing to the multitude, proceeded from the king. So that this unfortunate prince, destitute of all support, of every resource, had nothing to oppose to the ferocity of his enemies, their plots and their calumnies, but the mildness of his character, and his inexhaustible patience; unfortunately, the king's enemies were too well acquainted with his being possessed of those qualities, which are always hurtful to a tottering throne, and often weaken the foundation of the best established.

“ The ridiculous story of the Austrian committee was again revived, and most successfully employed in irritating the people against the court. The most subtle and criminal methods were made use of in order to convince the public of the existence of the committee.

“ One *Sieur Richer de Serify* went to the house of *Renaut St. Jean d'Angely*, and invited him, in the name of the princess de *Lamballe*, to a committee which was to be held at her house on Friday evening at six o'clock; and told him, that he would find there, amongst others, *Messrs. de Montmorin, Bertrand, and Malouet*. *Renaut* fell into the snare. All his doubts respecting the Austrian committee vanished; and he was endowed with vanity sufficient to think it the most natural thing on earth, that he should be summoned to a society where subjects of the highest importance were discussed, and in which wisdom was so requisite: he enjoyed the importance he derived from an invitation from the princess, who, he supposed, acted in consequence of orders from the king and queen. He could not help being a little surprised, however, how their majesties had divined that he was so much better a royalist than he had hitherto appeared, or indeed than he had till now conceived himself to be. Full of these ideas, he waited upon *M. Malouet*, with whom he had never been in any habits of intimacy, although they had been both members of the first assembly. *M. Malouet* was rather surprised at his visit; but still more so, on his expressing great satisfaction at the frequent opportunities he should now have of meeting with him.

“ Where are we to meet so often?” said *M. Malouet*.

“ In the committee at *Madame de Lamballe's*,” answered *Renaut*.

“ Upon my honour, Sir, I don't know what you are speaking of,” said *M. Malouet*; “ I am not acquainted with *Madame de Lamballe*, neither am I of any committee.”

“ I do not mean a public committee,” replied *Renaut*, “ but the secret one which is held at the princess de *Lamballe's*, who has done me the honour to send *Richer de Serify* to invite me to attend on Friday evening; and I was informed by him, that I should meet you and *Messieurs Montmorin and Bertrand*. So you need not keep any longer upon the reserve.

“ I can only repeat, Sir,” said *M. Malouet*, “ that I am entirely ignorant of what you mean: I never set my foot within the princess de *Lamballe's* door; I hardly know her by sight, and I am not of any committee, public, or secret.”

“ What

“What then am I to think,” said Renaut, astonished, “at the message I received by Richer de Serisy?”

“I suspect,” replied M. Malouet, “that it is either done by way of a joke, or that it is a snare laid for you; therefore, I advise you to be upon your guard.”

“Upon this they separated. M. Malouet came directly to my house, and gave me an account of what had just passed.

“This appeared to require the more attention, as for several days past, the Journalists and those who made motions in the Palais Royal and public places, had been endeavouring to raise the people by the most violent declamations on the subject of plots, asserted to be carried on by the supposed Austrian committee. A list of the names of all the members composing this committee was announced to be published soon: in the mean time, all true patriots were pathetically called upon to revenge the atrocious conspiracies formed against their liberty.

“On the Sunday before, two orators had been taken up in the Palais Royal, who were haranguing to a crowd of people against the court and the Austrian committee. Their vehement declamations, and patriotic sentiments, excited such admiration, that the agents of police durst not have seized upon them, if they had not been, at the same time, detected picking the pockets of their admiring auditors. Upon examination, those two patriots were found to carry the marks of the whip and burnt iron on their shoulders: patents of their association with the Jacobin club were found at the same time in their pockets.

“Possessed of the above facts, I went to confer with M. de Montmorin, who was equally interested with myself; and I was then informed, that Carra had, the day before, denounced the Austrian committee in the Jacobin club; and that both M. de Montmorin and myself were pointed out in the denunciation as the principal members of that committee.

“I thought I could not find a more favourable opportunity of unmasking the malice of these unprincipled men, and of exposing their atrocious motives for inventing this calumny. M. de Montmorin thought, on the contrary, that the wisest plan was to despise this clamour, and let it fall to the ground of itself; but, as he saw that I was not disposed to adopt that opinion, he earnestly besought me not to venture to act in a manner so extremely hazardous, without having calmly reflected upon it. My reflections were not long; and the result of them was, to give in a complaint to the criminal tribunal against Carra and his accomplices; particularly the Journalists, who contributed to spread the belief of the fable of the Austrian committee; namely, Brissot and Condorcet, the writers of the *Chronique de Paris* and the *Patriote de François*; but, before I actually presented this accusation, I thought proper to submit it to the king and queen; and accordingly sent a copy for their consideration: I then dispatched a courier to Anet, where the princess of Lamballe was, to inform her of what had happened; and to enquire if she was acquainted with Richer de Serisy, and had sent him to invite Renaut de St. Jean d'Angely to attend a committee at her house; or if she knew of any committee

mitte either held at her own house, or in her apartment in the palace.

“ The next day the king returned the copy of my complaint, with the following words written on the margin with his own hand :

“ I read to the queen the complaint you propose giving in. We cannot mistake the motive which impels you; and we are sensibly touched with this proof of your attachment; but we fear that it will expose you to danger; have a care!”

“ That same day, I received exactly such an answer as I expected from the princess de Lamballe: she knew neither Richer de Serisy, nor Renaut St. Jean d’Angely; and had never in her life been of any committee.” P. 168.

In the progress of this work, justice compels us to acknowledge, that many instances appear of the Queen’s having been misled by violent prejudices and childish dislikes of individuals, which impelled her to avoid, and almost to persecute, some persons, whose honour was unimpeachable, and whose attachment to the royal cause unequivocal. See p. 210; where, also, an honourable testimony is paid to the integrity and talents of M. Mallet du Pan. The weak traits of the King’s character, are thus concisely and comprehensively explained.

“ This sad truth was confirmed by the fatal consequences of the disbanding the guards, which renewed with bitterness the king’s regret for having so precipitately gone into the sanction of that decree. But by a fatality which seemed attached to him, and which was always most remarkable on the most critical occasions; those measures which required the greatest deliberation, and on which he ought to have consulted the persons most worthy of his confidence, were sometimes those which he adopted most hastily; whereas, on measures whose success depended on celerity, he often deliberated until his adopting them became useless, and even hurtful.” P. 262.

As M. de la Fayette has so long, and so much, interested the public curiosity, the following facts concerning him may be acceptable.

“ The part which M. de la Fayette acted at the commencement of the revolution, was too remarkable for permitting his conduct at a later period to be passed over in silence. This constitutional general, whose head was not a little turned by the American revolution, and by extravagant sentiments of liberty, had unquestionably been one of the principal instigators of the French revolution; of which he expected to become the Washington. His friends thought him in reality capable of being so; but he has since sufficiently proved, that whatever resemblance there might be in their dress or appearance, there was a prodigious difference in their abilities.

“ But justice and truth compel me to acknowledge, that from the end of March, 1792, M. de la Fayette’s eyes seemed to have become open to his past errors; (his present situation, and the misfortunes of his family, forbid any harsher expression) the dreadful progress of the revolution

revolution alarmed him; and he seemed sincerely resolved to try every means to save the king.

“Although he did not possess all the firmness requisite for such an attempt, perhaps he would have succeeded, had it not been for the extreme reluctance of their majesties to every vigorous measure, and their unwillingness to owe such an important service to a man whom they had so long considered as their enemy.

“One day, about the beginning of June, I met with M. de Lally Tollandal, recently arrived from England, at M. de Montmorin's: he asked me to go with him into the garden, where he spoke to me as follows:

“Sir, though I am no longer a French but a British subject, I will retain to my latest breath, the warmest attachment to the person, respect for the virtues, and gratitude for the favours of Lewis XVI.

“If ever the day should arrive in which I shall be instrumental to his safety, I will esteem it the happiest of my life. I am here for that purpose only, and we are not totally devoid of hope. I say *we*, because I am united with M. de Clermont Tonnerre, and other friends, devoted entirely to the king, to royalty, and to liberty. A plan for his complete restoration on these grounds, has been the result of all our deliberations. We have communicated our plan to M. Malouet. He has advised me to make you acquainted with it, as you possess the king's confidence; and I have called you aside for that purpose.”

“After this introduction, M. de Lally assured me, that the basis of the plan formed by himself and his associates, was to set the king at full liberty; to crush the Jacobins; to render his majesty the mediator between France and Europe, between the French and the French; then to proceed to reform the constitution itself; to bound the popular power by the means of the people themselves; and to ensure to Lewis XVI. the consolation which his heart so much panted after, that of uniting, like Trajan, the liberty of the people with the prerogative of the prince.

“All this is very fine indeed,” said I; “but for the execution of the first step, the king's deliverance, what means have you?”

“La Fayette, with his national guards,” replied he, “or with his army, or with both.”

“La Fayette! La Fayette!” cried I; “and is it possible you can depend on such a man, after all we have seen of his conduct?”

“The question no longer is what M. de la Fayette did three years ago,” said he, “but what he can and is willing to do now. Is it not possible for the same man to be inflamed with a love of liberty, so as to be led astray, and afterwards ardently endeavour to crush that unbounded and criminal licence, which he at length perceives to be dangerous to true freedom? At this moment La Fayette is pursuing his romance. He has just now begun to be a believer in the rights of royalty, because he conceives it to be now adopted, settled, and consolidated, by the choice and the oaths of the people. But if royalty is as sacred to him by its recent, as it is to us by its ancient titles; if he remains as strictly bound to the monarchy, because it is in the constitution, as we are, because it is in our hearts and our reason, of what importance is this difference to us, since he proceeds with us to the same end? It is his actions, not his motives, we stand in need of.”

Though

“ Though by no means convinced by this reasoning, I could not refuse to transmit it to the king, with a long memorial which M. Malouet gave me on the part of M. de Lally.

“ Some days after, M. de la Fayette wrote from the army his famous letter of the 16th of June, addressed to the assembly against the Jacobins, and demanding the suppression of their meetings. This letter was greatly applauded by the majority of the assembly and the tribunes; but it irritated the Jacobins to such a degree, that to prove that they were not intimidated by his attack, they excited the insurrection on the 20th of June. The horrible circumstances of that day filled the army with indignation, and encouraged M. de la Fayette to appear at the bar of the assembly, on the 28th of the same month. In the name of all the officers and soldiers of his army, he demanded the punishment of the authors and accomplices of the crimes and excesses committed on the 20th.

“ When the king heard, on the morning of the 28th, that M. de la Fayette was arrived from the army, and of the demand he was to make at the bar of the assembly, his expectations were very high respecting the success of that measure: but they were not of long duration; for, although the discourse, pronounced by the general, was as strong as the circumstances exacted, and was heard with applause by the audience; and although he was invited to the honours of the *seance*; yet scarcely had he taken his seat, when his conduct was violently attacked by several deputies, particularly by Vergniaud and Guadet.

“ They reproached him for having quitted his post without leave, and for attempting to intimidate the assembly in the name of the army; for both of which, they asserted, he well deserved to have a decree of accusation pronounced against him. During those declarations, which were also applauded by the tribunes, M. de la Fayette remained silent and passive; and thus permitted all the favourable effect produced by the bold step he had taken, to be so completely annihilated, that he thought the best thing he could do, was to make his escape from Paris that very night, and to join the army.

“ M. de la Fayette's appearance at the bar would, in all probability, have had a very different issue, if, previous to his arrival, his friends at Paris had prepared those of the national guards, who were attached to him, for his coming; if they had made him be accompanied to the assembly by a part of those guards, and had filled the tribunes with the rest; and if, being thus supported, M. de la Fayette, at the very first sentence of Guadet's speech, had called him to order, and addressed the president in some such terms as the following:

“ That member, Sir, forgets that I speak here in the name of an army, faithful to the constitution, and ready to shed their blood in fighting against its domestic, as well as its foreign enemies; and that, on the petition of this army, of which I am the bearer, it is the instant business of the assembly to deliberate; more especially as I was obliged by my soldiers, when I left them, to promise to dispatch a courier to inform them of the decision of the assembly at the end of this very *seance*; and I must not dissemble, that if your decision is not conformable to the constitutional demand which I have now expressed in their name, I cannot answer for the consequences.”

“ M. de

“ M. de la Fayette, however, seems not to have been quite discouraged by the ill success of his embassy; for, on the 10th of July, M. de Lally came again to me, with an air of triumph; and putting a paper into my hands, he said, “ Read what I am authorised to transmit to the king, and remain afterwards incredulous if you can.” It was a long letter written by M. de la Fayette from his army; in which he drew a plan (ready, as he said, for execution) to open the way to the king through his enemies, and to establish him in safety either at Compeigne, or in the north part of France, surrounded by his constitutional guards, and by his faithful army. All this was to be done constitutionally.

“ I transmitted this letter to the king, who, notwithstanding that his distrust of M. de la Fayette was considerably abated, could never believe that he had it in his power to accomplish the restoration of the monarchy, like another Monk; and, besides, he deemed the plan now proposed, but feebly calculated for that purpose. His majesty, therefore, sent me an obliging, but a negative answer, to deliver to M. de Lally, to be by him transmitted to M. de la Fayette. It was in these words:

“ Let him know that I am sensible of his attachment in proposing to incur so much danger; but it would be imprudent to put so many springs in motion at once. The best way he can serve me, is to continue to make himself a terror to the factious, by ably performing his duty as a general.” P. 325.

The infamy generally attached to the name and character of Santerre, who presided at the execution of Louis, is increased by an anecdote at p. 336, where he is represented as failing in a plot to murder the Queen.

On entering upon the third volume, we are first detained with the interesting account of the 10th of August; of the behaviour of the Royal Family of France, and in particular of the almost unexampled gallantry of M. d’Hervilly; we cannot resist our desire to insert it.

“ M. d’Hervilly, being in the *Loge du Logographe* with the royal family, was convinced, that in coming there, the king had taken the worst step possible, that he would certainly be dethroned, and very possibly murdered, immediately offered to carry the order; determined, at the same time, to make use of it in the manner most conducive to the safety of the royal family. The king and queen were greatly affected at this proof of attachment; but, unwilling to expose the life of one of their most valuable and faithful servants, they seized his arm, to prevent him from withdrawing, pressing his hands affectionately in theirs. Madame Elizabeth was impressed with the same sentiments; and all three, with tears in their eyes, entreated him not to go. M. d’Hervilly, whose zeal was only the more animated by such distinguishing marks of regard, renewed his demand with earnestness.

“ I entreat your majesties not to think of my danger,” said he; “ it is my duty to brave it for your service. My post is *aux coups de fusil*; and if I feared them, I should be unworthy of the name of a soldier.”

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“ These words, pronounced in a manner the most capable of inspiring confidence, and the murmurs which the king’s irresolution excited in the assembly, at length determined his majesty to write the order, and deliver it to M. d’Hervilly.

“ M. de Vauzlemont, a young officer of the artillery, full of courage and ardour, who had belonged to the king’s guard, under the command of M. d’Hervilly, was at the door of the *loge*, and a witness to the above scene. He was that day in the uniform of the national grenadiers, which he always wore on those occasions, when he thought it most expedient for the king’s service. This gallant young man begged to be permitted to accompany his commanding officer, and to share his dangers: but M. d’Hervilly expressly forbid him, saying, that his post was at the door of the king’s lodge, which he ought not to quit. In spite of this, he persisted in following M. d’Hervilly, and he shewed himself worthy of being his companion. When they arrived at the door of the hall, next to the convent of the Theatins, the national guards and armed mob, there assembled, recognizing M. d’Hervilly by his uniform of *marechal de camp*, seized and began to insult him with horrid imprecations. M. de Vauzlemont, who was listened to upon account of his uniform, assured them that M. d’Hervilly was the bearer of an order for the Swiss guard to give over firing. They let him go, on his shewing them his order.

“ Look sharp after him, *camarade*,” said they to M. de Vauzlemont, “ for you shall answer for him.”

“ This danger was nothing in comparison of those which still awaited M. d’Hervilly. Hardly had he gained the street than he met a detachment of the national guards and of the sections; who, as soon as they knew him, fired upon him, but fortunately without injuring him. When he had gone on about two hundred paces farther, he was again fired at, and had again the good luck to escape. At the entry into the Caroufel, he was seized upon by two of the national guards. He knocked one to the ground; the other ran off, after thrusting a bayonet, which he had in his hand, into M. d’Hervilly’s thigh, and leaving it there. M. d’Hervilly having plucked it out, proceeded, notwithstanding the wound, to the court of the Swiss, always accompanied by M. de Vauzlemont. They were for a moment exposed to a cross fire of musquetry and grape-shot, from the palace and Caroufel, and arrived unhurt at the court of the Swiss, whose courage seemed to be re-animated by the sight of M. d’Hervilly, who, instead of making any mention of the king’s order, immediately began to examine how he could best prolong the defence of that place, so as to gain time for the royalists within the palace, to join the Swiss, who were in number about two hundred and fifty, and whom, he expected, might still be joined by the well-disposed national guards, and, in all, make up such a force as would have enabled him to repel the insurgents, and to re-establish the royal family in the palace. He had hopes, that the majority of the Parisians would then have declared for the king, and would have expressed their abhorrence against the authors of the insurrection; in which event he would never have been blamed for not having made use of the king’s order; and if matters had turned out otherwise, he alone would have been answerable,



swerable, as in that case he was determined to produce the order, which would have screened his majesty from all blame.

“ In pursuance of this plan, having posted the Swiss and the cannon in the most advantageous manner for defending the courts, he proceeded to the palace, attended by M. Vauzlemont: but in a narrow passage, which led to one of the back stairs, he again escaped being killed by a pistol shot from a national guard, who lurked in a dark corner. Having thrust his sword through the body of this cowardly assassin, he walked on: but as he ascended the stairs, the tumult and horrible shrieks he heard obliged him to stop; and he was informed by a Swiss, who came down stairs, that an immense armed populace had penetrated into the palace by the gallery of the Louvre, and were massacring every one they met in their way. The Swiss being evidently too few to continue the defence of the palace on the side of the Caroussel, and to repel the numbers who had rushed in, M. d’Hervilly was forced to abandon his project, which would have devoted to certain death so many brave soldiers, whose numbers diminished every instant, while their courage continued unimpaired. He hastened to join them, notified the king’s order, and commanded them to follow him to the national assembly, where the king and royal family were. As the attack was made by the Caroussel and Louvre, the only remaining way was by the garden of Thuilleries: but even there they had no sooner appeared, than they were exposed to the fire of some cannon, and of the troops placed on the terrace. M. d’Hervilly had only sixty of these unhappy men in his suite when he returned to the assembly, which, elated by the victory, resumed its former arrogance, and basely insulted the unfortunate prince by the most injurious mentions. The infamous decree was passed, by which his regal functions were suspended, and he himself and his family retained as prisoners, under the name of hostages; for they were so called in the decree.”  
Vol. iii. p. 66.

We very reluctantly must content ourselves with referring our readers to the anecdote of M. Bertrand’s concealment and escape, in p. 129—149, and to some circumstances attending the last hours of Louis, not generally known, but detailed in p. 259, &c.

After a very careful and serious deliberation on the contents of these volumes, we are more and more impressed with a sense of their value and importance.—We are well aware, that the political arguments and opinions which are here interspersed, will justify much discussion, and will by many be arraigned and opposed. A controversy of this nature we are prepared to meet, in the volumes published by M. Necker, and in the justification of his ministerial conduct, advertised for publication by M. Garat. But we apprehend, that the facts themselves will admit of no dispute, being related by an eye-witness, and by a man of elevated rank, and high character with his countrymen. The perusal has afforded us great entertainment, and we have little scruple in asserting the belief,  
that

that these inemoirs will do permanent honour to the integrity, the firmness, the sagacity, and the sensibility, of the individual, under the sanction of whose name, they are given to the world.

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ART. VIII. *General View of the Agriculture of the County of Norfolk; with Observations for the means of its Improvement. Drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By Nathaniel Kent, of Fulham, Middlesex. With additional Remarks from several respectable Gentlemen and Farmers. 8vo. 236 pp. 5s. Nicol, 1796.*

SECT. I. of this work, is a general and needless panegyric upon the "diffusive and superior advantages of agriculture," with a very imperfect repetition of the great purposes of the board. Sect. V. as far as it relates to the roads in Norfolk, contains a warm commendation of them, without any practical instruction whatever. When a reporter has nothing else to say on this topic, it might be useful to inculcate such lessons as this, for which there is occasion in all counties:—Owners of land, adjoining to *public highways*, would find it well worth their while, to bestow a few shillings every year, in mowing thistles growing thereon, as soon as they have attained their full size, but not before. Mr. Colhoun's letter, on a canal to London, seems to be of great importance. In Sect. VI. Norfolk marl is extolled, as being of a better quality, and more easily got, than in most other counties; but when it is said "to brace the pores of the earth closer together," there is more of empiricism, than knowledge in the assertion. England appears to be indebted to the *Townshend* family for the introduction of turnips, p. 40. The kingdom has not ceased, nor is likely to cease, to receive benefits from this noble family. Mr. K. thinks, however, that "the ground does not relish turnips so well as formerly;" but he assigns no reason for this opinion, which seems to be merely fantastical. Perhaps the ground is more negligently stirred, or manured. Mr. Styleman, (who farms a part of his own large estate) grinds rape-cake in a curious manner, as manure for turnips and wheat, p. 42, he declares, that it infures him a good crop;" and *we know*, that whatever he says, may be relied upon. Sect. XII. contains useful information, particularly the "cutting of hay," like straw, to prevent waste. Sect. XIII. "Fallowing exploded," is still

still more important. At p. 85, Mr. Wagstaffe suggests a good, if not a new idea, "to appropriate for the cottage-poor, solely, a common, from 30 to 40 acres to each parish." Sect. XVI. on "woods and plantations; and Sect. XVIII. on "buildings and repairs," deserve much attention. At p. 142, there is much declamation against *horses*, which seems to rest upon no solid foundation. More and richer persons require, and will have, more horses. It cannot be prevented, except by taxation, which can prohibit any thing. But what can be more favourable to agriculture, than an increased consumption of the produce of the land? How many farmers and landlords are enriched by *oats*? At p. 149, it is stated, that the "total yearly produce sent out of the county," amounts to the value of 1,274,521. In Sect. XXIV. tithes are spoken of with more prudence and good sense than we have found in some similar publications. Corn-rents, or money varying with the general price of provisions, are said to be the most proper equivalent for them.—*Wages* appear to be low indeed, p. 159, &c. Labourers fare much better in the next county, northward.—Sect. XXVII. on the state of the poor, though it does not treat the subject profoundly, offers some good hints; particularly with regard to the laying two or three acres of grass land to each cottage. The objections to this scheme, by Mr. Daun and Mr. Boys, appear to be very groundless. The merits and demerits of "paring and burning," seem to be very much undetermined. Probably, the cases in which alone it is proper, are not well understood. At p. 197, Mr. Overman says, that "husbandry in general is still in its infancy, and that the knowledge of cattle is more so." This is a bold, and, probably, a just declaration: but perhaps many farmers and graziers will (absurdly enough) be affronted by it. Chemistry has, doubtless, many improvements in store for agriculture, and will every year be more and more applied to it. The practice of *dibbling for wheat* is vindicated at much length, p. 200—212.

This work is particularly obliged to Sir Thomas Beevor, for many judicious remarks; and the whole county is very highly indebted to Mr. Coke, for a great variety of important improvements in agriculture, and in matters connected with it.

We lament that this book is written in a very diffuse style and manner, and abounds with unnecessary professions, compliments, declarations, &c. tending to no practical purpose whatever. A notable example of this occurs at p. 197, in a letter of some length, which scarcely contains a single line that corresponds with the title of it. One hundred pages  
would

would have contained all that is important in this volume, to the great satisfaction of every reader who has other objects of attention, and to the ease of his memory.

ART. IX. *Poems by William Mason, M. A. Vol. III. Now first published.* Crown 8vo. 316 pp. 6s. 1797.

DESIROUS of making his own arrangement and correction of such of his published poems as had not hitherto been collected, and such others as he judged worthy of being added to them, Mr. Mason prepared this volume, which appeared very early in the present year. Three months of it had scarcely elapsed, when the author was suddenly removed from all worldly cares, by an accident which, at an earlier period of life, would probably have produced no serious consequence, a wound on the shin. A mortification almost immediately ensued, and proved fatal on the 5th of April, 1797. By the time when he took his bachelor's degree (1745) Mr. Mason at that period could not be much less than 74.

The former works of this author are too well known to the public to require enumeration here; of the present volume it may be fairly said that, if it adds not very essentially to the poetical fame of Mason, it will assuredly produce no contrary effect. The poems which had appeared before, have received such corrections as the author deemed necessary, and those which had laid long in manuscript, may be supposed to have been retouched with equal attention. Some few things, nevertheless, have escaped the critical eye of the veteran poet, which would doubtless have been altered, had they been pointed out in time to his attention. In the first Ode, "On leaving St. John's College, Cambridge, in 1746," which, on the whole, is very elegant, the tenth line appears to us to contain an incongruous union of metaphors.

"And bid this *vernal noon* of life rebloom,"—

In the Aristotelian scale of analogy, spring answers to morning and youth, not to full maturity and noon, which should therefore have been changed for some other word, as *hour* or *scene*; and this, at the same time, would have removed the unpleasant similarity of *noon* and *bloom*.

"Disdain at Error's shrine to bow," l. 20.

It seems rather harsh and awkward thus to personify a whole sentence. The fourth Ode, made to be added in the  
repre-

representation of Caractacus, is of uncommon beauty, and well deserves to be added to the Lyric measures of that drama. In Ode V. we cannot but object to "gurgling groan," both from the alliteration, and from the unpleasant sound of the epithet, which is hardly applicable to a groan, even from a river. In Ode VI. "long-drawn volley," seems inconsistent: a volley surely implies a sudden discharge. In the VIIth Ode, "To Mr. Pitt," the following passage contains a very faulty confusion of metaphors.

"Active to spread the *fire* it dar'd to feel  
Through raptur'd *senates*, and with awful power,  
From the full *fountain* of the tongue  
To roll the rapid *tide* along,  
Till a whole nation *caught* the *flame*."

It is possible that the poet meant a fountain of fire, and a tide of flame, but the combination is injudicious, and creates a strange perplexity; nor do we very well perceive what business the word "redolent" has in the last line of that stanza. In the seventh stanza, "contest" is very obscurely put; we believe the author meant "contend against fraud for the legal rights of man;" but it requires to read the line more than twice to discover that meaning. The ninth Ode concludes with a strong and very poetical protest against the slave-trade. It is a secular ode on the Revolution of 1688, and concludes with a stanza, which, for its beauty, as well as its sentiment, we shall transcribe. Speaking of Britons, he says,

"Tell them they vainly grace with festive joy,  
The day that freed them from Oppression's rod,  
At slavery's mart who barter and who buy  
The image of their God.  
But peace!—their conscience feels the wrong;  
From Britain's congregated tongue,  
Repentant breaks the choral lay,  
"Not unto us, indulgent Heav'n,  
"In partial stream be Freedom given,  
"But pour her treasures wide, and guard with legal sway."

A poet, who throughout life, has written so ardently in praise of liberty, might be expected, by some persons in the present day, to favour Democracy. On that subject, however, we glory in finding the sentiments of this author exactly coincident with our own, who through very hatred of tyranny, detest it in that which we consider as its worst and most intolerable form. Of this, we cannot give a stronger proof, than by inserting the whole of his *Palinodia to Liberty*, written in March, 1794, and now first published, as the tenth Ode in this collection.

## PALINODIA.

## I. 1.

Say, did I err, chaste Liberty!  
 When warm with youthful fire,  
 I gave the vernal fruits to thee  
 That ripen'd on my Lyre?  
 When, round thy twin-born Sister's shrine,  
 I taught the flowers of Verse to twine  
 And blend in one their fresh perfume;  
 Forbade them, vagrant and disjoin'd,  
 To give to ev'ry wanton wind  
 Their fragrance and their bloom?

## I. 2.

Or, did I err, when, free to chuse  
 My fabling Fancy's themes,  
 I led my voluntary Muse  
 To groves and haunted streams;  
 Disdain'd to take that gainful road,  
 Which many a courtly Bard had trod,  
 And aim'd but at self-planted bays?  
 I swept my Lyre, enough for me,  
 If what that Lyre might warble free  
 My free-born friends might praise.

## I. 3.

And art thou mute? or does the Fiend that rides  
 Yon sulphurous Tube, by Tigers drawn,  
 Where seas of blood roll their increasing tides  
 Beneath his wheels while myriads groan,  
 Does he with voice of thunder make reply:  
 " I am the Genius of stern Liberty,  
 " Adore me as thy genuine choice;  
 " Know, where I hang with wreaths my sacred Tree,  
 Power undivided, just Equality  
 " Are born at my creative voice?

## II. 1.

Avaunt, abhorr'd Democracy!  
 O for Ithuriel's spear!  
 To shew to Party's jaundic'd eye  
 The Fiend she most should fear,  
 To turn her from th' infernal fight  
 To where array'd in robes of Light  
 True Liberty on Seraph wing  
 Descends to shed that Blessing rare,  
 Of equal Rights an equal share  
 To People, Peers, and King.

II. 2.

To Her alone I rais'd my strain,  
On her centennial Day,  
Fearless that Age should chill the vein  
She nourish'd with her ray.  
And what, if glowing at the Theme,  
Humanity in vivid dream,  
Gave to my mind impatient Gaul  
(Ah! flattering Dream, dismiss'd by fate  
Too quickly thro' the Ivory Gate)  
Freed from despotic Thrall?

II. 3.

When Ruin, heaving his gigantic Mace,  
(Call'd to the deed by Reason's voice)  
Crush'd, proud Bastile! thy turrets to their base,  
Was it not Virtue to rejoice?  
That Power alone, whose all-combining Eye  
Beholds, what he ordains, Futurity!  
Could that tremendous Truth reveal,  
That, ere six Suns had round the Zodiac roll'd  
Their beams, astonish'd Europe should behold  
All Gallia, one immense Bastile?

III. 1.

Is it not Virtue to repine  
When thus transform'd the Scene?  
" Ah! no!" replied, in strain divine,  
The heav'n-descending Queen.  
And, as she sung, she shot a ray,  
Mild as the orient dawn of May,  
Enlight'ning while it calm'd my brain.  
" Now purg'd, my Son! from Error, own  
" My blessings ne'er were meant to crown  
" The Vicious, or the Vain.

III. 2.

" 'Tis only those, of purer clay  
" From sensual dross refin'd,  
" In whom the Passions pleas'd obey  
" The God within the mind,  
" Who share my delegated aid,  
" Thro' Wisdom's golden mean convey'd  
" From the first source of Sov'reign Good;  
" All else to horrid licence tends,  
" Springs from vindictive Pride, and ends  
" In Anarchy and Blood.

B b b

" Had

## III. 3.

" Had France possess a sober patriot band,  
 " True to their own, and nation's weal,  
 " Such as, fair ALBION! blest thy favor'd Land,  
 " When NASSAU came thy rights to seal;  
 " She might—but why compare such wide extreams,  
 " Why seek for Reason in delirious dreams?  
 " Rather consign to Exile and to Shame  
 " Her coward Princes, her luxurious Peers,  
 " Who fed the hell-born Hydra with their fears,  
 " That now usurps my hallow'd Name."

The Odes are followed by two Elegies, in the latter of which, the poet evidently hoped; but certainly in vain, to emulate the celebrated elegy of his friend. It is said to be "written in a Church yard in South Wales," but, far from rivalling the admirable elegy of Gray, is inferior to most of the poems of Mason. To the Elegies succeed Sonnets, not of much more poetical merit than sonnets in general. In the three last of them, Mr. R. P. Knight is attacked both for his gardening; and for his poem on Civil Society: of which, Mason manifestly thought as we did.

In poetry of the inscriptive kind, Mr. Mason has always been peculiarly happy, and he displays that felicity, by three excellent Epitaphs in the present collection. We agree also with him in his rejection of Dr. Johnson's Canon, that the name should always make a part of an English Epitaph; though we could have wished that he had spoken of that Critic without an affectation of disdain, which, being a matter that naturally descends, only rebounds when aimed at eminence. Among the Miscellanies, a few are now printed for the first time. They all have merit, but the following Song, which if not first printed now, is at least new to us, is one of the most elegant compositions of the kind that we recollect.

## I.

When first I dar'd by soft surprise  
 To breathe my Love in FLAVIA's ear,  
 I saw the mixt sensations rise  
 Of trembling joy, and pleasing fear;  
 Her cheek forgot its rosy hue,  
 For what has Art with Love to do?

## II.

But soon the crimson glow return'd,  
 Eye half my Passion was express'd,  
 The eye that clos'd, the cheek that burn'd,  
 The quiv'ring lip, the panting breast  
 Shew'd that she wish'd, or thought me true,  
 For what has Art with Love to do?



## III.

Ah! speak, I cry'd, thy soft assent:  
 She strove to speak, she could but sigh;  
 A glance, more heav'nly eloquent,  
 Left language nothing to supply.  
 She prest my hand with fervour new;  
 For what has Art with Love to do?

## IV.

Ye practis'd Nymphs, who form your charms  
 By Fashion's rules, enjoy your skill;  
 Torment your Swains with false alarms,  
 And, ere you cure, pretend to kill:  
 Still, still your sex's wiles pursue;  
 Such tricks she leaves to Art and You.

## V.

Secure of Native powers to please,  
 My FLAVIA scorns all mean pretence;  
 Her form is elegance and ease,  
 Her soul is truth and innocence;  
 And these, O heartfelt ecstasy!  
 She gives to Honour, Love, and Me.

The volume closes with two dramatic pieces, now first published, the former of which, is a Lyric Drama, or Opera, on the story of Sappho and Phaon. The latter has this title, "Argentile and Curan, a Legendary Drama, in five acts. Written on the old English model, about the year 1766." The story is taken from Warner's "Albion's England," and may be found extracted in Bishop Percy's "Reliques of ancient English Poetry," Vol. II. p. 238. fourth edition, where is a short, but excellent account of the author. The story is believed by that editor to have been invented by Warner, not being mentioned in any of our Chronicles. To give a detailed account of these two dramas, would require another article; suffice it to say, that the former is full of poetical language and fancy, and the latter a very dramatic story, worked up in a manner worthy of the author. Having said this, we shall leave our readers to have recourse to the volume, and undertake the pleasing task of judging for themselves, without much risk of finding occasions to disapprove.

ART. X. *The Sermons and Charges of the Right Reverend John Thomas, LL. D. late Lord Bishop of Rochester, and Dean of Westminster. Published from the original MSS. By G. A. Thomas, A. M. his Lordship's Chaplain and Executor, and Rector of Woolwich, in Kent. To which is prefixed, a Sketch of the Life and Character of the Author, by the Editor. Published for the Benefit of the Philanthropic Society, St. George's Fields, under the Patronage of his Grace the Duke of Leeds. 2 Vols. 8vo. 14s. Rivingtons, &c. 1796.*

IT will not be denied by us, either that the Sermons of Bishop Thomas deserved to be published, or that his Life deserved to be recorded; but we are far from being able to commend the manner in which the latter task has been executed by his relation Mr. Thomas. A vast quantity of irrevelant, or very slightly connected matter, with one or two private anecdotes, which almost any judgment would have suppressed, and several which few writers would have thought worthy of insertion, declamations on various subjects, neither well conceived nor elegantly written, form the tissue of this Life; which by such means is extended to near 200 pages. The principal facts recorded are, that Dr. John Thomas, the son of a respectable vicar of Brampton, in Cumberland, of the same names, was born at Carlisle, Oct. 14, 1712. He was sent to Oxford in the year 1730, where he was a commoner of Queen's College. Having completed his terms, he put on a civilian's gown, and became assistant at a classical academy in Soho Square, and thence removed to the situation of private tutor to the younger son of Sir William Clayton, Bart. Mr. Thomas took orders in 1737, and, in January ensuing, was presented to the rectory of Blechingley, in Surry, through the interest of his patron Sir William Clayton. Not long after, with the approbation, as Mr. T. states, of Sir William, he married his third daughter, then the widow of Sir Charles Blackwell. Jan. 18, 1748, he was appointed King's Chaplain; in April, 1754, Prebendary of Westminster; in 1762, Sub-Almoner; in 1766, Vicar of St. Bride's, London. In July, 1768, Dr. Thomas was made Dean of Westminster, on the resignation of Dr. Pearce. In July, 1772, he had the misfortune to lose his first wife, with whom he had lived on the happiest terms. His appointment to the Bishopric of Rochester did not take place till November, 1774,; and, in Jan. 1775, he made a second fortunate marriage with Lady Yates, widow

widow of Sir Joshua Yates, one of the Judges of the King's-Bench. His dissolution, which came on very gradually, did not take place till ten months after he had completed his 80th year; namely, on August 22, 1793. The character given by Mr. Thomas, of his worthy relation, is very high; but, we believe, very just: and may afford an useful example. We could have wished, however, that it had, in some points, been drawn up with more judgment.

The general characteristic of this good Bishop's discourses, seems rather to be sound and plain sense, than any peculiar force or brilliancy of conception or language. We shall select, however, the opening of a sermon, preached at St. James's, soon after the new year of 1753, in which, as if inspired by his text, and the nature of the subject, he certainly writes with an approach to sublimity of style. The text is Rev. x. 5, 6, "And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, that there should be *time* no longer." The discourse upon it commences in the following very striking manner:

"It is observable, that in the sacred writings, events of more than ordinary importance, are always proclaimed to the world with more than ordinary pomp and solemnity. Thus, to mention no other, the two greatest, and most interesting events to us, as men and Christians; the one, when the glad tidings of our salvation were announced, and the other, when the time of our probation will be closed, are each of them represented to us under such strong and affecting images, as may not only excite, but fix, our attention to the importance of the respective declarations. In both cases, indeed, an angel is the herald of the Almighty, and charged with the manifestation of his will. The former we find arrayed in the mild beams of benevolence and mercy: but the latter comes invested with all the attributes of power and justice: and as *that* addressed himself to the world in the endearing language of *peace on earth, and goodness towards men*: *this* alarms it with a voice of terror, and swears by him *that liveth for ever and ever, that there shall be time no longer*. In a word, *life and immortality are brought to life* by the one: death, and a *scarful looking for judgment*, are denounced by the other.

"To go about to explain this mysterious passage, would be to engage in an attempt, wherein there can only be large scope for *conjecture*, perhaps no sure ground of *certainty*: and, therefore, the enquiry would, at best, convey to us more amusement, than instruction.—And yet I cannot proceed to those useful reflections, which this portion of scripture suggests to us, without stopping to observe, what a marvellous and affecting description it contains; and under what sublime images the action is represented; as if the last warning to a thoughtless and inconsiderate world, was to be pronounced with the most irresistible proofs of veracity. To this end, all the powers of the several elements

conspire

conspire to render the person of the mighty angel that was to proclaim it, more illustriously awful. *He was clothed*, says the sacred writer, *in a cloud, and a rainbow was upon his head*; that glorious arch of heaven, which *the hand of the Almighty himself had bended*. As this was the distinguishing token of mercy to the remains of a sinful world that *perished by water*; so it seems to have been again displayed to remind the present world, that although the covenant of mercy still subsisted, the time of God's forbearance and long suffering was about to be limited. The description goes on, and tells us, that *his face was as the splendour of the sun*, as if by that he was to bring to light the *hidden works of darkness*—and *his feet were as pillars of fire*; by which, to use the language of scripture, he could *burn up the ungodly of the earth as chaff*. Thus invested with the terrors of the Almighty, he proceeds to execute his great commission, the manner of which is in every respect awful and affecting. For he is represented as setting *his right foot upon the sea, and his left upon the earth*; as claiming an absolute dominion over both constituent parts of the globe: when *lifting up his hand to heaven*, that every intelligent being of the universe might bear witness to the divine decree, he swears, and that *by him who liveth for ever and ever*; by him that called forth the bright divisions of time out of undistinguishable darkness: *by him who made the heavens, the earth, the seas, and all that is therein*; he swears, *that there shall be time no longer*.—Such is the awful and affecting manner in which this declaration is pronounced. But whether it relates to the determinate period of time, which the divine wisdom had set to the persecution of the *Christians*, the dispersion of the *Jews*, or the duration of the world, does not so much import us to know, as it does to consider the force and weight of the conclusion which it naturally suggests to us, *viz.* that, if the present life *be*, as it certainly *is*, a state of trial and probation for that which is to come, and the time of our duration here is now limited by the wise author of our being, to a short, and certain, but to us unknown, period; then will it become us, both as rational, religious, and accountable creatures, to look well to the management of our time, because on that alone depends a happy, or miserable eternity.

“ The conclusion is awful and interesting: human nature hath a common concern in it; and though *every season* is proper for enforcing it, yet the present is peculiarly so; not only because it is the *present*, but because we cannot better express our gratitude for the gracious indulgence of the days that are past, and the year that is gone; than by resolving to secure every spiritual advantage from those which *may be to come*.” Vol. II. p. 247.

Subjoined to the second volume, is the discourse preached at the funeral of the Bishop, in which very little is said concerning him, and that little not with any peculiar felicity; it is comprised in about twenty lines, in the 474th page. We commend the writer for speaking, on such an occasion, “ without flattery, though with feeling;” we should have praised him more, had he been fortunate enough to express his just feeling with somewhat more of vigour.

ART. XI. *Défense des Emigrés, &c. &c.—Defence of the French Emigrants, addressed to the People of France. By Trophimus Gerard de Lally Tolendal. Printed at Paris, Hamburgh, and in London. 8vo. 460 pp. 6s. De Boffe, Dulau, &c. 1797.*

WE do not here propose to announce, or recommend to public notice, a work which was known all over Europe as soon as it was published, and of which the numerous editions are disposed of with a rapidity equal to that with which they succeed each other; but we would willingly pay that tribute of homage and good wishes which is due from every man who commiserates the unfortunate, or is sensible of the claims of justice, and the interests of social order.

Never, perhaps, has a greater cause been pleaded at any period, or among any people. The Roman orator, demanding justice for the Sicilians, pleaded for a single province against a single man; for a province, of which the misfortunes had ceased, against a Prætor, whose power was at an end, and who was to be considered in no other light than that of a criminal trembling before his judges. But, in the present circumstance, it is all the Priests, all the Nobles, all the Magistrates, all the Proprietors; it is all men, all families, eminent for their morality, their genius, their rank, their fortune; it is, in a word, an immense portion of an immense empire to be delivered from injustice, and from unexampled sufferings. It is a whole empire to be saved from destruction; for, in the destiny of those proscribed wanderers, is interwoven the fate of an infinite number of their fellow citizens, who, though not exiled, are not less in a real state of proscription, which could never take place, or continue, but by an absolute and constant subversion of the state of social order.

Some of those oppressors who have sacrificed such a number of victims, are again invested with supreme power. It is from their hands he must snatch the rudder of the vessel, which they are obstinately striving to dash against the rocks. It is against them he must plead, before a people which they have scarcely ceased to tear to pieces, and which they have not yet ceased to menace.

If ever any one could be fitted, by a train of circumstances, to undertake the defence of a cause so great, and, at the same time, so disastrous and so difficult, it is undoubtedly the noble advocate who has taken it up.

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The Count de Lally Tolendal seems, from his infancy, to have been exercised, by domestic misery, for the office he was one day to fill in the midst of public calamities. He was scarcely fourteen, when his father, by a most iniquitous sentence, lost his head on the scaffold; the brave, the illustrious General Lally, crowned by Louis XV., on the field of battle, at Fontenoi; and whose memorable defence of the walls of Pondicherry, against a force thirty times superior, ought to have ensured to him the most brilliant rewards, rather than a shameful death. To this son, who had received from nature a most feeling and energetic mind, the last will of his father was delivered, by which, before he went to execution, he recommended to him the care of his memory and his innocence. From that moment, the young Lally devoted himself to the study of the great orators of antiquity, and the criminal codes of different countries. Thus prepared, the day after he came of age, he presented the tears of filial sorrow, and the complaints of oppressed innocence, at the foot of the throne. His complaints resounded over all France, and in every part of Europe; and the goodness of Louis XVI. was interested in his favour. He had the public opinion on his side, and the voice of those who were qualified to be the proclaimers of it. He created an alarm even in the despotic power he had to combat. At length he triumphed; and the decree, by which his father lost his head, was reversed by the king and council. But his task was not yet finished. It was not enough to have the condemnation of his father reversed: he laboured to have his innocence proclaimed.

By the complicated forms of French jurisprudence, the King's council could only effect the former purpose; it was to one of the Courts of Parliament he must apply to obtain the latter. Here the Count de Lally had a new contest to begin, which lasted ten years, and was not terminated at the time of convening the States General, in 1788. In this obstinate contest there was, on one side, a coalition of the parliamentary tribunals, at the same time judges and parties; with resolutions, formed by each of those courts, to support the former proceedings; resolutions, which were strengthened by the fatal quarrels which had arisen, between the ambition of the Parliaments, and the authority of the King. The trial of a General in the army, and Viceroy of India, which, to the gentlemen of the long-robe, appeared a shining triumph over sovereign power, had followed those quarrels. Opposed to these, was a young man, supported only by filial piety, and the courage it inspired; announcing that he had sacrificed his whole life, and all the faculties of his mind, to that one duty; comforted,

sorted, rather than supported, by the royal favour and public opinion; obliged to renew the combat incessantly, blow after blow, against the Colossus of judicial power; overturning successively all the monuments of illegality, without being able to raise one to justice.

Count de Lally Tolendal, in the 10th year of this pious war, had caused ten of those Arrêts of Parliament to be reversed, and was labouring to break the 11th, when the States-General were convoked; where, though of a foreign family\*, he had the honour of being the third deputy of the French nobility after the Count de Clermont Tonnerre, and the Duke de la Rochefoucault. It seemed, that Louis XVI. desirous of being surrounded by men of probity, had himself called this dutiful son to the functions he was to fulfil, as is clearly indicated by the letters patent then issued in his favour; which we find printed in the French Journals of 1789.—In these letters, by which the King creates him Grand Bailiff of the sword, his Majesty recites “the fidelity, the zeal, the distinguished services rendered to him in his armies, by the family of Count de Lally Tolendal, and by the regiment of his name:”—a remarkable clause, which being registered by the parliament of Paris, was the last seal put to the re-establishment of the memory of General Lally. His Majesty says after,

“That he applauds the filial piety which had animated the Count de Lally. He recapitulates the favours and promises that he had granted him, in consideration of the services of his family, and as a mark of the satisfaction he feels at his conduct, and the favour in which he holds him.”—Then the King adds, “Desiring always to give him fresh proofs of it, knowing how ancient is his nobility, the virtuous use he makes of his talents, and willing to give him opportunities of employing them in our service, and that of the state, for which cause,” &c.

The part the Count de Lally would act in the assembly of the States-General was, from that time, easily foreseen. He who had seen his father judicially assassinated after a dark procedure, and the horrors of an illegal imprisonment, could not believe that there was nothing to reform in the system of go-

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\* Sir Gerard Lally, of Tollendally, Baronet of Ireland, followed King James II. to France, where he died Brigadier-General of the armies of his Majesty the most Christian King. He was father of the unfortunate General Count de Lally, and was the sixth descendant of Malachlin Mun Durmond ô Mul-lally, Irish chieftain in Connaught; who submitted himself and his towns, lands, and vassals, to the crown of England, by indented articles of agreement between him and Sir Anthony St. Leger, then Lord Deputy, in 1541.

vernment under the existing laws. He, whom the virtuous Louis XVI. had honoured with glorious and consolatory testimonies of his esteem and favour, would naturally devote himself to the person, as well as join in the intentions of that benevolent monarch. In short, a man, who had till then given himself up to the performance of one single duty, which he had scrupulously fulfilled, would not be less faithful to the new obligations he was about to contract.

The Count de Lally then was of the number of those who wished for a just and lawful monarchy, such as Louis XVI. himself desired, with a temperate and reasonable liberty, such as all good citizens and faithful subjects demanded. Above feeling a superstitious attachment to prejudices, which it was then impossible to support, he still opposed with the greatest firmness, all dangerous innovations; beginning with that famous, and fatal declaration of the rights of man. In the chamber of the nobles, he omitted nothing that could determine them to measures, in which alone he thought there was any safety. Without pretending to pronounce on the measures themselves, we cannot think it possible to admit a single doubt of the zeal and sincerity of the person who proposed them.

The day after the union of the three orders, or the forming of only one chamber, he employed himself constantly in endeavouring to find some means of conciliation, amidst the warring passions which were then at work; and especially to ensure personal safety, property, the throne, and the sovereign, against the attacks of folly and of crimes, which became more daring every day. From the 31st of August, 1789, a price was put on the head of M. de Lally, in the Palais Royal; and he pleaded with greater force than ever in the tribune, for the sanction of royalty, and for the necessity of dividing into separate chambers, that one monstrous body, which devoured every other power. At length, after the affair of the 7th of October, 1789, expecting nothing more of the National Assembly, believing no longer in the safety of the King, nor in that of the legislature, the Count de Lally despaired, perhaps too soon, of the public good; left the Assembly, and left the motives of his retreat, as well as a testimony of his high indignation, in a letter, which Mr. Burke thought fit to annex to his immortal work on the French Revolution\*.

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\* Mr. Mallet du Pan, that energetic painter, and sagacious foreteller of the calamities of France, has applied to the retreat of M. de Lally, Mounier, and some others, that well-known sentiment of Addison:

“ When impious men bear sway,  
The post of honour is a private station.”



Two principal circumstances appear to us again to have brought forward the political principles of M. de Lally. The union which still exists through him between the interests of the people, and the King : and that kind of influence which he enjoyed from the knowledge they had of his whole life, and from the opinion with which he had impressed them of his rectitude, and his feelings. On the memorable 16<sup>th</sup> of July, 1789, when the King had invited the National Assembly to send a deputation to the Parisians, to inform them, that the troops had received orders to retire, Count de Lally belonged to that deputation. He harangued the Parisians. He pleaded in a high tone the cause of Liberty ; but constantly united it with that of monarchy. He founded both on the virtues and benevolence of the monarch.—He dared to speak to the people of their duties, at a time when they were accustomed to hear only of their rights ; and he was crowned by the people, on the very spot which had witnessed the tragical end of his unfortunate father.

In November, 1792, when the virtuous and unfortunate Louis XVI. was brought to trial, the Count de Lally, who, on the 10<sup>th</sup> of August, was near losing his life for his sake ; who, the day before the 2<sup>d</sup> of September, had been delivered, as it were miraculously, from his dungeon, where he was to have been murdered, offered to defend his King, at the bar of the Convention ; and Louis XVI. informed of this offer by Mons. de Malherbes, said, after reading the letter : “ I am not surpris'd at it—He loved me !”

Undoubtedly there is not among all the French emigrants, a man more proper to undertake their defence, than he whom fortune had placed in such a situation ; than he on whom providence had imposed such duties, endowing him with such sentiments and faculties ; and had forced, and instructed from his infancy, to pursue, to unmask, to combat, to disarm, and beat down fraud, injustice, and violence.

We confess, that under each of these points of view, the champion of the emigrants has fulfilled, perhaps surpassed, what we had promised ourselves from his undertaking. We shall not praise the eloquence, the force of reasoning, the touching sensibility which characterize every page of the *Defence of the Emigrants*. We shall only repeat what has been said a thousand times in France, and out of France : “ It was what every body expected from him.”

So many dissertations and critiques have appeared, in publications foreign and domestic, on the subject of this *Defence*, that we have been desirous to give a character of novelty to our account, by collecting, with some diligence, a few biographical

graphical notices concerning the respectable author. These will, we doubt not, appear interesting to our readers; and will afford them the additional advantage of reading the Defence, should they be disposed to do so, with full information of the situation and character of him by whom it has been written. We shall subjoin a short view of the work itself.

M. Lally begins by appealing, as he says, not to the Tribunals, not to the two Councils, not to the Directory, but to "the People of France," whom he thus defines.

"PEOPLE OF FRANCE, it is to you that I address my defence! Not to those who, to all their other usurpations, have added that of appropriating your name to themselves; to all their perfidies, that of calumniating the name they usurped; to all their crimes, that of disgracing it. But, the true French People, who, far from having been accomplices with our oppressors, have partaken of our misfortunes, have been persecuted and wounded at the same instant with us. To all those of the French, who, even amidst the effervescence of the passions, have kept a pure heart, or have expiated generous errors by a still more generous repentance:—To the universality of good Citizens now existing, in whatever class they may be placed,"

He then proceeds to particularize the principal classes. The honest electors, the judges and juries, the cultivators, those who have suffered tyranny of all ranks, the soldiery, &c. M. Lally is very wisely studious to prove, that he is free from inveterate prejudices, and therefore states his reasons in favour of the present constitution, in preference to those of 1791 and 1793.—The opening of this part is remarkable.

"People of France! a third constitution has been given to you, and its duration has already exceeded a year; which is more than has happened to you before, since the commencement of your troubles."

Then, after a little introductory matter, he thus proceeds:

"In comparison with this constitution of 1795, what was that of 1791, that monstrous production, formed of heterogeneous parts; which did not contain one article but what was contradicted by some other, offered not a single benefit which it did not render impossible, nor conferred a single authority which it did not render futile; put every thing into a state of contention instead of union; made a system of anarchy, and laid the foundations of dissolution?"

"In comparison with the constitution of 1795, what was that of 1793? A code for which no human language can find a proper epithet; that code which, in the name of society and laws, exposed men to all the miseries which it is their first object to avoid, when they form societies, and submit to laws.

"Can we fail to see the immense advantage arising from the mere division of your legislative assembly into two councils, after those three legislatures formed of a single house, which, refusing upon each other

other in their calamitous succession, had oppressed, wasted, ensanguined, and dishonoured France, for the six preceding years?

“ How much force your executive power already possesses! compared with that phantom of a king, which, in 1791, seems to have been left, only to allow the possibility of one more crime in France!

“ What a check is, at the same time, already imposed upon the executive power, so extravagant and so sure of impunity, when it resided in those *Committees of Death*, which, by an inconceivable contradiction, were called *Committees of Safety*!

“ How much is the number of governors already diminished! since we see only five Directors, after having had sometimes ten, sometimes twenty, sometimes seven hundred, sometimes twelve hundred kings, all at the same time legislators, pontiffs, generals, financiers, magistrates, judges; by turns the creators, the rivals, and the tools, of forty-four thousand sovereign municipalities, themselves regulated finally by as many Jacobin Clubs!

“ How many obstacles are removed from the movement of the political machine, what hopes given, and what means opened, to all the friends of peace, order, and justice, by the *absolute prohibition* of those *popular societies, those affiliations, those correspondences\**, which, extending, from one end of France to another, a conductor as rapid as it was terrible, kept its lightning always ready to be discharged upon the head of every innocent man.” P. 20.

In this manner does M. Lally proceed, pointing out, very candidly, the advantages gained by France from her last constitution; particularly praising it for placing the *duties* of men by the side of their *rights*; for declaring, that “ on the maintenance of property all social order depend<sup>†</sup> ;” and for defining equality as reason defines, and as we have long defined it in this country. “ *Equality* consists in this, that the law is the same for all, whether it protects, or whether it punishes<sup>‡</sup>.” He concludes his view by praising the full toleration of religion afforded under the present constitution. At the same time, he confesses that the appointment of the Five Directors is a measure which he cannot fully estimate. “ Though a candid appreciator of your new constitution, I am far from vouching blindly for it. I perceive in it continually that great and terrible problem, of the *first magistracy* of a state, and that an immense state, rendered elective, temporary, and divided between the wills of five men. In this point, whether your legislators

\* Art. 360, 361, 362, of the present constitution. An example by all means to be followed, in this country.

† “ Sur le maintien des propriétés repose tout ordre social.” Const. Art. 8. sur les *Devoirs*.

‡ “ L'égalité consiste en ce que la loi est la même pour tous, soit qu'elle protege, soit qu'elle punisse.” Art. 3. *Droits*.

have made a discovery, or pursued a chimera, &c. are questions which experience only can resolve." M. Lally then proceeds to consider expressly, that which more belongs to his subject, the Laws against Emigrants; and, taking up the two most general accusations against them, he carefully examines their force and justice. The accusations are these—

“DES TRAITRES, qui sont sortis de leur patrie pour venir l'attaquer, les armes à la main:—DES LACHES, qui ont abandonné leur patrie lorsqu'il fallait prendre les armes pour sa défense\*.” From these reproaches, it is evident, that the females at least are excepted; and it is their cause which the orator first takes up, with a just indignation against the monsters who massacred women, as well as men, in their revolutionary fury. This passage we shall quote in the original language, as a fine specimen of the author's style.

† “Les femmes, grand Dieu! les femmes coupables de lâcheté ou de trahison! Ah c'est à elles qu'il appartient de porter ces accusations, au lieu de les subir! La patrie est née de la famille, la nature a précédé

\* TRAITORS who left their country to return in arms to attack it:—COWARDS, who forsook their country, when they should have taken arms for its defence.”

† “Women, just heaven! Women guilty of cowardice or treason! Alas, it is they who ought in this case to prefer these accusations, instead of suffering under them! Families are prior to countries, and nature has a claim more early than citizenship. The citizen, undoubtedly, is less bound to defend the soil he cultivates, than the man to defend the womb which gave him life, or that to which he owes the name of father. The whole body of society is pledged to protect the mothers, the wives, the sisters, or the objects of love, who support, who strengthen, who embellish, the social union. THE COWARD, is he who abandons them; the TRAITOR, is he who denounces them; the MONSTER\*, is he, who aiming the knife at the bosom of a ripening virgin, or venerable matron, equally defenceless, destroys, with as little pity as danger, a life which he ought to have defended at the hazard of his own. Impious TERRORISTS, this is, be assured, the most dreadful mark of horror, the most disgraceful mark of degradation, which has made you despised as much as hated. This is, if I may so say, the most complete obliteration of every feature of humanity. The savage in his den, the cannibal in his fury, respect women. A tribunal assassinating by judicial sentence troops of innocent fugitives, who tried only to escape from prison, death or dishonour, was an object perfectly new in the history of men. Lists of proscription filled with female names, had never yet been seen. The sack of a city taken, by assault, is the only picture that resembles your legislation.”

\* So we expressly called an attacker of women in England, Rev.

la cité. Certes le citoyen n'est pas encore aussi astreint à défendre le sol qu'il cultive, que l'homme à défendre le sein ou il a reçu la vie, le sein qui l'a rendu père. Le corps entier de la société est solidaire envers les mères de familles, envers les épouses, les sœurs, les amies, que entretiennent, ou reserrent; ou embellissent le lien social. *Le lâche*, est celui qui les abandonne; *le traître*, celui qui les livre; *le monstre*, celui qui portant le couteau dans la gorge d'une vierge naissante, ou d'une matrone venerable, également indéfendues, tranche sans pitié, comme sans péril, la vie qu'il devait protéger au prix de la sienne. Terroristes impies, c'est là, n'en doutez pas, le signe d'horreur le plus effrayant, c'est là le signe de dégradation le plus avilissant, que vous ait dévoués à l'opprobre autant qu'à l'exécration. Ça éte, si je puis m'exprimer ainsi, l'effacement le plus complet de tous les de traits de l'espèce humaine. Le sauvage dans ses antres, le cannibale dans ses orgies respectent les femmes. Un tribunal assaillant judiciairement un troupeau d'innocentes fugitives, qui ont voulu se soustraire à la prison à la mort, au deshonneur, un tel tribunal ne s'était pas encore rencontré, dans l'histoire des hommes. Des listes de proscription remplies des noms des femmes ne s'étaient pas encores vues. Le sac d'une ville prise d'assaut est le seule image où se retrouvent les actes de votre législation." P. 33.

M. Lally next takes up the cause of children; and then proceeds to examine the different causes of emigration in men; in which part, no one can doubt that his eloquence must find abundant scope, in describing the fatal necessity by which such multitudes were compelled to take that step. Entering into the particulars of that question, and having justice completely on his side, it will not be doubted, by any who know the powers of the writer, that he has made good use of his advantages. He has done so in fact; and taking the different epochs of horror in the years of revolution, he has shown what force was then employed to compel that emigration, which the law has since made punishable as a crime. It is a most striking part of this pleading, where enumerating in a truly pathetic manner, some of the most pure and illustrious victims of the system of murder, the orator apostrophizes his countrymen, and says, "well! were all these victims alive, and with us, would you tell them that they had fled like cowards from their country, and abandoned it in the hour of its danger?—Their death you say was a crime, and you have pretended to punish the authors of it, yet were they still alive, and were they now to return, you would slaughter them as they were slaughtered before, and make the sword of your law the same as the sword of Robespierre! My God;" adds he, with infinite force, "what head would not turn, what heart would not sink, at the necessity of having such arguments to urge?" In page 158, he reduces the whole merits of the case to a few questions, to which he demands

demands a categorical reply; and concluding, that it is impossible for the people of France to reply otherwise than in the affirmative, he argues with great energy, from that supposed concession, in favour of every class of emigrants, even those who have been in arms. It is impossible to pursue throughout, the particulars of this eloquent pleading. Suffice it to say, that it is worthy of the author, and worthy of the cause, though there may be parts to which objections will be raised by different minds; nor can we doubt, that its effects in France will be considerable. When any state of calm returns, the voice of reason and of justice will be heard; and though the complete restoration of property be now perhaps impracticable, the emigrants, will probably, be ere long recalled, under such allowances, as will enable them, at least, to subsist in their own country, and to rise in it again by laudable efforts, instead of remaining in hopeless banishment. This we wish, and this we expect.

ART. XII. *A Sermon, preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Tuesday, May 10, 1796. By the Reverend Thomas Rennel, D. D. late Fellow of King's College, Cambridge. To which are added, Lists, &c. 4to. 1s. Rivingtons.*

IT is with great pleasure that we perform the duty, for such we esteem it, of recommending this discourse to the particular attention of our readers. A composition of more able conception, more judicious arrangement, of more manly dignity, or more temperate, yet energetic eloquence, we have not often perused. It contains a just and moderate, but, at the same time, a strong vindication of the Church of England; which no where so deviates into mere panegyric, as to excite either the blushes of her friends, or the indignation of her adversaries. The text is admirably chosen, from the eighth chapter of the 2d Ep. to the Corinthians, vv. 23 and 24. "They are the Messengers of the Churches, and the Glory of Christ: wherefore shew ye to them, and before the Churches, the proof of your Love."

The preacher begins by considering the reciprocal love which originally subsisted between the Ministers of the Gospel and their converts; of which he produces one or two well-chosen, and very affecting examples. In considering these examples, however, he warns us to avoid two opposite causes

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of error; the one, that of deeming such excellence altogether unattainable in the present day; the other, that of making no allowance *whatever* for the change of circumstances, repining that every thing is not the same as it was in the Apostolic Age, and making comparisons only for invidious purposes. To men of temperate judgment, equally remote from both these extremes, he makes the appeal of *the Church of England* in behalf of her orphan children, "in consideration of her own dignity, rank, and importance in the order of Protestant and Christian churches; of the faithful discharge of duty; and of a close fellowship of interests and benefits, both spiritual and temporal, with the laity of these kingdoms." P. xi. These claims are then separately considered. First, therefore, that of "her rank among the reformed churches." Adverting to this, he very properly looks back to the origin of *the Church of England*.

"Her original," he says, "was truly primitive, it was watered by the blood of her Fathers. Their faith and firmness were very early called forth by the Papists to a sharp and fiery persecution. To her first Bishops, among whom was her venerable Primate, *their* pre-eminence was a pre-eminence of *suffering*, and their high dignity a crown of martyrdom! They prophesied in the midst of the flames by which they were consumed, that their sufferings would not be forgotten by the English nation, but that a light would be kindled which the darkness of Antichrist would never again extinguish or overcome." P. xii.

He next touches upon the doctrines and discipline of this church, which he pronounces to be Evangelical and Apostolical. The actual exertions of our church are then noticed, among which, the chief is its marked and steady opposition to the corruptions of Popery. For this cause, as we fear he observes with but too much justice,

"The Church of Rome is *known* by those who have either by reading or conversation an opportunity of learning the sentiments of its leading agents, to consider the existence, the prosperity, and the stability of the English Church, as the *only* impregnable barrier to its revival in this kingdom. The Papists well remember that it was not the SECTARIES, but the CHURCH OF ENGLAND, which stood in the gap, near the close of the last century; nor will the honorable testimony of the first House of Commons, which assembled after the grand Revolution, recording in a solemn vote of thanks the grateful sense of the nation, for the exertions of the English Clergy in the time of danger and calamity, ever be erased from their recollection. Of course, the antipathy of either English or foreign Papists, while Popery is what it is essentially, and what it ever has been, cannot be *softened by any benefits*, or disarmed by any extension of immunities (as we have recent, wide, and UNDENIABLE experience). The sub-

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version of the Church of England is their first, their darling object and till this can be accomplished, an invincible obstacle is opposed to every design they can form, and every effort they can make." P. xv.

Notwithstanding this, the author commends, very properly, the benevolence of our Church to the Romish clergy in distress; and truits that she will not suffer either "her zeal to degenerate into violence, or her moderation to be lulled into indifference." Her opposition to heretical sects is next considered; her conscientious attachment to good government; and, lastly, the learning and abilities of her ministers. These two latter parts, as full of good sentiment and good writing, we will finally lay before our readers.

"Neither among the direct services done to the society in which she is planted, can we, or ought we, to overlook the conscientious obedience to the constitutional government of this country, which the Ministers of the Church of England have both preached and enforced. Knowing that the wisdom from above is first peaceable, then gentle, they have scorned to court a momentary popularity, by flattering and fomenting the licentious passions of men, to their mutual destruction, confusion, and devastation. To the constitutional and limited monarchy of the country, they have felt it their duty to promote a warm attachment at all times, and in none more than in those of its greatest calamity and depression. Theirs, we trust, is not the friendship and adherence of *prosperity* only: in the most turbulent and tempestuous seasons, they enjoined, and we trust will boldly continue to enjoin, fear to God and honor to the King. Their lessons ill accord with those delusive prospects of perfection in civil government, which while they pretend to secure the rights and to advance the liberties of mankind, promote that spirit of ferocious contention and proud turbulence, which threaten utterly to annihilate both. While therefore the blessings of order and security are felt and acknowledged, while the miserable effects of uncontrolled passions, and licentious theories are visible and palpable; while the English constitution diffuses protection, plenty, and security, the uniform conduct of the English Clergy in founding the duty to Kings, on the word of Him by whom *Kings reign*, will be thought by all good men a beneficial discharge of duty *both* to God, their country, and to posterity; a duty never more called for than by the awful exigency of the times in which we are thrown! Of this Church then, we may surely say, "for our Brethren and companions' sakes we will wish Thee prosperity."

"To close all, it might be added, though upon a subject on which the Church of England, from every principle, is at least inclined to glory, it might be added, I say, that in no province of learning or science, by which the national character has been raised in every country in Europe, have advances been made, but that the English Clergy have been in the *very foremost* ranks. Nay, farther, by the eloquence of her preachers the standard of the English language has been raised and fixed. From the majestic circumscription, and overwhelming pathos of a *BARROW*; the vehement, eager, artless impetuosity



taosity of a TILLOTSON; the ornamental, copious, flowing elegance of an ATTERBURY; from the masculine precision, and the nervous gravity of a SHERLOCK; the beauty, the variety, and the resources of our native tongue have been most transcendantly exhibited and explored. These, and such like illustrious models, both the Senate and the Bar have, we well know, not disdained to consider as the most exuberant sources of those streams by which they are both enriched and fed. And we confidently hope, that not only the style and diction of these illustrious masters have been the object of their imitation and the foundation of their eminence, but that also the principles these venerable men professed, and that nursing mother the Church, which bore them, will have their support, affection, and adherence, till time shall be no more." P. xviii.

In a subsequent note, a noble, and indeed, a sublime testimony is borne to the church of Scotland, part of which is conceived in terms which we cannot resist the desire of inserting. "But though we find not this, (Episcopacy) yet other strong marks of excellence we gladly discern, and freely acknowledge. The Church of Scotland is PATIENS OPERUM PARRIQUE ASSUETA. Primitive marks surely! and, indeed, when we consider the vigilant exertions, &c. &c. we cannot but highly esteem and embrace our brethren in one common Lord, and hail them in the language of the purest antiquity: *Λοπαζεται υμας η Αγαπη των αδελφων—Χαρις υμιν, ελεος, ειρηνη, υπομογη δια παντοσ!*" The remainder of this discourse consists in the application of the whole to the Charity, which is as excellent as the body of the Sermon. After what we have cited, we will not insult our readers, by saying any more respecting the merit of the composition, but leave them to enjoy, as we have done, the perusal of the whole.

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**ART. XIII.** *Medicina Nautica. An Essay on the Diseases of Seamen; comprehending the History of Health in his Majesty's Fleet, under the command of Richard Earl Howe, Admiral: By Thomas Trotter, M. D. Member of the Royal Medical Society, an Honorary Member of the Royal Physical Society. Physician to the Fleet. 8vo. 487 pp. 7s. T. Cadell and W. Davies, Strand, London. 1797.*

**N**O branch of medicine has been cultivated with more zeal and industry, than that which relates to the cure of diseases incident to the navy; and the success has been answerable, in a great degree, to the zeal with which it has been handled. Hence we rarely now hear of the operations of a fleet being considerably impeded by the unhealthiness, still less by the

death, of a large portion of the men, both heretofore so frequent. Indeed, from the journals of some navigators, particularly of the late Captain Cook, it appears, that a sea voyage, under proper regulations, is so far from being inimical, that it seems peculiarly favourable to health and life. This pleasing alteration has been found to have taken place, not so much in consequence of improvements in the modes of treating the diseases of seamen, although in these also many beneficial changes have been made, as from a steady perseverance in a prophylactic or preventative plan; that is, from due care being paid to the diet, air, exercise, and cleanliness of the men. But these changes in the habits of living, and methods of training, and disciplining the men, although suggested by the physician or surgeon, could only be carried into effect, by the concurring assistance of the officers, and of government. Nothing less than the personal attention of the officers, in seeing every part of the ship cleaned and ventilated at stated times, and in obliging the men to wash and clean themselves, could have effected the salutary change that has taken place; while, on the part of government, very considerable additional expences were necessarily incurred. Of the alacrity with which the officers have undertaken the additional labour these cares have introduced, and the liberality with which government has supplied what was necessary for the perfection of the work, abundant proofs are given in the volume which we are here to examine.

Two Discourses are prefixed to the Essay. In the first, an account is given of the improvements recently made in the state of the seamen; many of them on the suggestion of the author. These abundantly confute the calumnious reports of the disaffected, and show the truly paternal care of government, to this very useful and valuable class of our countrymen. In the second, a plan of further improvement is marked out, which seems in general practicable, and likely to answer the purposed intentions. The author's enthusiastic fondness for the navy, and his zeal to promote the service, is evinced in almost every page; but is no where more conspicuous, than in his character of a British Sailor, which we hope, notwithstanding the black shade cast over it, by the late disgraceful events, our seamen will again deserve.

“That courage which distinguishes our seamen,” the author says, p. 37, “though in some degree inherent in their constitution, yet is increased by their habits of life, and by associating with men, who are familiarized with danger, and who, from national prowess, consider themselves, at sea, as rulers by birth-right. By these means, in all actions, there is a general impulse among the crew of an English man

of war, either to grapple the enemy, or lay him close aboard. Frenchmen shudder at this attempt; and whenever it has been boldly executed on our part, they run from their quarters, and are never to be rallied afterwards. Nor does this courage ever forsake them; we have seen them cheering their shipmates, and answering the shouts of the enemy, under the most dreadful wounds, till, from loss of blood, they expired. Their pride consists in being reputed thorough-bred seamen; and they look upon all landmen as beings of inferior orders. This is marked in a singular manner, by applying the language of seamanship to every transaction of life, and sometimes with pedantic ostentation. Having little intercourse with the world, they are easily defrauded, and are dupes to the deceitful wherever they go; their money is lavished with the most thoughtless profusion; fine clothes for his girl, a silver watch, and silver buckles for himself, are often the sole return for years of labour and hardship. When his officer happens to refuse him leave to go on shore, his purse is, sometimes, with the coldest indifference, consigned to the deep, that it may no longer remind him of pleasures he cannot command. With minds uncultivated and uninformed, they are equally credulous and superstitious: the appearance of the sky, the flight of a bird, the sight of particular fishes, failing on a certain day of the week, with other incidents, fill their heads with omens and disasters. The true-bred seaman is seldom a profligate character; his vices, rarely partake of premeditated villainy, but rather originate from want of reflection, and a narrow understanding. In his pleasures he is coarse, and in his person slovenly; he acquires no experience from past misfortunes, and is heedless of futurity. Some new traits are engrafted on his character, by coming aboard a man of war, and are to be traced to the custom of impressing them. This is apt to beget a fulkiness of disposition, which is gradually overcome, when he recollects that he only resigns his own liberty for a season, to become a champion for that of his country. It, however, often preserves a determination to watch every opportunity for effecting his escape: it is also the source of numerous deceptions, by making him assume diseases to be an object for invaliding. Hence he employs caustics to produce ulcers; inflates the urethra to give the scrotum the appearance of hernia; and drinks a decoction of tobacco to bring on emaciation, sickness at stomach, and quick pulse. If such," the author adds, "are the follies and vices of the sailor, his virtues are of the finest cast. In the hour of battle, he has never left his officer to fight alone; and it remains a solitary fact in the history of war. If in his amours he is fickle, it is because he has no settled home to fix domestic attachments; in his friendships he is warm, sincere, and untinged with selfish views. The heaviest of metals becomes light as a feather in his hands, when he meets an old ship-mate, or acquaintance, under distress; his charity makes no preliminary conditions to its object, but yields to the faithful impulse of an honest heart. His bounty is not prefaced by a common, though affected harangue, of assuring his friend that he will divide with him his last guinea; he gives the whole; requires no security, and cheerfully returns to a laborious and hazardous employment, for his own support."

To this portrait we readily give our assent. In what detestation then ought we to hold those persons, who have succeeded in drawing from their allegiance, and their duty, a considerable number of those men, whose extreme credulity, and ignorance of the affairs of the world, renders them incapable of detecting the malevolent views of their seducers, and who, when stimulated into rage, are as boisterous as the element on which they are bred! After a statement of the health of the fleet, which is given in considerable detail, and occupies upwards of an hundred pages, the author treats of contagion, typhus, and the yellow fever; of rheumatism, dysentery, and scurvy, but it would lead us into a detail, much too long for our miscellany, to follow him through each of these essays, which are in general written with care and precision. A few general remarks must suffice. No dependence whatever is to be placed, he says, on fumigations, either of burning sulphur, gun-powder, vinegar, or the muriatic or nitric vapour, lately recommended by Doctor Smyth, in correcting or destroying contagion. He has seen them persisted in for weeks; and, during the whole time, fresh patients were daily added to the list of the infected.

“ In the present improved discipline of our navy, I have never found it a very difficult business,” he adds, p. 225, “ to eradicate an infectious disease, provided my directions were duly complied with. The whole preservative means are comprised in the immediate removal of the sick, cleanliness in person and clothing; fires, to keep the men warm in the winter season; avoiding cold and moisture, fatigue and intoxication; and keeping the ship dry, and properly ventilated. In an infected ship, an active and sensible officer will be employed in airing the people's bedding and clothes; distributing orders to the inferior officers, to see that their men are clean in their persons, that their dirty things are washed twice a week, and that they have clothes sufficient to keep them warm. If the weather is cold, we shall see him ordering the decks to be dry-rubbed with sand, or scrapers, and washing with water laid aside; his men will not be allowed to go aloft when it rains, or into boats when it blows hard. To give the decks a cleanly appearance, they will be well white-washed; and, lastly, to combine in his method the advantages of pure air with warmth, the ports will be opened to leeward, and only the scuttles to windward, or the whole fitted with safes of bunting, and stoves lighted in every part that can do good. To all these means of preserving health, amusements should be found, to keep the minds of the people in action.”

Among these, the author includes music and dancing. Typhus, or infectious fevers of any kind, he says, rarely originate now, in our ships of war. The infection is generally brought from the tenders or receiving ships. Scurvy, he thinks

thinks, is principally occasioned by a want of fresh meat and vegetables, and strenuously recommends a large allowance of lemons and oranges in all long cruises, which he has found equally efficacious in preventing and curing that disease. As the author's experience has been very considerable, which has enabled him to acquire a thorough knowledge of the diseases he describes, his practice will be found to be in general rational and decisive. A narrative of the means used to extinguish an infectious fever on board the Brunswick, under the direction of the captain, now Admiral Sir Roger Curtis, and which was printed for his friends, is added, with Dr. Trotter's apology, for publishing it without leave of the author. This, besides being written in a masterly manner, is an honourable testimony of the zeal with which the British officer pursues every object that tends to ameliorate the condition of the sailors, and of the attention with which that respectable commander in particular, had read and comprehended the rules laid down by the most approved writers on the subject. The volume concludes with an account of an amputation at the shoulder, in a wounded French officer, performed at sea, by Mr. Bird, surgeon, of his majesty's ship Niger. The operation appears to have been performed in a masterly manner, and was completely successful. It is scarcely necessary to add, that we consider this as a very valuable production; and, although its peculiar object is the prevention and cure of the diseases of seamen, yet the observations will be found, in numerous instances; not less useful to the general practitioner.

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ART. XIV. *Oriental Collections, for January, February, and March, 1797.* 4to. 92 pp. 12s. 6d. or 2l. 2s. for four Numbers. Cooper and Graham, Bow-Street, Covent-Garden.

THE study of the Oriental languages, is found to be connected with so many important branches of knowledge, that it is not surprising to find it daily becoming more fashionable. The public is much indebted to Major Ouseley, for engaging in the present undertaking, which must be attended with considerable trouble and expence. He has already furnished us, in a former elegant publication, with the means of acquiring such a knowledge of the hands chiefly used by the Arabic and Persian writers, as will enable those who apply themselves

themselves to these studies, to take advantage of the ample treasures of Oriental literature, which are now repositied in our public libraries; and the specimen he has given us of a new type, representing the Taleek Character, is a sufficient proof of the spirit, industry, and skill, with which he attaches himself to the task he has undertaken. The Prospectus prefixed to this first Number of the Collections, not only displays the general plan of the work, but shows to what important and useful purposes it may hereafter be applied. It will probably rise in consequence every day, in proportion as it attracts the attention of the learned, and excites their emulation. In the present collection, the most curious and laboured pieces are the Remarks on the Collation of Manuscripts, and the Anecdotes of Indian Music, by Major Ouseley himself. The latter, in particular, is an interesting subject, which deserves to be further pursued. The Persian lines on the Deity, translated by the same gentleman, have this peculiar merit, that they give us a just representation of the original, and enable us, therefore, to form some estimate of the style and manner of Persian writers. We cannot bestow the same praise upon other articles. The sketch, by the Rev. John Haddon Hindley, of the History of Al Maranabbi, is curious and interesting, as far as it brings us acquainted with an eminent person. The two specimens of his poetry, which Mr Hindley has accompanied with translations in verse, are not calculated to give us any very exalted ideas of this Arabian author. They are, however, not destitute of beauty, and the style is concise, nervous, and simple. We find nothing, in the original, of "sickness feasting her jaundiced eyes," "the earth in convulsions," or "valour on fire;" and while we perfectly agree with Mr. Hindley, as to the difficulty of transfusing into an European language, the spirit and character of Arabian compositions, and are far from wishing to discourage those gentlemen who choose to give us specimens of their own poetical talents, by putting Oriental ideas into English verse: we think it would add greatly to the utility, and not in any degree detract from the agreeableness of their productions, if they would subjoin close and literal translations. This is the method which has been practised by the greatest Orientalists, by Pococke, Reviscky, and Sir William Jones. Not only our curiosity would, in this way, be gratified, by having the peculiarities of the Eastern idioms brought before us, but the student would, as they became familiar to him, find the prosecution of his researches facilitated. We shall dismiss this article by remarking, what we conceive to be, a mistake of the transcriber in the title, and the first line of

of the first of these poems. The sense requires *اعتل* instead of *سيف الدولة*. The Root *اعتل* signifies to make haste, to run head-long to any thing bad, consequently to be dangerously ill. *اعتل* is the fourth conjugation, and has a transitive sense. The first line, therefore, should be written thus :

إذا *اعتل* سيف الدولة *اعتل* أرض

*Ægrotavit Seifu'ddaulet, Ægrotare fecit terram.*

The Description of the Bulbul, and of two remarkable trees, by Col. Ironside, and the Journal of a Tour into the Country of the Nizam, are interesting, as those descriptions must always be, which present to us the productions of distant countries, and the modes of life which prevail there. The Poem of Sadi is improperly called a Sonnet. That word properly denotes a poem consisting of a definite number of verses, with regular returns of a definite number of rhymes. The running-hand of the Jews of Amsterdam, can be of no use to literature; nor is the Cufic fragment of such importance as to have deserved engraving, or to justify the expence of a moment's time to decypher it. It is not an *inscription*, but a scanty and mutilated fragment of a manuscript. We have many specimens of the Cufic character, alphabets of which have been formed by the learned; and, therefore, a few defaced, and half-obliterated letters, can be of no value. Of the little poem supplied by Mr. Carlyle, we shall say no more, than that flat and trifling as it is, we have observed it with pleasure; as it gives reason to expect, that the future numbers of this collection may be enriched by something of more consequence, from the pen of that able Orientalist. Extracts from the best Eastern historians, with judicious comments, cannot fail to be instructive. The translation, therefore, from the Persian of Ahmed Ibn Afem, by Mr. Gurans, is an ornament to this number; and the public will be pleased to find it accompanied by the promise of future communications of the same nature. Upon the whole, we think ourselves warranted in strongly recommending this undertaking to the notice and patronage of the public.

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## BRITISH CATALOGUE.

## POETRY.

ART. 15. *Sonnets, and other small Poems. By T. Park.* 12mo.  
With Plates. 6s. Sael, 192, Strand. 1797.

There can be little reason for the author of these elegant trifles, to fear "the Critic's arrowy shower." If they are not sufficient to give him a place among the higher classes of bards, they undoubtedly evince a richness of fancy, an elegance of taste, and an enthusiastic love of poetry, in such strains as by no means disgrace those good qualities. They afford proofs also, of a moral feeling and disposition, no less honourable than the intellectual talents above-mentioned. The following passage has the merit of collecting real circumstances, belonging to the approach of a storm, in a manner that proves an observant eye.

Dark heaves the wave along the lonely strand,  
The cowering sea-mew droops her dusky wing,  
The plover, circling, seeks a safer land,  
While to their rocky cove the swallows cling :  
Clouds, thickly driving, veil the face of day ;  
And now the gathering tempest raves more near,  
High o'er the beach froths up the spumy spray,  
And ev'n at noon the shades of night appear.

Another Sonnet, which we shall quote entire, gives a pleasing picture of the author's mind.

As the pale phantoms rais'd by Morpheus' pow'r  
To wilder fancy thro' the drear of night,  
Sink with our slumbers in oblivion's bow'r,  
Unable to endure the test of light.  
So, in ideal imagery bright,  
I glow with visions of poetic fire ;  
But ere expression can arrest their flight,  
In vapourish fume the ' shadowy tribes' expire ;  
Into ' thin air' the dim chimeras fade ;—  
While lost in wonder at th' illusive cheat,  
Or vex'd to chafe the shadow of a shade,  
I blame the folly of enthusiast heat,  
And, stung with disappointment, drop the quill ;  
Yet still irresolute—resume it still.

There is surely no reason why the author should not resume it. This little volume contains also some good epigrams, and other short Poems of considerable merit. In the Epitaph, p. 92, the author has been rather too much obliged to Maſon, but his own talent is certainly good, without such aid.



ART. 16. *The Revolt, a Poem, containing a short View of the Rebellion in the Island of Grenada. By a Young Gentleman.* 8vo. 24 pp. 1s. 6d. Booth, Duke-street. 1796.

In this production of a young, and certainly a promising writer, a great deal of spirit and fancy appears, among inaccuracies with regard to metre, as well as language, which attention and experience will enable him to correct. The subject, is the insurrection at Grenada, of which we gave an account in the last volume of the *British Critic*.—The Poem opens thus :

My humble Muse, as yet untaught to soar  
 With rapid pinions in descriptive verse ;  
 Forbears thro' Fancy's devious track to wing  
 Her feeble flight ; but to unfulfilled truth  
 Alone, directs her modest course. Remote  
 In ocean's wide domain, to wintry blasts,  
 And piercing colds unknown, there lies an Isle  
 With fruitful soil and beauteous verdure crowned,  
*Where one continued Spring, smiled still cheerful*  
*On the year, and, from her copious horn,*  
 There glad some Plenty scatter'd blessings round.  
 By laws impartial rul'd, each subject claim'd  
 His right ; nor of Oppression's iron hand  
 E'er felt the barbarous weight.

This specimen warrants the assertion made with respect to this writer's promising abilities ; which we understand to be in such a progressive state of cultivation, as will soon preclude inaccuracies like those, which at present offend the cultivated ear.

ART. 17. *Sketches in Verse, with Prose Illustrations. By Mr. Polwhele.* Second Edition, with several additional Pieces. 12mo. 4s. Cadell and Davies. 1797.

The new poems in this collection, appear at pp. 24, 81, 83, 92, 94, and 101, and for the sake of these we shall notice the publication, though bearing the title of a second edition. The Sonnet to Mr. Whitaker, p. 24, (meaning the Rev. John Whitaker, Vindicator of Mary Queen of Scots, &c. &c.) is a judicious tribute to the most undoubted merit : and a merit which certainly demands a public tribute of something more solid than praise. It is melancholy to hear such a voice only from the remote and almost unknown shores of Cornwall. The complimentary Ode in the margin, is not equally judicious. It contains a copious bead-roll of names, with little more that is worthy of the writer. The three next, of the new poems, are said to be by a friend, and have merit. The legendary tale of the faithless Comala, has some wild beauties, but rather wants distinctness in the catastrophe. The author's note subjoined, explains his ideas on the subject : " I need not observe," he says, " that the idea of this Tale, after the manner of Ossian, was suggested by that wild German story, Leonora. It may possibly be objected that the catastrophe is not strictly Ossianic :

perhaps not. If I transport even Cuthullen's Car into "the House of the Thunder:" I mean not to represent the circumstance as Ossianic, or Runic, or Laplandic: I employ the imagery of Ossian, in subservience to my own fancy. Though the single figures be Ossians, yet the groups are my own." The pencil of the poet is certainly vivid and bold. The following passage has much of that kind of merit, which is sought in such excursions of imagination.

And now at the foot of a mountain they came;  
 The courfers paw wildly the ground,  
 Then wind up the steep, like two volumes of flame,  
 To their hoofs as the caverns resound.  
 Save the din of their course not a murmur was heard,  
 And, as echo'd the dingles below,  
 Each oak in a pause of still horror appear'd,  
 And motionless gaz'd the fleet roe.  
 On the top of the mountain scarce rattled the car,  
 When off like a meteor it flew:  
 And he said, as his steeds lightly gallop'd on air—  
 "Now, Connal, 'tis vain to pursue."

The charioteer turns out to be Connal himself, and a spectre, but how he came to be a gholt, or what he means by

————— Prepare  
 For thy *riotous* bed (he exclaim'd) ere the morn!

we are not told. The bed of death can hardly be called a riotous bed: we suspect an error of the press in that word. The Ode to the Baron de Dunstanville, is not devoid of genius; but is too panegyric. The illustrations subjoined, are properly Essays; and in some instances, as the author acknowledges, rather produced for the sake of writing, than of truth.—Yet we conceive the Essay on Spirits, to be warranted by his own belief. It certainly has nothing in it that is irrational.

## DRAMATIC.

ART. 18. *The Way to get Married, a Comedy, in Five Acts, as performed at the Theatre Royal, Covent-Garden. By Thomas Morton, Esq. Author of Columbus, Zorinski, Children in the Wood, &c.* 8vo. 91 pp. 2s. Longman. 1796.

As it is the province of comedy to reflect the manners of the times, it will greatly depend upon the condition of society, how far the strain of comedy shall incline to panegyric or to satire. The follies, no less than the vices of men, must obtain their share of censure, and it is greatly to be doubted, whether one or the other will ever fail in supplying new materials for the employment of the Comic Muse.

Mr. Morton has many of the requisite qualities for the attainment of Dramatic excellence. His observation is various and minute, and his vivacity, spirited and sensible. His characters, though by no means original, are marked with some agreeable shades of novelty; and with

an occasional mixture of the extravagant and the improbable, exhibit, in general, a union of humour and truth. The following part of a scene, between Allspice, a rich country grocer, and Dashall, a London speculator, will afford a sufficient commentary upon these observations, and enable our readers to form some judgment of the dialogue.

*Enter Dashall.*

*Allsp.* Ah, Dashall! Glad to see you. Ecod, you look comical tho'. Why, Dick, either your head or mine must be devilishly out of fashion—

*Dash.* Why, friend Toby, your's is more on the grand pas to be sure. But very little head, you see, serves people of fashion. So—there's the thirty thousand pounder, I suppose. I say, Toby, who is that elegant creature?

*Allsp.* 'Tis my daughter. Don't you remember Cleme!

*Dash.* (*addressing her*) You're an angel!

*Allsp.* Go, Cleme, and look after the people—To day, I give grand—ga ga—

*Clem.* Gala, pa! I've told you the name twenty times—

*Allsp.* Confound it! Gala then.

*Clem.* Sir, your most devoted.

*Allsp.* I adore you.

*Clem.* Oh, sir! (*simpering*)

*Dash.* To distraction, damme. (*looking thro' a glass*)

*Clem.* I vow you confuse me in such a style. [Exit.]

*Dash.* Oh, I see that account's settled—(*looking after her*) and now for the father. Oh, how does it tell? (*Looking at Allsp. thro' a glass*)

*Allsp.* What, that's the knowing, is it? (*imitating*)

*Dash.* To Be sure. But, Toby, how did you come on at the courts?

*Allsp.* Oh, capitally. I made a speech.

*Dash.* A speech!

*Allsp.* Yes, I did. Sam Smuggle, you must know, was found guilty of taking a false oath at the Custom House; so the judge ordered me to put Sam in the pillory. "An please you, my lord judge," says I, "I'd rather not." "Why so, Mr. Sheriff?" "Because, my lord," says I, "Sam Smuggle, no more than a month ago, paid me 37l. 18s. 11d, as per ledger, and I make it a rule never to disoblige a customer"—Then they all laughed—So you see I came off pretty well.

*Dash.* Capitally. But an't you tired of this sneaking retailing?

*Allsp.* Oh, yes, sometimes of a Saturday—*Market day.*

*Dash.* 'Tis a vile paltry bore. What do you make by this raffish shop of your's?

*Allsp.* Oh, a great deal. Last year 1745l. odd money.

*Dash.* Contemptible! My clerk wou'd despise it. Why, in a single monopoly I've touch'd ten times the sum.

*Allsp.* Monopoly?

*Dash.* To be sure—the way we knowing ones thrive. You remember that on sugar—a first-rate thing, was it not?—distressed the whole town—made them take the worst commodity at the best price: netted fifteen thousand pounds by that.

*Allsp.* Why, I turned the penny by that myself.

*Dash.*

*Dasb.* Turned the penny! be advised by me, and you shall turn thousands,—ay, and overturn thousands.

*Allsp.* Shall Latho? But did you sell all that sugar yourself?

*Dasb.* I sell! never saw a loaf. No, my way is this—I generally take my first clerk a hunting with me; and when the hounds are at fault, we arrange these little matters.

*Allsp.* How free and easy! Oh, you must be gloriously rich.

*Dasb.* I won't tell you my circumstances just now.

*Allsp.* Oh you're sly—you've your reasons.

*Dasb.* I have. I'm very expensive in my women tho'.

*Allsp.* Ah! mothers and sisters extravagant?

*Dasb.* Mothers and sisters! no, no.—Curse me if I know how they carry on the war. Take in the flats at faro, I suppose. No, I mean the girls.

*Allsp.* What, not concubines, do you?

*Dasb.* To be sure. But perhaps you don't like the girls, eh?

*Allsp.* Oh but I do tho'—I'll tell you a melancholy secret. Do you know that people in the country are so precise, and talk so about character, that, my dear friend, in the particular you mentioned, I am a very unhappy man.

*Allsp.* Oh, is it there I have you? then come to town, my gay fellow, enjoy affluence and pleasure, and make a splash." P. 31.

## NOVELS.

ART. 19. *Lucy, a Novel, in Three Volumes. By Mrs. Parsons.* 9s. Lane. 1795.

Accident has delayed our account of these volumes; and now that we do speak of them, it cannot be in terms of the highest commendation. The heroine is led through various dangers and difficulties, and has a variety of miraculous escapes. At one time, in danger of being betrayed into the hands of a procurefs; at another, violently hurried away from her friends. The catastrophe however, as usual, is happy; the style is easy and agreeable; and the moral unexceptionable. On the whole, we should esteem ourselves fortunate, if, in our perusal of works of this description, we should generally meet with as few errors to provoke censure, and as frequent occasion of praise, although this be limited and partial.

ART. 20. *Elise de Montblanc, a Novel, in Four Volumes.* 12mo. 12s. Lane. 1796.

There is nothing in these volumes that can warrant us in praising them very highly, except the purity of the sentiments and ideas contained in them; for the sake of which, we are inclined to overlook many defects in the style, and some transgressions against the common rules of grammar; and to say, that those persons who will waste their time in such reading, may do it, in this case, without any other loss or inconvenience.

ART.

ART. 21. *Woodland Cottage, a Novel. In Two Volumes.* 12mo. 457 pp. 7s. Hookham. 1796.

This is by no means one of the least respectable productions, which appear in the daily class of novels. The fair writer has put together the parts of her story with a tolerable share of judgment, and introduced some characters, which however familiar to the novel-reader, are not destitute of merit and effect. The style is natural, and occasionally possesses a spirit which animates the narrative. The novel is, upon the whole, entitled to much respect; and will (we hope) from the double claim of its motive\*, and its merit, find an easy passage to the public esteem.

### DIVINITY.

ART. 22. *A Sermon on the Deliverance of the Kingdom of Ireland from the Invasion lately attempted by the French, preached in the Chapel of Trinity College, Dublin, on the 1st of January, 1797; and in St. Peter's, on the 8th of January; and preached in the same Church, on January the 15th, at the Request of the Parishioners, in Vestry assembled; and published at their Desire. By the Rev. Richard Graves, B. D. M. R. I. A. Junior Fellow of Trinity College, Dublin.* 8vo. 36 pp. 1s. Dilly, 1797.

The text of this very animated discourse, is Daniel iv. 25, 27. The purpose of it is, to show the perpetual superintendence of divine providence, over all the vicissitudes of human life, from reason, scripture, and history; particularly from the history of our own nation, and the experience of the present age. The practical lessons drawn from this argument, are sound and useful, and very apposite to the especial occasion of the discourse. We recommend one passage, in particular, to the notice of loyal and military men:

“ One word to such of you, my countrymen, who now surround me, as have taken arms in your country's cause, and I have done.—It is not for me to praise your patriotism or your spirit; my feeble voice would be drowned in the loud plaudit of a grateful people; grateful to those who stepped forward at such an hour, and, next to the protecting hand of heaven, contributed most to preserve every blessing which renders life valuable to the virtuous heart.—But, as the minister of God, I would tell you, that there is another, and a greater service still, which you can render to your country. You now stand prepared to protect her by your arms; may you not meet with any necessity so to prove your zeal! but one way there is of evincing such zeal, plainly your duty, and always in your power:—contribute to the moral reformation of your country by your own conduct, and promote

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\* The writer professes to have published, in order to extricate her family from pecuniary distress.

attention to religion, and reverence to God, by your own example; adopt the fortitude and the public spirit of the military character; but beware of the errors and weaknesses which (as every profession is exposed to peculiar temptations) sometimes *attach* to it. I would particularly warn the younger part of you to beware of levity and dissipation, of idleness and riot, and intemperance. While you are soldiers, think not you are less strongly bound than ever to be modest and sober, serious and devout;—believe me, true Christian piety will add firmness, to your courage, and dignity to your character. Remember, you stand conspicuous amongst your fellow citizens: as all hearts esteem, all eyes regard you, your example must do great evil or great good; as you are perceived to observe or to neglect the public worship of God, the mass of the people will observe or neglect it. To yourselves I leave the inference." P. 33.

ART. 23. *A Sermon preached before the Clergy, at Sittingbourn, May 10, 1796, at the Visitation of the Archdeacon of Canterbury, and published at their Request. By the Rev. Jeremiah Jackson, Vicar of Ospringe.* 4to. 14 pp. 1s. Simmons, Canterbury; Johnson, London. 1796.

The clergy of the archdeaconry of Canterbury, did well, in our judgment, when they requested the publication of this sermon. It is a most respectable discourse, judiciously adapted to the exigency of the present times, and to the assembly before which it was delivered. From John viii. 31, 32, the preacher states, that, "our Saviour spoke of *religious*, rather than of *civil* liberty;" but purposes to show, "that, in either case, he is the way, the truth, and the light; without him we should walk in darkness, we should stumble and fall."

ART. 24. *The Manner pointed out, in which the Common Prayer was read in Private by the late Mr. Garrick, for the Instruction of a young Clergyman: from whose Manuscript Notes this Pamphlet is composed.* By J. W. Anderson, A. M. 8vo. 78 pp. 2s. Rivingtons. 1797.

We took up this book with high expectations, and we lay it down again with much disappointment. The preface states, that Mr. Sheridan's object, in his Lectures on Reading, was to render the clergy *correct* rather than *fervent* in this part of their duty; and that the object of the present publication is, to amend this defect. But we doubt whether this end will be attained by such lessons as the following: "An awful *look upward*," a *look upward* from "by his infinite, &c." P. 10. "As many as are here present," *look gently* around your congregation. P. 12. "Let us beseech him, give a respectful *look upward*." P. 17. *The Lord be with you*, "Look round the congregation." P. 33. "Finish in a lower tone, and with a solemn *reverential look upward*," and in the world to come *life everlasting, amen*. P. 38. "Though we be tied and bound with the chain of our sins, yet—Here if you suddenly break off, and let your voice *fall a little*, when you proceed the effect will be good." P. 60. The following advice is sound and useful: "The participle passive or preterite ending in *ed*, ought in general to be pronounced long, received,

ceived, to be delivered as *three* syllables, and not in the common manner, as if it were only *two*, and spelt *receiv'd*—But this cannot be always attended to, as I shall afterwards shew." P. 11. We think it should generally be attended to; or, at least, whenever the *Deity* is addressed, or represented as himself speaking. An exception, which comes shortly after, seems to be unfortunately made; "*We have erred and strayed from thy ways like lost sheep.*" Here the *ed* Mr. Garrick advised to be pronounced fully only once, "*erred,*" long; but "*strayed,*" as if spelt *stray'd*." Rather, put a comma after *erred*; which is used in an *absolute* sense, and pronounce the other verb at full length.—"Mr. Garrick, called it *burial*," the *u* long, instead of the way often made use of, as if it were spelt "*berrial*." His mode may appear more solemn, but so remarkable a deviation from common usage has a bad effect. In p. 44, we differ again entirely from Mr. Garrick. Some useful admonitions may doubtless be found in this tract; but if any person should read (or to use a more proper term) *pronounce* the Common Prayer in a manner perfectly conformable to all the rules here ascribed to Mr. Garrick, and to those laid down by Mr. Sheridan, we have no doubt, that he would very greatly offend the grave and unaffected piety of any English congregation. A minister also should read and deport himself from profound and solemn feeling of the subject, not from any arbitrary directions.

ART. 25. *A Sermon, preached in Trinity Church, Leeds, on Sunday, October 23, 1796, for the Benefit of the General Infirmary in that Town.* By Thomas Dunham Whitaker, LL. B. 8vo. 28 pp. 6d. 1796.

From Rev. 22, 2. "The leaves of the tree were for the healing of the nations." The author discourses upon the effects which Christianity has produced in relieving the bodily maladies of mankind. To establish this point, he traces the history of those institutions which embrace this object, and demonstrates their connection with religious and civil improvement. From this statement, the author, with an equal mixture of ingenious argument and humane persuasion, urges the propriety of contributing to their support. The whole discourse is written with great ability, and has the merit of placing, in a new and forcible light, subjects of trite and frequent discussion.

ART. 26. *Ezekiel's Warning to the Jews, applied to the threatened Invasion of Great Britain, a Sermon, preached at Aps, March 8, 1797.* By N. Nisbett, M. A. 8vo. 26 pp. 6d. Johnson. 1797.

From the peculiar admonition of the Prophet, in the circumstance of history alluded to, Mr. Nisbett infers the propriety of defence and humiliation. On these two topics he insists, as important to the welfare of the country, under the apprehension of enemies from abroad, and the reproach of vices at home.

## AGRICULTURE.

ART. 27. *Foreign Agriculture; or, an Essay on the comparative Advantages of Oxen for Tillage in Competition with Horses. Being the Result of Practical Husbandry, by the Chevalier de Monroy, of the late Corps of Chevaux Legers, of the ordinary Guard of Louis XVI. Selected from Communications in the French Language, with additional Notes. By John Talbot Dillon, Esq. M. R. I. A. Under-Secretary of the Board of Agriculture, and Honorary Member of the Literary and Philosophical Society of Manchester.* 8vo. 67 pp. 2s. Nicol. 1796.

We shall first place before our readers a few incidental remarks upon, and then a brief character of this performance.

Introduct. p. xiv. "One need only repeat the names, to be convinced in favour of a question, which has such friends as the Duke of —, the Marquis of —, the Earls of —, Lord —, Sirs A. B. C. &c." Neither the question discussed in this tract, nor any agricultural question whatever, will be settled by appeals to names, however respectable; but only by a vast number of *experiments*, made in *all parts* of the kingdom.—P. 5. We remark, that a mare without a foal is not *useful*.—P. 6. Mares, in *England*, breed many foals after twelve years of age, and perform much useful work.—P. 7. The author's opinion respecting castration is ill-founded; young horses are not more liable to die, in consequence of that operation, than other beasts.—P. 8. Cows suckle two calves; but one foal is worth more than both.—PP. 9, 10. A tolerable horse, having worked moderately from three to six years of age, is worth 30*l.*—P. 12. Foals are usually taken from the mares at six months old, and then require the same degree of care as calves.—P. 13. Whatever trouble may be required to train and lunge a bred horse, one of the cart kind is, with very little trouble, broken in a week.—P. 31. Four horses will plough more than two acres in a day; the author says, that four bullocks will only plough *one acre*.—P. 32. Bullocks are preferred, because less expensive; but the breeder of horses is better satisfied with their superior *value*.—PP. 32 to 36. An extravagant comparison between the charges of working with horses and oxen.—"A stout groom, and a youth of twenty, to take care of four draft-horses." A good postillion will take care of two carriages, and two riding-horses in the stable, besides driving and keeping clean the carriage, harness, saddles, &c. One labourer (the greater part of whose time is spent in threshing corn) has, through the winter, had the care of eight horses and eleven beasts: the latter required as much attention as the former. In the busiest seasons of the year, every labourer may take care of the horses with which he ploughs, &c. besides ploughing from an acre to an acre and a half a day, with two horses.—P. 51. In *England*, the manure made by horses, is preferred to that made by beasts. Horses require oats, when at hard work, but will perform as much, without corn, as is here stated to be done by oxen; the quantity consumed by a horse, in a year, does



does not exceed two quarters.—P. 52. What allowance is made for wages paid to a labourer three days, instead of two days?—P. 58. “Though, like the Africans, we may not want oxen for the purpose of hunting, or to gallop after the swift-going elk; yet we may trot them in a round pace to market; and, without making more haste than good speed, supply all the good purposes of the industrious and diligent farmers.” Might it not be added, and save the tax upon saddle-horses, unless the Chancellor of the Exchequer should overtake us. We have frequently observed the prejudiced manner in which agricultural systems are maintained by authors, who extol their own plans, and detract from those of others. This observation is peculiarly applicable to the work now under consideration; which is surely ill-calculated for England, whatever it may be for the “Pays d’Aunis, near La Rochelle, in France.”

ART. 28. *An Account of the Manner in which Potatoes are cultivated and preserved, and the Uses to which they are applied, in the Counties of Lancaster and Chester; together with a Description of a new Variety of the Potatoe, peculiarly convenient for forcing in Hot-Houses and Frames.* By H. Kirkpatrick. 8vo. 46 pp. 1s. Johnson. 1796.

Mr. K. tells us so little about potatoes, which was not generally known before, that we were at first inclined to wonder he should take the trouble of making a book concerning them. But, in the concluding pages, the matter is explained, and our wonder wholly ceases. Mr. K. lives “betwixt Warrington and Wigan,” and sells potatoes proper for forcing, “the handsomest shaped he ever saw, of a pretty size, and fine flavour, and a great curiosity when growing, at five shillings per pound.” (p. 44). “also gooseberry-plants, a single berry of which is sometimes as heavy as three guineas; and red-raspberries, greatly exceeding all others, &c. at one shilling each plant. Orders to be sent not later than August.” We wish him all good success in his useful pursuits; but we must just hint to him, that an advertisement, at his own expence, would have been a fairer method of making his commodities known to the public, than a twelvepenny pamphlet, at the expence of each reader.

## MEDICINE.

ART. 29. *An Historical and Practicall Treatise on the Venereal Disease, illustrated with some remarkable Cases, being the Result of Fifteen Years extensive Practice in the Metropolis; together with Observations on a late Publication of Dr. Buchan’s on this Complaint; in which his Principles are candidly examined, and clearly Refuted. In this Work is laid down a Mode of Prevention, which, if universally adopted, will, in a few Years, annihilate this inveterate Disease.* By B. C. Godfrey, M. D. 8vo. 146 pp. 2s. 6d. Symonds.

This author is very much displeas’d with Dr. Buchan, for publishing his Domestic Medicine, and his popular account of the venereal disease. The arcana of physic ought not to be committed to the vulgar.

gar. "It is a bad remedy in politics," he says, "to introduce anarchy as a cure for despotism. To save your life or property from the cruelty or rapacity of one tyrant, you expose them to the danger of a thousand. This would be exactly the case with him, who, to exterminate a few illiterate quacks, would introduce an inundation of that description, by making every man his own physician." An adequate knowledge of medicine, he rightly observes, is only to be acquired by intense study, and long and extensive practice. Of the author's labours in this way, we have his own unquestionable testimony. He has read every thing he could procure on the subject, with the greatest attention, particularly "the work of Mr. Anspuch, (Astruc perhaps the author means) late physician to Lewis the Eleventh of France; a gentleman," he adds, p. 48, "of profound learning, and indefatigable industry." After this display of his qualifications, Dr. Godfrey proceeds to give a description of the symptoms of the complaint, and of the mode of treating them; but as it is not intended that the patient should become his own physician, a prudent and cautious reserve is properly observed on these heads. He next treats of the mode of preventing the disease, and prevention, the proverb says, is better than cure. As the author has had the good fortune to discover a medicine, which will infallibly prevent the possibility of infection, of which he has had repeated experience, as well in his own person, as in many of his patients, he is much more diffuse and communicative on this head, that is, as to the mode of using the said specific, or preventative; but, in respect to the composition of it, he has used the same caution we have before noticed, not suffering a single word to escape, by which the most inquisitive examiner might discover any of its ingredients. This suggests to us the propriety of using a similar reserve; we shall therefore dismiss this article, without giving any opinion on the merit of the work, or of the specific.

ART. 30. *Aids to Nature, containing a plain and easy Method of establishing and preserving Health in Childhood, and continuing it through Life. Particularly Asthmatics (Asthma) and all Complaints occasioned by Deformity of Body, and that Deformity cured, or much assisted, both in Body and Limb. By Captain Reynolds, Master of the Prince of Wales's Royal Military Academy, Durham-House, near Chelsea-College.* 4to. 28 pp. 1s. Egerton, Whitehall. 1796.

We have read this little tract with much pleasure. The principle the author lays down, that health is best preserved, and the constitution strengthened, by air, exercise, and cleanliness, together with a due regard to diet, and the rules he gives for attaining a firm and vigorous tone of fibre, are judicious and important; and we have no doubt, that if due attention should be paid to his directions for keeping the chest expanded, asthma, and other affections of the lungs, would be much less frequent than they are, unhappily, at present. For this purpose, he recommends the breasts of children to be rubbed night and morning, with both hands laid flat upon the chest, and the shoulders to be carefully drawn back and kept down. This should be constantly done, he says, and the shoulders kept in that position, when

when the children are set on their feet. The toes, at the same time, should be turned outward, and the knees kept back; and every morning a portion of time should be allotted to walking, running, leaping, &c. Dumb bells, and even swimming, are recommended to girls as well as boys; not only as the latter may, at some time or other, be the means of preserving life, but as very conducive to health, if used with discretion. Cricket, dancing, fencing, and the knowledge of the use of the firelock, have their due share of praise; and swinging, playing at ball, shuttlecock, &c. might, we presume be added. Boys should be early used to brush their clothes, *clean their shoes*, comb and wash themselves, and should be made to dress and undress themselves expeditiously, only three or four minutes should be allowed to undress and dress again, and they should be accustomed to lay their clothes in such order, that they might find them, and put them on, in the dark. The directions extend to a great variety of other articles, and, in some things, may be thought too minute; but they are, in general, rational and judicious; and the whole may be read, with advantage, by parents, and persons superintending the education of youth. This commendation, however, only extends to the rules themselves, and not to the language in which they are conveyed, which is very faulty and inaccurate. The tract concludes with a plan of the author's Military Academy, Durham-House, near Chelsea-College, the regulations for the government of which, are such as would be expected to be adopted by a person who has so well considered the business.

**ART. 31.** *Medical and Chirurgical Reform proposed, from a Review of the Healing Art throughout Europe, particularly Great-Britain. With Considerations on Hospitals, Dispensaries, Poor-Houses, and Prisons; Observations on the Apothecaries' late Application to Parliament; and Proposals for General Legislative Regulations: including Hints for improving the Healing and Veterinary Art.* By T. Champney, Member of the Corporation of Surgeons, &c. 8vo. 126 pp. 3s. 6d. Johnson. 1797.

The author joins in opinion with those of his brethren, who think the condition of the apothecaries in this country very degrading, and that they have many just causes of complaint. He therefore attended, he says, one of the meetings, called to consider of some plan for ameliorating their situation. But the intemperance with which the meeting was conducted, and the violence of the measures proposed, disgusted him; and finding he could not obtain a patient hearing, and that a long letter, of eleven pages, which he sent them, was not allowed to be read, he determined on making this address to the public:

“ Seeing lately,” he says, p. 14, “ in a newspaper, that the Pharmaceutical Association, intended again to apply to parliament, I determined speedily to publish my thoughts, and having observed the state of the profession in several counties, and also in this metropolis, and having been settled as a practitioner in the latter for twelve years, I hope these pages may prove useful. Finding that the surgeons were likely to be formed into a college, and the late Dr. Hunter's (*Mr. John Hunter's*) Museum given to them, I have hastened these pages,

in the hope, that parliament may receive some hints, useful in forming the surgeons' charter; this expedition will, I trust, plead my excuse with the candid, for any small errors, which more leisure might have prevented. I might have gathered useful hints from some of my medical friends; but as this also would have occasioned delay, it has been avoided, *and no one will see any part of these sheets, but myself and the printer, until they meet the public eye.*"

The reader will doubtless be led to expect, from this declaration, that the matter contained in these subsequent pages, is entirely the composition of Mr. C. But this is not the case. The whole of the first sixty-six pages, that is more than half of the pamphlet, is copied almost verbatim from the Medical Register, the third and last edition of which, was published in the year 1783. Which accounts for the writer's fixing that as the period to which his account of the state of physic, is made up. We have said, copied almost verbatim, for the arrangement of the matter, and the structure for the periods, are sometimes changed, apparently to prevent the accusation of plagiarism. But these alterations have in general been made in so hasty and injudicious a manner, as not only to have led the writer often to leave out the most interesting part of the information proposed to be given, but to occasion his falling into very gross errors, particularly in the dates.

In respect to the proposed new regulations, for the future government of the practice of physic, although we do not pretend to have examined them with accuracy, yet we are ready to allow, that there is much good sense and propriety in many of them; but before they can be properly considered, it will be necessary that the author should arrange and compress them into a more moderate compass; and above all things, we would recommend to him, consonant to the advice he gave the apothecaries at their meeting, to include only those that are practicable, or that may be carried into execution with the least possible violence, or injury to existing establishments. In their present form, he must know, they could not be adopted without repealing numerous statutes, which have existed, many of them at least, several centuries; nor without violating the privileges of, probably several thousands of individuals. On the whole, we wish the author to take time to revise his regulations, and to remember, that the motto, *festina lente*, was never more applicable, than in the work he has undertaken.

## POLITICS.

**ART. 32.** *Adam Smith, auteur des Recherches sur la Richesse des Nations, et Thomas Paine; Essai de critique publié dans toutes les Langues.* 140 pp. Germanie. 1796.

**ART. 33.** *Adam Smith, &c. the same Pamphlet in English.*

The author of this pamphlet is Mr. S. A. Joerfson. We are informed, that, in the three last months, it has gone through many editions in Germany and France; and has had a still greater circulation

in Holland. This reception appears to us to be due to the merits of the work, as well as the consequence of the subject.

T. Paine, from perversions and mangled quotations of certain parts of Dr. A. S.'s celebrated treatise on the Wealth of Nations, has endeavoured to prove, that our paper credit rests on a foundation totally unable to sustain it; and that we are on the very verge of a bankruptcy. Mr. Joerison, on this appeal to the decisions of A. Smith, here joins issue with him; and, on this authority, convicts him of numerous and great errors on the value of paper money, the theory of banks, and the resources of nations. This tract, besides the collation of the principles of Dr. A. S. and Mr. P. contains many important views in general politics; in the second chapter, Mr. J. treats on the political spirit of the republic. In this, he shows France to have rejected the law of nations; the *εἰρημὰ βίη καὶ χεῖρα*\*; the discovery of time and universal expedience: "the foundations of which," Grotius says, "are the same as those of the unwritten municipal law: uninterrupted use, and the testimony of its experienced and venerable professors." Of those statesmen who *find it convenient*, at present, to contend that it is of no obligation, we beg leave to ask one question. On what does that sacred foundation of liberty and right, the common law of England, rest?

This author describes likewise another trait, in the general character of the system of the French Republic, its analogy to that of Rome. He sums it up in a single sentence, "to plunder their friends fraternally, and their enemies hostilely;" their former crimes have made this almost necessary to them: the famous report of Johannot to the Convention, in December, 1794, contains the proof of this: "Experience demonstrates," says he, "the absurdity of the supposition, that the produce of the soil of France, is sufficient for the consumption of its inhabitants." And Mr. J. informs us, that the capital manufactories, and artizans, whose elegant works were exchanged for those necessaries, which make good this most insupportable of defects, are no more, and the Republicans are constrained to make war, and sell neutrality, or peace, for corn and cloths; flocks and herds, to supply the famine, and clothe the nakedness of their afflicted country.

Among our resources to sustain the war, Mr. Joerison justly reckons one consequence of this terrible revolution, the madness of the leaders of France have brought about in the commercial world. By the destruction of their own capital, and the dissipation or ruin of that of Holland they have effectually given that monopoly to the merchants of England, which this kingdom has been so often reproached with aspiring to obtain. We conclude, with noting the consequence of this revolution, as it may tend to qualify, or to prevent, ungrounded discontent or fear. For a time, the increasing profits of a commerce, now without a rival, and the struggle to find capitals equal to the increased demand of

\* De jur. bel ac pacis, l. i. c. 14.

† P. 47. "The favours of providence, by abundant harvests, will not secure the subsistence of such a kingdom as France." Speech of Minister, February, 1790. J. p. 66.

the market, would produce effects, which, to superficial observation, may look like weakness; an increase of prices on many commodities; and an increase of the interest of money even in peace. The translation of this tract is, in the main, tolerably executed, though it has passages, in which the sense of the original is obscured.

ART. 34. *A general Address to the Representatives of Great-Britain, on important National Subjects, agitating at the present Period. By an Elector, M. A.* 8vo. 70 pp. 1s. 6d. Stockdale. 1797.

It cannot be denied that this addresser gives some proofs of a sound understanding, but he takes up too many topics, and proceeds in too desultory a manner. He begins with the general duties of the House of Commons, and gets through the negotiation for peace, to London Docks, and Crimping,—somehow; but how, cannot easily be said. One observation which occurs in p. 6, seems to deserve an answer. “Is it not strange,” the author asks, “that out of 558 Senators, there are scarce five, whose votes cannot be ascertained on any important question, previous to its discussion? Will an upright magistrate decide upon a cause from ex parte evidence? Will an honest juror, &c.” The author, in his zeal for the right, does not recollect that the cases which he puts are not similar. Many of the most important questions in Parliament, arise as parts of a general system; of an intention to pursue a war, or to oppose it, &c. The determination on the general question includes, if the members be consistent, the measures that arise out of it, and hence their determination may honestly be taken beforehand. When a new, and unconnected question arises, the case is different, and the effect is different; for then there are many members in both houses, whose votes cannot be ascertained; and the present Minister, as sometimes been in a minority, composed, in part, of his best friends. There are, however, many sound and sensible remarks in this tract.

ART. 35. *Letter from Thomas Paine, to George Washington, President of the United States of America.* 8vo. 77 pp. 1s. 6d. Symonds. 1797.

That Thomas Paine should be dissatisfied with George Washington, can only be matter of regret to those who would wish for the triumph of sedition and anarchy, over virtue, patriotism, and peace. That an obscure individual should have conducted with success the arms of his country, through a long and important conflict; that the same individual should have guided the state with equal judgment, and equal success, through many years of peace; and then have retired with the steady applause of his grateful country, is a phenomenon, which enemies and friends have mutually agreed to admire. To all this admiration Thomas Paine demurs, and in a strain of malignant invective and the coarsest slander, denies him one single good quality, for the cabinet or the field. The reader will the less wonder at this, when he recollects, that the same man can find neither honesty in Moses, nor virtue in the Apostles of Christ.

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**ART. 36.** *The History of Two Acts, entitled, An Act for the Safety and Preservation of his Majesty's Person and Government, against Treasonable and Seditious Practices and Attempts, and an Act for the more effectually preventing Seditious Meetings and Assemblies: including the Proceedings of the British Parliament, and of the various Popular Meetings, Societies, and Clubs, throughout the Kingdoms, with an Appendix, and Index, &c. To which are prefixed, Remarks on the State of Parties, and of Public Opinion, during the Reign of his present Majesty.* 8vo. 828 pp. 12s. 6d. Robinsons. 1796.

This volume certainly contains a large variety of important matter. The proceedings upon which the sedition acts were grounded, and the meetings subsequent to their introduction into the house, are all given in detail; together with the different addresses and remonstrances by which they were followed up. The views of the editor are by no means friendly to the measures then adopted by Government; and his review of parties in the introduction to the volume, is designed (in his own phrase) "to trace popular discontent to a source more honourable than a desire to imitate the proceedings of France, and to show that the radical complaints of the last thirty-five years, yet remain unremoved." How far he has succeeded in this design, the public will decide; experience, however, has demonstrated that the apprehensions entertained from the acts in question, were destitute of all real foundation; and every impartial man must be ready to admit, that the manner in which they have hitherto operated, has been equally beneficial to the governors and the governed.

**ART. 37.** *Observations on Mr. Belsham's Memoirs of the Reign of George the Third.* By Major John Scott. 8vo. 126 pp. 2s. 6d. Owen. 1796.

In a former part of our work, (vol. vii. p. 206) we gave an account to the public, of some strictures upon that part of Mr. Belsham's History, which relates to Indian affairs. To the pamphlet which we then announced, no name was affixed. It appears, however, from the Preface of Major Scott, that the remarks noticed at that time, proceeded from him, and the pamphlet now before us, is a more minute and laboured execution of his original design. The readers of Mr. Belsham's History, need not be told, that the character of Mr. Hastings, is uniformly presented by that historian, throughout the whole narration of Indian events, under the worst and most opprobrious colours. In the judgment of Mr. Belsham, improvidence, speculation, and bloodshed, appear to have prevailed in the administration of India, during a long period of years, and the guilt of the most flagrant enormities is largely applied to Mr. Hastings, in his capacity of Governor-General. In refutation of these charges, Major Scott now comes forward; and conducts the reply with all the closeness of an advocate, and the zeal of a friend. Without presuming to decide between the historian and his antagonist, we are yet convinced, from our perusal of the Observations, that many of them will be considered in the

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mind of the public, as deserving no ordinary attention from the writer, by whom they were originally provoked.

### POOR LAWS.

**ART. 38.** *A Bill (as amended by the Committee) for the better Support and Maintenance of the Poor.* 8vo. 45 pp. 1s. Stockdale. 1797.

We have no doubt that the consideration of this bill, will be postponed beyond the present Sessions; and that, in the meanwhile, it will be amended in many important particulars. For these reasons, and because the schedules (a very material part of the plan) still remain blank, we shall say generally, that the objects of it are of the highest importance, and are thus well expressed in the preamble,—“As far as may be, to improve the condition of the poor, to insure a more comfortable maintenance and support to them and their families, to encourage the general habits of industry and good order, and thereby gradually to reduce the excessive amount of the poor rates.” Some of the clauses and provisions appear to rely too much, for the execution of them, upon the zeal and alacrity of individuals, which, in any permanent scheme, cannot surely be relied upon. Novel plans sometimes excite much zeal; but they who legislate for ages, must not trust to these violent impressions. We hope to find occasion for examining this bill very minutely, in a much amended state; and at present we shall only observe, that the very extensive benevolence of the design, does great honour to the Minister by whom it was proposed.

**ART. 39.** *Sketch of the State of the Children of the Poor in the Year 1756, and of the present State and Management of all the Poor in the Parish of St. James, Westminster, in January, 1797.* 8vo. 23 pp. 1s. Stockdale. 1797.

This is a very convincing testimony, how much may be done towards the better relief of the poor, if the rich will duly exert themselves in that most important business. The parish of St. James, Westminster, deserves to be held forth as a pattern to all great parishes in the kingdom, with respect to the management of the poor in general, and of poor children in particular. But one or two extracts from the account here given, will be more to the purpose than any praises which we can bestow: “All the children are taught their duty as Christians. The girls make and mend their gowns, petticoats, and all their cloaths, and make the boys’ linen. They also do needlework for hire; besides which, they are taught household, kitchen, and laundry work. There are at this time many girls in the school, who, at twelve years of age, can make a shirt fit for the most respectable inhabitant to wear, and make her own gown, and other cloaths; wash, iron, cook, clean and scour the house, make beds, and do every thing that qualifies them for good and useful servants. The boys make their own cloaths, and cloaths for hire; they also mend their own and the



the girls' shoes; the rest are employed in heading of pins. The girls and boys bathe alternately during the summer season. There are two hundred and seventy children in the school at this time, and there has been (till the late great number apprenticed) 305. The whole number of children that have died from October, 1782, are only six."

P. 6. "The children attend divine service every morning and evening of the Sabbath-day, at St. James's New Chapel, and Berwick-street Chapel. Thus, by unremitting exertions, the children are brought up in the fear of God, in obedience to their King, with due respect for their superiors, love to each other, and of all mankind; in humility, in industry, cleanliness, content, and cheerfulness." P. 12.

ART. 40. *A Letter to Sir William Pulteney, Bart. Representative in Parliament for the Borough of Shrewsbury, containing some Observations on the Bill for the better Support and Maintenance of the Poor, presented to the House of Commons, by the Right Hon. William Pitt. Second Edition, with considerable Alterations and Additions. By J. Wood, Author of some Account of the Shrewsbury House of Industry.* 8vo. 45 pp. 1s. Stockdale. 1797.

This is another strong testimony to the same effect; but it is not by any means so well set forth as the preceding. The parishioners of St. James, Westminster, publish a plain account of their management of the poor; and they leave it to the public to infer, that the provisions of Mr. Pitt's bill are not wanted in their parish, nor in any parish, which will be equally attentive and persevering. But Mr. Wood (whose account is equally honourable to the managers of the Shrewsbury institution, p. 30.) declaims against the bill with much vehemence and positiveness, as if Mr. Pitt could never be right, and he could never be wrong. The clause concerning the purchase of "a cow, or other animal yielding profit" is here reprobated much too hastily. We are, some of us, not a little conversant with rural œconomy; and we think this clause (guarded by that which vests all such property in the guardians of the poor) one of the safest and unexceptionable clauses in the bill. There are several inaccuracies of expression in this letter. The first sentence in particular is so worded, that it seems doubtful whether Mr. W. or Sir W. P. be the *member of parliament* for Shrewsbury: "As a *representative* for this borough in parliament, I take the liberty of addressing to you some considerations" &c.

ART. 41. *Remarks on the Bill for the better Support and Maintenance of the Poor, now depending in the House of Commons. By William Belsbam.* 4to. 20 pp. G. and J. Robinson: 1797.

The first and favourite object of this tract is, to cast the blame of the distresses of the poor upon the nature of our *government*, pp. 4. and 20. On this point we meet only with general declamation. The next page is disgraced by that false quotation, which sometimes malignity, and sometimes (as here perhaps) inadvertence, have so commonly made,—"the swinish multitude." By substituting *the* for *a*, the sense of these unexceptionable words is entirely perverted. A

few objections to Mr. Pitt's bill are then stated with much force, and with some justice. Commendation is bestowed upon many of the clauses and provisions of it, as "discovering (which they certainly do) a real and earnest desire to reform the state of the poor." Mr. B. then produces his own plan, comprising six particulars. The second and sixth regulations are adopted from Mr. Pitt's bill. The first, after a vehement reprobation of the law of settlements, ends in proposing nothing. The third recommends the total exemption of the labouring poor from parochial rates or poor's tax. To this we see no objection; and we believe that the humanity of most parishes already mitigates the rigour of the law in this respect. The fourth proposes to fix the *minimum* of the price of labour;—a scheme which we think wholly impracticable, and surely productive of this consequence,—the throwing out of employ all very inferior labourers. The fifth recommends premiums for industry, &c. and funds for building cottages, to be let at low rents to the most meritorious among the poor. In this scheme we think there is much impracticability. Mr. B.'s plan, upon the whole, as far as it is original, only strengthens our conviction of the extreme difficulty and delicacy which attends this important business.

ART. 42. *Remarks upon the present State of the Poor. By the Rev. J. G. Sherer, A. B. Curate of Droxford, Hants.* Small 8vo. 59 pp. 1s. Baker, Southampton; and Cadell, London.

This is a very well intended, and not inelegant declamation, in behalf of the poor. In one respect it is *original*; more than seven pages being employed in proving, that our laws relating to the poor, have no particular claim to the praise of benevolence, pp. 8—15. And wherefore? Because they operate merely in the discharge of a duty. Be it so: is the faithful discharge of duty no subject of praise? Is it not praise-worthy in our legislature, that the relief and the comfortable maintenance of the poor, together with the prevention of idleness and vice, have engaged its unremitting attention during some centuries, and never more than at the present day? Do magistrates deserve no praise, who devote so great a portion of their time to the study, (for much study is required) and to the execution of the laws enacted in this respect; and that with no other recompence, than the consciousness of doing their *duty*, by returning to society a part of the benefits, which they, in common with other men, are daily receiving from it?

There is little else that can be deemed new in this tract. At p. 45, 46, we meet with the stale declamation against large farms, and the consequent scarcity of "eggs, milk, butter, cheese, and poultry." At p. 33, it is well recommended, to "let every labourer occupy a small portion of land." But when this is limited to "half an acre," p. 38, we conceive that a more improper gratuity could hardly be prescribed. Half a rood is generally enough for raising vegetables; and the next step is, to three or four acres; by which a poor man may be enabled to keep a cow, and *consequently* a pig, &c.

## MISCELLANIES.

ART. 43. *The Curate's Act examined, and its Advantages and Disadvantages fairly discussed; containing Observations how to render its Operations effectual, and to counteract the Danger of some of its Clauses; with earnest Addresses to the Members of the late House of Commons, the new Parliament, and the Beneficed Clergy, and an humble Apology to the Right Reverend the Bishops and Metropolitans; concluding with a Word of Advice to the Curates. By a Country Curate. The Fourth Edition. 56 pp. 1s. Allen and West. 1796.*

During the century now expiring, the physical force of government in Europe has been in a state of decline; and a necessity for its watching over the progress of popular opinion, has been increasing in the same degree. It leans, every day more and more, for support, on moral and religious principles; which themselves greatly depend on the efficiency of the ministers of religion. This again is needlessly and wantonly exposed to a great chance of failure, if they be not secured in an independence honourably decent; and the hazard is increased by the commercial spirit of the age, which perpetually attaching more and more honour to wealth, of necessity withdraws that which should be paid to higher claims.

Such appear to have been the considerations of moral policy, on which the act in question was founded; which, at a small charge on the richer clergy, may much improve the depressed situation of the curates. The unbeneficed clergy are so numerous, that they are, by circumstances, impelled into a state of competition with each other for curacies. Hence their stipends must remain very nearly fixed; or, as a class, they must be perpetually sinking among the lower orders, to the great danger of society. The interposition of the bishops prevents the effect of this competition; a short-sighted jealousy has muttered something somewhere, about "enabling the bishops to put their hands in the pockets of the beneficed clergy;" and about "an undue authority" being vested, by the act, in &c. &c. as if an authority ought not, at this juncture, to be vested somewhere, to stop the effect of such a competition; and, as if, according to the principles of good reason, and of the existing laws and constitution, it could have been vested any where else: a jealousy, which, if it could attain the ulterior ends it either has formed, or evinces itself strongly predisposed to form, would speedily work its own ruin.

This Country Curate's letter is respectably written: a serious regard to the greater interests of religion, as well as those of the unbeneficed clergy, is diffused through the several parts of it. He has given a copy of the bill, as it passed the Lords; an error therein (p. 13, l. 3)\*

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\* For "and," read "or." See also Bishop of Rochester's Charge, p. 45. We add, an official is no ordinary, as he acts not *suo jure*.

has drawn him into some mistakes in matter of law. The penalties annexed to the clause, to compel curates to give up the possession of the parsonage to the incumbent, immediately on the revocation of the grant by the bishop, are objected to strongly by this writer: here we concur with him in part, not entirely; we think the compliance of the curate should have been secured, by a single but adequate penalty; but the clause, as it stands, appears to us to offend against the first principles of legislation. The penalty on the contumacious curate is 50*l.* and the forfeiture of all arrears, due to him from the incumbent. To every determinate offence, the penalty should be determinate, as 50*l.* or 60*l.* but the arrears, or second penalty, may be nothing, or equal the first. Here the law inflicts a penalty, or ordains an addition to one, the amount of which is determined—by what?—by chance, or is indeterminate. It may be wondered in what chapter of Beccaria or Montesquieu, the opponents of the bill found this new principle of legislation? We admit Chance to be a being, to whom legal powers may be entrusted under some constitutions; she may even become a prime minister, as Milton affirms her actually to have been, in the empire of his “Anarch old.” But we are jealous of copying any principles, from that source, into the British constitution.

ART. 44. *Desultory Hints on Violence of Opinion, and Intemperance of Language.* By George Burges, B. A. 8vo. 17 pp. Jacob, Peterborough; Longman, London. 1797.

A very well-designed exhortation to candour in judging, and moderation in speaking; addressed to philosophers, divines, and politicians. Mr. B. however, sometimes pushes his good advice a little too far; as at p. 12; “the complexion of *events* varying every moment, our *opinions* must, for the present, necessarily vary with them.”

ART. 45. *The Theory of Chimnies and Fire-places investigated; the Principle of those recommended by Count Rumford fully explained, and their Construction improved: and a great Improvement, on a Principle little known, and in a Manner little practised. To which is added, a Method of preparing Houses and Ships at little Expence, in such a Manner that, in Case of Fire, it may be extinguished with the utmost Ease and Certainty.* By Thomas Danforth, Esq. formerly a Fellow of the Corporation of Harvard University, at Cambridge, in America. 8vo. 46 pp. 1*s.* 1796.

This author considers Count Rumford, whom, at the same time, he highly compliments, as having too many objects of attention; and therefore thinks himself able to make improvement in one of them, by giving it a particular consideration. His proposal for preventing smoke consists of a new mode of introducing a supply of air from without. The author seems to be mistaken in his philosophy, when he says, at p. 21, that water from a pipe, which rises a foot spontaneously, will rise five, if a partial obstruction be made. The height to which it will rise, must depend on the height of the original reservoir. In his proposal for extinguishing fires, he seems to provide only for a shower  
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of water in each room, whereas something much more considerable will, we apprehend, in most cases be required.

ART. 46. *A philosophical and practical Treatise on Horses, and on the moral Duties of Man towards the Brute Creation.* By John Lawrence. 8vo. 391 pp. 7s. Longman. 1796.

This is announced as a first volume, and the second was promised to appear early in this year. As that has not yet come to our hands, we shall give a brief account of the first, separately. In the first chapter, the author enumerates several writers in farriery, or, as it is now called, the Veterinary Science, and treats the names of Gibson, Bracken, and Bartlett, with the respect to which they are justly entitled. In the second chapter, he enters into a dissertation on *the souls of horses*, of which he undertakes to prove the existence, from some very trifling instances of that instinct which nature has given, in just proportions, to all animals, and which is so immediately distinguishable from reason. The third chapter treats of the *Rights of beasts*, where the barbarity with which beasts are so frequently treated, even in this land of humanity, is very properly reprobated. The subject of the fourth chapter is the hackney and the hunter; in which the reader will find some useful observations on breeding road-horses. The fifth proceeds to the paces and the equestrian art; and, of this part of the book, we sincerely recommend a diligent perusal, to many gentlemen who exhibit it themselves in Hyde-Park, both on Sundays and week days. The 6th chapter contains many just observations on draft-horses, of every sort, and also on draft-oxen. The seventh chapter, *on the manage*, is extremely short, the author professing to be little acquainted with the subject. The 8th, and last chapter, relates to a part of the Veterinary Science, which has been of late much improved, namely, *the art of shoeing*. Mr. Lawrence adopts the principles established by the Veterinary College; and it is to be wished, that the knowledge of those principles may be diffused, by all possible means, throughout the country. Upon the whole, we may say that Mr. Lawrence's Principles of Farriery are just, and his humanity laudable.

ART. 47. *Strictures on the Conduct of the Rev. George Markham, M. A. Vicar of Carlton, in Yorkshire: occasioned by his Prosecution of several Members of the People called Quakers, for their non-payment of Tithes, in a Letter to R\*\*\*\*\* W\*\*\*, of H\*\*\*\*\*, a Member of that Society.* By Charles Wilson. 8vo. 50 pp. 1s. Owen. 1796.

Twenty-five pages of this pamphlet are employed in declamation, then follows the case. That Mr. G. M. in 1781 or 1782, applying to the justices, at Skipton, respecting the non payment of tithes; they deemed his demands unreasonable, but informed him, that if he would make such as were reasonable, they would grant him warrants to obtain his tithes. He refused to abate, and declared he would proceed by Exchequer writ. This was delayed till 1789, when a prosecution was commenced, which terminated, after six years, in a verdict against  
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nine persons, who, from the court, “ were taken into custody, and imprisoned in the county goal at York, *where they still remain in confinement.*” This account extends to the 4th of October, 1795, and it is added, that a year before the imprisonment took place, Mr. M. “ had received of the landlord, of several of the prisoners, a compensation for his demands.” The case, if justly represented, is a very strong one, and the more so, as all the prisoners are stated to be persons in low circumstances, depending on their labour for support. We are inclined to doubt some part of the representation, because we cannot learn that any use was made of a complaint, so obvious, and so striking, in a late application for a bill to relieve the Quakers. We cannot, however, pretend to judge without a competent knowledge of the facts. The accused, notwithstanding his name, is no near relation, if any, to the Archbishop.

ART. 48. *Hints to Public Speakers; intended for young Barristers, Students at Law, and all Others, who may wish to improve their Delivery, and attain a just and graceful Elocution.* By T. Knox, A. M. 12mo. 80 pp. 2s. 6d. Murray and Highley, Fleet-Street. 1797.

It does not appear to us, that these remarks are so important as the author probably conceived them to be, when he issued so small a book with a formal dedication to Mr. Erskine. The reader may judge in part, by reading some of the heads of the topics. ACTION.—“ Use no action at the beginning of your speech—Never clap your hands—Action mostly with the right hand.—The hands never, or seldom higher than the eyes—Your arms not to be stretched out sideways from the body, but a certain distance—Raise your hand *in swearing, exclamations, &c.*—Eyes. How to regulate their motion—How to draw tears from your own, as well as the auditor’s eyes—” the rule for this, is only to form a strong idea of the subject. “ The Mouth. How to manage it—The Lips, not to bite them.—Lastly, the Shoulders.”—*Quere*, may we shrug up ours, in such cases?

## FOREIGN CATALOGUE.

### FRANCE.

ART. 49. *Origine de tous les cultes, ou Religion universelle*, par Dupuis; in three Vols, 4to. or 12 Vols. 8vo. with a volume of Plates to each. Paris.

*Dupuis*, a favourite scholar of the famous *Lalande*, has endeavoured to account for the whole of the mythology of the ancient world from

the present improved state of astronomy, and has thus apparently been enabled to assign to his system a more solid foundation, than either the *Court de Gebelin*, or, indeed, any of his predecessors in this department of literature had done. Whoever has made himself thoroughly acquainted with *Galteer's* ideas on this subject, and particularly with some of his *Prælections* in the *Comment Soc. Götting.* will find no difficulty in comprehending those of *Dupuis*, though he may not, perhaps, be ready to subscribe to all his conclusions, as they are applied to the Greek Mythology; in regard to which this author may possibly have had too frequent recourse to the Principles of Astronomy.

## ITALY.

ART. 50. *Collection of Engravings from ancient Vases, mostly of pure Greek Workmanship—in the Possession of Sir W. Hamilton, his Britannic Majesty's Envoy Extraordinary, at the Court of Naples, with Remarks on each Vase. Voll. II.—III. Published by Mr. W. Tischbein, Director of the Royal Academy of Painting at Naples. English and French. Naples. Royal Folio.*

The first *livraison* of this important work, has already been noticed in the *British Critic* (No. 8. Vol. II. p. 468). We shall only observe, therefore, with respect to these additional volumes, that each of them contains sixty engravings, taken in a very masterly manner by *Tischbein*, from designs found on some of the most remarkable ancient vases of Nolan or Greek workmanship; so that as these remains must undoubtedly be more than 2000 years old, this collection, of course, will be regarded as an invaluable repository to the admirers of Greek painting and design; especially as the copies are made with the most scrupulous exactness, and without any of those intended embellishments by which the value of *d'Hancarville's* very expensive work is, in reality, very much diminished. The explanatory text, drawn up, in the English and French languages, by the Chev. *Italinsky*, a learned antiquarian, and friend of Sir W. H. is not added in the third volume, the author having been for some time absent from Naples, but will be given in the next.

We take this opportunity of informing our readers, that the first volume of the *Papiri Ercolanesi*, containing the work of *Philodemus*, (described by us in a former number, and of which a cheaper edition is now publishing at Leipzig) will soon appear in the same form, and with the same typographical splendour, as the other volumes of the *Antichità d'Ercolano*. It is generally known, that the first edition was published in a small folio, and with an inferior type. Some progress has likewise been made in printing another work, by the same author, on *Rhetoric*.

## SICILY.

ART. 51. *Le Canzoni di Anacreonte tradotte dal Greco in verso sciolto da Mariano Valguarnera. Palermo, 1795. 8vo.*

This translation, made in the 16th century, and to the merit of which *Mongitor* has, in his *Bibliotheca Siciliana*, borne testimony, is  
now

now published, for the first time, accompanied also with the Greek text, which has been corrected by the editor from two MSS. preserved in the library at Palermo.

## GERMANY.

**ART. 52.** *Eratosthenis Catasterismi, cum Interpretatione latina et Commentario. Curavit Io. Conr. Schaubach, Inspector Lycei Illustris Mœnningensis—Epistola C. G. Heyne, cum Animadversionibus in Eratosthenem, et cum tabulis aere incis. Goettingen, 1795, XLVI. and 138 pp. in 8vo.*

This small tract, of which the text is here reprinted after the edition of Gale, together with his Latin translation, will always be regarded as interesting to Astronomical Mythology, since it is one of the principal sources to which the later writers on that subject have had recourse. It is only to be lamented, that this, like many other works of the same kind, has been transmitted to us so much disfigured by copyists, epitomizers, and commentators, and that we are so ill provided with MSS. and other aids, by which its inaccuracies might in some measure be corrected, and its defects supplied. Mr. Heyne conceives, that a great part of these descriptions may not originally have been drawn up in their present form by Eratosthenes himself, who probably did nothing more than write short Scholia on the poem of Aratus, but that the work has been chiefly made up either out of Excerpta from him, or from foreign interpolations: and this conjecture will be found to be evidently confirmed on a perusal of the book itself. Mr. Sch. has, in his notes annexed to this edition, not only made a judicious use of what other philologists, and particularly Koppiers, had already done towards the restoration of the text, but he has likewise added greatly to the value of the work by his own, often very happy, conjectural alterations, as well as by his astronomical and mythological observations on it. To Mr. Heyne, however, this work is indebted in a still higher degree, both for his emendations, which we shall not call conjectures, and for his notes, which certainly throw much light on several passages that were before very imperfectly understood.

Jena ALZ.

## HOLLAND.

**ART. 53.** *Anthologia Graeca, cum Versione latina Hugonis Grotii, edita ab Hieronymo de Bosch. Utrecht. 551 pp. in large 4to.*

Of the Translation of the Greek *Anthologia* by Grotius, which was finished in the year 1631, the public had, on account of the high literary character of the author, constantly entertained so favourable an idea, that the wish to see it printed, is not only coëval with the work itself, but has been continually increasing, in proportion as it became less probable that this would really take place. Brunck, who, whilst he was preparing the *Analecta*, would have spared no pains, nor expence,



pence, to procure a Copy of this Version, could not possibly learn where it was concealed, and it is to two Dutch gentlemen, that the literary world is indebted for the discovery, and perhaps for the preservation, of this valuable treasure. *Burmann*, the second, had obtained from a son of the learned *Dorville*, who is still living, and in whose possession the Original is, permission to transcribe it, and *Mr. de Bosc*, who, on the death of the former, purchased this copy, has resolved to gratify the public by presenting them with it, through the medium of the press. It has, perhaps, been chiefly owing to a prejudice against the poems forming the *Anthologia*, that so many eminent philological scholars of the last and present century, such as *Scaliger*, *Saumaïse*, *Dorville*, and others, have been prevented from publishing their observations on them. The reputation of the Greek *Anthologia* has been so much injured by the numerous amatorial pieces which have been introduced into it from the Heidelberg MS., and particularly by those of *Strato*, that the learned men, into whose hands they fell, were unwilling to expose themselves to censure, by contributing to make them objects of more general attention. It was under this point of view that *Boivin* considered the subject when in his elegant Dissertation on the *Anthologia* (*Mem. des Inscriptions et belles Lettres* T. II. p. 262) enumerating the obstacles which had stood in the way of the publication of the edition of *Saumaïse*, he made use of the following words: *peut-être ne pût-il se résoudre ni à donner le recueil entier, ni à retrancher beaucoup de choses, qui auroient pu blesser les yeux du public.* Some hopes had been entertained that *Saumaïse* had discovered a method of obviating, in some degree at least, these difficulties, which was, indeed, suggested by the *Codex Palatinus* itself; namely, that of publishing first the *Christianica*, of which a very high opinion had been conceived, with a view to secure afterwards a more favourable reception to the rest. But the same reason by which he was induced to withhold these poems from his friend *Scaliger*, would undoubtedly have prevented him from prefixing his name to a Collection of Verses so entirely unworthy of the pains which he must have bestowed on them, and in respect to which we perfectly agree with *Reiske*, who, in p. 163 of the *Anthologia* of *Cephalas*, observes concerning them: *Falsum se spei deprehendisset vir summus (Scaliger) si infecta hæc et superstitionis idololatricæ plena, non tam carmina quam ἐπιγράμματα ἀμύτητα legisset, quæ transcribere piguit, ne dum latine vertere. Utinam mihi contingeret manus nunquam istiusmodi quisquiliis inquinare.*

The loss of the materials, prepared by *Dorville*, for an edition of the *Anthologia* is, however, still more to be regretted than that of the apparatus of *Saumaïse*. A considerable part of the observations of the former, has been preserved to the public from the Transcripts which have been made from them; and it is to a copy taken by *Boubier*, not only of the poems themselves, but likewise of these observations on them, that the *Analeceta* are indebted for the principal improvements made in them. *Dorville*, on the contrary, was by no means so liberal of his treasures, and we need only read *Reiske's* Preface to the *Anthologia* of *Cephalas* to be convinced, that, except what he has himself, in a very few instances, communicated, more especially in his edition of *Chariton*, we are altogether unacquainted with them. We have on

this

this account the greater satisfaction in learning, that the present editor of the Translation of *Grotius* has reason to hope that he shall become possessed of these valuable materials. The public will, therefore, look forward, with no common degree of impatience, to the last volume of this work, from which, even independently of this consideration, they are justified in expecting so much; as the three *Apographa* in his library exhibit nearly the whole of the Vatican MS. and will, of course, serve completely to reform the *Planudean Anthology*, which is, indeed, the principal object of this undertaking. For this the foundation is laid in the version which is now before us. *Grotius* has generally adopted the readings of the Vatican MS., supplied from it the defects of the mutilated pieces, and, as far at least as was practicable, assigned them to their real authors. But why the editor should have chosen to complete the poems, given by *Planudes* in a contracted form, either from the *Analekta*, or from his own MSS., as also to alter the names of the poets according to the Latin translation, while, on the contrary, he has, in respect to the Greek words, but rarely observed this plan, so that he cannot properly be said to have produced a new, and reformed, text—these are questions, for the answer to which we must be contented to wait till the author has published his commentary.

In the mean time, we shall point out some instances of the latter kind, in which the Greek does not correspond with the Latin. Such are the following, p. 58, *Juliani*, v. 2, κροπτά δόμοισιν ἄκη, *abscondit, sicut molesta, domus*; where it is evident, that *Grotius* must have read ἄκη, as it stands in *Brunck's Analekta* II. 503; so again, p. 372, *Lucillii ep.* 14. v. 5. Δαμοτέλης δ' ὁ πατήρ ἐκορύσσετο σὺν πολίταις, *Damoteles mihi praeco pater cum plebe, quiritanis*; of course, καρύσσετο, according to the Vatican MS. and *Brunck Anal.* II. p. 319; again, p. 418, *Nicarchi* 6. v. 5. Ὁ δὲ δύναιμι γυνῶναι πότερον ἔχαιεν Θεόδωρος, ἢ βδέσ'. ἔχει γὰρ, ἔχει πνεῦμα κάτω καὶ ἄνω. This is exactly the text of *Planudes*, concerning which, *Brunck* III. p. 206, says, *valde corruptum est in Planudea* p. 208, *ultimum distichon*. We are ready to allow this; but he should certainly have told us where he discovered his ἢ βδέσ'. πνεῖς γὰρ ἴσον πνεῦμα κάτω καὶ ἄνω. In the *Codex Palatinus* the reading is, ἢ βδέσσειν ἔχει γὰρ πνεῦμα κάτω καὶ ἄνω. From which either *Planudes*, or his transcribers, have made, as we have seen, ἢ βδέσ', ἔχει γὰρ, ἔχει &c. λ.—*Grotius* seems to have been more fortunate, since from his translation:

*Vipera namque infra sibilat atque supra :*

we may infer, that he corrected the verse thus:

ἢ βδέσ'. ἔχῃς γὰρ ἔχει πνεῦμα κάτω καὶ ἄνω.

We shall instance, from a variety of others of a similar kind, two more passages only, which prove uncontrovertibly, that *Grotius* followed the Vatican MS. and that the contributions, which he received from *Saumaïse*, were by no means inconsiderable. These passages are L. II. ep. 1.

Οὗτος ὁ βελτίστος Ὀλυμπικός εἶχε το πρόσθεν,  
 Πῖνα, γενεῖον, ὄφρ' ἴν, ὠτάρια, βλέφαρα.

*Huic*

*Huic, spectas quem Caesar Olympicon, huic gena, nares,  
Auriculae fuerunt, barba, supercilium;*

where the Vatican MS. reads,

Οὗτος ὁ νῦν τοιοῦτος Ὀλυμπικὸς εἶχε, Σίβαστε κ. λ.

which corresponds exactly with the translation. Anal. II. 320, et Lect. 202. So again, p. 390, *Myrini* I. 2.

Δὲς τόσσους τρυφερὴ πεντακόρωι' Ἐκάβη.

*Cornicum aut Hecubae Laida vis agere;*

where the version likewise agrees with the MS.

Δὲς τόσσους τρυφερὴ Λαί κορωνεκάβη;

the reading adopted also by *Brunck*, though, as is usual with him, he has not acknowledged the obligation.

Among the Epigrams to which additions have been made, we may point out, in p. 72, *Pallade* 8. 'Ενθάδε π., which contains here one distich more than in *Planudes*; p. 524, *Incerti* 8. 'Επὶ τριηκόντεσσιν, where the third verse, which was wanting in *Planudes*, is supplied, though the last distich is omitted (comp. Anal. II. p. 86) &c. This work likewise presents some inedited Epigrams, or, at any rate, some with which we have not met in *Brunck*.

The version itself, we think, we cannot describe better than the editor himself has done, in his short, but well-written, preface, where he says: *in hoc negotio occupati nos revera intelleximus Grotium non tantum egregii interpretis munere fundum esse, sed etiam ipsos Graecos auctores interpretatione sua illustrasse atque us auxiliium tulisse; cum saepius us veram lectionem restituerit, et, quod mirum videri debet, nonnumquam ea, quae Graeci quidem dicere voluerunt, non autem potuerunt, divino suo ingenio breviter & eleganter expresserit.* That he has greatly surpassed his predecessors in the translation of several epigrams, will, we conceive, evidently appear on a comparison of those published in *Jos. Justi Scaligeri Opuscula varia antebac non edita*, Par. 1610. We shall adduce only one instance of a short, and well-known epigram, from p. 218, of that collection:

*Quidam auro invento laqueum abjicit, alter ubi aurum,  
Non reperit, nescit quem reperit laqueum;*

where it must be allowed, that four elisions are too many for one hexameter verse, and that the following version by *Grotius*, is, at least, more easy:

*Aurum qui reperit laqueum abjicit, alter ut aurum  
Non reperit, perit hoc quem reperit laqueo.*

On the subject of this comparison, between *Scaliger* and *Grotius*, consult *Vavassor de Epigrammate*, c. 17.

Our author is, in general, very happy in rendering those epigrams, which depend chiefly for their effect on a play on the words. Such is the following one, p. 420. *Incerti*:

ΒΟΥΛΕΥΕΙΣ, Ἀγαθὴν. τὸ Βῆτα δὲ τοῦ ἐπίω ὦν  
Ἐπὲ ποσὴς τιμῆς. Δέλτα γὰρ ἦν πρότερον.

*PrImus in hac aula dici cupis, at tibi quanti  
I, precor hoc constat, nam fuit, O, meministi;*

And this, by *Bassus Smyrnaeus, on a dumb wife, p. 393:*

*Exige, per superos obtestor, Onesime, surdam,*

*Quae mihi perpetui causa doloris, anum.*

*Cajus ad mensam si forte petatur ab illa,*

*Nescio quem casum me timuisse putat.*

*Ruta petita caput fuerat mihi forte dolenti,*

*In corbi nobis attulit illa ruta.*

*Si succis opus est aegro, fert anxia foccos,*

*Et mytilum cupiam si mihi, fert matulam.*

*Pro vino wannus, pro seta fertur acetum.*

*In wanum, quicquid dixero, verba cadunt.*

*Ut mediterne foris totis ego noctibus aequum est*

*Quid loquar, et praeco nunc ero propter anum?*

### SWITZERLAND.

ART. 54. *Statistique élémentaire, ou essai sur l'état géographique, physique et politique de la Suisse. Par F. T. Durand, Ministre du St. Evangile, Professeur ordinaire dans l'Académie de Lausanne; Tom. I—IV; in all 1690 pp. 8vo. Lausanne, 1795.*

The accounts of Switzerland, which have been published within the last twenty years, would of themselves form no inconsiderable library; in which this book would certainly deserve a distinguished place; or, perhaps, it might rather be thought to make many of the others unnecessary; not that it can be said to contain many new discoveries, but because it has given to the observations made by former writers, on this remarkable country, a new and luminous arrangement. If we have any fault to find with the author's manner, it is that his praise is often too general, and his expressions stronger than what the occasion seemed to require. Of the latter we have an example in Tom. I. 28, where he recommends, as an appropriate ornament for the high altar of a church on Mount *Feusis*, in the Canton of Schuytz, portraits of *Voltaire* and *Rousseau* (saints with whom we should not expect to meet in such a situation) adding—"sur lesquels, ainsi que sur leurs écrits, tombe le feu du ciel."

The geographical, or mathematico-topographical part of this work, is that which to us appears to be the most imperfect. Thus Geneva, by Cæsar called *Colonia Allobrogum*, is here, I. 52, said to be *la capitale des Allobroges*. So, I. 157, we are told of *Carthaginian* coins found on Mount *Bernard*; p. 268, that *Epaminondas* died at *Leuclæ*; and, II. 20, that—"le laurier, originaire de la Nouvelle Espagne, qui a passé de là en Europe, fournit chez les Grecs des couronnes aux poëtes," &c. What a description! Would not the unlearned reader be led to conclude from it, that the laurel was brought from America to Greece?

In

In regard to the natural history of the country, our author is more to be depended on, as he has on this subject followed *Saussure*, and other eminent writers. The entire article on the population of Switzerland, is likewise particularly worthy of attention; as, for instance, on that of Zürich I, 243 seq. That of the whole country is by Mr. D. reckoned at 1,855,100. We should not, however, have looked for the antiquities, as an appendix to the natural history; and still less for an account of the Ostracism, II. 152, heretofore practised in the Valais, which belongs properly to the political part of the work.

On p. 273 of the *third* volume we must observe, that *M. de la Borde* cannot, with justice, be called the author of the *Tableaux pittoresques de la Suisse*, the discourses annexed to which, that is, the whole of the work, excepting the plates only, were composed, not merely *presque tous*, but altogether, by General *von Zurlauben*, and were only printed at the expence of *la Borde*.

To the end of the *fourth* volume are subjoined corrections and additions, which show that the author is duly attentive to the improvement of this interesting work. We hope that the additions to the second edition will be given to those persons who have purchased the first, in the form of a supplement.

#### ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have received a long letter from a writer in the "Essays published by a Society of Gentlemen at Exeter," who subscribes himself *The Author of the Essay on the Population of Europe*. He writes with an assumed tone of moderation, but is evidently very angry at our censures of that Essay, in our Review for March last. His letter, however, proves little more than the irritation of his mind at the censures, and the mistake of his judgment, concerning the author of them. For the justness of the censures, we appeal to that public before whom they stand. But the very compliments which we paid the writer, even in the midst of those censures, sufficiently prove to the public, and ought to have convinced him, that we censured not from any personal ill-will. In fact, we could have none; for we do not, to this moment, know who the author is. He has indeed been at the pains to inform us, that he is a man of fortune, that he was once a reviewer, and that he has a poet for an enemy. But, what may be meant by all these designations, we pretend not to conjecture. We can only assure him, as we do very solemnly, for the sake of the person suspected, whoever he may be, that the criticisms on his Essay, were written by one, who never had (as far as he knows) any connection with the author, direct or indirect, and who never in his life, published any Collection of Poetry.

The *Translator of Musæus*, has favoured us with an explanation of the seeming inconsistency in orthography, which we noticed

noticed in his book. His words are these ; “ Wherever there is a final *e* in the infinitive of the verb, I have preserved it in the participle, and not otherwise. Were this mode not followed, the sound in many words would neither be complete nor just. We say for instance, “ to hang,” part. “ hanged” with the apostrophe “ hang’d;” but we say “ to change,” part. “ changed;” and if written with the apostrophe, “ chang’d,” it must have the same sound as “ hang’d,” for the *c* in the beginning, cannot affect the *g* at the end of this word. Perhaps I cannot quote any known authority for this practice, but the propriety of it was once suggested to me, when present at the correction of some sheets of Messrs. Boydeil and Nichol’s Milton, which is printed with an invariable adherence to this rule.” The canon is ingenious ; but, in our opinion, rather specious than solid. The use of the apostrophe is to mark that the *e* is dropt in the pronunciation, and this ought to be the universal rule : as to the sound of a letter preceding, it must depend on the reader’s previous knowledge of the pronunciation of the word without elision. To have *ed* sometimes pronounced, and sometimes not, leads only to confusion.

If our recollection be correct, the latest work on the Settlement at Port Jackson, is that of Captain Hunter, published by Stockdale. We do not know of any work of that kind now about to appear. This is an answer to the questions of D. G.

We cannot oblige *Nestor*, by the insertion of his letter.

## LITERARY INTELLIGENCE.

The authentic work, on *the Embassy to China*, is now completed at the press, and will appear in the course of July.

At the *Clarendon Press*, is proceeding, a new edition of *Mr. Tyrwhitt’s Chaucer*.

A very complete History of *Staffordshire*, by the Rev. *Mr. Shaw*, of that county, is far advanced at the press. The plates, from designs by the author, will be very numerous ; comprehending every object of curiosity, and even every gentleman’s seat in the county : and it is enriched by many original documents ; particularly respecting the unfortunate Mary of Scotland, during her confinement at Tutbury.

The Memoirs of *Sir Robert Walpole*, in Three Volumes, 4to. by *Mr. Coxe*, will appear early in the winter.

*Smollet’s Works*, complete, with an Account of his Life and Writings, by *Dr. Moore*, are also expected.

From abroad, we hear that the Third Volume of *Schutz’s Æschylus*, so long expected, is at length published, and will soon arrive in this country. Mention is made also of *Athenæus*, in Three Volumes, Octavo, by *Scaffer* ; of a Third Volume of the *Stobæus* ; and of the republication of *Janus’s Horace*.

A N

# I N D E X

T O T H E

## R E M A R K A B L E P A S S A G E S

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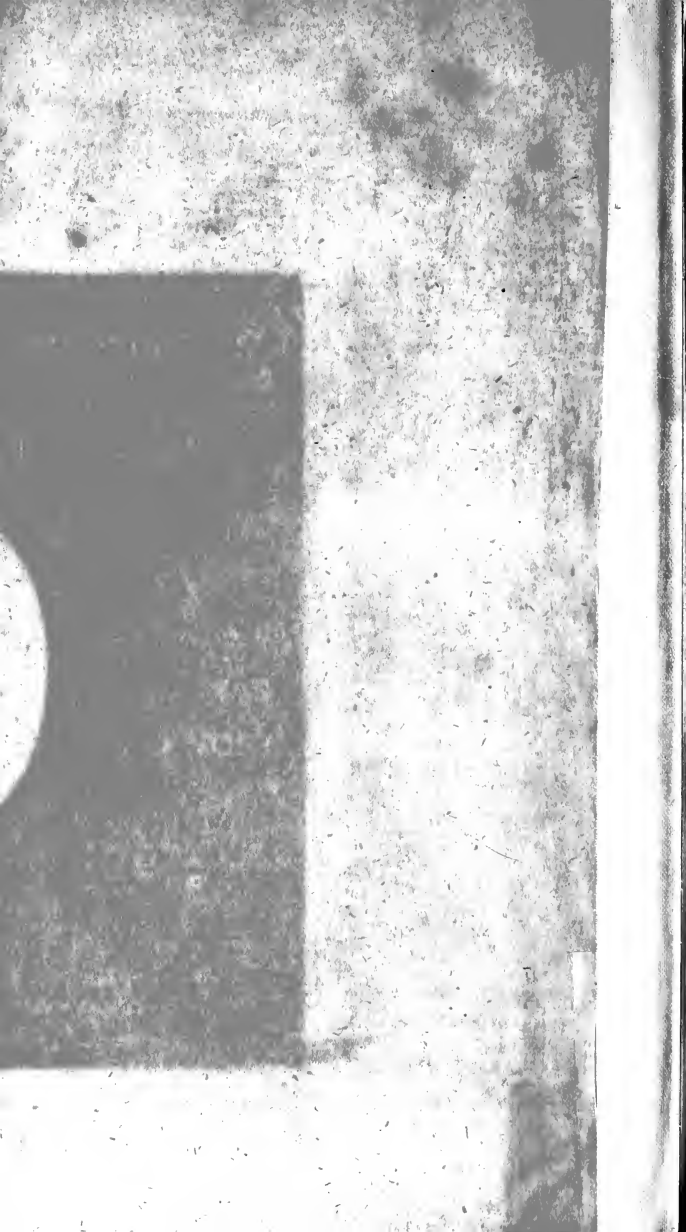
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